

"THE GREAT TEST"

or

The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

THIS is the serial story which ran in THE SABBATH RECORDER and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life: whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

"The Great Test" is a book of 275 pages, 5½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in THE RECORDER and the paper was purchased before the phenomenal advance in price.

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The Sabbath Recorder

FORGIVE THEM, FATHER

Again the blessed birthday comes,
 ('Tis heralded by throbs of drums)
 Again there gleams the wonder star,
 ('Tis hidden by the cloud of war!)
 Again the Prince of Peace is born,
 (And half his realm by strife is torn!)

Again the Christ repeats the plea
 First heard on far-off Calvary:
 "They are Thy sons, forgive them Lord,
 My brothers who have drawn the sword;
 They slay each other as they slew
 E'en Me—and know not what they do.
 'Tis but a madness vexeth them.
 Forgive, for sake of Bethlehem!"

This war will cost ten million men,
 (Yet even they shall live again!)
 The women's tears are like a sea,
 (They cleanse the earth from enmity!)
 And countless orphans walk alone,
 (Nay, God shall father every one!)

It must be so,—we will awake,
 As from some blinding dream, and take
 The cross in meekness up again—
 We know He did not die in vain.

—Weymouth.

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Thankful for Opportunities to Give The days for making and receiving gifts are upon us, and it will be borne in to our hearts again that the joys of giving are greater than those of receiving. If, during the holiday season, there is one thing for which we are supremely thankful, it is for the opportunity and ability to give.

Some time ago there appeared in the *Woman's Home Companion* the story of two elderly ladies who had come to be dependent on a relative for the necessities of life; and though the charity was disguised as much as possible by the most loving tact, yet the two old ladies chafed under the constant humiliation of receiving favors without being able to make returns, until one of them cried out: "I have been taking so long that I can not endure it another month. I must give something and it must be taken." In this lay the thought of the whole story.

No one knows the blessed joy of giving until deprived of the ability to give. The words of the Lord Jesus, "It is more blessed to give than to receive," are always true. And plans to make the Christmas-tide a time for giving to those who are in distress and to the needy, rather than to those who will make gifts to us, are in keeping with this spirit.

Instead of being troubled or annoyed by the many calls for help to advance the cause of Christ, inside the church and outside among our suffering brothers, we should be thankful that such opportunities come to us and that God of his grace has made us able to answer some of these calls.

Whether our giving is to the poor or for the needs of the Master's work, if it be done in the right spirit Jesus accepts it as done unto him, and his blessing will fall richly upon the heart of the giver.

Some of Our Opportunities During this glad season that lies like a time of especial blessing between the old year and the new, let us be glad, and look up and look out, and pass on some of the many gifts that Heaven has

bestowed on us. Let the beauty and holiness of the time broaden our sympathies, draw us out from ourselves, make us forget every selfish purpose. Let us see more clearly our opportunities for helping on the plans of the Master.

Our mission in China needs our prayers, and the brave workers there our loving thought and co-operation. The call from Java is pitiful. The struggling church at Georgetown, South America, and the mission churches of our own land, together with the work of Evangelist Coon, are appealing to us through the Missionary Board. And the great Sabbath cause, with its need of literature at home and abroad, the support of the *Boodschapper* in Holland, and the evangelical work of Rev. Willard D. Burdick among scattered Sabbath-keepers, is calling through the Tract Society.

We who have been so highly favored, upon whom the Lord is constantly pouring out blessings and for whom he gave his own life, can not hope to live as a people unless we abound in the grace of liberality. To rob God means spiritual death. By tithes and offerings we measure our spiritual life, and by these we still "prove" Jehovah's willingness to pour out blessings greater than we are able to receive (Mal. 3: 8-10).

"For giving is living," the Angel said. "And must I be giving again and again?" My peevish and pitiless answer ran. "Oh, no," said the Angel, piercing me through, "Just give till the Master stops giving to you."

German Baptist Relief Fund One of the best systems we have seen for the relief of the aged and their families is that of the German Baptists. Their plan is to pension every active minister from the age of seventy years until death, at \$300 a year. After his death the minister's widow is to receive one half that amount until her death. Should a minister become disabled before he is seventy, his pension shall be at the rate of \$10 for each year he has served, with the minimum at \$100 and the maximum fixed at

\$300. His widow, in case of his death, will receive half as much as her husband has had.

Each pastor in the denomination is expected to pay \$10 annually into the fund, and the remainder is to be raised by the denomination. The absolute guarantee of pensions depends upon the amount paid into the fund by the denomination.

The only question we would raise in considering this plan is with regard to the case of any who might not stand in need of such aid. There is, now and then, a minister fortunate enough to have sufficient funds of his own to support him through life. In such a case no pension should be paid, and no self-respecting man would be willing to accept such aid. But there are too many who must face poverty in old age, and some such plan should be set on foot for their relief. A great load of worryment would be removed from many ministers who are now putting their best years into service for their fellow-men, if they could be assured that, in case of their death, their loved ones would not be left to suffer.

A Helpful Lone Sabbath Keeper A lone Sabbath-keeper in a distant State gives two dollars to the RECORDER fund for sending the paper to worthy persons who are unable to pay for it. She writes: "I thought from Editor Gardiner's article that he might know of some worthy person who had given the best of his life to help others live better and truer lives. Such certainly ought to have the encouragement that all can receive who read that good magazine. . . . The RECORDER is one welcome visitor that I look forward to with great pleasure; and if it does not get here for my Sabbath reading, I am disappointed."

The editor does know of several worthy ones whose faithful and exemplary lives have brought blessing and inspiration to their churches during years of service, but who are now nearing their journey's end. To some of these the SABBATH RECORDER has been furnished, out of this fund, for years. Nothing gives us greater pleasure than to be able to say when these subscriptions expire, "Renew them, please, out of the fund." To those who have responded to this call we extend heartfelt thanks.

When a faithful servant of God has min-

istered to the churches through the best years of his life and until age or sickness compels him to retire in straitened circumstances, it is a great comfort for him to receive, now and then, some tangible evidence that his services of love are not forgotten. The fund for aged ministers, and this little fund to supply RECORDERS, furnish easy and natural avenues through which evidences of love and appreciation can flow from you to them.

Then there are worthy and consecrated laymen and faithful women, who for years have cherished the denominational paper and paid their subscriptions, until adverse circumstances have forced them to say with great reluctance, "I shall miss the dear old paper, but am obliged to give it up, for I can not pay for it longer." To all such the Tract Board is drawn in true sympathy, and regrets the necessity, whenever it comes, for dropping from the RECORDER list the names of any such subscribers.

We are touched by the spirit manifested in this letter from which we have quoted. The writer expresses regret that she has not yet been able to renew her own subscription, and requests us not to allow her paper to stop, assuring us that as soon as she can see the way clear she will send cash for renewal. Thus, before renewing her own, she sends two dollars to give the RECORDER to some one who has it not. Heaven's richest blessing should reward such unselfish giving as this.

Message From India Our readers have seen, several times, the name of John Manoah, evangelist, of South India, who was converted to the Sabbath a few years ago. Secretary Shaw has recently been corresponding with him, and the late Secretary Saunders received several letters from him and was favorably impressed with the spirit of the man. He is a most enthusiastic writer and his letters abound in expressions of praise to God and in appropriate quotations from the Bible. In a communication just received he says: "Four years ago God opened my eyes to the truth of the Sabbath, and opened my heart to keep it holy. At once I began to preach this neglected perpetual covenant truth to my country Christians, and the Lord brought a few souls into the Sabbath truth, and now for four

years I have been preaching this wonderful blessed truth."

In what he calls a "hilly place," where a brother working in faith had "won a few souls to the feet of Christ," Brother Manoah, upon going there, was allowed to present the Sabbath truth, and he adds, "The Lord brought all souls to his holy day. Praise God, now they are all keeping the Sabbath of Jehovah, a hundred and twenty souls." In describing his own sense of humility before God, he writes: "Beloved, now I am looking that small, as (a) Christian should, and leading them into the truth; praise God."

This company of Sabbath-keepers own a small church and a burial ground. Of the church Brother Manoah says: "The house is not big enough to bring all the Christians inside, so we want to build it bigger. The Christians are very poor, yet they are glad to give one month's wages toward the building. We require dollars 500, and, beloved, I ask you very much will you kindly help something for this Sabbath church in the name of Jesus? Who can I ask to help? Can I ask an unbeliever? No."

He adds that the work is going on with other Christians, and although many of them hate the poor Sabbath-keeping church, he is showing them God's Sabbath truth and pleading with the heathen to love God. He speaks also of a short history of his conversion to the Sabbath and of the conversion of others "in this darkness place," and offers to send it to any who wish to read it. We will be glad to give it place in the RECORDER if one is sent to us.

The letter closes with a request for the prayers of RECORDER readers that God's blessing may accompany the work. The writer hopes our readers "will take this anxiety of his into good hearts, and refers to 2 Corinthians 1:24 and Psalm 34: 1-3.

His address is,—John Manoah, Evangelist, 1:8 Cross Street, Bubbonpet, Bangalore City, South India.

Who are Responsible For Bad Boys? If people would study a little more closely the great impelling forces

that have combined to make the host of bad boys and wicked men, there would be more sympathy for moral delinquents than now appears. If all the early environments, the bad training or lack of training for which parents alone are responsible are taken into consideration, no one will won-

der that bad boys are coming from thousands of homes in both city and country. The first step toward reducing the number of undesirable and delinquent characters is to awaken in parents a true sense of their responsibility for the spiritual as well as the physical welfare of their children.

Parents who think their duty done when they have fed and clothed the bodies of their boys; parents who are themselves irreligious, churchless, and indifferent to the things that belong to the higher life; parents who care more about questionable amusements than about the principles of true child culture and who allow their children to go untrained through the molding period of life, are the ones most to blame for the unprincipled and undesirable persons in the rising generation. As a rule the wayward boy reveals the wayward father or mother. When parents cease to be wayward themselves, there will be some hope of a better class of young people for the next generation. Proper home training by parents who are themselves exemplary and consistent would do wonders toward righting up this old world and making it a happy abiding place for the sons of men.

Which is Better? There are those who always look for the hopeful things, and when days grow dark and burdens rest heavily on the workers they magnify the encouraging signs and try to sympathize with the workers. They evidently mean to help by not hindering, even where they can take no more active part in the work.

On the other hand there are some who see only the dark side; who magnify every discouraging feature; who never speak except to find fault or pick some flaw in the work, no matter how faithfully their fellows have striven to do their part well. Unkind criticisms are added to the heavy loads that weigh men down, all of which do no good; bring no inspiration, offer no help. Which of these two ways is the better? Should it not be the duty of every one, especially those who are leaders and whose every word or tone has influence over the lives of others, to carefully and conscientiously refrain from uttering one sentence which would check enthusiasm, bring on depression, and destroy confidence? It is disloyalty to any good cause to speak words that take the heart out of

the workers and that tend to rob them of the confidence of their fellows. What men need most in these trying times is not so much direct help as cheer. Many a man has fainted in the struggle whose work might have been successful if unkind and bitter words had been withheld and words of encouragement had been spoken in their stead. Magnifying supposed defects and exaggerating supposed mistakes never help a good cause. Let us look for the good and cheer the toilers by helpful and hopeful words.

"He Smiled to Me" A little boy in a home that was new and strange was standing, with a homesick feeling in his heart, looking out of the window into the street. Just then a passing stranger glanced up and on seeing the child smiled pleasantly and passed on. Brightening up, the boy turned and said, "He smiled to me." As the days went by, that mute smile of sympathy was often repeated, and eventually resulted in bringing the whole family into the church.

Smiles of sympathy are wonderful influences for good among the people of God. There is a sort of spiritual telegraphy wherever they exist that can not fail to bring hearts together and strengthen them for their work. Envy and discord can not come where smiles are the genuine expression of the heart life. The strongest men need sympathy. Even Martin Luther, "the lion-hearted," in that dark hour when those whom he supposed to be his friends had turned a cold shoulder, exclaimed in agony and loneliness, "O my friends, have you all forgotten to pray for me?"

"Our Mother's Memories" The article on another page, entitled "Mother Rood," in which nine children pay loving tribute to their mother, is too full of excellent thoughts and suggestions to be allowed to pass unnoticed. The editor and his wife love to think of one Thanksgiving Day, ten years ago, spent in Mother Rood's home in North Loup, Neb., when a great company of her children and grandchildren assembled to "call her blessed." Everybody loved "Grandma Rood." You will see why if you read the tribute. The original comes to us in the form of a little booklet, with her picture on the first page as she looked seated in her armchair at home. At the end of

the booklet are nine letters of personal tribute "from her children," each letter bearing the signature of its writer, and one letter from her aged brother, Deacon Henry Thorngate.

Memories of other days will come in like a flood upon the older people who read that article. Every father and mother who sent sons to the war in the early sixties will recall the sad days and admire the heroic spirit of Mother Rood. Those readers who braved the perils and hardships of pioneer life in the new West of fifty years ago will appreciate the heroic fortitude of that little woman, first in her log house and then in her dugout home, battling with poverty and making hers an ideal home for her children.

Impressive Home Scene That is a beautiful home scene in the story of Mother Rood, where the father is at home in the evenings, playing games with his boys and acting very much like a boy himself, while the mother looks up now and then from her sewing to enjoy the fun. The two welcome visitors—the SABBATH RECORDER and the New York Tribune—are given credit for their part in molding character, and instilling loyalty to God and to country. Respect for the Sabbath, obedience to authority, and the blessed influence of the family altar all came into that home life in a way to make the boys and girls rich in things that gold could not buy. You find in all these things the educative and directing influences that produced the staunch self-made men of the West. One can not live in that country a year without feeling the power of a sturdy progressive spirit, the natural outcome of such training as is given in homes like that of Father and Mother Rood.

A home missionary, Stephen Paxson, was once asked by a friend to take \$50,000 for him and invest it in Western land, with equal shares in the profits. Paxson declined. Some years later they met. The \$50,000 had been invested and doubled. Stephen Paxson drew out his notebook, and pointed to his record of fifty thousand children gathered into the Bible school. "And if I had it to do over again," he said, "I would not change the investment." What do you "seek first"?—*Forward.*

Billy Sunday on American Homes

From a sermon preached in the Tabernacle, Philadelphia, January 7, 1915, before twenty thousand auditors, and reported in the Christian Herald

The longer I live and the more I visit up and down this land and see the joys and sorrows, the success and failures, of men and women, the more thoroughly I become impressed with the fact that the greatest institution of the American people today is the home, and every home should be the center of all that is elevating, inspiring and uplifting, and every home should be dead to anything that disgraces and pollutes.

You can build your palaces, you can amass your fortunes; you can spread Persian rugs on your floors; you can sit beneath the flash of the candelabra; you can push a button and have a retinue of servants doing a marathon to see which will be honored by waiting on you; you can roll down the street in the most magnificent and faultless equipages, but I say to you, nothing can make happy the father and mother of a godless, drunken loafer of a boy, or a frivolous, coquettish, flirty, good-for-nothing, empty-headed sort of a girl that gads the street with every Tom, Dick and Harry, and makes you hang your head with shame and disgrace that you ever gave her birth.

Not only peace and happiness center about the home, but all that is moral and religious as well. I believe the downfall of most men and women can be traced to some defect in the home. Every blackleg gambler, every drunkard rolling and staggering and spluttering and spewing, every woman of the red-light district who is selling her virtue, was once pure as the morning dew. No drunkard ever intended to be a drunkard. The man who says, "I can drink or let it alone"—I notice they never let it alone—the man who tells me he can drink or let it alone lies. The drunkard begins with the moderate drinker. One of the curses of the world today is the moderate drinker, not the immoderate drinkers.

Nearly one half of the inmates of the reformatory, committed there for crimes, commit the crimes for which they are sent there while in a state of voluntary or involuntary vagrancy. One-tenth of them have lost their parents; one-half lost either father or mother; and 65 per cent are from homes where the parents have been di-

vorced. Broken homes and broken lives seem to go hand in hand; they are inseparably connected. Many times sons and daughters are brought up in idleness, unrestrained in the expenditure of their money, and rapidly acquiring extravagant habits, they figure in escapades that scandalize society, indulge in fast horses, gambling, and in the diversions of the idle—racing, lust and passions—and at last they go to a premature grave and are remembered only for the dissolute lives they led.

The women are silly, frivolous, extravagant; they have thrown to the winds all modesty, prudence, religion, and the virtues that are so attractive in women, and have allowed themselves to be flattered, cajoled and bamboozled by a lot of jays with cracked characters, and they turn their homes into third-rate gambling dens and booze joints. They have vaudeville in their homes, they indulge in gambling, and the average society woman today is more familiar with the names of fancy wines and champagnes than she is with classic literature of the Word of God.

The prettiest picture that God ever painted, or the world ever looked at, is a father and a mother that love Jesus Christ, and take hold of the hand of their oldest child, and the next oldest child, and the next child, down the line to the youngest, and the whole family go shouting and singing into glory. The blackest picture the world may see is to see a father and a mother, without Christ, and locking arms, taking hold of the hands of the oldest child and the next and the next, and on down to the youngest child, and see that whole family going to hell. You train up a child in the way it should go, and when it is old it will not depart from its training. I believe that if a child is properly trained it will not often go astray. The normal way to get rid of drunkards is to stop raising drunkards.

Our national life will never rise higher than the home life. This talk about the land of the free is discounted when the children look like a rummage sale in a second-hand store—with uncombed hair, ripped pants, buttons off, stockings hanging down—it doesn't take the wisdom of truth to see that that mother is too busy with her social duties, clubs, etc., to pay much attention to the kids.

If a boy will not obey his father and

mother, he will not obey the social and moral law. If he won't obey you in your home, it is out of such that anarchists, nihilists, bomb-throwers and cut-throats are had. One of the danger signs of our times is the curse of the idle mother. Many women never darn a stocking, never a piece of hem-stitching on a handkerchief, never put any lace or insertion on a thing, and when they go out, it is to some entertainment, some bridge whist party, some Dutch lunch, or some opera, some fashionable dressmaker, some fashionable milliner—that eternal routine of bridge whist, dressmakers, milliners; they beat that little path. They never go out to help the poor; they never try to do anything in the homes of squalor or want; they never try to bridge the chasm and meet the fellow with the dinner bucket.

Don't shut the door lest the sun fade a little patch of the 65-cent ingrain carpet. Don't pull the blinds and turn the home into gloom. Don't repress the merry laughter that will shake the cobwebs out of the corner. If you want to ruin your home let children understand that all mirth shall be left out. Let them regard it as a place in which to eat and sleep and they will be swept along. Young people must have fun. They must have a good time. Then, in God's name, make your homes as attractive as you can for them, so they won't want to go away. Let the fire burn, let the lights blaze. I hate to go into a 20-foot square room, lighted by a 16-candle power light. It is the poorest economy in the world to have a dim, dingy home, or a dim, dingy church.

One-half hour in the family circle will iron out the difficulties of the day. The time will come too soon when the family circle will be broken; the time will come too soon when you will long for the touch of the vanished hand; the saddest time is when the old home is gone.

I tell you we are drifting away from the old-fashioned home. Fathers are busy, mothers give their children to the care of servants whose only interest is in the dollars they earn, and they spend five nights a week at some opera, card party or bridge whist club.

You can clothe your children in silks and satins, bedeck them with French ribbons until they outrival a French millinery store, and yet they are orphans, though you still

live. Show me your children, show me the company you keep, show me the nature of the books you read, and though I have never been in your home, I will write you a perfect history of it, and it will tell you how it came out. And I believe the ideal mother is the product of a civilization that rose from the manger of Bethlehem.

Milton College Concert

Last evening in the college auditorium-gymnasium at Milton a most ideal concert was given. The building was crowded with appreciative listeners and they spent a pleasant evening in the land of music. The Choral Union, which was composed of about ninety voices, under the able direction of Professor L. H. Stringer, was accompanied by an orchestra, and gave some excellent vocal music from some of the famous composers. Mrs. M. H. Place, of Chicago, rendered two delightful violin solos. Miss Alberta Crandall accompanied her at the piano. The audience gave her such applause that her first selection was followed by an encore and her second by two encores, the audience not being satisfied with one. The Milton high school girls' glee club also gave one selection in a creditable manner. During the evening the entire assembly enjoyed a good old-time sing by voicing together four old favorite songs: "Old Folks at Home," "The Star-Spangled Banner," "Love's Old Sweet Song" and "America." The solo part of the chorus, "The Heavens are Telling," was sung by a trio, Miss Pearl Gaarded, Professor A. E. Whitford and Leslie Bennett, and the trio solo in "The Lord is Great" was sung by Miss Alberta Crandall and Messrs. Whitford and Bennett. These deserve special mention, but the entire Choral Union are indeed to be commended in their rendition of the "Bridal Chorus" from the Rose Maiden, by Cowen, "Day-break," "The Chase," "Dreamytown," "The Lord is Great" and "The Heavens Are Telling," by Haydn, and the "Hallelujah Chorus" from Handel's Messiah.

It is a commendable fact that such a pleasant evening should be spent in such a manner and that the general public should show such sincere appreciation of those who have labored to make such an evening possible.—*Journal-Telephone.*

SABBATH REFORM

Tract Society Notes

The edition of 500 copies of our new book, "Lorna Selover," has been almost sold out. Those who wish to secure this book will have to send orders at once, and we can not promise even now that they can be filled. This is the last call.

In the last week's issue of the SABBATH RECORDER there appeared an article on "Federation of Churches and Sunday Legislation," which presented certain facts, but which needs certain explanations to avoid a misunderstanding.

Reference was made to the "Executive Council of the Church Federation," but what federation is not stated. It may be the Church Federation of California, or of Los Angeles, or Washington, or some other; certainly it is not a federation with which the Seventh Day Baptist General Conference has any relationship. Let that be clearly understood, for as a people we are identified with only one, that is the "Federal Council of the Churches of Christ in America."

There are many "Church Federations." For example, the Church Federation of Cincinnati, which is very active, and publishes a paper of considerable circulation. But it is *not* a part of the Federal Council of the Churches of Christ in America. As a people we have no inside relationship with it.

And this very fact, it seems to me, justifies again and again our relationship to the Federal Council of the Churches of Christ in America, which with all its history of twelve years, and more, has never taken any active part in promoting legislation for the observance of Sunday.

In 1908, and again in 1912, at the regular quadrennial sessions, resolutions were adopted, coming from the Commission on Sunday Observance, which favored Sunday legislation. But nothing more than to pass resolutions was done. Also in the interim,

between the regular quadrennial sessions, the Commission on Sunday Observance reported to the Executive Committee resolutions favoring Sunday legislation. But nothing more than to pass resolutions was done. In fact not even resolutions have been passed since the annual meeting of the Executive Committee at Richmond, Va., in December, 1914.

And these resolutions have been growing more and more mild in form and thought; and the report of the Commission on Sunday Observance just approved by the Federal Council of the Churches of Christ in America at St. Louis, Mo., but not yet published, is the most favorable of all to our people, and from now on the Federal Council will not have a Commission on Sunday Observance, but in its place a Commission on a Religious Rest Day.

The article in last week's SABBATH RECORDER asks this question, "I wonder if our Seventh Day Baptist representative was present," referring to what is called a "clinic session" of the "Executive Council of the Church Federation." I can answer that he was not there, for he had no right there, he had no inside relationship with it. If he had had the right to be there and had used his right wisely, things might have been different.

And so I am fully persuaded that if in that "clinic session" there had been present an influence, year after year, such as our representatives have exerted in the gatherings of the Federal Council of the Churches of Christ in America, an influence of Christian brotherhood, an influence of loving adherence to truth and right, without bitterness and without controversial antagonism,—I am persuaded, I say, that very much more might have been accomplished to teach people that the divine institution of the Sabbath does not need civil sanction, and that Sunday legislation is an encroachment upon religious liberty. Such has been our experience, and such have been the results of our denominational relationship with the Federal Council of the Churches of Christ in America.

Please, then, keep this in mind. There are many church federations, and many of them are working actively for Sunday leg-

isolation. There is only one with which we as a people are identified, namely, the Federal Council of the Churches of Christ in America, and that is doing nothing for Sunday legislation, except to pass resolutions, which the secretary of the Lord's Day Alliance of this country, himself a member of the Commission on Sunday Observance at St. Louis, called "weak-kneed, spineless, milk and water stuff," wholly unsatisfactory to him; so far away were they from the radical Sunday legislation ideas which he championed, and which he vainly endeavored to make the Commission on Sunday Observance sanction and report to the Federal Council.

I am sorry that any of our people are opposed to the principle of co-operation with other Protestant Christian bodies for service in the Master's work. One of the things which Jesus so earnestly assailed was the narrow sectarianism of the scribes and Pharisees of his time. Let me give you a paragraph from the address of Shailer Mathews at St. Louis:

"Whereas most of the denominations started in the spirit of sectarianism and became belligerent bodies, denominationalism at the present time is rapidly becoming co-operative. It represents the federal idea rather than the imperial. We are discovering that spiritual solidarity of which men have sung, but which has with difficulty been put into operation. Protestant Christians are not trying so much to agree on doctrines as to co-operate in service."

If these words be true of what is going on in Protestant Christendom, and I think they are, then we shall accomplish far, far more for the promotion of the blessed Sabbath of Christ, the Sabbath of the Bible, by teaching and living the principle of Christian co-operation through discussion and conference than by belligerent outside antagonism. At least such is my belief.

SECRETARY.

"Though God is concerned with the affairs of worlds a million miles from us, his greatness is manifest in his ability to be concerned also with the daily and momentary thoughts, troubles, temptations and victories of each person living on this infinitely small earth."

Echoes From the Meeting of the Federal Council of Churches, St. Louis, December 6-11, 1916

There were between four and five hundred delegates in attendance at this, the third quadrennial meeting of the Federal Council. They came from thirty denominations of Protestants whose aggregate membership is eighteen millions. In view of the great body of Christians represented by these delegates, some called it the greatest gathering of church forces ever held in America.

Rev. Frank Mason North, of the Methodist Episcopal Church, was elected president in place of Shailer Mathews, and Rev. Charles S. Macfarland was continued as general secretary.

The Commission on Evangelism magnified its office by putting evangelism in the first and most vitally fundamental place in the work of the church, and from this claim there was no dissent. The proposal to inaugurate a nation-wide evangelistic campaign under the direction of this commission was not adopted, chiefly because evangelistic methods vary widely in the constituent bodies. Strangely, perhaps, the warmest champions of the professional evangelist were Presbyterians, and those maintaining the most critical attitude were Methodists. It was recommended that evangelists be regulated by the various denominations so that professional evangelists, appealing to churches for support, may be brought under some such control as are pastors of churches. It was urged that, at least, they have a more definite official status than at present. Emphasis was placed upon the value of pastoral evangelism and upon simultaneous evangelistic campaigns under pastoral direction. Such an evangelistic campaign without the aid of professional evangelists has been astonishingly successful during the past four years in Indianapolis, the results being said to eclipse those secured under the direction of Mr. Sunday in many cities. It was at the same time asserted by an Indianapolis delegate that the churches of his city are now making an effort to secure the services of Mr. Sunday for a special campaign.

The report of the Commission on the Church and Social Service, while dealing with social and industrial conditions, was concerned chiefly with social and industrial relations. It took its stand upon a platform of industrial democracy as the only plat-

form upon which the principle of Christianity in labor and industry can be adequately expressed. It strongly asserted that an industrial feudalism can not exist in an industrial democracy. The development of Christianity in church and state requires industrial peace, but there can be no peace in industry unless justice is realized, and what justice is can not be determined by a small minority composed of those who own and control the industries of the country, but only by the common consent of all the elements concerned. If the teachings of Jesus mean political democracy they must mean also industrial democracy. The church should clearly teach the principle of co-operative relations in industry to the fullest extent. This does not mean socialism, but it does mean the fullest and widest possible co-operative ownership and control of industry. The report deals with such welfare conditions as unemployment, housing, recreation, commercialized vice, prison reform, the status of women in industry, child labor, infant mortality, a living wage, cost of living, dangerous trades, the evil result of the manufacture and sale of liquor, the unusual and unnecessary strains of life and preventable diseases. All of these social programs are discussed from a deeply religious and spiritual viewpoint. The Church can not prosper in a nation where anti-social conditions persist. A nation can not become Christian in which 2 per cent of the population owns 60 per cent of the wealth. The supreme social function of the Church is said to be to educate the community in the fundamentally spiritual realities, which underly these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective.

Three well-known, wealthy laymen discussed the report and approved it. Mr. A. A. Hyde, of Wichita, Mr. A. R. Kimball, of New York, and Mr. George Warren Brown, of St. Louis. Mr. Brown is president of the Brown Shoe Company, and is a large employer of labor. He presented a resolution asking that the local church federations investigate industrial conditions in their cities and report their findings to the Commission on the Church and Social Service.

The report of the Commission on Temperance was particularly interesting and timely, because it was read in St. Louis and in Missouri, four weeks after St. Louis had voted wet ten to one while the rest of the State had voted dry, including Kansas City, Missouri's other large city. The report of this commission was uncompromising. The Council went on record in favor of national prohibition. But the report was constructive. It pleaded strongly for temperance instruction. It asked, "Why do men go to the saloon?" and answered its own question in part. It advocated saloon substitutes, admitting that in many places the saloon fills a social need. It gave the lie to the claim that when national prohibition comes a million men will be thrown out of employment. It told how organized labor is gradually coming out openly against the liquor power. It commended those daily newspapers and magazines which decline to carry liquor advertising.

William Jennings Bryan, a delegate to the Federal Council from the Presbyterian Church, U. S. A., participated in the discussion upon this report. He asserted that the next four years of his life will be devoted to an effort to bring one of the great political parties to the adoption of a dry platform. In other public addresses during the week of the meeting, Mr. Bryan, in theaters, churches, and before social and business clubs, preached the doctrine of national prohibition. He denounced unsparingly those St. Louis business men who had been frightened by the power and the threats of the great St. Louis breweries. It had been predicted that the five St. Louis dailies, none of which had supported prohibition in the recent state campaign, would give scant attention to action of the Council upon the dry side, but the prediction proved false, for the St. Louis dailies without exception gave generous front page space to the Council's discussion and to the public addresses of Mr. Bryan.

Possibly the most entirely epoch-making report was that of the Commission on Inter-Church Federation, formerly called the Commission on Federated Movements. The chairman of this commission is Mr. Fred B. Smith, who headed the "Men and Religion Forward Movement" of five years ago. The executive secretary is Rev. Roy B. Guild, who was the executive secretary of that movement. The work of this commission

and of its federations throughout the country is a continuation of the work of that great campaign. The movement then taught the principles of co-operation, especially of local co-operation in all forms of Christian effort. The local federations in scores of cities are now demonstrating how the work can be done. They are actually doing it. Especially is this true in fifteen of the larger cities which employ executive secretaries. These are big men doing a big work, in cities like New York, Buffalo, Cleveland, Indianapolis, Louisville and St. Louis. These federations, under the leadership of their secretaries, are carrying on evangelistic campaigns, as in Indianapolis; leading in reforms against commercialized vice, as in Louisville; against the saloon, as in Duluth. They are demanding reform in city governments, are aiding in putting city charities upon an efficient and Christian basis, are assisting the courts in handling the problems of youthful delinquency. These federations are adjusting the territory between churches so that new churches can not be organized in a section of the city where other churches adequately cover the field.

The founding of "A New Religious Order" was the description given of the conference of executive secretaries by Dr. Guild. By many these men are regarded as representing a work which is the greatest step forward yet taken by the churches in the saving of our American cities. An executive secretary of the federation told the writer that he belongs to forty committees of about every description in his city, which is the metropolis of a great State, and that by reason of his position he is regarded as representing the power and conscience of Protestantism in his city and State.

The splendid reports of the Commission on Peace and Arbitration, now the "Commission on International Justice and Good Will," and of the Commission on Relations with Japan, now changed to the "Commission on Oriental Relations," will be published in three volumes. At a time when every continent except that of South America is directly involved in war, these reports were of absorbing interest. They sounded the Christian note from first to last. They were loyal in principle to the teachings of the Prince of Peace. They did not take a position against armed preparedness, but

did put chief stress upon the preparation of the heart of Christian people in all lands. They favored the organization of a League of Nations and of International Courts of Arbitration and of Conciliation. But they contended that all these excellent human devices will go for naught if we do not learn the lessons of Christian internationalism and of justice and good will. The resolutions of these two commissions pleaded for generous war relief contributions by the churches of America, for the adequate protection of aliens, for the establishment of a commission by the Federal Council on Relations with Mexico and Latin America, for a Council of Neutral Nations to be convened as early as possible, whose purpose it shall be to ask the nations at war upon what basis they will make peace, for a League of Nations to Declare the Fundamental Rights and Duties of Nations to devise means for maintaining and enforcing peace, for an International Court of Arbitration, and for an International Board of Conciliation.

Popular meetings, some of them evangelistic and some of them in the interest of the discussion of great social questions from the Christian point of view, were held daily in the theaters and churches and in shops and factories. Some of the speakers at such meetings were William Jennings Bryan, Rev. William E. Biederwolf, Rev. Charles Stelzle, Raymond Robins, Evangelist "Bob" Jones, Professor Harry F. Ward, Professor Edward A. Steiner and Daniel A. Poling.

FEDERAL COUNCIL PRESS SERVICE.

The worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say, "I should like that, but I can't afford it; I should like this, but I must not do it." Never to deny himself, never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes.—*Charles Kingsley.*

"One reward Christianity offers is the enthusiasm resulting from being linked with the greatest power in the world—the conquering might of Christ."

MISSIONS

Mission Notes

The secretary has just received the following letter:

"DEAR MR. SHAW: In regard to the work of the Missionary Committee of the ——— Intermediate Society, Pastor ——— has referred me to you. We will be glad to offer our services to you and help you as much as possible in carrying out your work. We would also greatly appreciate any suggestions you might offer in carrying out special lines of work for our own society. The Intermediates are working for the 100 per cent goal by the work of the various committees, and so far the Missionary Committee has contributed but a very few points. The trouble, I think, lies in the fact that we do not understand exactly what work we are supposed to do, and can not get started. Could you give us any advice? Most respectfully yours, ———."

That is the kind of a letter I like to get. It gives one courage to know that the young people are loyally back of the work we have in hand. But more especially it makes me "sit up and think," for here is a volunteer army, ready and willing to do service, asking in all earnestness, "What shall we do?" And we shall utterly fail unless we answer this question, and answer it in a way that shall enlist a hearty, continued, sympathetic interest. The secretary must depend very largely upon the wise, intelligent, spiritual leadership of the pastors in each locality to accomplish the ends desired. The secretary himself can not come into personal relationship with all these young people, and it is the personal relationship that counts the most.

Now the secretary had the pleasure of visiting last summer this same Intermediate society from which the letter comes. He heard several members give accounts of a Christian Endeavor rally of some kind which they had recently attended. Then he gave them a chalk talk on,—well, he forgets just now what the topic was, but he ventures that most of the members who were present could give the topic, for that which comes in through the eyes is apt to leave

a stronger impression than that which comes in through the ears. But any way, the secretary knows that the society is made up of a group of splendid boys and girls, and he wants them to have help in their work.

He makes for the present this suggestion to the Missionary Committee. He does not know whether or not any points can be secured in the campaign, but he thinks that it may lead the way to the securing of points later. Every week there appear in the SABBATH RECORDER "Mission Notes" by the secretary. Suppose the committee arranges to have two or three of these notes read in the meeting of the society each week, with some one selected to make any comments necessary, or prepared to answer any questions that may be asked. It would not require more than five or ten minutes, and would, I am sure, lead to an increase in the interest in missions of the entire society. So much for this time, and later, and often, the secretary will be making other suggestions by which the young people may be able to become better acquainted with our work, and thereby able to do more for it.

Most of us have heard of the "Missionary Education Movement." The following quotations will give us an idea of its field and work.

"The Missionary Education Movement represents the co-operative work of the mission boards in the field of missionary education. During the last four years it has continued and expanded its work of publishing mission study textbooks, and of conducting summer conferences. In 1913 the Christian churches celebrated the one hundredth anniversary of the birth of David Livingstone. Practically all of the foreign mission boards in the United States and Canada united in the use of the material provided by this movement for various grades and more than 1,000,000 pieces of material were circulated. In 1914 the theme of the United Foreign Missionary Campaign was 'The New Era in Foreign Missions,' with textbooks on China, Mexico, and the new conditions in Asia and throughout the world. In 1915 the theme was 'The Social Force of Christian Missions,' with textbooks on *The Social Aspects of Foreign Missions and Rising Churches in Non-Christian Lands.* For

1916-17 the program is 'The Two Americas,' with a series of textbooks on Latin-American fields.

"Seven summer conferences attended by 1,633 delegates were held in the summer of 1916 in the United States and three in Canada. Each of the four years has seen from five to seven conferences. Each conference is held under the direction of the various home and foreign mission boards and is ten days in length, and its program of class sessions on missions and Bible study, its open parliaments to discuss all departments of church work, and devotional and missionary addresses and sermons are rapidly building up a constituency of strong men and women for local and district church work.

"The true spirit of Christian brotherhood, the full fellowship of Christ's disciples, and the abounding power of the missionary life of service are fostered in these conferences; and hundreds of men and women have entered Christian service as a life-work and thousands have entered into some form of Christian avocation, in addition to their regular work."

SECRETARY.

Monthly Statement

NOVEMBER 1, 1916, to DECEMBER 1, 1916

S. H. DAVIS,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Dr.	
Balance on hand November 1, 1916.....	\$ 577 14
G. P. Kenyon	14 00
Mrs. Mary C. White, L. S. K.	5 00
Mrs. C. H. Threlkeld and Mrs. Reba T. V. Bruggel	5 00
W. H. Tassell, Debt Fund	5 00
Mrs. Oliver Davis, Debt Fund	25 00
Emma Rogers, L. S. K., Debt Fund.....	2 00
D. L. Langworthy, credited to Andover Church.	11 00
Mr. and Mrs. E. C. Langworthy, credited to Andover Church	1 00
Mrs. A. E. Langworthy, credited to Andover Church	50
N. P. Palmer, Lieu-oo Hospital, credited to Dodge Center Church	62 00
John T. Babcock, Life Membership	25 00
Mrs. P. R. Harburt, credited to Gentry Church	15 00
J. A. Hubbard, Debt Fund	25 00
Churches:	
Little Genesee	12 85
Milton	44 57
First Brookfield	11 05
Ritchie	20 00
Syracuse	1 00
Dodge Center	3 25
Cumberland	50
Gentry	2 05
Adams Center	10 00
Welton	9 50
Welton, Debt Fund	7 00
Riverside S. S., Lieu-oo Hospital	10 00
Plainfield S. S.	11 01
Plainfield S. S., Education Chinese children....	3 59
Alfred Y. P. S. C. E., Lieu-oo Hospital	20 00
Dodge Center S. S.	5 00
Young People's Board, Dr. Palmborg's salary.	25 00
Southwestern Association	3 50

Sale of hymn books, Berea	3 35
Payment of Des Moines, Iowa Falls, & No. Ry. bonds ..	2,000 00
	<u>\$2,975 86</u>

Cr.	
Mrs. E. B. Saunders, August and September salary	\$ 150 00
E. Mildred Saunders, sal. Sept. 1—Nov. 1....	50 00
J. G. Burdick, October salary	29 16
Mrs. Angeline Abbey, October salary	10 00
J. J. Kovats, October salary	20 00
D. B. Coon, October salary and exp.....	83 52
Edwin Shaw, acct. expenses	25 00
T. L. M. Spencer, November salary	50 00
Ross C. Coon, acct. E. H. Davis sal., Oct. 1—Jan 1	28 88
A. D. Burdick, acct. E. H. Davis sal., Oct 1—Jan 1	142 00
James Bonner, mortgage loan, Permanent Funds	2,000 00
Treasurer's expenses	20 00

	<u>\$2,608 56</u>
Balance on hand December 1, 1916.....	367 30
	<u>\$2,975 86</u>

Bills Payable in December, about	\$1,200 00
Notes outstanding December 1, 1916	\$2,500 00
	<u>\$3,700 00</u>

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

Mother Rood—A Family Tribute to Her Memory

Thanksgiving Day, 1916

Marianne Thorngate Rood was born, January 13, 1823, near Watertown, in Jefferson County, N. Y. Her father was George Thorngate, who had come to this country as an English soldier in the war of 1812. Her mother was Matilda Blanchard Thorngate, of sturdy New England parentage. When Marianne was a year old the family moved to Persia, Cattaraugus County, in western New York, where they became log-cabin pioneers. There one other daughter, Hannah, was born, and four brothers—Davis, Henry, Charles and George. The opportunities of these children for education were limited to the short terms of the pioneer schools of those days; yet there came to the log schoolhouse in that community a teacher or two who gave those boys and girls high ideals of life and duty. By and by some sturdy pioneer preachers of the Seventh Day Baptist Denomination came to the neighborhood and organized a church, of which Mr. and Mrs. Thorngate and the most of their children became members, among them Marianne. To this denomination she remained true and loyal as long as she lived.

On the 13th of July, 1844, she became the wife of Charles P. Rood, a native of Swanton, Vt., also a Sabbath-keeper. On the 30th day of May, 1845, their first son,

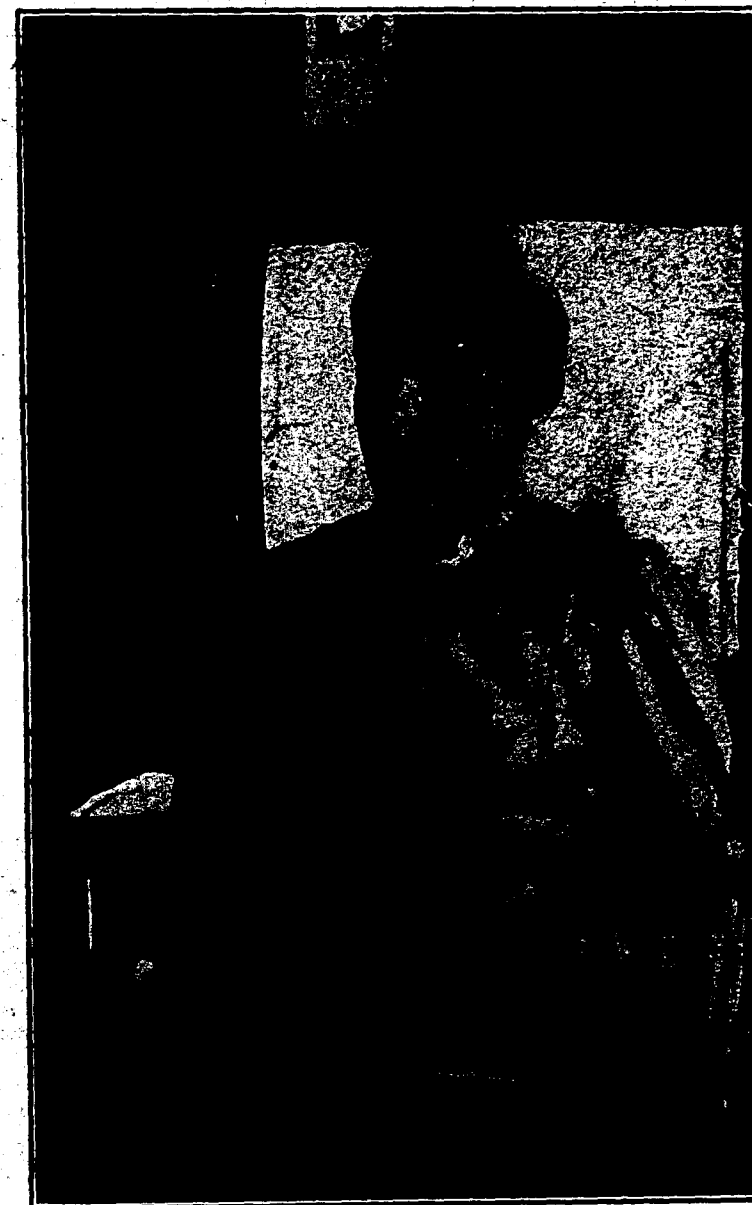
Hosea Whitford, was born. In the following September the Thorngates and Roods emigrated by way of the Great Lakes, to Wisconsin Territory. They settled at first near the village of Milwaukee, where, upon the 12th of April, 1847, their second son, George Burrell, was born. Later that same year they moved to Rock Prairie, Rock County, nine miles from Milton, where, December 20, 1848, another son, William Herman, came into the family. Two years later the Thorngates and Roods made another move, and in the spring of

and children. Yet the little mother did the hardest work of all. She planned in every possible way to make both ends meet. There was no ready-made clothing, and a sewing machine was an unheard of thing. She made all the clothing and knit all the stockings and mittens; and then those sturdy youngsters would wear them out faster than she could patch and darn. Also, there was ever-so-much washing to be done, and with no labor-saving contrivance. Everything must be scrubbed over the old wooden washboard. The log house, with bare floors, was cold during the severe winters. Many of the commonest necessities of these later days would have seemed to this hard-working little woman real luxuries.

In spite of the daily toil and the lack of material comforts of life, she kept on, however, bravely and uncomplainingly, meeting quietly the every-day demands of love and duty. Still there was now and then a time as she sat at her work, thinking and planning how to make a little go as far as possible, when her children saw tears dropping upon the garments she was making or mending. This they could not then understand, yet the experience of their later years has made it clear to them. Life has its serious side for all of us.

That was, nevertheless, a happy home, for love dwelt there. Those children remember with tender hearts today the winter evenings when their father played games with them, acting very much like a boy, their mother looking up now and then from her work to see the fun. Though there were very few books in the house, there came every week into that home two welcome visitors—the SABBATH RECORDER and the New York Tribune. The eager reading of both those papers had no little influence in the molding of character. It was, moreover, a Christian home, with its family altar. The Sabbath was there, a sacred day—"Day of all the week the best." It was a home, too, where obedience was taught and practiced—where parents were truly respected. Though a humble pioneer home, it was rich in some things that gold can not buy.

When the Civil War came on, it found in that same home a patriotic family. The eldest son enlisted in '61, when only sixteen years old, and George in '62, at fifteen. Though the little mother dearly loved her



1851 all were in pioneer homes near Dakota, Waushara County, Wis. There other children came into the home: July 4, 1851, Charles Judson; August 27, 1853, Mary Matilda; March 11, 1856, Eugenia; March 27, 1859, Emma Janette; September 14, 1861, Esther Amy; and June 5, 1864, Walter Gillette.

During all these years it was no easy matter to keep up with the wants of this growing, healthy family. It was a sandy farm on which they lived, and the father worked very hard to feed and clothe the mother

boys, she gave them up without a murmur to the service of her country. When they had gone to the front she wrote to them frequent letters of encouragement and good cheer, with never a word of complaint. But when in '64 her husband was drafted it seemed too hard for her to bear. It was still more so when Herman—not yet sixteen, and small for his age—announced his intention of going too. The father thought it best that they go together, and so this little mother was left in the beginning of winter with six children varying in age from one year to thirteen. This was, indeed, a sore trial of her love and faith and loyalty; nevertheless she stood the test and bravely fought her battle at home, while her husband and sons served under the colors. Besides all this her four brothers were serving in some of the hardest fighting regiments of the war, and she managed in some way to write cheerful letters to every one of her dear ones, while her heart yearned for the return of peace.

God only knows how this modest, gentle, timid little woman thus fought with all courage and faith the bloodless battles of peace—yet she and thousands of others under like circumstances did it.

"The bravest battle that ever was fought—
Shall I tell you where and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

"Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent words or thought
From the mouths of wonderful men;

"But deep in the walled-up woman's heart
Of a woman that would not yield,
But silently, bravely, bore her part—
Lo, there is that battle field."

That was a happy day, in August, '65, when the soldier father and two of the soldier boys came home together from the war—well; and another joyous occasion, a month later, when the third boy in blue came marching home. The boys—even the father—were hilarious in their home-coming; and the blessed little mother whose battles had been just as bravely fought as theirs, felt away down in her heart as happy as they, yet she was outwardly calm and quiet. Her character was deep and strong, as well as affectionate.

Soon all were busy adapting themselves to the changed conditions—from camp life to the duties awaiting them:

The boys who marched away to war
Came home as bronzed and bearded men,
And soon on farm, in shop and store
They busy were at work again.

Soon many of those returned soldier boys began to talk about going out west, where they could, by simply settling upon it, get land enough for big farms. Upon the tide of western emigration that followed, Father and Mother Rood, with all their children but the eldest, who had become a teacher, were borne out to the broad prairies of Nebraska, where they settled upon "claims" in the vicinity of the present village of North Loup; and again the little mother found herself a pioneer, as she had been in New York and Wisconsin. Before, it had been in log houses—this time it was in a kind of "dug-out," where scarcely a tree was in sight; and on this broad, rolling prairie she lived until she saw it well settled and the country all about her home like one great field of corn and wheat and hay. The little hamlet of North Loup, to which she and her son Walter moved in January, 1888, after the farm home had been destroyed by fire, came to be a thriving, prosperous village, with a high school and churches—but never a saloon, excepting the first two years after the railroad had reached the place. It had a bright, intelligent class of citizens who stood for the best things in their community. There in a comfortable, modest home she lived with her youngest son—who was never away from her long at a time—a quiet, uneventful life until the 22d day of April, 1915, when, at the age of ninety-two years, three months and nine days, she passed peacefully into the higher life.

As pioneer settlers on the prairie, Father and Mother Rood—both of them fifty-two years old—began once more to adjust themselves to the conditions of their new environment. There was, of course, hard work early and late. There were many deprivations and inconveniences, and some hardships to endure; and it took all the courage of the brave little woman at her time of life to keep up and to be cheerful yet she did it. Her life from her childhood had been such as to school her to hard work and the strictest economy; and so she made herself at home in the primitive dwelling on the prairie until a better house could be built. Her aged father and step-mother soon came to live with her, and two of her brothers had their homes near by. Some

of her children taught country schools under quite primitive conditions.

Father Rood, always a hard-working man, soon came to the limit of his strength and endurance, and on the 17th day of March, 1878, he entered into rest. He had enjoyed in his boyhood almost no school advantages, yet he became an inveterate reader, and, having a tenacious memory, was a well informed man. He was in particular a Bible student and became a lay preacher of the Seventh Day Baptist Denomination. He was all his life a temperance worker, often speaking in public as such. He had a most affectionate regard for his children, and desired for them the educational advantages he could not have when he was a boy. None of their children ever heard either of their parents speak a harsh word to the other.

Grandfather and Grandmother Thorngate received in the pioneer home to which they came the most devoted attention until they went to rest—Grandfather on the 20th day of November, 1881, aged eighty-three years, and Grandmother on the 27th day of August, 1890, aged ninety-one. Mother's sister, Aunt Hannah Stillman, came to spend the last of her days with her, and died there on the 18th of October, 1904, in the seventy-eighth year of her age. And so it came to pass that our dear little mother came to have the care of these dear ones of hers, and they all received from her the most loving attendance she could give to them.

As old age came on, "Mother Rood," as she was commonly known, held a warm place not only in the affections of her children and grandchildren, but a large circle of other friends. For many years she and her son Walter had lived together, she keeping house for him until, on the 27th day of June, 1912, he was married to Miss Grace Fackler. Grace then took the care of the home; still the mother, so much accustomed to household duties, busied herself with such work as she could do. Grace came into the home and the family with so much of loving tact and wisdom that she endeared herself to Mother and all the rest of us. It was from time to time the family gathering place, every one bringing tribute of affection to our beloved "queen of hearts." Especially did all come to Mother's on Thanksgiving Day. It was the time and place for a general family re-

union. These annual gatherings strengthened the ties of love and affection.

Her son Walter had this to say of her after the mother with whom he had lived fifty years had gone to rest:

"Mother had for more than seventy years been a devoted member of the Seventh-Day Baptist Church. During all this time she had been a consistent Christian, ever believing in the teaching of her church, having faith in the denomination, always trusting her pastors. Her trust in her Savior was abiding—beautiful to see. She did not talk much about her religion—she did not need to do so, for it could be seen in her every-day life. She was never demonstrative, yet was an ardent lover of her home and her family and to them she gave her best thought and care.

"Being deprived of early educational advantages, she sought through much reading and home study to gratify her natural desire for education. She read daily papers, magazines and books. Her Bible was her daily companion. Only those who knew her best knew of the wealth of good things in her mind—how progressive she was in thought—how ready to accept new things and better conditions.

"Mother was a thoroughly loyal woman. During the Civil War she offered for the defense of her country her husband, three sons and her four brothers. All these, except one brother, were spared to return. At the outbreak of the Spanish-American War, in 1898, she asked her youngest son if he felt like enlisting. Being answered in the affirmative, she said: 'I feel, Walter, that I have given to my country all that should be required of me, yet if you are needed to help defend the flag of our country and do not go, I shall be ashamed of you.' She loved her country as she loved her home—quietly, yet devotedly.

"Because of Mother's diffidence, she was unassuming. Her real, deeper self was known only to those who knew her in her home. She was gentle, yet firm. Those who were with her in her every-day life never heard her say an unkind word about any one or to any one—never heard her complain, never heard her gossip, never knew her to be cross or impatient. She was an ideal mother—true and faithful in all the relations of life—now gone home to be with Him whom she so loved, and to

meet there the dear ones who had gone before.

"Several weeks before she left us, she began to fail in strength, yet the change was so gradual that we hardly noticed it. Her death was due to old age. Her frail body was like a delicate piece of machinery that had run so long that it was worn out. Without pain or much sickness, retaining her faculties almost to the last, and surrounded by seven of her children, on the 22d of April, 1915, she passed peacefully into the higher life. Her funeral was held at the home on Sabbath afternoon, the 24th, and her body was laid by the side of that of her husband in the North Loup Cemetery. The services were conducted by her pastor, the Rev. George B. Shaw, who chose for his text a most appropriate passage of Scripture, found in the 28th verse of the 31st chapter of Proverbs: 'Her children arise up and call her blessed.'"

We who live after her may truly honor her memory by undertaking every day to live as in her sight.

Mother Rood left, besides her five sons and four daughters, thirty grandchildren and twenty-six great-grandchildren. Not only did these love her but all who had married into the family. It was due to her long life, no doubt, that her large family of more than a hundred men and women and boys and girls have been held in so close relations one with another. All of us so long as we live will cherish the sacred traditions of Mother Rood. And in connection with her memory we shall remember lovingly, also, our good Uncle Henry, mother's only surviving brother. These two, brother and sister, were very dear to each other as they together descended the sunset slope of life. While she has passed into the gathering twilight, Uncle Henry—eighty-six years old at mother's death—is still with us.

"I see in this world two heaps, one of human happiness, and the other of misery. Now if I can take but the smallest bit from the one and add it to the other I carry a point. If as I go home a child drops a ha'penny, and if by giving it another I can wipe away its tears I feel that I have done something. I should be glad indeed to do greater things, but I will not neglect this."
—John Newton.

Great Work on the Mexican Border

The Army Young Men's Christian Association is now operating forty-two large frame buildings in twenty-two camps of troops on the Mexican border. There are, in addition, six large tents and a traveling equipment consisting of an automobile truck, which is used to transport supplies to the isolated outposts in the Big Bend district of Texas.

Work is also carried on in hospitals, with troops on practice marches, at target ranges, and visits are made regularly to the camps of patrol detachments. At intervals of five or six weeks, an expedition by motor truck carries Y. M. C. A. supplies to the men of General Pershing's command in Mexico. The work is in charge of 160 secretaries, who are assisted by committees of officers and men, and is supervised by two field secretaries, one at San Antonio and the other at El Paso. The general headquarters are in New York.

About 130,000 National Guardsmen and regular troops are served. Up to December first, 90 tons of writing paper and 80 tons of magazines had been distributed. Each center has a circulating library. Every building has a folding organ and many have pianos. Sixty phonographs are in use and 29 motion picture machines in operation. An average of 60,000 letters a day are written and mailed in the Association buildings.

There are lectures, concerts and entertainments in the evening. A regular education program is being carried out, the courses including mathematics, English, Spanish and other branches. Gospel meetings and Bible classes are held regularly and are well attended. The buildings are headquarters for the social life of the camps and are visited by thousands of men daily.

It is the purpose of the committee in charge of the work, of which B. H. Fancher, 124 East 28th Street, New York, is treasurer, to maintain the buildings as long as the troops remain on the border. The running expenses amount to \$1,500 a day, and \$45,000 is needed to pay for the maintenance of the work during the month of December.—*Army and Navy Y. M. C. A.*

Let him who would move and convince others, be first moved and convinced himself.—*T. L. Cuyler.*

WOMAN'S WORK

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

"How D' Do?"

'Tis Christmas! And o'er the snowy miles
I'm sending you a merry "How d' do?"
Thought, of course, you'd like to know
That I think today of you.

And reaching out across the way
There's a hearty hand clasp, too.
Simple little gifts are these,
But they say, today I think of you.

On this merry Christmas day
Costly gifts I fain' would give you;
Something fine and grand I'd send;
But I know you'll like my little "How d' do?"

My heart's so full I can not say
All the things I'd like to you,
But the "How d' do?" will say a lot
When it finds its way to you.

Hark! the Christmas bells are ringing,
And I'm thinking now of you.
If you listen, you'll hear me calling,
"Merry Christmas" and "How d' do?"
—*Florence A. Jones.*

Missionary Conference at Battle Creek, Mich.

DEAR SISTERS:

I have been asked to give to the RECORDER readers something of the report that I gave at the recent Woman's Board Meeting, concerning the Medical Missionary Conference held at Battle Creek, November 29 to December 3. This I am glad to do, all the more so because one of the lessons which I brought home with me from that conference was the importance of "witnessing." The testimony of the missionaries concerning the work that is being done by the power of the gospel made a deep impression upon me, and if I can extend the message I shall be most happy.

The Battle Creek Medical Missionary Conference is unique in that it is not an organization doing regular business. It was a new experience to attend such an extended meeting at which no committees reported, no officers were elected, no dues collected. In fact, no collection was taken excepting one on Thanksgiving Day follow-

ing the sermon, which is the regular custom of the Sanitarium, and had no connection with the conference.

All arrangements for the conference are made by a committee of the Sanitarium, of which Dr. J. H. Kellogg is chairman, and Rev. George C. Tenney, Sanitarium chaplain, is secretary and moving spirit, for upon him rests the greater part of the responsibility.

The people are brought together here in personal invitation from the committee of the Sanitarium, lists of foreign missionaries on furlough being obtained from the different boards, and personal invitations sent to them and to representatives of the boards. The printed report of the seventh conference says:

"In sending out invitations no distinctions are made as to the branch of service the missionary represents, nor yet as to the board or denomination under whose auspices he labors. All evangelical missionaries are alike welcome, and sectarian lines are entirely overlooked throughout the entire proceedings. The guests are entertained by the Sanitarium free of charge, and the conference lives during its sojourn together as a large family sleeping under the same roofs and eating at the same tables, thus affording the best opportunity for social intercourse, for mutual acquaintance, for interchange of experiences and plans, and for the cultivation of a broad spirit of Christian fellowship and comradeship. . . .

"While these conferences have been denominated 'medical,' they have not partaken exclusively of that character, but all the various phases of missionary endeavor have been considered, though a large portion of the addresses have been given by those devoted to medical work, and naturally this feature has come to the fore in the various meetings, while daily medical councils are held."

It was my good fortune to arrive at the Sanitarium on the evening previous to the opening of the conference, on the afternoon of the following day. The feeling of loneliness I experienced as I faced the great building on my arrival alone, was quickly dispelled by the warm reception and the cordiality shown to all the guests. Escorted to a table in the dining room of the Annex, where most of the conference guests were entertained, each guest was introduced to the others and in a very short

time we were all like old friends, being served by a waitress who looked after our wants as carefully as if she were a daughter in a private home where we were being entertained. At our table, which seated eight, three continents were represented,—Asia, Africa, and North America; and five different countries,—China, Burma, Sierra Leone, the United States, and Canada. Mr. Crofoot was one of the two representatives of China. Hearing the different geographical names that were passed about, as guests in meeting asked, "What field do you represent" made one wish he had included in his equipment for the conference an atlas.

Though the program opened, as usual, with a welcome banquet, at 1.30 in the afternoon, November 29, there were many of the conference guests present that morning at the family worship conducted in the parlor for twenty minutes, preceding the breakfast hour, and led on this occasion by Rev. James P. McNaughton, for many years missionary to Turkey. His message was Christ's words to his disciples after telling them of his coming crucifixion and the persecutions that awaited them, "Be of good cheer." "Strange words, it would seem," said Mr. McNaughton, "to use on such an occasion, when the things he had been foretelling were of such dreadful import." These words of good cheer, he told us, are applicable to the Christian even in these times of world war when, in many cases, the work of a lifetime in the missionary field is laid waste. This message had a special significance coming from Mr. McNaughton, who seems himself an embodiment of good cheer, when we learned from others that he has been obliged, since the war began, to leave his field, being escorted out of the country by the government, and that his people have been scattered and his work apparently destroyed. The messages received in these moments of morning worship throughout the conference, coming as they did from those of deep spiritual experience who had tested the promises of the Book of books, were most helpful.

It was also a wonderful thought to me, as we sat there in the beautiful parlor with the early morning light streaming in at the east windows, that somewhere in the depths of Africa in heathen darkness, some-

where in Arabia deserts in the clutches of Mohammedanism, somewhere in India in the degradation of the millions of the outcasts of Buddhism, somewhere in China and Japan in the thralldom of superstition were little children, who because of prayers ascending here were to have their lives touched, transformed and made beautiful by contact with the life of Christ through his faithful servants.

The banquet of welcome with which the conference began, given to the guests by the doctors of the Sanitarium, was held in the beautiful Annex dining room. Decorated with chrysanthemums and other flowers from the Sanitarium greenhouses, the room was a dream of delight.

After the banquet the company went at once to the Sanitarium chapel where the conference was opened by the president, the Rev. James L. Barton, secretary of the American Board of Commissioners of Foreign Missions.

This was followed by a half-hour's devotional service led by the Rev. R. P. Mackay, secretary of the Canadian Presbyterian Board, who had charge of such a service every day of the conference, a man well fitted for this work by his knowledge of the Scriptures and his grasp of spiritual truths. His topic on this first day was "The Abundant Life," and he showed us that this life is a life of power, of spiritual dynamics. It can be obtained by those only who are willing to pay the price, which is the study of God's word, and prayer, and the reception of the Holy Spirit.

Welcome addresses followed from Dr. Kellogg in behalf of the Sanitarium, and from the Rev. R. J. Slee of the M. E. Church in behalf of the churches and pastors of the city. Dr. Kellogg said that it is the aim of the institution to maintain a religious atmosphere, believing this to be an important element in healing. The day's work in the different departments of the Sanitarium is begun with prayer and no surgical operation is ever performed without it. The Sanitarium doctors lay no claims to healing; they simply aim to cooperate with God by making conditions such that it is possible for God to heal the patient consistently with his own laws. Dr. Kellogg spoke of the meaning of the word, "Sanitarium." To this Dr. Barton responded that to many the Battle Creek

Sanitarium means, "Repairer and restorer of missionaries."

Bishop Hartzell, in his response to the address of welcome, said that the Sanitarium is "international, interdenominational, intercontinental, inter-racial, and has a world-wide constituency." He spoke also of what is not well known by the guests of the institution who come there for healing, and that is, that the Sanitarium is a benevolent institution, having during the past year spent more than \$300,000 in benevolence.

A reception by the conference officers followed with a social hour.

In the evening was begun the series of "Motion Pictures of Mission Lands," with which every evening's program opened. They were given by the Rev. Sumner R. Vinton, of New York, son and grandson of missionaries, whose familiarity with his subject made these pictures a very effective method of teaching. The object of the series was to show the inadequacy of all other religions excepting the Christian religion, and its great superiority. To this end the pictures showed, first, the conditions of the people who were adherents of the other three great religions of the world,—the Mohammedan, the Hindu, and the Buddhist,—and then by contrast, the conditions of the same races under the Christian religion. These pictures showed most graphically the transforming power of the gospel, and were witnessed by many outside of those attending the conference.

Rev. W. P. A. Anderson, of India, secretary of Mission to Lepers, told of missionary care for lepers. This is interdenominational work, and helps the lepers, of whom there are one million in the world, in four ways: First, by establishing homes and hospitals; second, by helping homes already established; third, by giving Christian teaching in homes established by the government; and fourth, by placing children of lepers in homes before they become infected with the disease, which is not as contagious as it was formerly thought to be.

The first evening closed with an interesting address by the Rev. Joseph Clark, of Congo, Baptist Board, an account of which will be given in a subsequent article.

HATTIE E. WEST.

Milton Junction, Wis.

Dec. 13, 1916.

Workers' Exchange

Albion, Wis.

Not every church the size of the Seventh Day Baptist Church of Albion, Wis., can boast of three ladies' societies working in harmony—each raising money for worthy objects.

These three societies have been very busy the last few weeks. On November 18, the Missionary and Benevolent Society gave a kitchen band sink-phony concert. Mrs. C. S. Sayre was the very efficient leader. At this concert it was proved that curtain rods, a tub, mason-jar covers, eave-trough elbows, washboard, flour sieves, egg beater, potato mashers, funnels, boiler cover, frying pan, and clothespins can be used in making the musical instruments in the kitchen band concert. The organ grinder and the short play seemed to be enjoyed. Following is the program given to a crowded house and soon to be repeated.

ALBION LADIES' KITCHEN BAND SINK-PHONY CONCERT

Frau Wilhemina Gretchen Brunhilde, Conductor
Signora Carmencita Fernandez Hermosa, Pianist

PROGRAM

1. (a) "Marching Through Georgie" Kitchen Band
(b) "Dixie" Kitchen Band
2. Vocal Duet, Frau Juliski Signora Hermosa
3. Saxophone Solo Madame Maderwiski
4. (a) "Spanish Cavalier" Kitchen Band
(b) "Jingle Bells" Kitchen Band
5. Vocal Solo—"The Great Beyond," Frau Wincklewski
6. Cornet Solo—"Soldiers' Chorus," Frau Brunhilde and Band
7. (a) "When Johnnie Comes Marching Home" Kitchen Band
(b) "Yankee Doodle" Kitchen Band
8. Double Quartet Sink-phony Orchestra
9. Trombone Solo—"Medley of Southern Songs," Madame Doraski
10. (a) "Tramp, Tramp, Tramp" Kitchen Band
(b) "Battle Cry of Freedom" Kitchen Band

Intermission

"HIRING A COOK"

Cast of Characters

Madame Grosbinet Mrs. Spencer
Anastasia, her daughter Mrs. Sheldon
Marie, the servant Mrs. Krueger
MaryAnn Eliza Smith from England Mrs. Whitford
Cleopatra Victoria Johnson, a negress,

Mrs. McCarthy
Bridget Flanigan, from Ireland..... Mrs. Noble
Amanda Widgery Fishook, from Maine Mrs. Lily
Rat-in-the-Hole, an Indian Squaw, Mrs. Slagg
Carmencita, a Spanish dancer.... Miss Crandall
Hop Sing, from China Mrs. Thomas
Armina Benibouffe, a Turkish woman Mrs. Stewart
"The Star Spangled Banner" Band
(The audience is requested to stand and sing)

November 27, the Home Benefit Society held its annual bazaar and supper. Many pretty and useful articles were sold and the cafeteria supper was well patronized.

On December 2, the Willing Workers had a sock social. Tables at which two couples could be seated were numbered. The winning couple at each table went to the next higher when time was called. Taking beans from a saucer with two toothpicks, carrying potatoes on a knife from a bag on the floor to a plate on the table, guessing the number of kernels on an ear of corn, sewing on buttons, were some of the stunts.

Music and refreshments of sandwiches, cake, and coffee helped make the evening enjoyable. Copies of the invitation, with little socks attached, had been sent to the Albion people during the previous week.

You Are Cordially Invited to Attend
A SOCK SOCIAL

AT THE ALBION TOWN HALL, ON THE EVENING
AFTER THE SABBATH, DECEMBER 2,

Under the auspices of the W. W. Society

This little sock we give to you
Is not for you to wear.

Please multiply your size by one, And
place therein with care,

Of pennies or of cents, just once
The number that you wear.

(We hope it is *immense*)

And if you have a friend quite dear
You'd like to bring with you,

Or if you know some one who'll come,
We'll gladly give you two.

So don't forget the place and date,
We'll answer while you're knocking,

And welcome you with open arms,
But don't forget your stocking.

Music, Good Supper, Good Time

From these entertainments a goodly sum was added to the treasury of each society.

At the church meeting, December 3, Pastor C. S. Sayre was unanimously requested to remain as pastor another year. December 9, Mrs. C. S. Sayre was unanimously re-elected superintendent of the Albion Sabbath School.

Minutes of Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. R. Crandall on December 11, 1916.

Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Miss Coon, Mrs. Maxson. Visitors: Mrs. L. A. Platts, Miss Mary Borden, Mrs. F. C. Dunn, Mrs. G. W. Post,

Mrs. L. A. Babcock, Mrs. E. S. Pullan. Mrs. Morton had charge of devotional exercises and read Psalm 27. Mrs. Platts offered prayer.

The minutes of November 6 were read.

The Treasurer's report for November was read and adopted. Receipts, \$241.50. Disbursements, \$129.75.

The Corresponding Secretary reported a letter from the Pacific Coast Associational Secretary which was very encouraging. She also reported a letter from Mrs. Andrews, of Boulder, Colo., inviting the Woman's Board to send a representative to the Summer School of Missions at Boulder next summer.

Mrs. Whitford read a portion of a letter from Dr. Palmberg, and Mrs. West gave a brief report from a recent letter from Shanghai telling of the serious physical condition of both Dr. Palmberg and Dr. Crandall.

The question of reinforcing the Lieu-oo Hospital staff by sending Dr. Bessie B. Sinclair as a third medical missionary was discussed.

It was moved that the Corresponding Secretary be instructed to write the Missionary Board that we favor the sending of Dr. Sinclair to Lieu-oo, and in case the Missionary Board decide to send her the Woman's Board will give as much assistance as possible.

This motion was carried.

Mrs. West gave a report from the Medical Missionary Conference at Battle Creek, first expressing her appreciation of the opportunity of attending this great conference. The report was most interesting, giving an idea of the messages brought by many of the missionaries who came there from widely separated fields of work. She also spoke of the informal meeting with the women of the Battle Creek Seventh Day Baptist Church.

After reading, correction, and approval of the minutes, the Board adjourned to meet with Mrs. Babcock on January 8, 1917.

DOLLIE B. MAXSON,
Recording Secretary.

God promises to keep in perfect peace the man whose mind is stayed on him. But so long as our minds are stayed on ourselves, we can never find peace.

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, December 10, 1916, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Asa F. Randolph, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, John B. Cottrell, Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Edward E. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported that work at the Publishing House had increased so that it had become necessary to run the plant nights to keep up with the work. In view of the offer of the Linotype people to allow a cash discount of 5 per cent if the machine authorized at the last meeting were paid for within 60 days, it was voted that the proper officers of the Society be authorized to make the necessary loans to carry out this arrangement.

Report adopted.

The Committee on Distribution of Literature reported:

Pages or tracts distributed	3,682
RECORDER subscriptions (new)	22
RECORDER subscriptions (discontinued)	4

Net gain	18
Number of "Great Tests" sold (includes 27 sent to agents)	283

The Committee on Italian Mission reported for the month of October, 10 sermons by Mr. Savarese, with an average attendance at New York of 9, and at New Era of 23, and 300 papers distributed.

The following report was received:

The Treasurer reports a balance on hand of	\$320 40
Present outstanding indebtedness is	\$1,500 00
Net balance in Sinking Fund	\$858 75
Net balance in Building Fund	\$500 00

Report adopted.

In accordance with the preceding report, the President appointed a committee con-

sisting of F. J. Hubbard, T. L. Gardiner, C. W. Spicer, W. C. Hubbard, J. G. Burdick and Edwin Shaw, to employ an architect if necessary, and prepare plans and estimates as outlined in the report.

The Treasurer presented the following report:

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE ADVISABILITY OF ERECTING A DENOMINATIONAL PUBLISHING HOUSE AT THE PRESENT TIME

You Committee has considered the above mentioned matter and report that in view of the efforts being made just now to raise money for our several colleges, and because of other heavy financial burdens, and also because of the suggestion of Conference that we submit an estimate of the cost of such a plant at the next session of that body, it is the judgment of your Committee that no effort should be made toward the erection of such a plant at present.

Your Committee recommends, however, that the Secretary and Editor be asked to keep this matter before the people from time to time with a view to disseminating a knowledge of the necessity therefor, and that the Treasurer be authorized to accept any contributions that may be offered for this purpose and keep the same in a separate fund.

And we further recommend that a committee be appointed, with power to employ an architect if necessary, to prepare plans and estimates of cost of such a publishing house, which shall be presented to this Board prior to the next session of Conference.

Such a building, in our judgment, should contain not only room for the business and mechanical work of the printing department, but also editorial rooms,—an office for the Corresponding Secretary,—possibly a Board room,—a library for our valuable collection of Sabbath literature,—fire-proof vaults, and such other accommodations as may be found necessary or desirable.

Respectfully submitted on behalf of the Committee,

F. J. HUBBARD,
Chairman.

The Treasurer presented correspondence from More & Jacobson, Attorneys, of Omaha, Neb., relating to the will of Rebecca L. Babcock (widow of Rev. U. M. Babcock), of Humboldt, Neb., accompanied by a certified copy of the will, in which a certain property is bequeathed to this Society after the death of her son, William O. Babcock. Correspondence from and with various other parties relating to the matter was presented, and on motion after discussion the matter was referred to the Committee on Investment of Funds with power.

The Treasurer also presented a certified copy of the will of James C. Heath, of

Adams, N. Y., which makes a conditional bequest to this Society of \$250.00, should the Adams Center Seventh Day Baptist Church at any time cease to maintain its church organization.

Correspondence from Rev. George Seeley reported the distribution of 40,448 pages of literature in November, and that from Rev. T. L. M. Spencer reported 18 sermons, 20 prayer meetings and 4,975 pages distributed during September and October.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Semi-annual Meeting of the Minnesota and Northern Wisconsin Seventh Day Baptist Churches

The Minnesota and northern Wisconsin semi-annual meeting convened with the Dodge Center Seventh Day Baptist Church, November 10.

The meeting was called to order at 2.30 p. m., Brother D. T. Rounseville being the moderator. A brief praise service was conducted by Pastor H. C. Van Horn during which Rev. J. H. Hurley, representative of the Iowa yearly meeting, read the Scripture lesson and Rev. E. H. Socwell offered prayer. The Executive Committee presented an outlined program which was adopted subject to change, and Pastor John T. Babcock, of New Auburn, Wis., delivered the introductory sermon from the text, Ezekiel 3: 15. The New Auburn Church certainly is blessed in having for its minister a young man of such consecration and zeal. His two sermons preached at these meetings revealed ability, study and careful thought.

The sermon Sabbath evening, was preached by Mrs. Angeline Abbey, of New Auburn, Minn., who brought a strong and helpful message. This was followed by a splendid conference meeting in which many took active part.

The sermon, Sabbath morning, was preached by a former pastor, Rev. J. H. Hurley, who spoke in his usual happy and helpful manner. Sabbath school followed with study of the lesson, closed by a practical talk on temperance, by Professor Nelson Inglis, of Milton, Wis., who represented the Sabbath School Board.

Sabbath afternoon was marked by a help-

ful address on "The Plans of the Sabbath School Board," by Professor Inglis, who spoke in an entertaining and helpful way of these interests; and by a practical sermon by Mrs. Abbey.

Rev. E. H. Socwell gave a strong sermon, Sabbath night, on the theme of Fellowship with Christ.

Sunday morning a business session was held, at which time it was voted to meet next with the Windfall Lake Church at Exeland. Officers for the next session were elected: E. R. Drake, moderator; Mrs. Florence Fowler, clerk; and Mrs. Walter C. Bond, corresponding secretary. The Executive Committee was again appointed to prepare the program for the next session. Reports from the various churches were given which indicated a good spirit in all the churches. Mrs. Abbey, delegate to the recent Iowa yearly meeting, reported a splendid meeting and large spiritual interests in the churches represented in that meeting.

A practical Sabbath sermon was preached, following the business session, by Rev. H. D. Clarke, from Exodus 20: 8.

The program, Sunday afternoon, was a helpful one, Professor Inglis bringing another message for Sabbath-school workers and quickening all with a livelier appreciation of Sabbath-school work. This was followed by a sermon from Brother John T. Babcock.

A union service was held, Sunday night, the Methodist and Congregational peoples of the village having dismissed their own services to attend with us. Rev. E. Hall, pastor of the M. E. church, offered prayer. The sermon of the evening was preached by Elder Hurley and was followed by a brief conference meeting in which many of our own and other people took part.

When we adjourned it was with a feeling of regret, for many blessings had been experienced by all who attended. The weather was wintry throughout the session, but in spite of unfavorable conditions the meetings were all attended by good numbers of local people.

WALTER C. BOND,
Secretary.

Dodge Center, Minn.

"The real man is constant, perfectly loyal to all to whom he owes a duty—parents, friends, his employers and his God."

YOUNG PEOPLE'S WORK

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

The Guiding of the Star

ANGELINE PRENTICE ABBEY

The Wise Men from afar
Came bringing precious gifts
To the new-born Child of Bethlehem.
These sages, versed in ancient lore,
Had faith in God, obeyed his word,
Were guided by the Star.

O parents, near and far,
Who've given your best gifts;
O wise, unselfish mother-hearts,
Who gave your dearest treasure;
O self-denying father-hearts,
Your faith in God, your righteousness
Are guided by the Star.

All people near and far
Hearing, have been much blessed.
Who've freely given from their store
To help the poor, the desolate,
The hungry ones, and sad,
Were guided by the Star.

O people, near and far,
The Christ needs still your gifts.
Pray, open up your treasures,
Give love from out unselfish hearts,
Give gold and silver, and your lives,
Be guided by the Star!

Evading Moral Issues

REV. H. D. CLARKE

*Christian Endeavor Topic for Sabbath Day,
January 6, 1917*

Daily Readings

Sunday—Pilate's evasions (Luke 23: 6-7, 13-24)

Monday—Fear, the cause of evasion (John 7: 11-13)

Tuesday—Aaron's failure (Exod. 32: 1-6)

Wednesday—God not deceived (Gal. 6: 7-8)

Thursday—No double service (1 Cor. 10: 21-22)

Friday—How to overcome evasion (James 4: 7-8)

Sabbath Day—Is it personal with you? (Matt. 12: 22-30) (Consecration meeting)

When we read these Scripture passages, God is speaking directly to us. He presents to us clear-cut issues. Evasion is spiritual loss and death. Examples of this are so many both in the Bible narratives and in all history that we ought not to be deceived. "Choose ye this day whom ye will serve." Joshua placed before his peo-

ple the real issue; they must not evade it; in fact, they could not, nor can we, though many attempt it.

In life it is thy privilege to choose,
But after death you have no choice at all.
—Davidson.

Never was there anything gained by evasion. Pilate lost his office at last, and his name has come down to us in disgrace and as a weakling, a hard-hearted, false governor. No one would name a child after him, for it would be too suggestive. King Saul evaded the issue and fell. Rehoboam at the very beginning of his reign saw the issue, dodged it, and lost ten tribes from his kingdom. Isaiah came to the point as a preacher and prophet and said, "Here am I, send me." Great is his name, often quoted by our Lord and Savior and the apostles. Luther never flinched and today we have Protestantism and religious freedom. The little company at Newport, R. I., saw the issue and today we have the Seventh Day Baptist Denomination with its great mission. Lincoln saw the issue, met it bravely and off went the shackles from three millions of slaves. And thus we have the examples of both kinds of men and women. Those who evaded the issue came to disgrace; those who stood true rose to eminence and God was glorified.

NEUTRALITY SOMETIMES AN EVASION

When warring nations are devastating each other's domains, our country may do well often to remain neutral, the real friend of all nations. How grateful today are millions of Americans that the youth and manhood of the nations are not on battle fields to be slaughtered, bringing sorrow to homes and loss of productive agencies in the country. Imagine New York City, Chicago, Battle Creek, Milton, Riverside and other places burned to the ground, men and women driven away homeless, children made orphans, wives made widows, crops destroyed, and all other horrors of war! The issue at the present time may be to maintain peace. But when Armenians and Jews and other defenseless and peaceable people are ruthlessly slaughtered, their women taken captive to lust, their children driven into exile, their homes confiscated, then for Christian nations to remain neutral is a crime of crimes. How long must these things continue and no strong nation rise up to protest, and pro-

test with a purpose to save the defenseless? Has Great Britain and France and Germany and the United States seen the issue and evaded it these years? Shall we all eventually suffer the like for this evasion of responsibility?

A NATIONAL ISSUE

For almost a century have brave men been fighting the rum curse in our beloved land. Lincoln said in his day that the next great issue would be the liquor question. John B. Gough, P. A. Burdick, and many other reformers have led on in the fight, but the issue has been dodged by the great mass of citizens. The traffic has been piling up wealth with which to fight truth and sobriety, and hundreds of thousands have gone down to the drunkard's fate; high or low license has blinded men to the issue; revenue and "personal liberty" scares have kept the people from meeting the question like men; votes have endorsed the crime, and those who did not vote were equally guilty, for their neutrality gave the enemy help. Even some nations reeking in blood today and at "war to the knife" have taken higher ground on the prohibition question than free Christian United States. How long will we dodge the issue here? Politicians for the love of office have evaded these great moral issues and will continue to do so until men withhold their votes from them; then will they tumble over each other to get right with the people and the issue. Not until then. How many votes at the late great election evaded the issue?

THE SABBATH ISSUE

Christian people are face to face with this great issue. Books, tracts, lecturers are spreading the truth, and men all over the country, yes, all over the world, having had a few rays of light, are now evading the issue. "We will not have this man to reign over us," is the stand they take. Here is the Sabbath of creation, of the prophets, of God's chosen people, of the Christ, and of the early church, and there is the holiday of the Pope and the pagan world incorporated into the Christian system, and just a few are meeting the issue. Are you one of them? Do you think God's truth will win out? Will God's plan be a failure? *Never*. Who then is on the Lord's side? Are you, Christian Endeavorer, brave enough and loyal enough and Christlike enough to stand the tests and

push the issue by your life and example and your words, and bring others to the saving knowledge of the law and gospel? What a privilege is yours and mine, and what great and precious promises connected with this truth!

The militant Sabbaths like soldiers are marching,
The long, dusty marches of time to complete,
And down through the valleys and over the hill-sides

The lines are advancing, nor think of retreat;
The order was given at Eden's fair portals,
To march right across the broad deserts of earth,

Up, up to the gates of the happy immortals,
And there be reviewed in the land of their birth.

—L. C. Rogers.

Meet the issue and join the hosts that are marching under this banner. Christ is the leader and we need not be ashamed of our company nor of the work committed to us.

ANOTHER NEW CONSECRATION

This is our consecration meeting for the new year. There is to be "some tall fighting" this year in behalf of neglected and unpopular truths. The issues will be more than ever clear-cut. Our Tract and Missionary and Young People's societies will have more than ever to do and there is a place for every young man and woman and every boy and girl. Make this new consecration complete, seal it with earnest prayer, and march on to victory. Decide whom you will serve, and for what you will contend: Truth or Error, God or Satan.

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.

—Lowell

The teacher had instructed the children to write their autobiographies. The following was one of the autobiographies turned in, says the *Indianapolis News*:

"I can remember when you got into the back seat of an auto through a little back door instead of side doors. When I was ten I was knocked down by a seven-passenger machine, but it did not get over me. Mother has a Hup and my dog Teddy and I and the rest of the family like to ride in it. Some of these days I am going to own an auto. That is all I know about autobiography."

Salem College Notes

Salem College is to have a Year Book. We must hand it to the Senior class—the class of 1916—as the first to have the courage to attempt such an undertaking. Everything indicates that the entire student body is back of the proposition to the limit—morally and financially. At the present time, full details are not available. Several meetings have been held and the following officers elected: Mr. Paul M. Musgrave, editor-in-chief, and Mr. Albert Gadd, business manager. The following Seniors are appointed associate editors: Miss Rhea Ford, editor of Class History and Prophecy; Miss Eula Randolph, Yells and Songs; Cam Henderson, Athletics; Lawrence Harris, Diary; Ralph Ford, Jokes; and Cleve Hickman, Class Poem and Belles-lettres. Every class has an editor and will be allotted sufficient space to write up its history, officers, yells, motto and flower. The book will contain the picture, history and name of each officer, etc., of the various organizations and clubs, i. e., Debating, Glee, and Gridiron clubs; the lyceums, Christian Associations, etc. A name has not yet been selected. Bear in mind that the student whose suggested name is selected will receive a book free. Hand all your suggestions to the librarian under an assumed name. Forward all requests for copies of this book to the business manager.

The Y. M. C. A. has been fortunate in securing for its teacher, this coming year, the Rev. E. J. Wofter, pastor of the First Day Baptist church. Our first Bible study was held last Monday evening, at 6.45, in the Methods Room. Quite a number of the students turned out, but the attendance should have been larger. The book to be studied this year is entitled, "The Manhood of the Master," and the chapter considered last evening was, "The Joy of the Master." Pastor Wofter has a personality which appeals to young men. His talk gave evidence that he had spent a great deal of time in studying the lesson, and he brought out many interesting and instructive points which we had overlooked. No young man can afford to miss these talks, on Monday evening. Your time could not be better spent than in this way. Mr. Coffendaffer, president of the Association, is in charge of the books.

The Lyceum Committee of the Y. M. C. A. lecture course are sorry to announce that the entertainment to be given by Mr. Montraville Wood, originally scheduled for December 23, has been postponed until March 3, 1917. Please remember this change in date.

Janitor Davis' daughter, Miss Grace, has been ill for several days with measles.

Mr. Joe Carter, of basketball fame, and principal of the Wolf Summit Public School, was the guest of Mr. and Mrs. Cam Henderson at the College Boarding Club on Friday evening.

For the purpose of stimulating interest and more efficiently organizing our Y. W. C. A., Miss Alice E. Henderson, state secretary of West Virginia, will be at the college next Monday and Tuesday, December 18 and 19. Miss Louise Bond, president of the Y. W. C. A., has called a cabinet meeting for next Thursday afternoon to lay plans and make further arrangements for the conferences. We hope that the girls will show commendable interest in these meetings and co-operate and assist in every way possible to make them successful, beneficial and instructive.

In an effort to pay off obligations incurred in the furnishing of the lyceum rooms, which must be settled up immediately, the combined lyceums—Excelsior and Salemathean—will give an entertainment at the college auditorium on Wednesday evening, December 20, at 8 o'clock. Complete arrangements have not yet been made. In part the program follows:

1. Ode to Salem College.....Lyceums
2. Opening Remarks.....Professor Karickhoff
3. Piano Solo.....Mrs. Robert West
4. Paper on James Whitcomb Riley,
Frankie Lowther
5. Vocal Solo.....Miss Margaret Trainer
6. Reading.....Miss Blanche Wilson
7. Male Quartet.....Inter-lyceums
8. The Banner Chronicle.....Staff
9. Music.....Glee Club
10. Toasts:
"Our Town".....Warren Davis
"Our College".....Bradley Randolph
"Our Lyceums".....Irwin Smith
11. Piano Solo.....Miss Mary Harkness

A. F. G.

Dec. 13, 1916.

CHILDREN'S PAGE

The Fate of the Difficult Seed

A little seed lay in the ground,
And soon began to sprout:
"Now which of the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And, then, its fashion's old.

"The violet is very well,
But not a flower I'd choose;
Nor yet the canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers beside;
The primrose only blooms at night
And peonies spread too wide."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour,
And found itself a weed.
—St. Nicholas.

How Far a Smile Goes

The girl who brought the eggs sat down on the porch, silent and sulky-looking. Mother took the basket to carry the eggs in.

"Smile at the little girl, and talk to her," she whispered to Elsie in passing.

Elsie had an interesting book, and she wasn't anxious to leave it just then. But she obeyed, putting the book down, and smiling at the strange child.

"Do you like to read?" she said. "I've got a lovely book here. It's Under the Lilacs. It used to belong to mother, but she has given me all her Alcott books now, because I'm old enough to read them myself."

"I've read Under the Lilacs, too," said the girl, with her face lighting. "They were my aunt's, and she sent them to me last Christmas—the Alcott books, I mean. It's sort of lonesome on the farm in the winter, and it was such fun to read those books."

"Oh, do you live on a farm?" cried Elsie, and the books were forgotten while she asked eager questions about the farm.

When mother came back with the bas-

ket and money, Elsie could hardly let the girl go. "Be sure and stop here next time you come in with things to sell," she called after her.

"Why did you want me to talk with her?" asked Elsie. "Oh, I'm glad I did; she's ever so nice, but I wondered why you wanted me to, when I might not see her again."

"Because smiles and pleasant words reach such a long way," said mother. "It's a pity to lose the chance of sending one on its travels. I want you to learn to look for these opportunities. I think right here I will tell you a little story about a smile and a few pleasant words that took a wonderful journey."

"Years ago a woman used to go into a bookstore in an Ohio town. There was a poor young clerk there, who was shy, and not popular, but Mrs. Swayne always took time to speak to him pleasantly. She never forgot him when she came in, and the boy, with few intimates, counted her a friend."

"Afterwards, Mrs. Swayne's son, General Wager Swayne, became commissioner of the Freedmen's Bureau after the war. It was a hard place to fill, for he had to plan for the welfare of all the colored people who were just out of slavery. But General Swayne had one good friend in Washington. Mr. Stanton, the war secretary, would go out of his way to help him. Other people called the war secretary stern and unapproachable; but to General Swayne he was all that was kind and helpful. Once General Swayne stopped at Mr. Stanton's office when on his way to the White House for a conference with the President.

"I haven't time to see any one," Mr. Stanton said to his clerk.

"But it is General Swayne—"

"Oh, I will see General Swayne."

"When General Swayne came in, he couldn't help asking the question in his mind. 'Mr. Stanton,' he said, 'I don't understand your favors to me.'

"The war secretary smiled. 'When I was a poor, lonely, struggling clerk, in Columbus, your mother sought me out, and, with her kind smiles and encouraging words, put new hope and ambition in me. Do you understand now? I remember your mother's smile.'

"And so you see, Elsie, when we set a smile or a kind word adrift, we never know

how far it is going to travel, nor whom it will bless. We can only be sure that it will travel and bless in some degree."—*The Christian Standard.*

Home News

NORTH LOUP, NEB.—The Brotherhood will meet Sunday night in the basement. All men and boys of the church are urged to attend. A big feed and a splendid program are being prepared. Officers for the coming year will be elected. We suggest that an entire change be made in the official family.

A special effort is being made to pay off the debt on the church building. Already ten have agreed to give \$100 each, and nearly twenty have agreed to give \$50 each. We understand there is another list of forty who are to give \$25 each. If all these lists are completed it will pay all, or about all, of the building debt. No provision has been made to meet the running expenses of the church.

An old-fashioned debate, with chief disputants and judges, is to be a feature of the Brotherhood program Sunday night. The question for discussion is: "Resolved that the functions of the church are purely religious. Therefore, sports, games, amusements and merry-making should not be supervised by the church nor be held in the church building." Following the discussion by those appointed to take part, the society will resolve itself into a committee of the whole for further discussion of the question.—*The Loyalist.*

ELKHART, KAN.—E. D. Stillman and family, accompanied by their uncle, F. L. Coats, of New York, and Miss Edna Van Horn, made a trip to southwestern Oklahoma last week. In describing their outing, Mr. Stillman says:

"We left home before daylight in our 'tin Henry' and passed through Guymon at sunrise, crossed the line into the Texas panhandle, crossed the Coldwater and Paladuro creeks and refreshed ourselves at the old town of Ochiltree. We crossed the Canadian River at Canadian, where there are two very substantial steel bridges spanning the stream, one for rail transit and the other for other traffic. These bridges are nearly a mile in length, and the massive concrete abutments of the railroad bridge

reach to a depth of one hundred feet. The builders think it will withstand the torrents which sweep down the treacherous river.

"From here on the southeast the scene changes from the high staked plains to a broken country of streams and sandy hills; and from an almost exclusive cattle country to a mixed farming and stock-raising section. As we rolled along on the afternoon of the second day the beautiful Granite Mountains appeared in sight and we knew we were nearing our destination.

"After passing between the Granite Mountains and the Wichita Range we passed the little city of Lone Wolf, situated in a rich cotton-growing valley and named for Lone Wolf, chief of the Kiowas, prominent in history, and who now lives on his allotment near Hobart. We had the pleasure of meeting Lone Wolf eleven years ago, and he has not changed in the least since that time.

"Our relatives, the Burdicks whom we visited, live at Hobart, a thriving town of five or six thousand, where 'cotton is king,' and our party was very much interested in the cotton industry, inspecting its various branches from the 'kids' in the fields with their long, trailing sacks, to the gins and compresses. We spent two days in mountain climbing and sight-seeing and all had 'the time of our lives.'

"On our return trip we came on the Ozark trail to Amarillo, Tex., a panhandle town of nineteen thousand, passing through Goodnight, where the famous Goodnight ranch is located. We had the pleasure of inspecting Mr. Goodnight's herd of buffaloes, which is the largest herd now in the United States. The herd now numbers two hundred twelve, of ages from calves to patriarchs. Mr. Goodnight started his herd forty years ago by capturing calves. He supplies parks all over the country, receiving as much as \$500 for single specimens. At holiday times he slaughters some and disposes of the meat, and the skins command about \$100 each. The animals were corralled in six different pens and we had a fine chance to view them.

"From Amarillo to the state line at Texhoma, is one of the best cattle countries of the West.

"We covered about eight hundred miles on our trip and saw many sights new to us, but nowhere did we see better soil, crops, nor a better place for the man of small

means than our good old Morton County." —*Tri-State News.*

HAMMOND, LA.—Last month it was my privilege to make a very delightful missionary trip into the northern part of Livingston Parish, which lies west from Hammond. I took the Baton Rouge road, getting off at about midway between the two places. My objective point was six miles to the north in the country. I expected to be met with a conveyance; but for some cause none appeared. As it was early in the morning and I had the day before me I decided to walk. In spite of the dusty road I did enjoy that walk. My way led for the most part through the great forest, fine timber lands. I took lunch that day, which my good wife insisted on my taking, why I hardly knew, under a splendid grove of magnolia trees. Louisiana is famed for its diversity of timber and birds. Here was the home of Audubon. In these wild lands he followed the love of his heart in exploration and in the study of birds of America. In these lands are pines, a great variety of oaks, black gums, sweet gums, cypresses and magnolia trees. A characteristic Louisiana scene in the springtime is made delightful by the blooming of the magnolias and the bays, while the air is laden with perfume.

This is now a good farming country, and the object of my trip was a visit of a few days at the home of a good Baptist brother, who for some little time past has been keeping the Sabbath,—he, his wife and six children. It was pleasant to spend two evenings with him at his fireside; literally so, for blazing fireplaces abound here in the country in the winter season.

Not many weeks ago our church had the joyful privilege of another baptism, of one of our young people, who has given her heart to the Savior. Still another baptism the Lord will probably give to us as soon as it can be arranged.

We are enjoying very much having friends from Boulder, Colo., here this winter. Ours is their home church and their presence is very helpful. So, too, one of our former friends and helpers, who resides now in Sarasota, Fla., has been visiting us. We enjoyed his visit very much.

Hammond is a delightful place in which to spend the winter. We would be glad to see some new Seventh Day Baptist friends

coming this way. Also a really good Seventh Day Baptist physician, who is able to wait and build up his practice, might do well here. I believe that there is an opening.

S. S. P.

Dec. 18, 1916.

MILTON JUNCTION, WIS.—The Milton Junction Seventh Day Baptist Brotherhood members and their ladies entertained the grade and high school teachers at an oyster supper in the church parlors on the evening after the Sabbath. After a short business session in charge of the president, Dr. G. E. Coon, all repaired to the room below where the supper was served.

After the supper A. B. West, as toastmaster, introduced the different speakers in his pleasant way and all responded. The teachers, both of the grades and high school, gave some very practical talks. Others who took part were Dr. G. E. Coon, H. M. Burdick, Rev. H. N. Jordan, and E. M. Holston. Besides being a pleasant evening it was a very helpful one, bringing the teachers and parents closer together and giving the parents a better understanding of what the teachers are trying to do for the school.

Rev. S. H. Babcock, of Albion, and his daughter, Mrs. Mark Brown, of Fort Atkinson, attended the church on Sabbath Day and were guests at the Maxwell and Langworthy homes.

The Sabbath school is arranging a "White Christmas" program to be given in the church Sunday evening, December 24.

Rev. H. N. Jordan is entertaining the members of his Sabbath-school class, the Men's Bible Class, at his home tonight.—*Journal-Telephone.*

MILTON, WIS.—The King's Daughters held a very enjoyable meeting with Mrs. J. H. Coon last week, it being the twenty-fifth anniversary of the organization of the circle. A program was given, and refreshments served to the members present which numbered nearly fifty.

A remarkable feature of the evening was the presence of six of the original ten members: Miss Elizabeth Steer, Mesdames T. I. Place, T. A. Saunders, W. W. Clarke, A. E. Whitford and C. W. Crumb. The three absent members were Mrs. Sheppard, of Alfred, N. Y., Mrs. Jennie Dunn Bel-

knap, of Dunellen, N. J., and Mrs. Grace Miller Denham, of Rockford, Ill. The deceased member is Miss Mary F. Bailey for whom the circle is named—The Mary F. Bailey Whatsoever Circle of King's Daughters.

Rev. H. N. Jordan preached in the Milton Congregational church on Sunday.

ANDOVER, N. Y.—The Ladies' Aid Society of the Seventh Day Baptist Church of Andover, N. Y., held its regular monthly business meeting the evening of December 9, at which time officers were elected for the coming year. Ten dollars was voted to the Woman's Board, and other business transacted.

The church and society are perfecting plans for the annual church meeting and dinner to be held the first Sunday in January, 1917, in the church parlors.

We are few in numbers, but are trying to be faithful to our Sabbath and the cause of Christ.

MRS. D. M. GREENE,
Press Correspondent.

When Billy Sunday Hit the Trail

An interview with Harry Monroe, of the Pacific Garden Mission

There is but one person who can tell the plain, unvarnished story of Billy Sunday's conversion. Never before has he told it for publication. This person is Harry Monroe, ex-counterfeiter, ex-rounder, ex-booze-fighter (with the accent in each instance, please, on the "ex"), but now and for many years the center pin in a work for the saving of men's souls—the famous Pacific Garden Mission in Chicago. Mr. Monroe relates the rather dramatic features of this incident far better than Mr. Sunday, who frequently alludes to it when exhorting his hearers to "hit the sawdust trail." In Mr. Sunday's picturesque vernacular "he went to bat and made a four-base hit." But it was Mr. Monroe who was umpiring the game when the famous right fielder of the White Sox team slid across the plate. And umpires are acknowledged to have the last word and to be somewhat better judges of the fine points of the game than are the players themselves.

THE PLACE AND THE TIME

By appointment we climbed two flights of dark and ill kept stairs in the antiquated

structure which houses the Pacific Garden Mission. On the third floor is a barren, dingy room which serves Mr. Monroe as an office. Here, seated in an arm chair, with his pudgy fingers clasped across his spacious belt, Mr. Monroe told us the story of what Billy Sunday calls his greatest four-base hit.

"It happened rather early on a Sunday evening—about 6.30 o'clock, I think it was—and not over a block and a half from where we sit," began Mr. Monroe. "To be exact it was at the corner of State and Van Buren Streets, right where the big Seigel-Cooper store now stands. We had about concluded our open air meeting, which preceded our regular evening service. In a few moments our party would have been marching back to the mission. My attention somehow was attracted to a group of six or seven young men approaching along Whisky Row, as the west side of State Street from Van Buren to Harrison was called. Seeing us they turned across the street. As they did so I took their measure and sized them up as a bunch of dead game sports—perhaps race-track touts or possibly theatrical folks. They weren't intoxicated, although some of them may have had a few beers aboard.

"We had a big crowd about us that evening. The new arrivals paused a few moments on the outer fringe. Then they gave us the laugh—not a particularly offensive way, mind you, but they caused enough of a disturbance to prompt me to meet them on their own ground. I've often had young bloods try to break up a street meeting. There's only one way to cope with it—embarrass them by some sharp thrusts. I don't remember just what I said, but I do recall that after a bit of pretty straight talk I asked those who desired prayers to signify it. Then something happened! Listen! Here's where our boy comes to bat."

Mr. Monroe bent forward, unclasped his hands and tapped us on the knee.

"Listen!" he repeated. "One of these young fellows, dressed in the height of style and wearing a Scotch cap set jauntily on one side of his head, sank down on the curb, buried his face in his hands and began to cry as though his heart was breaking. This put a different light on things, and I began to get busy.

BOB

"Bob," said I to one of my assistants—a young man who had been converted at the mission not long before—"Bob, go and get 'em!—Tell 'em in five minutes how Jesus Christ has saved you. If you ever need to saw wood this is the time."

"The young fellow did my bidding and did it with such earnestness that the jeers and remarks occasioned by the actions of the sobbing youth died away. I saw we were making progress, so I resumed my own appeal when my assistant had done. I told of the advantage of living a clean life, a life on the square, and of how success invariably follows when one gives one's heart to Christ. Then, with my eye upon the weeping boy and his now thoroughly sobered companions, I again asked whether any one wished for prayers. Instantly the head wearing the Scotch cap came up. There was only a flicker of hesitation. The youth sprang to his feet, raised both hands over his head, much as thought he sought to stop a high line ball.

"Pray for me," he shouted. "Pray for me!"

"Colonel Clark, the founder of the mission, led in prayer. As the meeting terminated the young fellow rushed at me through the crowd.

"I'm Billy Sunday!" he exclaimed, grasping my hand. His tear-stained face was lighted by the excitement of the moment. His companions, who had followed in his wake, gathered about us. All of them were members of the White Sox team, although of course I didn't know it then. To one of them, Mike Kelly, catcher for the team, Sunday turned after greeting me.

"MIKE, I'M GOING TO BE A CHRISTIAN!"

"Mike," he almost shouted, grabbing the other man's hand in both his own, "I'm going to be a Christian!" John Clarkson, the famous pitcher, whom thousands of baseball fans idolized, stood next to Kelly. Sunday gripped him by the hand. "Clarkson, I'm going to cut it out. I'm going to live as my mother taught me how to live."

"The crowd surged about us, pressing in on all sides. I thought for a moment we might need the police to restore order.

"Back, back!" I shouted. "Give us a chance. Make way! We want to get back to the mission. Young man! I reached for Sunday's hand. 'Come with us to the eve-

ning service. You've given your heart to Christ. Now show you mean it by coming with us."

"Then, amid some confusion, we got our party together and headed down Van Buren Street. As we went, I remember, we sang 'Marching to Zion.' For a time I thought we had lost Sunday, but when we got nearly to the mission I looked back over my shoulder and saw the athletic young chap in the Scotch cap at our heels. He himself was leading the little knot of those who followed from the street meeting to the evening service. Prophetic—was it not?—his being a leader from the very instant of his conversion, as well as that song, 'Marching to Zion,' which was on our lips!

"Now listen!" Again Mr. Monroe bent forward and laid his hand upon our knee. "It has been stated innumerable times that Billy Sunday was converted in the Pacific Garden Mission. There isn't a particle of truth in this. He was converted right there on Seigel-Cooper's corner. Later that evening he confirmed here on his knees and by the side of Mrs. Clarke—the 'mother in Israel' of every convert of this mission—the stand he had taken for Christ an hour or so earlier."

Mr. Monroe paused for a moment, then went on:

"After the meeting was over we bade him good night. 'Don't forget to pray for me tomorrow morning,' Sunday said. 'At nine o'clock I've got to be at the ball park for practice. It's going to take some nerve to meet the fellows after what's happened tonight. But with God's help I'm going to do it.'

"Next morning he reported at the ball park. The first person he met as he came through the gate was Adrian Anson, captain of the White Sox.

"Bill," the latter exclaimed, extending his hand, "I'm mighty glad to hear what happened last night. It's a great thing. Always bank on me as your friend."

"Mike Kelly, who had been with him the night before, was the next to greet him.

"Bill," he said, "if I could do what you did last night it would save me from a booze-fighter's grave."

"The whole bunch is with you, Billy," put in Clarkson, as he joined the group. "Play the game to the end."

"And that's what he's been doing," went

(Continued on page 832)

DEATHS

GREEN.—George Washington Green was born in the town of Pinckney, Lewis County, N. Y., December 23, 1827, and died at the home of his son, at Ellisburg, November 23, 1916, of heart failure.

He was the son of Paul and Nancy Gardner Green and was the last surviving member of a family of fifteen children, thirteen of whom grew to manhood and womanhood. In his youth his father moved to Adams Center, N. Y., where our departed brother spent the greater part of his life. He was married, in 1857, to Miss Mary J. Coon, and to this union two daughters were born. Mrs. Green died in 1872. Later Mr. Green was married to Lestine Daily, of Ellisburg, and to whom one son was born.

Four years ago Mr. Green gave up his life on the farm at Adams Center and has since lived with his son at Ellisburg. He is survived by his two daughters, Mrs. Charles Folsom, of Fine, and Mrs. Milton Owens, of Adams Center, and one son, Lindsley G. Green, of Ellisburg, and a number of nieces and nephews.

He was the oldest living member of the church at Adams Center, to which he became a member in his early life. Funeral services were held in the Seventh Day Baptist church of Adams Center, conducted by his pastor, A. Clyde Ehret, assisted by Rev. Mr. Davis of the Sandy Creek Congregationalist Church. Interment was made in the Adams Center Union Cemetery.

A. C. E.

WELLS.—Emily Clark Wells was born in Andover, Allegany County, N. Y., April 3, 1827.

September 6, 1886, she was united in marriage to Samuel Wells who died some years ago. Sherman and Winfield Wells, stepsons, and Mrs. Lizzie Wells Cummings, foster stepdaughter received from her the care and affections of an own mother. Of these, only Sherman Wells remains.

In early life Mrs. Wells publicly confessed Christ and united with the Seventh Day Baptist Church of Independence, N. Y. During her residence in Little Genesee she has been a member of the church there, faithfully supporting it and cheerfully encouraging every good cause.

For several years one large room in her house has been at the disposal of the Ladies' Aid Society for the holding of their weekly meeting and quilting. She has given constant and valuable service to the cause of temperance and, especially through the activities of the Woman's Christian Temperance Union, she has kept abreast with the movement for the uplift of mankind. A few days before her death she told how many magazines and papers she subscribed for and read.

She has lived a long and useful life upon which she could look with satisfaction. Her words of cheer and help will be missed near and far.

E. F. L.

PIERCE.—John L. Pierce, son of John and Eleanor L. Pierce, was born in the town of Ward, March 10, 1848, and died November 22, 1916, aged 68 years, 8 months, and 11 days.

John was left motherless in his infancy, and was taken into the home of James and Martha Allen when he was two years old. He lived with them until he was twenty-three years of age. On October 11, 1871, he was married to Mary B. Hawks, who died March 27, 1914, and to them fourteen children were born: Mrs. L. H. Davis, Mrs. R. A. Clarke, Mrs. J. Watts, Edson F. Pierce, Mrs. M. H. Emerson, C. A. Pierce, F. J. Pierce, Mrs. Earl Palmiter, H. M. Pierce, Ira L. Pierce, Miss Edna and Ernest W., who remain at home; twin sons, Elba and Ezra, who died in their infancy. Besides these living children, thirty-one grandchildren and two great-grandchildren, one sister, Mrs. J. Andrews, of Reedsburg, Miss., and a half-brother, A. J. Pierce, of Cuba, N. Y., are left to mourn their loss. All the family except two sons, C. A., of Ashaway, R. I., and H. M., of Fifield, Wis., live in the vicinity of Alfred Station and near by. Mr. Pierce's entire life since he was two years old has been lived in the town of Alfred; the last twenty-eight years in his farm home where he died.

Mr. Pierce, his wife and several children united with the Second Alfred Seventh Day Baptist Church during the revival held by Saunders and Shaw in 1894. He continued a faithful Christian until death. He was a quiet Christian gentleman, best understood and most appreciated by those who lived near him. He was much attached to his home and his family.

Funeral services were conducted in the church on Sabbath Day, November 25, at 2.30 p. m., by Rev. I. S. Goff, and interment was made in Alfred Rural Cemetery.

I. S. G.

PALMER.—On Monday morning, December 11, at his home in Hornell, N. Y., Dr. William E. Palmer died suddenly from apoplexy.

Dr. Palmer was born in Cortland County, N. Y., in 1838. In 1853, he moved with his parents to Milton, Wis., where he remained until he was twenty-five years of age. During his residence at Milton he was a student in Milton College. After completing his studies he spent ten years as a teacher. Some of this period was spent in the State of New Jersey where, from 1870 to 1873, he was superintendent of schools in Salem. From 1873 to 1879 he taught in the public schools of Rhode Island. He then entered upon the study of medicine and was graduated from the College of Physicians and Surgeons in New York in 1882. Soon after his graduation he settled in Hornell, N. Y., where he has since resided and for nearly thirty-five years has served the community as an able and faithful physician. In 1864, he was married to Miss Margaret C. Noble, of Shiloh, N. J.

Dr. Palmer has been a staunch Seventh Day Baptist during his entire life. He was one of the founders and has always been a loyal supporter of the Seventh Day Baptist church in Hornell. He was a man of strong con-

victions though gentle and gracious in manner, and exhibited always unusual sympathy for those who were in need. Few men have more generously and faithfully ministered to the sick among the poor than has Dr. Palmer. He was universally esteemed by the members of the medical profession and by the entire city in which he lived.

He is survived by his widow, and three children, Miss Ivanna J. Palmer, supervisor of music in the schools of New York City, Mrs. Frank G. Bates, of Bloomington, Ind., and Everett C. Palmer, of Hornell; also by two sisters, Mrs. Olive A. Maxson, of Nortonville, Kan., and Mrs. Evelyn Ellis, of Dodge Center, Minn., and two brothers, Albert L., of California, and S. L. Palmer, of Bath, N. Y.

Funeral services were conducted at his late residence on Wednesday, December 13, by President Boothe C. Davis, of Alfred University. Interment took place at the Hope Cemetery, Hornell.

BOOTHE C. DAVIS.

Sabbath School

Lesson I.—January 6, 1917

JESUS THE LIFE AND LIGHT OF MEN.—John 1: 1-18

Golden Text.—In him was life; and the life was the light of men. John 1: 4.

DAILY READINGS

Dec. 31—Jno. 1: 9. Jesus the Life and Light of Men

Jan. 1—Jno. 1: 10-18. The Word Made Flesh

Jan. 2—Hebr. 1: 1-9. Revelation through the Son

Jan. 3—2 Tim. 1: 3-14. Gospel of Life.

Jan. 4—Mark 10: 17-22. Refusing Life

Jan. 5—Luke 7: 11-17. Power over Death

Jan. 6—Phil. 2: 1-11. The Mind of Christ

(For Lesson Notes, See *Helping Hand*)

"Jolts are not always misfortunes; sometimes they prove to be beneficent friends. The highest and holiest sort of habit may become 'stale.' Even at prayer we are not necessarily devotional. To interrogate, occasionally, our most godly phrases; to cross-examine our almsgiving; to look our fidelity squarely in the face, is highly necessary. A beautiful phrase may become petrified. Decorum may take the place of devotion. And when these things are true of our higher habits, what shall be said of our lower habits? Blest be the jolt which shakes us out of the rut! Even the resulting roughness of the road may be good for us. I know men who have been saved to their better selves by a severe fit of illness, by a business calamity, by the loss of a friend. Ruts are comfortable things for the body, but dangerous for the soul."

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Theodore L. Gardner, D. D., Editor

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(Continued from page 830)

on Mr. Monroe. "It's evident from what has been happening in Pittsburgh, Scranton and Syracuse, that Billy Sunday is no quitter.

THE OTHERS

"Now listen!" continued Mr. Monroe. "Many stories have a sequel. So has this one. What's become of the bunch who stood on the corner with Billy Sunday when he gave his heart that night to Christ? As near as I can remember there were six of them all told. What has become of them? In the first place all but one, aside from Sunday, are dead. Abner Dalrymple, the White Sox left fielder, is running a Great Northern train as conductor out of Minneapolis. He only, aside from Sunday, kept clear of booze. Frank Flint, catcher, and Ed Williamson, short stop, both went into the saloon business here in Chicago after they quit baseball. They died in the business. John Clarkson died a while back in Michigan. True to his prediction Mike Kelly went to a booze-fighter's grave. Only a few years back the newspapers told of how John L. Sullivan, prize fighter and saloon keeper, raised a purse to bury poor old Mike and keep him from going to the potter's field.

"Thus endeth the chapter," concluded Mr. Monroe. "Bill is still playing the game. Of the others, all save one who stood beside him that night have gone down to oblivion. Sunday made a four-base hit. The rest struck out."—Orin Crooker, in *Christian Advocate*.

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