

The Sabbath Recorder

A NEW YEAR'S PETITION

Light of the Years!
 The way is all unknown—
 Make plain my path to me,
 Give me a faith serene—
 The end I cannot see!
 Deepen my trust! Brighten my hope!
 Ere comes the evening time—
 O Light of the Years!

Light of the Years!
 Give me a work to do—
 A life in service spent!
 If mine but humble part,
 Give me a soul content!
 Sweeten my heart! Dispel my pride!
 Ere comes the evening time—
 O Light of the Years!

Light of the Years!
 Give me a vision clear
 To see and to know the right!
 A courage that is strong
 To do it with my might!
 Quicken my powers! Enlarge my mind!
 Ere comes the evening time—
 O Light of the Years!

Light of the Years!
 In midst of Life's hard fight,
 And its strife and stress,
 When burdened oft with care,
 Thy presence soothes distress—
 Strengthens my soul and nerves my will
 To toil till evening time—
 O Light of the Years!

—Joseph Henry Ayers

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WHOLE NO. 3,748

A Christmas Welcome To the Land of Peace

One of the most impressive scenes of this Christmas time must have been that on Ellis Island, New York City, when over four hundred immigrants from various parts of Europe were given the annual Christmas celebration and dinner. For several years such a celebration has been prepared for the unfortunate ones who had to spend Christmas Day in quarantine awaiting permission to go on to the homes of their adoption in America. This year the company represented every portion of Europe from the wintry northland to the sunny hills of Sicily.

That was a strange throng of men, women and children, speaking several languages, that crowded around the tables in the big dining-room to receive a message of peace, and of welcome to America. They were made happy indeed from the time they marched into the hall until they filed out again laden with gifts.

When Father Moretto crowded forward and addressed them in the Italian language some of the immigrants burst into tears and sobs were heard all through the great company. The substance of his remarks was to the effect that they had come from a land of war to seek peace and honest work. The speaker had to pause until the weeping was less violent, and then said, "With those same tears in your eyes you are just nearing your promised land. 'America,' the song you have heard, is the message of peace and good will. It is your welcome here." Then referring to the dark days of war in the land from which they came, he urged the immigrants to pray that peace such as we enjoy may soon come to their homeland beyond the seas.

Then a representative of the Y. M. C. A. of New York City addressed the Greeks in their native tongue, and others, speaking in the Swedish, the Spanish, and the English languages, followed until the company had words of good cheer, every one in his own language. Care was taken to make all the children glad with gifts of candy, nuts and toys.

Christmas Customs In Their Homelands

There could be no real Christmas cheer this year in the lands from which the immigrants mentioned in the last editorial had come, but it may be interesting to note some of the customs with which they have been familiar, and which they would follow if they were at home and there were no war.

In Belgium the little boys and girls would fill their shoes with beans and carrots and set them in the chimney place for old Saint Nicholas' horse. In the morning the beans and carrots would be gone and sweetmeats would be found in their places. In Italy the children would go to the church and see the image of Christ to remind them that Jesus makes Christmas for them. In Spain the little ones would hide their shoes out in the bushes expecting to find them filled with good things in the morning. In France, if the child has been good he expects to find gifts in his shoes; but if he has been bad, then "Noel" would leave only a whip.

In Norway or Sweden candles are placed in windows to guide "Kristine" in bringing his gifts. All shoes must be nicely polished and set in a row before the hearthstone, to show that all will be peaceful in that home during the coming year, and the Bible would be read every evening of Christmas week.

In Germany the Christmas tree would be at home, and services in churches would be in order. Just as the candles in the home trees are beginning to die down there would come a loud knock at the door and a large bundle containing some simple gift for each member of the family would be thrown in.

Thus in every land from which those children at Ellis Island came some custom peculiar to its people has been cherished for generations. And the strangers on our shores are quite as deeply interested in the festival of "peace on earth" as any of our Americans can be. It is therefore a cause of great pleasure for the aliens arriving at

Christmas time, to find that missionary societies have provided for them a wealth of good cheer for their first Christmas in America.

'This and No More' These words are a part of a sentence found in the first editorial of the SABBATH RECORDER of December 4. The entire sentence reads: "The Tract Board is only the agent for the churches, to do their work with just what the people furnish; this and no more."

These words state the exact truth, no matter whether they refer to prospective work, or to the paying of debts; no matter whether one thinks of field work by the living missionary, or Sabbath Reform work by the printed page, or paying of deficits on various lines of literature including that on the RECORDER year by year; in every case, and for many years, the people have understood the matter, and in the end they have responded to the calls for help, thus enabling the board to meet all obligations.

Please turn again to that editorial of December 4, read it carefully, and see if it does not state the exact truth. We would not change a word, but wish to emphasize the whole matter by asking you to read it again.

Recorder Canvass Going Forward Our readers will be glad to know that there is a net gain in RECORDER subscriptions during the last few weeks. Several churches are making a canvass, and one pastor in Rhode Island has sent in sixteen new subscriptions, all but two for a full year, and expects to send more when the canvass is completed.

Read Secretary Cottrell's rousing article on another page. He gives six good reasons why Seventh Day Baptists should be loyal to their own.

The Twofold Christmas Message The Christmas message always has been, and always will be a twofold message. There on the plains of Bethlehem, in the land of Palestine, almost a score of centuries ago, the message came to the shepherds, when a multitude of the heavenly host sang "Glory to God in the highest, and on earth peace, good will towards men," a twofold message,—glory to God, and peace among men; a link-

ing together of heaven and earth; praise in the highest, and good will among the lowest; the worship of God, and the brotherhood of humanity. This message comes to us today. Let us receive it with open hearts, and proclaim it far and wide with loving words and loyal lives.

E. S.

Glory to God in the Highest There is peril in these days of haste and excitement that we shall forget, and thus neglect, to give glory to God in the highest. There is a very real danger that, in the midst of the many perplexing and exacting duties of our daily lives, we shall overlook, and thus omit, the giving of glory to God in the highest. There is, it seems, a tendency,—even among members of the church of Christ, driven as they are by the stress of business, overwhelmed as they are by the strain of supporting heavy burdens,—a tendency not to remember, and thus to disregard, the giving of glory to God in the highest. It is well then that at the Christmas time we make much of song and anthem, of psalms and music, of joyful praise and glad adoration, for thus do we give glory to God in the highest.

E. S.

Peace on Earth How much we all desire peace! How much we hope for peace. How much we believe in peace! And yet it is not the peace-believer, nor the peace-hoper, nor the peace-wisher, but the peace-maker that Christ says is "blessed," "for they shall be called the children of God." The world is in troublous times, and peace is so much needed. But what is peace? Is a cessation of armed hostilities between nations peace? Is the ceasing of fighting battles on land and sea and in the air and in the depths of the ocean, is that peace? No, as much as that is to be sought for and labored for. Did you ever see two dogs fighting, and some impulse from without, possibly the kick of the master's foot, separated them? But they continued to snarl and growl in anger. They were no longer fighting, but there was by no means peace between them. Before there can be real peace on earth the spirit of the Master, Jesus Christ, must rule supreme in the minds and hearts of men.

E. S.

All Relations of Life Must Be Christianized This world-war has revealed a new task to the church of Christ, especially here in America. For more than a century the church has been doing much to carry the gospel to every nation, preaching and teaching and baptizing. The great commission of our Master has been undertaken in considerable measure, and missionaries have gone to every clime and to the isles of the seas. Then too within the last two or three decades the church has in a measure caught the vision of a social kingdom in which the principles of the Sermon on the Mount found practical expression in daily life in business and in industrial relations. And now the church faces the task of Christianizing national relations. Diplomacy, military forces, international dealings,—these must be brought into the Christ spirit, or the cause of kindness, and goodwill, and purity, and justice, and righteousness will be lost. All relations of life, of society, of business, of nations must be Christianized.

E. S.

The Federal Council of the Churches of Christ in America—Commission on Sunday Observance

REV. AHVA J. C. BOND

The third Quadrennial Meeting of the Federal Council of the Churches of Christ in America was held in the Second Baptist church, St. Louis, Mo., December 6-11, 1916. There were about three hundred and thirty delegates present. The Seventh Day Baptist representatives were Dean A. E. Main, President B. C. Davis, Secretary Edwin Shaw, and Pastor A. J. C. Bond. Pastor L. C. Randolph was unable to be present, and Mr. Shaw, who was a corresponding member of the Council, was given the privileges of a regular member during the meeting. A message called Brother Shaw to the bedside of his father-in-law in Florida before the meetings closed, and he asked me to report the action of the Council on the report of the Commission on Sunday Observance.

The work of the Council is done largely through standing commissions, of which there are nine or ten, each with its own administrative officers; and the most important business of the quadrennial sessions is

the consideration of these reports. Most of the commissions had been busy, each in its own field, during the last four years, and hence came up to this meeting with quite full reports of work accomplished and of plans for the future. I hesitate to undertake a report of one particular commission to the neglect of all the others, lest its relative importance be exaggerated in the minds of SABBATH RECORDER readers. There is danger especially that the Commission on Sunday Observance, being held so close to our own eyes, shall hide from Seventh Day Baptists the great fields of Christian service represented by such commissions as those on Evangelism, Social Service, the Country Church, Religious Education, International Justice and Good Will, etc. And not to see the fields of opportunity, and not to feel the pull and hear the call to occupy them in co-operation with other Christian brethren would be a denominational calamity. I hope some one, or more, of the members can report periodically through the SABBATH RECORDER on the work of the other commissions of the Council.

The Commission on Sunday Observance had had a meeting in New York and brought a printed report for the consideration of the Commission in a meeting held in St. Louis Wednesday morning. While this printed report would not be mistaken for a Seventh Day Baptist document, there were unmistakable evidences in many parts of it of Seventh Day Baptist influence. At this meeting there were members present who were not in the New York meeting, and the report was changed by the addition of material which could not be approved by our representatives. The report was then presented to the Council, and referred to the Business Committee, as were all reports, and then came back to the Council for final approval. Following the reading of the report for the first time before the Council, the chairman of the Commission, Dr. Peter Ainslie, read a communication signed by the four Seventh Day Baptist members. In this we said we could not approve some things in the report because they seemed to us to savor of religious legislation, but that we would not make further protest than simply to register ourselves, since we took it for granted that it would be regarded in the light of the constitution of the Council, which in-

tures each constituent denomination perfect autonomy in all matters passed by the Council. Dr. Ainslie prefaced his reading with complimentary remarks regarding the fine spirit of our people, with some of whom he had been closely associated for several years. The reading was followed by a spontaneous and hearty applause.

The whole matter then went to the Business Committee, from which it came back to the Council Monday afternoon; and immediately there was something doing. The Business Committee recommended the approval of the report of the commission, with the omission of the pet resolution of the Secretary of the Lord's Day Alliance which had been added at the St. Louis meeting of the commission, and which called upon the government to protect the divinely instituted Sunday from desecration by moving picture shows, etc. Of course, we had already registered ourselves, and the Business Committee of thirty members had no doubt been influenced thereby. The discussion from the floor which followed the presentation of the omitted resolution was animated, and withal interesting and informing. Its chief supporters were two, Mr. Bowlby, secretary of the Lord's Day Alliance, and Dr. Minton, president of the National Reform Association, both members of the Council representing their respective denominations. The former desired the help of the law in protecting a divine institution, the latter had no interest in a particular day, but since the law had established a day it ought to be protected by law. Two very different viewpoints of course, but both pointing the same direction so far as their desire to have the resolution passed was concerned.

The opposition to the resolution was voiced mainly by Dr. Lawson, Baptist, of New York City, Dr. Wenner, Lutheran, New York, Prof. Allison, of Colgate, and Dr. Moore, missionary secretary of the Methodist Church, South. Dr. Lawson was a member of the Business Committee, and stated that there was no dissenting voice in the matter as reported, and he was supported in his statement by Mr. Scott, Presbyterian, of Philadelphia, chairman of the committee. Dr. Wenner said he represented some millions of Lutherans who claimed no divine sanction for Sunday. Dr. Moore said he could not support the

resolution because Seventh Day Baptists were constituent members of the Council. (Dr. Moore said to me privately, later, that the day of the Sabbath had no more right in the discussions of the Council than had the mode of baptism.) Professor Allison said they would have to include Baptists with Seventh Day Baptists as opponents of the resolution, because of principles involved. Some one pertinently (or impertinently) asked if churches were to be included in the proposed prohibition by law of Sunday moving pictures. The resolution was finally amended so as to strike out any reference to the sacred character of Sunday and was passed by a majority vote, determined by the show of hands, but with a large opposing vote.

The Council soon closed, leaving me with an increased admiration of many of my brethren of other communions, and with increased confidence in the contribution which my own denomination has made, and under the blessing of God, is still to make, toward the clarification of thought regarding the vital question of the Sabbath in the most influential and far-reaching councils of Christendom, represented by the Federal Council of the Churches of Christ in America. The fields of service are so vast, and the opportunities for service are so great, that I can not close this article without calling upon the brethren everywhere throughout the denomination to pray for the new officers of the Council; for the Seventh Day Baptists who are members of the Council for four years; for our members on the commissions for the next Quadrennium; and for the denomination, that with fuller knowledge and sympathetic love, Sabbath-keeping Baptist Christianity may be true to its Heaven-ordained task of helping to bring in the kingdom of our Lord, by making the principles of Jesus regnant in a world torn asunder and destroyed by sin.

Salem, W. Va.,
Dec. 20, 1916.

Let us read that twenty-fifth chapter of Matthew again some time, and if we have not been before, we shall be profoundly impressed by this strangely severe and significant fact—that the judgment of Jesus was pronounced upon men in every case for the things they *didn't* do.—Charles S. Macfarland.

SABBATH REFORM

Tract Society Notes

Our Sabbath Evangelist, Rev. Willard D. Burdick, after a few days of rest at his home, will spend the month of January with the church at Milton in the absence of the pastor, Rev. Lester C. Randolph, who has charge of the campaign Milton College is making to increase its endowment fund up to two hundred thousand dollars before Commencement season of 1917, when it celebrates its fiftieth anniversary as a college.

Following this month spent at Milton, Brother Burdick plans to hold several Sabbath Institutes in New York. He will also give a series of lectures at Alfred Theological Seminary. He has entire charge of his schedule, and all correspondence in reference to his work should be directed to him at Milton, Wis.

The Publishing House has been very busy these weeks just before the holidays. There has been a good deal of printing for the Christmas season, cards and folders for "Greetings," special bulletins for several of the churches in Plainfield, extra work for business men at the close of the year, besides the regular issues of the various papers and magazines. All such work will bring in a little profit, and will help to meet the inevitable deficit on our publications whose paid subscriptions fall below the cost of production.

The Corresponding Secretary of the Tract Society was asked to attend the quadrennial session of the Federal Council of the Churches of Christ in America, which was held in St. Louis, Mo., December 6-11, 1916. He was called away before the close of the sessions because of illness in his family, but he feels that his visit was well worth while to the denomination that he represented. He makes no claim to securing converts to the Sabbath so far as he knows; but he is assured of the sympathetic attitude of practically all the leaders of the Federal Council towards us as a people, and of their unwillingness

to take any action by way of legislation for Sunday laws that would be unacceptable to us.

Strictly speaking, the Federal Council is not a church federation. It is not a federation of churches. It is, as its name signifies, a council, made up of committees coming from thirty different religious bodies of Protestant Christians. These people are not *delegates*, though that word has been applied to them. They are rather *members*, and that term is now being used. As a council they have no authority over the bodies from which they come, and have no power to legislate for them. Whatever action the Council takes is merely suggestive, and its work is an endeavor to get the various denominations to co-operate voluntarily in doing such work as they can unite in. And since we as a people can not unite in the promotion of Sunday legislation, the Council out of regard to our position is ceasing to have a Commission on Sunday Observance, and in its place a Committee on a Religious Rest Day, and is making no effort to secure civil legislation to sanction the observance of Sunday as a Sabbath.

Sabbath-keeping has for its fundamental authority Divine sanction. It rests upon the eternal Word of God. But we shall often miss the mark if we emphasize only the outward impulse upon the individual, and give little attention to the impulse from within, for that is also important. "Out of the heart the mouth speaketh," and out of the heart cometh Sabbath-keeping. I believe that from the point of argument and the presentation of knowledge and facts the Sabbath truth has become widely known and accepted. It remains for us to show by a living practical demonstration that it is possible to keep the Sabbath of Christ in the spirit of Christ.

"The Seventh Day"—"A Solemn Rest"

ARTHUR L. MANOUS

God finished all his work in "the sixth working day." On the "seventh day" he "ceased" to work and "rested." The "seventh day," therefore, became God's rest day, "A sabbath of solemn rest unto the Lord." This fact is plainly stated in "the

Scriptures of truth." "On the sixth day" Moses said unto the people:

"Tomorrow is the *rest* of the holy sabbath unto the Lord." Ex. 16: 22-23.

"Tomorrow is a *solemn rest*, a holy sabbath unto the Lord." R. V.

"Tomorrow is the sabbath, a *holy rest* to the Lord."—*Sept. Ver.*

"The observance of a holy Sabbath [or: 'the sabbath-keeping of a *holy rest*.'—*Marg.*] to Yahweh is tomorrow."—*Rutherford's Trans.*

"The *rest* of the Sabbath of holiness before Jehovah, is tomorrow."—*Bellamy's Trans.*

"Tomorrow is the Sabbath of the *holie rest* of the Lord."—*Tyndale's Trans.* (1530).

"On the seventh day is a Sabbath of *solemn rest*, holy to the Lord." Ex. 31: 15 (R. V.).

"The seventh day is the Sabbath of the *holye reste* of the Lorde."—*Tyndale's Trans.*

The Sabbath Truth Among Other Peoples

The following personal letter from Mr. Harry Morse, of Oakland, Cal., to Theophilus A. Gill, of Los Angeles, Cal., will be of interest to those who are watching with patience and hope for the larger acceptance of the Sabbath truth.

There is little probability that these groups of Pentecostal people will ever become identified with the Seventh Day Baptist churches. But the Sabbath truth is being received by many different sorts of people. We can hardly expect that every person who accepts the Sabbath truth will at the same time conform in all respects to the forms of worship and the beliefs which characterize us as a denomination of churches.

And so let us rejoice in the acceptance of the Sabbath by every type and variety of religious peoples, even though it may not always show in our own annual statistics.

On request we send to these people such tracts as "Pro and Con of the Sabbath Question."

TO MY MOST EXCELLENT THEOPHILUS:

Greetings in Jesus' name. Pardon my familiarity, but it sounds so Scriptural and nice. You are the first man I have ever

heard of bearing that name. Well, I assure you that I am glad to hear from you on the present truth you mentioned. Yes, your two letters reached me O. K. I have been here long enough (something nearly 1½ years) that I am quite well known here. I am somewhat amused to know of none there knowing my present address. I fear it is because of knowing my present stand, and evidently not caring to oblige any one. There is a reproach attached to this as in all advanced truths. Yes, God definitely dealt with me on this Sabbath subject about a year ago, and I was some months getting the full consent of my mind that it was God's eternal truth, and so about April, of 1916, I publicly took my stand for it and placed it among the cardinal truths of apostolic truths and ever since have boldly stood for it in wisdom and love.

It made quite a stir at first, being such a new adventure in Pentecostal circles on the coast; but God had given me wisdom in the few previous months of my considering of the subject to lay a foundation as to the place of the commandments in the New Testament; and when I got the Sabbath settled in my own mind it was not difficult to show the saints who had followed me in Bible teaching how that the Sabbath was one of those commandments; and to my surprise when I took my stand the larger majority of my assembly either came on with me or stood neutral and friendly with me in it; and then they gradually fell in with me, and with them came also quite a few of our ministers. So now we have a new order of Pentecostal mission work. I am very charitable toward those who as yet don't see it. By taking this wise attitude we are holding them, and they are gradually getting the truth. We have quite a good sized assembly here, running on wide-awake mission lines. Souls are coming through to God. Sunday night two received the Holy Ghost baptism. Three were baptized in water in Jesus' name. We have nice open-air meetings every night, and when the opposers to legalism come around they have to admit that our stand for the whole law of God has not taken away either our old-time fervor and anointing in the Spirit; and the Spirit of the Lord is giving liberty. Your letter sounds solid on the subject. Your way of

expressing yourself on the subject sounds natural.

I will truly enjoy being kept in touch with the Sabbath truth through you and your ministry. I will give you the address of a few more centers where the Sabbath truth is getting a hold. . . .

I like your style of literature. I see your line is more on the lines I am led out on.

Christian love to you in Jesus' name,
PASTOR HARRY MORSE.

The Sabbath Recorder

G. M. COTTRELL

I confess I am *stumped*. A third of the year gone since Conference, and so far as the reported activities in the churches show (I have not seen this week's paper) you would not know that such a thing as the RECORDER canvass had ever been heard of. Seventh Day Baptists, what is the matter with us? Are we *stupid*? Are we *blind*? Are we *deaf*? Are we *bankrupt*? Have we no ordinary judgment, or business sense? Have we no sanctified *Christian* judgment, or interest in the kingdom committed to us?

Have we lost the heart of flesh? Can we no longer be thrilled by the clarion call to holy endeavor, noble purpose, united effort? Are our strongest impulses as transient as the morning dew? We have been rightly shocked with world examples of rebellion and ungodliness. Mid smoke and thunderings the Almighty hurled his defy to his rebellious people at Sinai. They were duly impressed, but in a few days made a golden calf to go before them in the place of their God. On Calvary God gave his only Son to save and reconcile the world to himself; but the masses will not have this man to rule over them; and skepticism and unbelief in both blatant and subtle forms deny his right and power to the divine office. The present world wars have been filled with such horrors that the human heart seems hardened to them, and we read the headlines to the daily papers, recounting the greatest tragedies with scarcely a shudder. May God forbid that such hardened conditions shall be ours when we face the call to duty, and the holiest undertakings in His name. First things first. I can not well go on to the

next duties till this one is done. So let me make my *plea* for the RECORDER.

1. The SABBATH RECORDER in a home, in a certain sense, sanctified that home. In Corinthians Paul writes about the unbelieving husband or wife being sanctified by the Christian wife or husband. So in some sense, a Bible on the center table sanctifies the home. The RECORDER, likewise, on the table, though unread, has its sanctifying influence, as a bad paper or book has its defiling effect. Put the Christian paper, then, on your table though you haven't time or disposition to read it. At least let it speak its silent protest, and raise its silent prayer.

2. The RECORDER is the principal herald of our organic union and propaganda. It is doubtful whether \$6,000 could be expended among us to accomplish more good than by the 3,000 RECORDERS it could send a whole year into 3,000 homes.

It is our family letter that keeps us in touch and informed on all interests of the denominational family—as to who has died, who has wed; who has moved; who the pastors are, and where; who the missionaries are; the new churches organized; the work in our schools; and all the activities of the family in part, or as a whole. It would often prove embarrassing to show our ignorance of events passed.

4. Besides the pulpit, the paper is the forum whence issues the thrilling calls for advance movements. It is the melting-pot for the harmonizing and unifying of our independent, differing views of things in general and truth in particular. It is broad enough not to disgust the more liberal interpreter, and its orthodoxy ought to satisfy the older school.

5. It is a help to our Sabbath-keeping Christian family life, and is needed in the home training of the children in strengthening character, and making them strong for future trial and temptation.

6. And lastly, the RECORDER is our own child, we can ill afford to neglect it, abuse it, disown it; for like a boomerang, 'twill come back and the loss will be our own.

Your children may go contrary to your wish. You may be so indignant you could almost disown your child; but if you do you have lost your child, and your opportunity of future correcting or reforming him.

You may neglect or find fault with your

paper, but if you do, it is as much a revelation and reflection upon yourself as upon the paper. If a man has no interest in his Bible, that's no reflection on the Bible, but a sad commentary on the man himself.

We can not afford to neglect our paper because we can not afford to neglect ourselves, and our best religious interests. We publish the RECORDER. As a matter of course it will have to be supported. We might better take the paper and pay the bill than pay the bill and do without the paper. It must be the one or the other; which shall it be? Let's be sensible. Let's have the RECORDER, 3,000 strong, in all the churches, with all the L. S. K's.

Topeka, Kan.,
Dec. 23, 1916.

P. S.—If it were not too late I should like to write a little Christmas card to my thousand L. S. K's. It would be of Him as the hope of the world. In His name let us go forward to do and to conquer. Merry Christmas and a Happy New Year.
G. M. C.

Forces Lining Up for the Conflict

The opposing forces in the liquor fight are lining up in great industrial centers for the final conflict. One-half the population in the wet territory in this country lives in four great industrial States—New York, Pennsylvania, Illinois and New Jersey, and one-fourth of the people in wet territory live in six great industrial cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland.

The situation is far more serious than most of us imagine. While we have succeeded in keeping the liquor question out of the conventions of the American Federation of Labor, it is nevertheless true that the liquor men today practically dominate every Central Labor Union in America. This is so because they are taking an unfair advantage of the pledge of loyalty of trade-unionists.

The Rev. Charles Stelzle, who has made an exhaustive study of the liquor problem from the workingman's viewpoint, giving substantially two years of his time to this investigation, is about to inaugurate a national campaign among the trade-unionists in America, organizing a national Anti-Saloon Fellowship.

There are many trade-unionists in the churches who should co-operate in this movement and they are urged to communicate with Mr. Stelzle—addressing him at 105 East 22d Street, New York City—signifying their willingness to help. These church men will be requested to distribute literature among their fellow trade-unionists in shops and labor unions and to enlist as many trade-unionists as possible in the work of the Fellowship.

Health

ARTHUR L. MANOUS

According to Dr. Strong's Exhaustive Concordance of the Bible the word "health" occurs but twice in the English Authorized Version of the New Testament. It is from two Greek words, *soteria* and *hugiaimo*. The first of these Dr. Strong defines thus:

"*Soteria* (so-tay-reé-ah), fem. of a der. of *soter* as (prop. abstr.) noun; *rescue* or *safety* (phys. or mor.)."

This word occurs about forty-five times in the Greek New Testament, and is rendered in our Authorized English Version by the term: "salvation," forty-one times (as Luke 1: 69); "deliver," once (Acts 7: 25); "health," once (Acts 27: 34); "might be saved," once (Rom. 10: 1); "saving," one (Heb. 11: 7).

The other Greek word from which the word "health" comes in the New Testament is defined by Dr. Strong thus:

"*Hugiaimo* (hoo-ee-ah'-ee-no), from *hugies*; to have sound health, i. e., *be well* (in body); fig. to be *uncorrupt* (true in doctrine)."

This word occurs about twelve times in the Greek New Testament, and is rendered in our common English Authorized Version by the term: "that are whole," once (Luke 5: 31); "whole," once (Luke 7: 10); "safe and sound," once (Luke 15: 27); "sound," six times (1 Tim. 1: 10; 2 Tim. 1: 13; 4: 3; Titus 1: 9; 2: 1-2); "wholesome," once (1 Tim. 6: 3); "may be sound," once (Titus 1: 13); "be in health," once (3 John 2).

When I look at my guiltiness, I see that my salvation is one of our Savior's greatest miracles, either in heaven or earth.—*Rutherford*.

MISSIONS

Mission Notes

The Secretary had the pleasure the other evening of sitting down with our missionary, Rev. Jay W. Crofoot, and listening to letters written to Mrs. Crofoot from China, from Miss Burdick, Miss West, and Dr. Crandall, and a post card to Miss Burdick from Dr. Palmborg.

The letters were of course personal, and it was often necessary for Brother Crofoot to stop and interpret, in order that the Secretary might understand. For example, it seems that among the missionaries, Dr. Palmborg is known as "Dr. Palm," and the family of Rev. H. Eugene Davis is known as "the V's." Then there were the names of native helpers, and a few expressions evidently as used by the Chinese, that needed explanation.

These letters leaving Shanghai the 16th of November bring the information that Dr. Crandall was so nearly back to normal health that she was planning to return to Lieu-oo the following week, and yet it seemed best that Miss West should go with her and stay a few days. In the meantime while Dr. Crandall has been convalescing at the mission at Shanghai, Dr. Palmborg has been alone, of course with native friends, at Lieu-oo, taking the best possible care of herself, and doing only work that was absolutely necessary.

Miss Burdick had made a visit to Lieu-oo, and a part of her letter was written from there, and a part while on her way back to Shanghai. She felt quite encouraged about Dr. Palmborg's health. These letters lead us to believe that when Dr. Sinclair arrives in China Dr. Crandall will come home for her furlough of a year, and then when she returns Dr. Palmborg will come home for a longer period. Though no definite word has been received from Dr. Sinclair we are looking for her to arrive here from England about the middle of January.

In these times of anxiety and strain in the mission at Shanghai, with so much of

real serious illness, the assistance of Mrs. D. H. Davis has been an unfailing source of help. Just as in years gone by, when her husband was living, she has been freely giving of her faithful, efficient service, teaching in the school, caring for the sick, leading in gospel service, giving wise counsel, helping and directing in the work of the mission. May her loving, loyal labor not only find its due reward in the satisfaction of work well and faithfully done, but may it be known and appreciated by the people of the denomination.

Missionary Crofoot plans to be at Plainfield December 30, at New York City January 6, at Westerly January 13, and at Ashaway January 20. In the meantime he will attend the Missionary Board meeting, January 17, and the Foreign Missions Conference in New York City, January 8-10. With Mrs. Crofoot and the two children, Burdett and Anna, he is spending the holiday season at New Market with relatives and friends. He attended a Conference of Medical Missionaries at Battle Creek for a week early in December, and then visited Chicago, preaching on Sabbath Days in both these places for our people.

After closing a series of evangelistic meetings at Middle Island about December 10, our Evangelists Coon and Burdick spent a week at Lost Creek before going to their homes in Battle Creek and in Milton for the holiday season. They had been on the field since about the middle of September, at Shepherdsville, Ky., and at Berea, Middle Island, and Lost Creek, W. Va. The Secretary, on his way to St. Louis, stopped at Salem, W. Va., and had a consultation with these devoted, consecrated men. Well may we as a people take courage and go forward with trust and confidence when we are represented by such able and faithful leaders giving themselves in the service of our Master for the salvation of men.

January 1, 1917, Rev. Jesse E. Hutchins will enter the work of our Missionary Society as an evangelist to labor with Evangelist D. Burdett Coon. Plans are being made for a series of meetings to begin early in the month with the church at West Edmeston, N. Y. Let us remember these men and the people of West Edmeston and vicinity in our daily prayers.

SECRETARY.

Java Letter

DEAR FRIENDS:

Last month I have not been able to write, as I have been ill with influenza. Before that I have been away to have my throat examined by a doctor,—a specialist. I have been suffering with my throat nearly all my life; but lately it was so bad I could not do my work in the school and the meetings. The doctor caused me much pain; but he said by and by I should feel a great relief; and I think he is right; I can speak and sing much better now.

I also attended a conference, a kind of revival meetings, for a few days, where I met many new and old friends. That was something very refreshing, only I felt not well in body; the strain was too much for me; so I came home with influenza, and for weeks felt very bad and weak. I am getting better now, praise God!

At that conference I also met Sister Alt, and we were very happy to see each other again. Sister Alt looked very tired, somewhat as if her work was too heavy on her; but she said she felt very well and happy in her new work. Sister Slagter is with her now to assist her.

A few days ago I read with deep regret in the RECORDER about the death of Brother Saunders. May the Lord comfort his loved ones, and sustain them in their loss. It will surely be a great loss also to the Missionary Society. I wonder if Brother Saunders received my letter with the photo sent by Brother Manoah in British India? The photo represented a little church in Oocatomund with all its members; and I was greatly touched by the nice faces of the women, and the dear little ones. Brother Manoah wrote the whole church was willing to keep the Lord's Sabbath. They were greatly in need of a school; and Brother Manoah urgently appealed for a small sum of money every month to meet the expenses. I always send him what is in our church box, at the same time with my tithes; but that is so very little. Could not a little money be sent to him by the dear friends in America, I wonder? Brother Manoah himself has a wife and four children; and he is always going round to preach the gospel. I believe he is doing a very good and urgent work.

I have had a very, very trying time this month with all sorts of difficulties. Often the devil tries to make me entirely discour-

aged. You can never tell how a Javanese will be in the future, he may seem ever so good and faithful at present. One of the men, and he calls himself a Christian since several years, has been deceiving me and stealing rice, while it was cut on the fields, since a long, long time. I was warned by several persons, but they would not have their names mentioned, as they were afraid he would do them harm. In fact he has a dreadful temper, and even the head of the village came to warn me for him, as he was afraid the man would kill the persons he suspected of telling me about his fraud; and he would poison the colony horses and rob me at night. A few days ago he was like mad, and I had to send for the head of the village, and for one of the Javanese officials to help me settle the things. That same day while I was so sad, I got two packets from America. Oh, can you imagine my surprise, when I opened them, and found so many touching tokens of sisterly love, a lot of beautiful and useful things: handkerchiefs, soap, stockings, little bags, lace, ribbon, cards, a stationery, calico for a dress, broches, a nice booklet, etc. Oh, really, I did not know what my eyes saw, I was looking in real wonder from the one beautiful thing to the other. And, like a voice from heaven, amidst all those nice things, a card with the words: "Bē)Thou my stronghold, whereunto I may always resort: Thou hast promised to help me; for Thou art my rock and my fortress."

Can you understand what those words meant to me on a day like that? And can you wonder that tears came in my eyes, while I knelt down to thank my heavenly Father for his tender thoughtfulness to let me receive those packets just on a day like that? Again and again I read those comforting words: "Thou hast promised to help me." Yes, and he came to our help! The next day the official came and spoke to that bad man. He reminded him of all I had done for him since he, weak and miserable, had come to me; and how I had taught him about God and eternity. I don't know whether the man really repented, or that he was only afraid for the official, but he was as meek and obedient as he could be. He gave back the horse he had taken away, and promised to behave well. Yet I am glad he had, the day before, laid down his work as overseer on the rice fields; so I have another man for that work; and I do pray

our Lord to make this one faithful; as I am too old and weak to go to the rice fields myself.

Now, before I close this letter, I must mention about seven more dear souls, who have been baptized. Among them is one who came to me the first of all, now fourteen years and a half ago, he being only a little lad. I was so very, very glad when he asked to be baptized. But you see how weak these poor creatures are, and how they can not stand the least temptation. Therefore, dear friends, I ask your fervent prayers on their behalf. Oh, may the name of our Savior be glorified in them, and may he "see the travail of his soul, and be satisfied."

M. JANSZ.

Pangoengsen, Tajoe p. o., Java,
Oct. 20, 1916.

Among the Fishermen of Labrador

"When Dr. Wilfred T. Grenfell introduced to the world in 1892 Labrador as it really is and told of the needs of the deep-sea fishers of that rugged Northland, a deep interest was awakened in the life and development of that rugged land. In the course of his work he established several hospitals in that country, the northernmost being at Indian Harbor, with the next to the south at Battle Harbor with 200 miles between. Half way between the two lies Spotted Islands, just off the most easterly point of the continent of North America. They have a population of several thousand people whose daily lines are made up of danger and exposure, and until 1912 their nearest medical aid was eighty-five miles away, with the only way to get there in times of emergency by small boat along one of the most treacherous coasts on earth. Once in a while a missionary teacher came to spend a few weeks there, but that was all in the way of help from the outside.

"All this is changed now for the care of these people has been taken over by the P. A. S. Club of the School of Physicians and Surgeons of Columbia University, in the summer time. In 1912, Dr. James W. Wiltse, then a student in Cornell, sought for a forsaken and needy place to spend a serviceable summer and found this place on Spotted Islands. He did his work there during that year, and the next year returned and built the little structure which

now serves as hospital and chapel. After that he turned over to the P. and S. Club the privilege and responsibility of carrying on the work, and in 1914 Dr. N. C. Stevens, '15, and Dr. M. C. Field, '16, continued the work, the plan being to send one man who had completed his third year in the college to be chiefly responsible for the work, and one from the second year who might return a second summer already familiar with the work, and so on. This plan was interrupted in 1915 by the illness of the second-year man, so Dr. Field took his wife along and her endeavors in the industrial and social branches of the work were greatly appreciated by William J. Barnes and Harold C. Stuart, both of the Class of 1918, who, entirely new to the work, spent last summer at Spotted Islands.

"These students left New York on June 27 last, having as companion the Rev. James Palmer, Ph. D., of the Fifth Avenue Presbyterian Church, sailing on the Stephano to St. Johns, and there taking the steamer for Spotted Islands. Dr. Palmer remained with them only five days, but during that period helped them greatly in opening up the religious side of the work, for the students had not only to be doctors, but teachers and pastors. They had to maintain a club room, a social center in which they might find entertainment, and to encourage the people in their industrial pursuits. Before Dr. Grenfell visited them the long hours of the winter in Labrador were spent in idleness until he provided a market for their seal-skin boots. Some of the Labrador women are most skilful in making boots, mittens, moccasins, caps, etc., chiefly of seal-skin and deer-skin, decorated with mink, martin and other furs. Mrs. Field had put wool and spinning equipment into the hands of some of the women, and the next thing in order is to teach them to weave the yarn they spin into material that can be used for clothing.

"Fifteen days after Barnes and Stuart left New York they reached the coast of Spotted Islands, and helped pull ashore in the huge trap-boat which came out to meet them. It was a lonely looking country—not a tree to be seen—just rocks and pounding sea. They were, of course, complete strangers, which made the starting of their work a little slow, among the two types of people who inhabited the place—the Newfoundlanders, who are there only after the

ice has cleared away in the spring, and the Labrador people who live there all the year. They are great people, these Labradorites. Their occupation is one of constant danger. Their daily life is a stern battle with the most powerful elements, and they have little outside of their sturdy selves with which to fight. Their lives depend upon the fish, and in the last two years the fisher-folk have caught scarcely enough to pay their summer's expenses to say nothing of the winter's supply for themselves and their hungry dogs, but they do not complain and are happy. The chief work of Barnes and Stuart last summer was medical. Once in a while an epidemic of some disease gets a foothold on that isolated coast, this year it was measles, and it ran clear through the Labrador population, and of the natives in Spotted Islands who were susceptible only three escaped. The great amount of work made necessary by the epidemic gave no time for teaching, so the children were forced to go another year without any help in their eager efforts to read and write. Services were held in the chapel twice a day, however, and were well attended. The club room was maintained also and every night was thronged by the inhabitants to listen to the so-called victrola whose records were in such poor condition that they gave little more than a screech. It means a good deal to these people to have music and there should be another machine there next year.

"That is not the worst of it, for the owner of the house informed the students that he would need it for his own use next year and a new building will be needed next year. It is proposed to build, and to have the doctors' residence and store-room in one house and the club room in another. If the necessary funds are forthcoming, work upon these buildings would provide the inhabitants with employment by which to pay for the clothing they need so seriously, for it is well-nigh impossible for a Labrador man or woman to buy necessities, stores being inaccessible and prices prohibitive. When Barnes and Stuart arrived at Spotted Islands last summer they carried a dozen suits of old clothes which had been given them, but fifty men were absolutely in need of clothes. Any clothing sent to the Club at 346 West Fifty-seventh Street, marked "for Labrador," will be distributed with care next summer.

In addition to the things mentioned, \$500 is needed for actual running expenses for one season. Last year the club paid most of this, but it was a great strain upon its resources.

"The sea is the highway in that country, and to carry the doctors to the many needs outside of Spotted Islands, they have the thirty-foot power launch *P. A. S.*, which has a speed of eight miles an hour and is staunch and strong. One time last summer Barnes and Stuart found it necessary to go to Indian Harbor, a distance of one hundred miles, and as there would be no steamer in for weeks they, in company with William Adams, '17, Yale, who was with them for a few days, started on their journey in the launch. At 8.30 p. m. they had reached Gross Water Bay without incident, and there were only twelve miles to go with water as calm as an inland pond, and as there was at least an hour and a half before twilight passed into night at that time of year, they concluded to finish the journey that night, and picked their way through the reefs and started across. The rest of the happenings are best told in their own words:

"The distant hill that marked our harbor rose slowly from the sea, but its outline grew dimmer. Soon we must steer by the compass. And soon we did! A straight black line stretched straight across our path just a few score yards ahead. Everything beyond was black. It couldn't be a reef. We were in the middle of the bay. We could just as well have plunged into a great cave. Everything was black. A cold blast of wind struck us square in the face. We could scarcely see each other. We just stood in our places, silent, and we all understood. Anybody could know what it was. It was a storm. Six miles ahead lay the harbor—a mighty good place to be—and warm beds. Six miles is not far for the Broadway Limited, but it is a long way for a little open boat at sea in blackest night in the teeth of a raging storm. Six miles behind lay other harbors—we could put the gale at our back and run. But countless reefs lay between and we soon realized that we could now see no shore till we could almost touch it with our hands. We thought we would prefer to have the wind hold us off than drive us on those terrible rocks. So straight ahead we went. "And all the time the waves grew higher

and higher. Straight up they were. So straight that the tops fell over—"wind lop" they call it—and the wind would catch the broken crests and hurl them into whatever was in the way—straight back over the cabin came enough of that stinging spray. But soon solid chunks of waves began to fly back. The heaving billows were bigger than our little boat now. She would rise up on one and plunge down hard upon the next, and what was left flew back over her as she trembled from the shock. She would strike and quiver, strike and quiver, and strike again. We were getting mighty fond of our boat. She was certainly fighting. Ten o'clock came. That was the time for us to surprise the folks at Indian. But the waves were only climbing higher, and the wind was now really getting violent. We were nowhere near any land. We might be driving out into the open ocean, for a deviation of a few hundred yards to the east would take us outside of Indian and then Scotland was the next stop. The main ocean was no place for us, especially as there was gasoline enough for only a little more of such work. We had to get to land somehow. Where the land was we did not know, so we headed due north which should bring us safely into Indian.

"We should have been forced to change our course soon anyway, for due north was dead into the wind, and that was the only way to keep us afloat now. Soon we were using the compass only to keep the boat's nose into the wind. (We didn't like to think of that wind striking on our quarter.) We weren't going anywhere now, so far as we could judge, we were just staying on top of most of the water, and there didn't seem to be much use in doing that. We had our oilskins on, but the wind drove the water up our sleeves and down our necks, and we were wet! It was terribly cold! Stuart was sitting on top of the cabin around the foremast, doing his best to see land. But he could not see it, in the first place because there was none to see, and in the second place because the salt ocean was in his eyes, and in the third place because it was dark. It seemed as if we had been in that struggling blackness a week before he shouted that he saw rocks. And he saw them on both sides of us at the same time! That was a little too much land

all at once! But our pilot had found his bearings. These were two little islands of rocks, the Puffins. We had passed between them before we saw them. But we didn't find out till the next day that boats don't run between the Puffins much more often than people walk through the Red Sea, but we went through them that night."—*Press Service.*

Missionary Work in the Western Association

A copy of the following letter has been sent to some member of each church of the Western Association that is without a pastor.

DEAR FRIEND AND FELLOW-WORKER:

I am writing you, as an interested member of your church, to learn if there is anything the Missionary Committee of the Western Association can do to promote the work in your church.

It is obvious that the committee can not take the initiative in sending help without solicitation, but we do wish to co-operate with you for the good of the cause of our Lord Jesus Christ.

If you are without a regular pastor, or without regular preaching services, could we help by providing an occasional preacher, or suggesting a regular supply? Would you care for a series of special meetings this winter, conducted by some pastor in the association, or by our denominational workers? It is believed that such help can be secured where there is a desire on the part of the people for such services.

Will you kindly keep the committee informed as to conditions and will you freely call on the committee when we can be of service to your church? We will gladly render such service as is possible.

Yours in the Master's work,
WALTER L. GREENE,
Chairman.

Andover, N. Y.,
Dec. 22, 1916.

"The proof that a man is walking in the light is the love he bears his brother. No creed subscription can take the place of this; the real orthodox is just walking in the light and love of God."

WOMAN'S WORK

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

"I wish I had a telephone
With golden wires unfurled,
And long enough and strong enough
To reach around the world.
I'd ring up everybody
Along the line and say,
'A very Happy New Year's
To you this New Year's Day.'"

Christmas Wishes

The Poor Rich Girl lived in a brownstone mansion just off Fifth Avenue, and the Rich Poor Girl lived in a dingy brick tenement over by Avenue A. The Rich Poor Girl worked in a department store where she earned six dollars every week. The Poor Rich Girl never did a stroke of work and had gilt-edged securities thrown carelessly into her lap by way of compensation. Both girls were young, fairly pretty in widely different ways, and vividly alive. But there the likeness ended. For the Poor Rich Girl was bored at times, and tired of her overabundance of worldly goods, and unhappy, while the heart that beat joyously under the Rich Poor Girl's threadbare jacket was a happy heart.

The Rich Poor Girl and the Poor Rich Girl happened to meet, by chance, on Christmas Eve. If Coincidence had not dipped a finger into Fate's pie, they never would have met; for Fifth Avenue and Avenue A are very far from each other—and the distance is not measured in miles.

But Coincidence did intervene; and as the Poor Rich Girl, hurrying home from her belated Christmas shopping, swung her smart little car (the car that she drove all by herself) down a crowded side street, the Rich Poor Girl, seeing a rift in the stream of traffic, started to dart across the way. There was a muffled scream, a dull, horrid grinding of brakes, and the Poor Rich Girl, rather white and sick-looking, sprang out over the low door. Many gay packages, tied with holly and red ribbon, were shaken to the sidewalk.

The Rich Poor Girl lay in a heap almost under the car. Her eyes were closed, and

one chapped little hand was clenched tightly on nothing at all. The Poor Rich Girl knelt at her side, oblivious of the crowd that was forming, and raised the head in its cheap velvet hat. "Oh!" she quavered; "is she dead?"

A burly traffic policeman elbowed his way through the crowd. He spoke threateningly to the Poor Rich Girl. "You reckless drivers," he growled, "you have a lot to answer for!"

A crowd will often side with wealth—particularly when wealth is well dressed and attractive. "The girl," some one volunteered, "threw herself right in front o' the car. It was her own fault!"

The Poor Rich Girl ignored both remarks. She seemed fascinated by the pale face of the girl she had run down. "Is— is she dead?" she half whispered.

As if in answer the Rich Poor Girl opened her eyes. "No," murmured the Rich Poor Girl. "I ain't dead! But I gotta hurt foot!" She made a weak little grimace.

All at once the Poor Rich Girl rose to her feet. "Some of you," she addressed the crowd impersonally, "help lift her into my car. I'll take her with me, and get a doctor."

The policeman and a bystander lifted the rather limp body of the Rich Poor Girl into the car, there was a flurry of taking names, and the Poor Rich Girl touched the self-starter. The smart little car whirred, sprang forward. A small messenger boy sighed wistfully as he watched it go. "Some bus!" he murmured. The crowd drifted away.

Preparations for a dignified Christmas were being made in a brownstone mansion just off Fifth Avenue. There were lights springing up in the windows and the dignified butler was hanging holly wreaths in the doorways. A footman came hurriedly down the steps to open the door of the car. The Poor Rich Girl startled him by grasping his arm. "James" (why are all story footmen named James?), she said, "I've run over a girl. You must carry her into the house. Up to my room."

James lifted the Rich Poor Girl in his sturdy arms. She moaned a bit when he lifted her, for her foot was very sore indeed. He carried her up stairs. She was not hard to carry. Six dollars a week do not make one heavy. He laid her tenderly upon a soft bed. "And now," the Poor

Rich Girl told him, "you had better send for a doctor." She rang nervously for her maid.

Two hours later, her ankle in a bandage, the Rich Poor Girl told the Poor Rich Girl the story of her life. It was not a thrilling story. "My father an' my mother," she said, "died. I was a little kid. Soon as I was fourteen I went to work. I liked school. I wish I could've went longer to school. When I was eighteen I got a job in the store. I'm nineteen now. I get"—proudly—"six a week."

"My father," said the Poor Rich Girl, "and my mother are dead, too. I'm all alone. You get six . . . what?"

"Six dollars," the Rich Poor Girl told her. The Poor Rich Girl gasped.

"And you get along on *that*?" she questioned. "And you're all alone?"

"All alone nothin'!" said the Rich Poor Girl, "there's Bill!"

"Bill?" The Poor Rich Girl was puzzled. "Bill?"

"My feller," the other told her. "He's a shippin' clerk in the store. Some day we'll be married. He's makin' twelve a week!"

"You love him?" questioned the Poor Rich Girl.

"You bet I do!" came the answer.

There was silence for a moment. The clock ticked brokenly. Then the Poor Rich Girl spoke.

"If," she said, "a very wonderful Santa Claus were to creep down the chimney tonight, a very wonderful Santa indeed, what would you ask for? Would you ask for money, or lovely dresses, or a house like this one? Would you ask to be me instead of yourself?"

The Rich Poor Girl raised herself gingerly on one elbow. "No," she answered at last. "I wouldn't ask to be you. I'm glad I'm me."

The Poor Rich Girl swallowed her surprise. "If," she said, "if I were Santa Claus—if I offered you the education that you wanted and couldn't get—if I offered you several years in school and a real start after you were out of school—what would you say?"

"I'm nineteen now," said the Rich Poor Girl, "an' I'd say, Miss, that you was five years too late. What'd Bill do if I was to go away and be educated?"

"Isn't there anything," questioned the

Poor Rich Girl, "that a particularly nice Santa Claus might give you for a gift?" She hesitated.

"When I get"—the Rich Poor Girl hesitated—"married, I always hoped that I'd be able to have a half-dozen silver spoons. None of your plated kind; real ones. They're so classy! If there was a regular Santa Claus, now"—She hesitated.

The Poor Rich Girl moved over to the window, and stood looking down on the brilliantly lighted avenue. Her voice was shaky, just a bit shaky, when she spoke.

"Little happy girl," she said, "Santa Claus will bring you all the silver you want. And Santa Claus will invite your Bill up here for his Christmas dinner. And Santa Claus will—" her voice relapsed into silence.

Five minutes later the Rich Poor Girl ventured a remark. Her voice was shy, embarrassed, almost.

"If," she said, "Santa Claus was to bring you a present, what'd you ask for? Not," she added, "that there's anything you'd want!"

"I'd ask," said the Poor Rich Girl, "for love!"

Under the Rich Poor Girl's threadbare jacket there beat a joyous heart. But the Poor Rich Girl looked down into the street and the lights blurred strangely as she stared at them.—Margaret E. Sangster Jr., in the Christian Herald.

Workers' Exchange

West Edmeston, N. Y.

During the six months beginning with May, 1916, and ending with October, 1916, eleven meetings of the West Edmeston Seventh Day Baptist Ladies' Aid Society have been held, mostly with a fair attendance. The officers elected in May were: president, Mrs. A. G. Crofoot; vice president, Mrs. C. M. Stone; secretary, Mrs. Grant Burdick; treasurer, Mrs. Geno Rogers; chaplain, Rev. A. G. Crofoot.

During these months old papers and magazines to the amount of 2,080 pounds were collected and sold. For these the society received \$12.72. Letters and flowers have been sent to the sick.

May 24, at the meeting held with Mrs. Crofoot, the birthday of Mr. E. A. Felton was celebrated. He was at the dinner, and shared his birthday cake with those

present. The next meeting, June 7, at the home of Mrs. W. D. Crandall, a similar event was enjoyed, this being the birthday of Mrs. Cora G. Nichols.

August 16, the Rev. J. W. Crofoot, from China, was present and gave a very instructive talk on his work, exhibiting many Chinese curios, which added interest to the occasion.

Our work has been the making of aprons, piecing and tying quilts and comfortables.

Our chief source of income has been from our regular suppers and dinners.

During the year we have paid our apportionment of \$19.25 to the Woman's Board. Also we have paid \$25.00 on our pastor's salary, besides some smaller sums for the benefit of the church and society.

On the whole the minutes of the meetings held make rather interesting reading, and show that there has been a good interest in the society, with a spirit of unity and fellowship which gives us a hopeful outlook for the future.

Our president, Mrs. Crofoot, has been present at every meeting held during this term. Mrs. W. D. Crandall is the lady whose record is so close to that of our president that she missed but one of the eleven meetings. Evidently all the members have tried to do the best they could.

Our sincere thanks are also due to those ladies who, while they have not placed their names on our membership roll, have been faithful and very helpful to our society. We now have about twenty members.

MRS. GRANT BURDICK,
Secretary.

"The Tie That Binds"

REV. EDWIN SHAW

Preached at Plainfield, N. J., January 1, 1916

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." John 17:21.

We are told that one of the difficult problems of missionaries in foreign lands is to make a satisfactory explanation to the people there of the many divisions in organized Christianity. The natives to whom the gospel is presented in all its simplicity and beauty and helpfulness are surprised to learn that Christians are divided into so many sects

and denominations. A missionary comes among them and tells them of Jesus Christ, the Savior of the world, reads to them the story of his life and love, teaches them of the kingdom of righteousness, and holds out to them the hope of pardon and of eternal life. They are attracted and held, and accept and become disciples. They are eager for more light and more information; and after a time they learn that the Christian world, which they had thought of as being one in all things is all cut up by separations and differences in beliefs and in customs, and they are perplexed and confused, and often feel that they have been deceived. We who have been born and brought up in the midst of such conditions can more easily understand, and yet we are sometimes puzzled, and shadows of doubt creep along over the clear sky of our faith, when we realize what a lack of harmony and unity there is among those who name the Christ as their Lord and King. How much more then must it be for the poor native brought suddenly to meet this condition. And so the missionaries in foreign lands feel this need most keenly, of somehow securing a unity among Christians that shall make unnecessary the explanations to those who know not Jesus of the various divisions of Christianity.

And the last ten or fifteen years have seen movement after movement started to bring about some kind of real unity and oneness among the followers of Christ, and "federation" is abroad in the land. Cooperation and federation are sought after and heralded, and recommended.

Dr. Gardiner and I, as representing our denomination through the Tract Society, are planning to attend this coming week a four-day meeting at Garden City, L. I., a meeting called the North American Preliminary Conference on Faith and Order. It had been hoped to have a World Conference on Faith and Order, and such a conference is in view, but could not be held this year because of the war.

Then we all know about the Federal Council of the Churches of Christ in America. There is also a Federal Council of the Churches of Christ in Japan, and now just being formed a Federal Council of the Churches of Christ in Australia. We have federations of missionary societies, and of Bible classes, and so on. I am well aware

that there are many people among us who view with real fear and apprehension our having any alliance with these movements. And I do not propose now to discuss the wisdom or the folly of our being identified with them. I am only saying that the idea of federation and unity is strong and growing yet more powerful among Christian people, who feel that the words of Jesus which I have taken as a text should be and might be realized, "that they may all be one; . . . that the world may believe that Thou hast sent me."

We are commissioned to preach and to teach the gospel to all the world, and our text tells us that the acceptance by the world of the gospel, depends, in a large measure at least, upon a oneness among Christians. Christ prays that his disciples may all be one, that the world may believe that God has sent him.

And it appeals to me, that it should be the sincere effort and the fervent prayer of every one of us, that Christian harmony and peace and oneness may prevail.

I am convinced in the first place that such oneness does not consist in exact identity of belief or custom. I have no idea that there was absolute agreement among the apostles as to belief and methods of work, and yet I think that there was that oneness for which Jesus prayed in the words of our morning text. We must not look for unity among Christians to come about by everybody's becoming Seventh Day Baptists, and Seventh Day Baptists of our particular type, for there are several varieties of Seventh Day Baptists, all growing on the same tree, or perhaps I had better say, to keep the figure more nearly true to life, all growing in the same garden. We can not expect all the world to come to us. Why not, you say, if we are right, and all the rest of the world is wrong. I answer, we are indeed right, but that is not saying that all the rest of the world is wrong. None of us can see very far, and most of us are very shortsighted, if not almost blind; and truth is large, and far-reaching. We can not know it all.

Is then Christian unity, and church unity, something attainable or even to be desired? I think so.

One of the men who is among the foremost leaders in this movement, a meeting of which Dr. Gardiner and I are to attend, is a layman, the first and only laymen to be invited to give the lectures at Yale on

the Lyman Beecher Foundation; he is a lawyer, a member of the Protestant Episcopal Church of America. His lectures have just been published in a book and it seems to me that I can endorse his definition of Christian unity and church unity, for he makes a distinction. He says, "By Christian unity I mean that state of mind on the part of one disciple towards another which exists when each unreservedly recognizes that the other is seeking to know the Father through the Son."

Such a definition does not call for compromise on your part or on my part. We are not called upon to be disloyal to our standards. Christian unity is the state of mind existing between you and me when we each sincerely recognize that the other is seeking to know the Father through the Son.

Now as to his definition of church unity, a thing which very few disciples ever expect, or think possible or wise. Here it is: "By church unity I mean that measure of mutual understanding between disciples which will make possible for them to partake of the Lord's supper without scruple respecting the authority of the celebrant, and without question respecting one another's apprehension of the significance of the rite."

He admits that he is indeed "venturesome" when he thus makes "a single institution the obstacle and the agent of organic unity." He believes that the basis of organic unity must be not only *oneness*, "but a *manifestation* of that oneness." He says, "When our Lord said, 'This do in remembrance of me,' he recognized that common action is the seal of fellowship. He did not say, 'Remember me,' or 'Be of the mind to do this.' 'Do this,' was his injunction."

He further says, "It is quite true that fellowship in works of mercy beget spiritual unity; nay more, it is an outcome of spiritual unity. But any given work of mercy is the activity of an individual, or of a larger or smaller group of individuals. There is no work of charity that all disciples can unite in. But all of us may unite in doing the act which our Lord commanded."

Now, whether or not we give our assent to this view of Mr. Pepper, that the Lord's Supper should be the outward means by which all Christians can unite in an organic whole, and the only form, or ceremony required, at any rate, he emphasizes the im-

portance and the value and the significance of this ordinance as an expression, and outward manifestation of our oneness in fellowship. We feel it and know it, and enjoy it, and are helped by it, season by season, as we gather at the table of our Lord for this celebration. We feel in our hearts that oneness with the Father and his Son and with each other, and we would show it out in some way, and as often as we do this, we do show forth the Lord's death. This then is the tie that binds our hearts in Christian love,—inwardly a conscious feeling of fellowship with all who truly love their Master and who through him, in service and in aspiration, are seeking the Father. The outward manifestation of this fellowship for some of us who see things in a certain light, may be the common observance of the Sabbath of Jesus; for a larger company it may be the rite of baptism by immersion; but for all Christians, it may be, why may it not be, the common obedience to these words of our Master, "This do in remembrance of me, . . . that ye may all be one; that the world may believe that Thou hast sent me."

Which may God grant in Jesus' name. Amen.

Baby Year and Baby Week

Nineteen hundred sixteen was the Baby Year. That was settled once for all by the two thousand and more communities scattered over every State in the Union which observed the first nationwide Baby Week. Forty-seven of the 50 cities with more than 100,000 population, and 700 villages and rural communities with less than 2,500 population, had Baby weeks.

The 1917 Baby Week bids fair to be an even bigger, more worth while celebration than last year's, but 1916 will keep the distinction of being the year when each community's provision for the welfare of its babies was generally recognized as a serious civic responsibility.

The Children's Bureau at Washington has already received numerous inquiries concerning the 1917 Baby Week, and the bureau is making the following suggestions:

Have your Baby Week from the 1st to the 6th of May, if possible. This date has been agreed upon by the bureau and the

General Federation of Women's Clubs as the time best adapted to the varying conditions of different States.

Remember the older babies. As one woman stated it: "It requires only 12 months for a baby to become one year old and no longer subject to the hazards of 'infant mortality,' but there are still many risks for him to encounter; he is still absolutely helpless, although increasingly charming, and his parents are as eager to keep him well and happy, as desirous of sound advice, as they were last year. Open out the 1917 Baby Week to include all children still at home with their mothers."

Remember the mothers. Well-cared-for, healthy mothers are necessary for the health and happiness of their babies. Find out what your community is doing to ensure to every mother skilled advice and adequate care before her baby is born and during her confinement, and give the importance of protecting the mother a prominent place in the educational work of the campaign.

And one word to communities where infantile paralysis has been epidemic: Mothers should be urged to leave the baby at home during Baby Week. Any feature of the campaign involving the bringing together of numbers of babies must of course be omitted, but such features are not essential to the interest and success of a campaign. And Baby Week will afford an excellent opportunity for giving information as to the proper physical training of children with paralyzed muscles.

The Children's Bureau has a bulletin of suggestions for Baby Week campaigns which may be had upon request, and it is now preparing a revised edition describing the interesting new features reported from the 1916 campaigns.—*U. S. Department of Labor, Children's Bureau, Washington.*

Don't blame the devil for your failings. Your destiny depends on your own will. Poor devil. He gets blamed for a lot of things for which he don't deserve to be blamed. It isn't fashionable to believe in a personal devil. They say the personal devil left about thirty years ago. Well, if he's gone, he's left a mighty lively office force.—*W. A. Sunday.*

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26: 3.

YOUNG PEOPLE'S WORK

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

Ought

*Christian Endeavor topic for Sabbath Day,
January 13, 1917*

Daily Readings

Sunday—Ought to obey (Acts 5: 17-29)
Monday—Ought to pray (Luke 18: 1-14)
Tuesday—Ought to serve (John 13: 3-15)
Wednesday—Ought to support the weak (Acts 20: 17-35)
Thursday—Ought to follow the Christ (1 John 2: 1-6)
Friday—Ought to please Christ and love one another (1 John 3: 13-24)
Sabbath Day—Ought to pay our vows (Ps. 50: 7-14). (A Pledge Meeting.)

OBEDIENCE

Why? "One is your Master, even Christ" (Matt. 23: 10). One is your law-giver, God, the Creator of all things. Because obedience is true liberty. His law is "The law of liberty" (James 1: 25). Because it is the test of love. "If ye love me keep my commandments" (John 14: 15, 21). Jesus is our example and he was obedient unto the Father. Obedience is one of the duties of the Christian religion. The gospel of Jesus Christ is both a revelation of mercy and an obligation of duty. We can not keep Christianity alive by following a few worldly maxims; to do that is not entering into the spirit of service of him who is our Master. There is no other director in matters of religion and conscience than God in Jesus Christ. "To the law and the testimony." A Christian takes Christ for his only sufficient Governor, in religion; no bishop, or pope, or council, or denominational authorities, can dictate to us our duties or obligations, "for by faith ye stand." The apostles and all good Christian leaders never attempted to have dominion over one's faith; they were only "helpers of your joy" (2 Cor. 1: 24).

PRAYER

"Men ought always to pray" with boldness (Heb. 4: 17); with earnestness (1 Thess. 3: 10; Jas. 5: 17); with importunity (Gen. 32: 26; Luke 2: 8-9); with perseverance (Psa. 40: 1; Eph. 6: 18); night and day (1 Tim. 5: 5); without ceasing (1

Thess. 5: 17); everywhere (1 Tim. 2: 8); in everything (Phil. 4: 6). Nothing in the Word of God is more plain than the duty and the wonderful privilege of prayer. It increases faith, confidence, hope, trust, gives greatest assurance and comfort, draws us nearest to God. Submissive prayer brings the revelation of divine things that no scholar or intellectual man can have who is not humble and anxious to know that he may do the divine will.

SERVICE

The time was when preachers discoursed almost wholly on "doctrine," the theories of religion. This has its place and an important place in the religious life. But it was only one side of the question, and the matter of service may have been too lightly considered. It is said by the oldest of present-day Christians that the religion of service was not prominent in their early days as now. Possibly we have swung around to another extreme and leave out the important doctrines while we talk glibly about serving one another, social service, and all kinds of service. However, true religion is one of service directed by the doctrines of Jesus. He taught us that the smallest service in his name had its reward. "Even a cup of water." The boy or girl, young man or woman, who wants to be a true Christian *must* see to it that the humble duties in the home are pleasant occupations, serving parents and all the members of the family, and outside of the home constant effort to help all that need help.

SUPPORT THE WEAK

So many have not had the opportunities and privileges that we have had; have not had the good environment and inheritance as helpful to Godly living as we may have had. So many have dispositions that in early childhood were not well-cultivated and now make their religious lives more difficult. They need constant help and encouragement from such as do not judge them too harshly. We "ought to support the weak." And if we feel ourselves weak, we ought to seek strength that we *may* become thus helpful.

PLEASING CHRIST

How many questionable things we would avoid if we first stopped seriously and conscientiously to ask if it would please our Lord and Master. That would settle the

amusement question beyond a doubt. But we rush so headstrong into what our carnal natures crave, and often fear to stop to ask this question, possibly lest we may thus lose the selfish gratification. "Is there any harm in this? Can't I do that?" would be less an argument, if we considered the matter of pleasing Him who died to redeem us.

PLEDGES

Many Christian Endeavor societies have been disbanded and many have not been organized because so many even who were Christian young men and women have thoughtlessly or otherwise thought it not proper to "take a pledge." Can a person unite with a church and not take a pledge? Did you ever know of such a case? What is a church covenant? Why does the pastor read the church covenant when he is about to receive into membership candidates? Can you be a healthy, active, living Christian and not pray, or do a hundred things showing your vows to God? What is there in the Christian Endeavor pledge that you are not solemnly obligated to do when you put on Christ in your baptism and church membership? Why did King David make so many vows unto the Lord, and all God's faithful servants? Who has greatest liberty in Christ Jesus, he who vows and pays his vows, or he who never pledges?

A GROUND OF HOPE AND COMFORT

Duty or "oughtness" is from law and lawlessness is death and loss of eternal life. The word duty ought not to scare so many as though one were depending upon outward works for his salvation. Faith is the source of salvation, the gift of God. *But*, "Show me thy faith *without* thy works and I will show thee my faith *by* my works." Yours without works will be dead and profitless. Duty is privilege, glorious privilege. One should thank God for the privilege of service, and that he has such a divine and holy and just and serviceable lawgiver. How gloriously David speaks of "commandments, statutes, judgments, precepts, testimonies, laws," as his greatest delights. "Unless thy law had been my delight, I should have perished in my afflictions" (Psa. 119: 92). How many perish in afflictions and otherwise who hate duty and law! None but the children of God are prepared to receive comfort and assur-

ance which obedience affords. They only are enlightened to discover its excellency; to others it is sealed. Obedience and pleasing God give the Christian appreciation of the value of God's blessings; in service he feels the glorious effect of it upon his mind, and his heart and ways are suited to the word of God.

What an inestimable blessing are these truths to the world and the church! Bless God for them; and frequently, with greatest attention, read and meditate upon the things herein revealed.

PREPARATORY THOUGHTS

What ought I to do this week to be a "live wire" in the Christian Endeavor meeting?

What promises to God have I failed to keep?

What may I expect if I make void my vows?

How will life look to me when I am about to meet my Lord if I have neglected my duties?

How can I serve my fellow-men to the glory of God and my best satisfaction?

Is it not reason as well as conscience that tells me I ought to pray, serve, obey, sacrifice, follow Jesus?

Why does God love *me* and what is my return to him?

A Letter

DEAR YOUNG PEOPLE:

The new calendar reminds me that eight years have passed since, upon the solicitation of your former editor, I first took up my pen in your behalf. During these years you have been much in my thoughts and prayers. Time has wrought changes for us all, but I trust no one has grown old in spirit.

I am wondering if a report of my Fourth of July trip will seem out of place at this time or if the contrast in the seasons will add to its interest. The first part of the season in this section of the country was cold and wet but July 3 dawned bright and clear, with a temperature calculated to make traveling a delight. Taking advantage of these conditions I boarded the morning train for Winona Lake where I remained until the fifth.

To me Winona Lake is an ideal place to spend the Fourth. While affording food

for the physical, intellectual and spiritual natures it is free from the noise of booming guns and bursting firecrackers so trying to weakened nerves. I usually draw a sigh of relief when the Fourth is over, but marked the close of this one with regret. I attended four lectures of which peace was the dominant thought.

A report of the first one, given by Mr. Bryan, appeared in the RECORDER of October 2. Kindly consider that an introduction to this letter.

Of the second lecture, which was illustrated, I shall mention only the last picture, which was the climax of the entertainment—a picture of the Christ standing upon a slight eminence above some wounded soldiers lying on the ground, and looking down upon them in tender compassion, while he said, "Did I not tell you to beat your swords into plowshares and your spears into pruning hooks?"

The third lecture was given by the Hon. Mr. Fairbanks on the afternoon of the Fourth. He was introduced by "Billy" Sunday. The two men presented an amusing contrast as they appeared upon the platform. "Billy" is short and quick, Mr. Fairbanks tall and slow.

The introduction was unique. "Billy" stepped quickly to the front of the platform and said, "It is a most absurd and incongruous thing for me to introduce Mr. Fairbanks. . . ."

He then "paid his respects" to the "rotten politicians," but assured us that "none of these adjectives apply to Mr. Fairbanks, whose record as a man and a politician is clean."

Mr. Fairbanks arose slowly and said in response to the introduction, "For some time I have thought that Mr. Sunday was one of the greatest men in the country, and since hearing the kind words he has said of me I'm sure I am right."

Mr. Fairbanks took a trip around the world before the war. He attempted to take us with him on that trip, but owing either to his deliberation, or the present danger of sea-travel, he left us on the other side of the ocean. The object of the address was to show the conditions of the nations previous to the war. He said the American people little realize what an influence our nation wields over other nations—hence our obligation to stand for peace.

I was especially interested in his descrip-

tion of the Hawaiian Islands. At Honolulu, upon invitation of the principal, he visited the school. During the opening exercises, "the children sang, 'The Star-Spangled Banner,' and 'My Country, 'Tis of Thee,' with a depth of feeling," said he, "that I have never seen manifested by the children at home." Of the non-English speaking peoples that Mr. Fairbanks met in his travels, the Japanese seemed to claim his deepest interest. His conclusion of the whole matter was, "The great hope of the world is in the Christian religion."

Of the four lectures, the one by Mr. Roberson on "England and the War" made undoubtedly the deepest impression in favor of peace.

While awaiting Mr. Roberson's appearance, a lady, a native of Canada, who had lately returned from a visit to her former home, told me that while there she saw no women doing fancy work nor giving "pink teas." Their time is devoted to work for the soldiers. "The war is a great leveler," said she. "The rich and the poor work together. One church in Toronto has spent \$8,000 for yarn and the women of the church and congregation have knit it up for the soldiers." Pardon this digression.

Mr. Roberson has a fine voice, a timely way of saying things, and is thoroughly conversant with his subject. He has crossed the ocean seventy-six times in the last thirty-two years. The lecture was illustrated with moving pictures and stereopticon views taken by himself, which proved him an adept in the art of photography.

In his introductory remarks he contrasted some of the characteristics of the English with the characteristics of the Americans. "If we want to telephone in this country," said he, "we call up central and receive the answer, 'Busy, busy, busy' (hurriedly), but in English central says, 'I'm very sorry, the line is in use this forenoon. Can you call again this afternoon?' The words 'thank you' are a synonym for England, and the people are proverbial for their kindness to strangers; not only will they show them every possible kindness, but will thank them for the privilege of doing it." To illustrate, he said a relative, an elderly lady, was making her first visit to London. One day she inquired of a man on the street the way to the art institute. "I don't know where it is," he re-

plied. "I'm sorry, for I would like to help you. Thank you." (Rising inflection on the word you.) After going three squares she was overtaken by this man who was almost breathless from running. "Oh," said he, "I'm so glad I've found you. I met my brother whom I hadn't seen for a year. I asked him about the art institute and he don't know where it is, either. Thank you."

We were first shown a picture of President Wilson, a map of the United States, and "Old Glory," all of which were greeted with hearty applause. Then we were taken to England where we looked upon scenes of marvelous beauty. As we sat there almost spellbound, Mr. Roberson said, exhibiting a picture of some soldiers loading their guns for battle, "These boys left that beauty for this." The contrast made the demand for peace very real. Several war scenes were shown, while the pulse of the audience fell perceptibly. "Horrible!" exclaimed Mr. Roberson, "forget it," and again we found ourselves in sunny England. There were pictures of the good Queen Victoria and many others of England's leaders; of Lord Roberts, where he was making his ten-minute speech that called out sixteen hundred volunteers for the army.

We saw in moving pictures the *Lusitania* as she proudly sailed out of port and crossed the waters until two men came out on deck. As they walked side by side suddenly one of them exclaimed, "My God! here comes a torpedo." A moment more and the ship was struck. Oh, the terrible, horrible, heart-sickening scene. Words can not describe it.

We also saw England's largest gun before the war, in the process of making, beginning with liquid steel and continuing until it stood complete in the field. Two larger ones have since then been made. The following figures are correct, or nearly so. The gun cost \$360,000. It took four hundred men more than three months to make it. It weighs twenty-one tons and carries 1400-pound shells. It is England's custom to test a gun by firing it off thirteen times, but just as this one was finished the war broke out and it was tested with one shot only.

The next picture was of half a dozen large, noble-looking men in uniform. "That

gun," said Mr. Roberson, "was made to kill these men."

None of the pictures appealed to me like those of the roses. I recall the first bunch that appeared upon the screen. While absorbed in its beauty suddenly I noticed, with a pang, that it was fading away. Then another bunch, different but just as beautiful, was dimly seen coming on. They met and for an instant, though distinct, mingled their beauty together, then the former vanished and the latter came out in all its glory. Ah, methought, is not this a symbol of God's dealings with his children? When he removes a coveted blessing does he not send another in its place? Such at least has been my experience.

Praying that my message, though a feeble representation of those great lectures, may inspire you with a greater devotion to the Prince of Peace, I remain,
With best wishes for the new year;

MARTHA H. WARDNER.

1007 Jackson St., La Porte, Ind.,
Jan. 1, 1917.

Young People's Board Meeting

The Young People's Board met with Wayland Coon at Milton Junction, Wis., Sunday afternoon, November 19, at 2.30.

Meeting called to order by President, Rev. H. N. Jordan.

Prayers by Wayland Coon and Clifford Burdick.

Report of Corresponding Secretary.

Report of Tenth Legion Superintendent.

Report of Missionary Superintendent.

Report of Efficiency Superintendent.

The Committee on Securing Goal Cards reported that cards had been printed and are ready for distribution.

Voted that the report of the committee be accepted and the bill be allowed for the printing of these cards.

Voted that the report of the committee to formulate the letter regarding the Forward Movement be accepted and the committee discharged.

Voted that the report of the committee for securing a table for the mimeograph be accepted and the committee confer with the Sabbath School Board regarding the purchase of such table.

Voted that the report of the committee on planning for the Junior Department in

the *Sabbath Visitor* be accepted and the mittee be discharged.

Voted that the Board approves of the plan of Miss Carver in securing the topic cards, the number not to exceed 100.

Voted that the Board approves of the plan of Miss Carver, Lone Sabbath Keepers' Superintendent, of issuance of circular letter to the lone Sabbath-keeping young people.

Voted that the bill of \$3.56 to Professor Stringer for postage and mimeograph stencils be allowed.

Voted that the Board approves of the plan of having two banners for Efficiency work, one for the society making the greatest gain in percentage and the other for the society having the highest efficiency.

Minutes read and approved.

Voted that we adjourn to meet with Miss Marion Ingham at Dr. Daland's the third Sunday in December at 2.30 p. m.

BEULAH C. GREENMAN,
Secretary.

Christian Endeavor Week

The Young People's Board recommends to the Christian Endeavor societies of our denomination the observance of Christian Endeavor Week, January 27-February 3, 1917, and urges them to try the plan faithfully. The following program has been arranged for the use of Seventh Day Baptist societies, but it is suggested that this be adapted to the needs of the society, church, and community.

The Board recommends also the observance of January 20 as a Day of Prayer and the making of Christian Endeavor Week, Self-Denial Week as well.

To those societies wishing further suggestions as to plans for certain days, the committee recommends the use of the leaflet, "Suggested Plans in Brief," by A. J. Shartle, of the United Society. These may be purchased of Walter R. Mee, Association Building, Chicago, Ill., for fifty cents per hundred.

MINNIE GODFREY,
Corresponding Secretary.

Program for Christian Endeavor Week

January 20—Day of Prayer (asking God's blessing on the plans for Christian Endeavor Week, also for prayer necessary to bring the entire week to a successful culmination).

January 27—Sabbath Day, Christian Endeavor Day.

January 28—Sunday, Local Union Day.

January 29—Monday, Increase and Enlistment Day.

January 30—Tuesday, Junior Day.

January 31—Wednesday, Intermediate Day.

February 1—Thursday, Denominational Needs.

February 2—Friday, Church Loyalty Day.

February 3—Sabbath Day, Decision Day.

The Long Hail

J. FRANKLIN BROWNE

Year's-end; pause and hail:
Ere long my years all end for thee, my brother:
This one runs through; I may not close another;
Yet when called hence,—when mortal life shall fail—

I'll not forget you then.

When I shall cease to hail,
My death-numbered hand no more write kindly greeting,—

My star-home far from hope of earthly meeting—

Still shall this lifelong love of ours avail;
You'll not forget me then.

When you will cease to hail,
Since then I dwell beyond all reach of hearing—
No post can bear to me your words of cheering—
Longing to hear from you my heart will ail,
And you'll think of me then.

Still may I hope to hail;
Still from my star, across light-measured spaces,
My love will seek its own in earth-home places,
My thought across the uncharted void may sail;
Silently greet you then.

Still hopeful may you hail,
For I with ears grown sharp shall patient listen
With close attent; my eyes with fondness glisten,
Waiting your message o'er the star-blazed trail;
Yes, you may speak me then;
We'll both remember then.

All hail, what cheer? all hail,
Sail of the King's line o'er time's ocean speeding;

Look, in your wake see earth's shores fast receding:

The Haven's near; for storms no heart may quail:

Handclasps for far hails then,
Through endless days. Amen.

Fayetteville, N. C.,
Dec. 24, 1916.

"Living in the hope of reward usually results in poorer living and no reward; living for duty's sake and Christ's sake produces worthy lives and worthy rewards."

CHILDREN'S PAGE

Slumber-ropes: A Sermon to Boys and Girls

REV. WM. M. SIMPSON

I wish you might see our slumber-robe! It was made by an aunt who was an invalid. Although she could not go about the house very much, she could sit in her chair and work with her needle. In-and-out, in-and-out went the needle; in-and-out, in-and-out, until there were thirty-five blocks. The blocks are of broadcloth, and on each block she worked a figure. There are roses—red, yellow, pink, and white, with their leaves and stems. There are poppies, and daisies, and lilies, and morning-glories, and ferns. There are heads of wheat, and a butterfly, and a humming-bird. On one block she worked a wreath, and within the wreath a blue-bird and her nest with eggs in it. All these figures are worked in natural colors. It is a work of art. Our aunt made it not for herself; before she died she said that we should have it; it was a labor of love.

I wonder if you ever saw a white plush slumber-robe? One evening not long ago there were coming down, down, down many little white particles out of the sky; and the next morning when I first looked out I saw that the heavenly Father had spread out a beautiful white plush slumber-robe over the many seeds, and insects, and other tiny creatures that had lain down upon the earth for their long winter nap. The snow will protect them from the severe winter winds. How the heavenly Father must hold all his creatures in his heart. It is a labor of love.

It is also a labor of love when a mother tucks her baby in its bed for the night. How lovingly she places each of the covers, so as to keep out the cold; then she kisses the baby's forehead, and whispers a prayer, and says good-night, and tip-toes away.

Who is it that puts into every mother's heart such love for her baby? It is the same One who spreads the "white plush" slumber-robe over tiny creatures for the winter. He is the One who paints every lily (Luke 12: 27). He cares for the birds too (Luke 12: 7). But He cares much

more for boys and girls. Just as mothers often get up at night to tuck the babies in again, so He cares for us whether we are awake or asleep.

Text: "He that keepeth thee will not slumber" (Ps. 121: 3).

The Closed Door

She had come to the big city for the Great Adventure, and—a job. So far she had found neither. And she was out of money, out of food, out of lodging.

Bedraggled, penniless, discouraged, she found herself one night in front of a big, grey institution. Over the door was the sign, "Home of the Friendless," and beneath it the bidding of the gentle Nazarene: "Come unto me, all ye who labor and are heavy laden and I will give you rest."

Surely here she would find succor, lodging for the night.

Timidly she rang the bell. More timidly she told her story to the hatchet-faced woman who opened the door.

"Are you a bad girl?" asked the matron sharply.

"Oh, no, ma'am," she said, shrinking into her thin, wet little jacket.

"What I mean is," explained the matron, "have you fallen?"

"Oh, no, please, no," said the shrinking girl.

"Then I have no place for you here," replied the matron. "This is only a home for fallen girls."

"But—" began the homeless one.

"I'm sorry," said the matron. And she closed the door.

The girl hesitated despairingly beneath the invitation of the lowly Nazarene, then she went slowly back into the night.

Some weeks later she found herself again in front of the big, grey institution.

Boldly she clanged the bell.

"You can let me in, now," she said to the woman who opened the door.—*Selected.*

"Last year the United States produced 88,000,000 gallons of whiskey, 15,000,000,000 cigarettes, 32,000,000 pounds of snuff, 270,000,000 pounds of smoking tobacco, and 8,500,000,000 cigars. How much richer or happier are the people because of this production "

Two Omissions

MARY E. FILLYAW

State secretary for the Lone Sabbath Keepers of North and South Carolina, Alabama, and Mississippi

On page 482 of the SABBATH RECORDER for October 16, I find these words, "The reply of our Lord still remains true, 'This kind can come forth by nothing but by prayer.'"

In Mark 9: 28-29, Authorized Version, we read, "And when he was come into the house, his disciples asked him privately, Why could we not cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting." Omission number one contains the word fasting. The Revised Version reads, "This kind can come out by nothing but by prayer." But the story of the so-called epileptic is in Matthew also. He says, "Then came the disciples to Jesus apart, and said, Why could we not cast him out. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17: 19-21), Authorized Version. The whole of verse 21 is left out of the Revised Version, and so constitutes by its absence, omission number two.

From time to time there have been strenuous efforts to reduce the number of notations which from time to time have appeared "in the Scripture of truth" as written in accordance with "the prophecy that came in old time not by the will of man but as holy men of God spake as they were moved by the Holy Ghost" (Luke 2; Peter 1: 21; Dan. 10: 21).

When Jehudi had read three or four leaves of the roll upon which Baruch had written "from the mouth of Jeremiah all the words of the Lord which he had spoken unto him," King Jehoiakim, with a penknife, cut the roll to pieces and threw it, piece by piece, "into the fire till all the roll was consumed," although three of the men standing by had begged him not to burn it. See Jeremiah 26.

The Israelites had often, nationally as well as individually, rejected the word of

the Lord; but passing over them various times we go back to the Garden of Eden, and find our first parents, at the instigation of Satan, rejecting the words of the Lord, and eating the forbidden fruit. And the consequence has been misery and death to all the human race, none escaping, not even the sinless Son of man.

How many times has famine caused prolonged fastings? In King Zedekiah's eleventh year, the famine so prevailed in the city of Jerusalem, that by the ninth day of the fourth month there was no bread for the people and the city was broken up and the people went into captivity, some of them to death. See 2 Kings 25. That prolonged fast was not "unto the Lord" but caused by the lack of the very necessities of life. On account of this great calamity the Jews ordained other fasts besides the fast ordained by the Lord for the tenth day of the seventh month, all of which they observed in Babylon and after their return home. But it seems that some even while in captivity fasted carelessly, for the Lord, speaking through the prophet Zechariah, said, "When ye fasted and mourned in the fifth and seventh month, even those seventy years did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" (Zech. 7: 5-6). Yet there were some who, like Daniel, fasted to the Lord, and were gloriously rewarded.

If one would fast to the Lord acceptably these are the things that he must do, "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." When these are done then fasting "shall be joy and gladness and a cheerful feast." See Zech. 8: 17-19.

When Queen Esther was desired by Mordecai to intercede for her nation, she dared not stand before the king until she and the rest of the Jews in the city had fasted three days and three nights. It is not worth while for us to fast in order to gain a hearing at the court of heaven, unless we fulfil the requirements already laid down by the One Lawgiver who is able to save and to destroy." James 4: 12. We must do justly, love mercy, and walk humbly with

our God. See Micah 6: 8. The Lord, having ordained to the Israelites the fast of the tenth day of the seventh month, called it a feast, because it was to be a day of holy convocation like the weekly sabbaths, which are called feasts. See Leviticus 23: 2, 3, 32. A fast to the Lord is a feast to the soul, "a feast of fat things, a feast of wines on the lees, of fast things full of marrow, of wines on the lees well refined" (Isa. 25: 6). I know this by experience to be so, for to me a day of fasting to the Lord is a day of joy to my soul, because I seem to get nearer to my heavenly Father than at any other time; so much so, that I find myself at times longing to be able to lay aside my work and fast. I long to be able, like Anna of old, to serve God in his temple—the church, the body of Christ—with fastings and prayers night and day. See Luke 2: 37.

But to go back to the Two Omissions concerning fasting: they do not seem to me to be according to the tenor of "the Scripture of truth," because they leave out those words in Matthew and Mark that show the necessity for fasting as well as prayer. That some of the early Christians omitted them from their writings only goes to show that they felt no need for fasting. And there are those now who consider fasting as no longer a necessity to the fulness and power of a Christian life. Not until Christ had fasted forty days and forty nights do we find him healing epileptics, mad men, or raising the dead. "The real test of the possession of the highest power of character and the most perfect devotion to the noblest things in life is not the quality of the direct touch; it is the presence of the virtue in the hem of the garment." Do we want our garments so anointed and saturated with the influence of the Holy Spirit that our passing shadows, like that of St. Peter, might be as "the dew upon the ground," healing and refreshing to the sick, the careworn and weary and those vexed with the unclean spirits that would lead them astray; then let us follow our Lord and Master into the wilderness of fasting and prayer; if we enter with faith the wild beasts—temptations—can not harm us. If we would stand with Jesus on the Mount of Transfiguration, we must follow him all the way. See 1 Peter 2: 21.

Those Sunday-keeping revisers having

succeeded in divorcing fasting from prayer, are already trying to divorce the Sabbath from the seventh day of the week, by omitting from the fourth commandment all the words except, "Remember the sabbath day to keep it holy." When that is done the institution of marriage will be divorced from love, and free love, with its affinities, and horrors of murder, including suicide and infanticide, will be the order of the day; for marriage, and the holy Sabbath kept as it should be are the two God-given institutions that keep mankind from the level of the beasts, or rather from the level of satanic demons who delight in every species of wickedness.

This is a time for every lone Sabbath-keeper to be a pioneer, blazing out foot-paths for "the stately steppings of truth"; a seed-sower, sowing the seeds of truth and righteousness at every step; a watcher, watching daily at the gates of wisdom (of which the SABBATH RECORDER is one), waiting at the posts of her doors—attending to all calls to service as far as possible; a sentinel, ever wakeful and mindful of duty, arrayed in "the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand" (Eph. 6: 13). The poet Milton says, "They also serve who only stand and wait." May you all therefore "stand fast in one spirit, with one mind, striving together for the faith of the gospel" (Eph. 1: 27).

A Thought For Every Day

Do not only take occasions of doing good when they are thrust upon you; but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plan and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely and not sparingly and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your lives' end.—Richard Baxter.

"A man's destiny is not won by an act, but achieved by a life. What we are in this world will determine what we shall be in the next. The character that a man is now creating is the one that he will take with him into the future life."

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held at the home of the Secretary in Milton, Wis., Sunday evening, December 17, 1916, at 7 o'clock, President A. E. Whitford presiding and the following trustees present: Professor A. E. Whitford, E. M. Holston, G. W. Davis, Professor A. B. West, Mrs. J. H. Babcock, Professor D. N. Inglis, Dr. G. E. Crosley, Rev. L. C. Randolph and Dr. A. L. Burdick.

Prayer was offered by Professor A. B. West.

The Secretary reported that notices of this meeting had been sent to all members of the Board as provided for.

Professor A. B. West, chairman of the Committee on Publications, reported the resignation of Mrs. Ernestine S. Burdick as editor of the *Sabbath Visitor*, who asks to be relieved of that work at the close of the present volume. Also that Mrs. Adeline Shaw Polan, of New Market, N. J., had consented to take up the work at that time.

Upon motion the report was adopted and the recommendations of the committee were approved.

Upon motion the Secretary was instructed to convey to Mrs. Burdick the appreciation of the Board for the very valuable and satisfactory services that she has rendered to the Board and to the children throughout the denomination, as editor of the *Sabbath Visitor* for so many years.

The report of the Committee on Field Work was presented, which, upon motion, was adopted. The committee reported that letters had been sent to all superintendents and pastors in the denomination.

The Treasurer's quarterly report was presented as follows:

Treasurer's Report	
General Fund	
October 1, 1916—December 16, 1916	
Dr.	
1916	
Oct. 1	Balance on hand \$422 03
Oct. 2	Mrs. Helen Ingham Gray, Pennsboro, W. Va. 1 00

Oct. 6	Wm. Stillman, Plainfield, N. J., church	13 82
Oct. 6	A. B. West, Milton Jct., Wis., church	50
Oct. 15	N. C. Clarke, Farina, Ill., Sabbath school	1 81
Oct. 16	E. E. Whitford, New York, N. Y., church	5 67
Nov. 24	Irving A. Hunting, Plainfield, Sabbath school, (\$1.51 special donation, Pastor Shaw's class)	3 59
Nov. 24	Laura Ayers Bond, Sabbath school	10 00
Dec. 6	Curtis F. Randolph, Alfred, N. Y., church	7 79
Dec. 6	Artheda M. Hyde, Verona, N. Y., Sabbath School	8 88
Dec. 6	Howard Stewart, Milton, Wis., Sabbath school	10 00
Dec. 14	M. G. Stillman, Lost Creek, W. Va., Sabbath school	8 62
Dec. 14	M. G. Stillman, Roanoke, W. Va., Sabbath school	7 00
Dec. 17, 1916, total received.....		\$504 71
Cr.		
Oct. 16	W. H. Greenman, postage	1 00
Oct. 24	D. M. Smith, Nashville, Tenn.: Expenses Sunday School Council \$ 6 25 Assess. Sunday School Council 25 00	31 25
Oct. 24	Dr. A. L. Burdick, postage.....	5 00
Oct. 24	W. C. Whitford, Editor Helping Hand, 1917	25 00
Oct. 24	J. E. Hutchins, Assistant Editor Helping Hand, 1917	25 00
Oct. 24	H. W. Rood, Assistant Editor Helping Hand, 1917	25 00
Oct. 24	Mrs. T. J. Van Horn, Editor Junior Quarterly, 1st quarter, 1917	17 50
Nov. 16	D. N. Inglis, expenses to semi-annual meeting, Dodge Center, Minn.	15 52
Dec. 24	Mrs. C. M. Burdick, Editor Visitor, Oct., Nov., Dec., 1916....	30 00
Dec. 17, 1916, total paid out.....		\$175 27
General Fund		
Total received, Oct. 1—Dec. 17, 1916....		\$504 71
Total paid out, Oct. 1—Dec. 17, 1916....		175 27
Balance on hand, Dec. 17, 1916.....		\$329 44
Junior Quarterly Fund		
1916		
Sept. 19,	Junior Quarterly receipts	\$28.03
Dec. 17,	total received	\$28 03
Nov. 14	Publishing House, 500 subscrip- tion cards	\$ 3 89
Nov. 14	On Junior Quarterly, third quar- ter, 1916	24 14
Dec. 17,	1916, paid out	\$28 03
Due Publishing House:		
Balance on third quarter, 1916.....		\$ 71 56
Balance on fourth quarter, 1916		88 58
		\$150 14
W. H. GREENMAN, Treasurer.		

Upon motion the report was adopted and ordered placed on file.

The report of the special Committee on Score Cards and a General Standard of Efficiency reported through the chairman, E. M. Holston, offering a revised standard and recommending a score card similar to the one sent out last year, and suggesting that it be used through two months of the year.

Upon motion the part of the report containing the recommendations and sugges-

tions relative to the score card was adopted and the committee was instructed to prepare and send out the score cards.

It was voted that the Board stand its share of the cost of a table and drawers for the mimeograph.

A bill for \$1.78 for mimeograph supplies in favor of A. E. Whitford was allowed and ordered paid.

It was moved and carried that Vice President Geo. B. Shaw, of Ashaway, R. I., be asked to represent the Board at the annual meeting of the S. S. Council of Evangelical Denominations which is to be held in Boston, Mass., January 16, 17 and 18, 1917, the expenses of the trip being paid by the Board.

The minutes were read and corrected and approved.

Adjourned.

A. L. BURDICK,
Secretary.

Lesson II.—January 13, 1917

JOHN THE BAPTIST AND JESUS. John I: 19-34
Golden Text.—Behold the Lamb of God, that taketh away the sin of the world! John I: 29.

DAILY READINGS

Jan. 7—Jno. 1: 19-28. John's Disclaimer
Jan. 8—Jno. 1: 29-34. John's Testimony Concerning Jesus.
Jan. 9—Matt. 17: 1-13. Elijah and John
Jan. 10—Luke 3: 1-6. The Voice in the Wilderness
Jan. 11—Luke 3: 7-14. Fruits of Repentance
Jan. 12—Luke 3: 15, 17; 21-22. The Greater Baptism
Jan. 13—Matt. 11: 7-15. Jesus' Testimony Concerning John

(For Lesson Notes, See *Helping Hand*)

The Next Step in National Prohibition

A greater gain for the cause of nationwide prohibition than the closing of 6,000 barrooms by the ballot this month is the recommendation of William Jennings Bryan that the campaign for a saloonless republic be an issue of the Democratic party. The Commoner always has been an ardent enemy of rum, but he has hesitated to commit the destiny of his political party to the cause of the dries. But in Denver three days after the election Mr. Bryan said: "Prohibition is sweeping the country. It will be a presidential campaign issue in 1920, if a constitutional amendment is not submitted by Congress to the States by that time. The returns of the recent election

make it easy for the Democratic party to take the lead on prohibition and equal suffrage. Of the twenty-three dry States seventeen went for Wilson, two more were close, and in four other States which he carried prohibition practically has been decided on. The President also carried nearly all the States in which women vote. The two issues are paramount to the party. They should not, and will not, be sidetracked." Mr. Bryan is one of the greatest popular leaders of modern times. In the recent campaign he delivered three times as many speeches as any other campaigner, and the tremendous size of his audiences exceeded those which came to hear any other man. It is peculiar to note that his campaign tour was almost entirely in those States which saved the day for Wilson in the national ballot. Crowds blocked Michigan boulevard, Chicago, last Sunday in an effort to hear him after Orchestra Hall, where he was scheduled to speak, was filled.

Mr. Bryan takes an energetic and continuous place in the prohibition campaign at a time when only eleven more States are needed to make the two-thirds necessary under the federal constitution to amend that instrument of government. But there are five States on the verge of being dry, and the ousting of their saloons is looked forward to within the next year—these States are Minnesota, Indiana, Ohio, New Mexico and Texas. In each of these States there are many wet towns, but the dry element of the population dominates the legislatures. In Wyoming, already almost entirely dry under option laws, statutory prohibition is expected to be passed by the coming legislature. Delaware has only 200 saloons left, and statewide prohibition, according to the reports of the Anti-Saloon League, is only a question of months. In New Hampshire an affirmative vote now must be given in each town before licensed saloons can prevail. Of the 224 towns only twenty-one are wet, and the majority in the State against license in 7,660. In Vermont under a similar law only seventeen of the 246 towns in the State have saloons, and there is a state majority against license. California has cut the wet majority of 170,000 of two years ago to 45,000. In Maryland, where 165 saloons were closed by the latest ballot,

(Continued on page 32)

HOME NEWS

GENTRY, ARK.—The RECORDER family must not forget the great Southwest. At any rate I must do my part to keep it in mind. We are up to date in just the degree that we are wide awake and alert to the present things. So I run the risk of getting the attention of this wide awake family if I refer to some things that kept me awake as long ago as last September directly following our wide awake Conference in wide awake Salem. One of these things was a daylight ride from Cincinnati to Chattanooga, Tenn., over the finest of railroads, the Queen and Crescent, through eastern Kentucky and Tennessee. You would do what I did, stop off at Chattanooga on your way to Attalla to see the famous battle fields of Chickamauga, Missionary Ridge and Lookout Mountain. There were many thrills in that day's experiences. No use to try to tell them. But I shall not forget the one I felt as I stood on the top of "Umbrella Rock" overlooking the river and the city 1,700 feet below. A traveling companion and I had agreed to forego the pleasure of a thrilling auto ride on the magnificent macadam road and to resist the inclination to go up on the "Incline,"—the straight, if not perpendicular, cable car line from the base to the summit. We argued that if General Grant's soldiers 53 years ago could make that ascent on foot in the face of opposition we ought to go up on a beautiful September afternoon with nothing but our own laziness to oppose us. We bravely took the successive trenches of the opposition and by sheer force of climbing gained the coveted eminence. We were fully repaid for our effort.

With Chickamauga over the low hills 20 miles to the east, the slope and crest of Missionary Ridge bounding the valley to the northeast, the river and the city below,—imagine the scene. To our right as we faced the north, on a ledge was the battery defending General Bragg's position at the top of the mountain. The tablet erected there bears the information that the cannon we see are the identical pieces in the very spot where they were used in "The far-famed battle above the clouds."

We found the Attalla people eagerly

looking forward to the Southeastern Association, the account of which has been adequately noticed in the SABBATH RECORDER. Arriving on the ground several days before the time for the association, the time was improved in visiting and preaching as opportunity offered. It was an unusual experience for a Seventh Day Baptist minister to be invited to preach by the Methodists in their own chapel on the Sabbath question, yet that opportunity came to me at this time. Of course I accepted the invitation and about 50 people came to listen on short notice. A revival of religion had closed only a week before, and the Sabbath sermon was preceded by a warm prayer meeting. Questions were freely asked at the close of the presentation, and we hope that the seed-sowing will not be without fruitage.

Our own people were happy in the reorganization of the Sabbath school, and the ordination of Brother Vernie Wilson to the gospel ministry before the visiting ministers finally left the field. Since my return home letters have been received telling of the success of the Sabbath school; also of the serious sickness of Brother Vernie Wilson of typhoid fever. There is a young wife and two children, and this sickness has left them in a trying financial situation. If there are those who can forward out of their abundance of Christmas good cheer something in the way of cash to help them over this hard place I am sure it will be wisely given. I am not requested to put this into this article. He has been in poor health for some time preceding this illness.

Returning to Gentry, the year is closing for the Gentry Church under a cloud of financial discouragement. The crops have been poor, and the prices of necessities have gone up alarmingly. If we are short in raising our denominational apportionments it must not be attributed to lack of loyal interest. But after all, Thanksgiving was celebrated in Gentry with more than usual enthusiasm. Our church was most tastefully decorated, there was spirited singing from a union choir, and Rev. Mr. Dempsy, of the Congregational church, preached an excellent sermon. The pastor's family was invited to a bountiful dinner, and has been very generously remembered in other ways. The missionary is cheered by the interest in the local mission-

ary work that is shown by the church. He is supported in the every-Sunday appointments by the young people and other workers. A North Dakota farmer coming to Gentry to spend the winter has generously taken some in his auto to these appointments. Will you join in the prayer that this church may become a warm center of missionary activity not only for the world-wide field but for the nearby lost ones. The Christian Endeavor society recently voted to spend a part of each meeting in a soul-winning study to be conducted by the pastor.

T. J. VAN HORN.

The Look That Corrected

If it hadn't been for that slip of a girl in the subway! I didn't know her—to my knowledge had never set eyes on her before. Why should she suddenly have turned and gazed at me with such a look of mingled surprise and disgust written on her face?

I'd had a few drinks, of course—Jim and a friend of his had dropped in at the office and we'd spent an hour together at Barney's, but was there anything so criminal in that? Surely she must have seen that I was a gentleman.

I had a dinner engagement for seven and hurried home to dress. Try as I would, however, I could not rid myself of that look. It haunted me perpetually.

Why on earth, I kept on reasoning, should that wisp of a stenographer have affected me so strangely? Could it have been that I was at all unwieldy? But I dismissed that from my mind as ridiculous. How the bunch would laugh if I told them that a few cocktails had noticeably affected me. Why, I had always prided myself that I was "last man up" at all of our little parties.

But that look—that was it. I couldn't just define it. The more I reasoned the more despondent I became. Possibly I'd been going it a little strong at the office of late and was a bit unstrung. A sojourn in the country would make me myself again. I could run home to Millerton for a few days—hadn't been there for almost two years.

I'd do it—that much I decided at once. I wired mother, packed my grip and just caught the night train.

I shall never forget how beautiful the place looked as old Thurlow drove me up the drive. A spirit of happiness seemed to pervade all. The same smile lighted up mother's face as she came down the steps to meet me. "I'm always waiting for you, Billy boy," she said.

Something inside me seemed to snap—"Just thought I'd run up for a few days, Mumsy," I replied cheerfully, and then hustled upstairs for fear she'd catch sight of the tears which struggled to break through.

How natural my bed-room looked. I flung myself on the bed—that dear old bed of boyhood days. Somehow it seemed but yesterday that I had knelt down beside mother and murmured my good-night prayers. What a change there had been! How often had I come stumbling home from our studio affairs in town and fallen across my luxurious bed without even undressing!

The little old Bible which I had won for honorable mention at Sunday school still lay on the table. And dad's regimental picture hung on the wall at the foot of the bed. Then I thought of the walls of my present quarters adorned with the rakish photos of countless women—women who smiled alluringly across the table while your head swam with champagne.

I had been slipping into the maelstrom of the city's night life—"But no more," I cried and rushed downstairs. "Mumsy, I've decided to take you back with me to the city. Will you come?"

She came. And the little girl in the subway? I never saw her again—but I should like to.—*Selected.*

"The Russians find that savings bank receipts have increased five thousand per cent in the eight months following the closing of the drink shops."

Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storm.—*Bishop Hopkins.*

"We shape ourselves the joy or fear
Of which the coming life is made;
And fill our future's atmosphere
With sunshine or with shade.
The tissues of the life to be
We weave with colors all our own;
And in the fields of Destiny
We reap as we have sown."

DEATHS

WITTER.—Samuel J. Witter was born in the town of Brookfield, Madison Co., N. Y., February 14, 1834, and died in his native town, December 17, 1916, aged 82 years, 10 months and 3 days.

Mr. Witter was married to Miss Sarah Brown August 17, 1860, and to them were born seven children, two of whom have preceded him to the Spirit Land, while five remain to comfort the lonely widow. Neighbors and friends join in sympathy with them and his two remaining sisters, the Misses Perintha and Phoebe Witter, of Leonardsville, N. Y. J. T. D.

RANDOLPH.—Mary Lucretia Fitz Randolph was the daughter of Abram Fitz Randolph and Anna Maria Fitz Randolph. She was born in New York City, June 7, 1837.

Not only were both parents Randolphs, but she married a Randolph, Daniel Fitz Randolph, who died several years ago. Since then she has made her home most of the time with a daughter, Mrs. Edward Ten Eyck, at South Plainfield, N. J. She has been an invalid for almost two years, and passed away quietly into eternal rest November 11, 1917. She was a member of the Piscataway Seventh Day Baptist Church. Besides other relatives she leaves a sister, Mrs. Agnes Randolph, a son, and two daughters.

Funeral services conducted by Rev. Edwin Shaw were held November 14, and burial was made in the family plot at Hillside. A few days before her death she caused to be written out these words, "Christ can make a dying bed as soft as downy pillows are, and on His breast I rest my head and breathe out my life forever." E. S.

A Prayer for the Women Who Toil

O God, we pray thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the factory and the store, amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish under the new surroundings the old sweetness and gentleness of womanhood and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot.

If it must be so that our women toil like men, help us still to reverence in them the

mothers of the future. But make us determined to shield them from unequal burdens, that the women of our nation be not drained of strength and hope for the enrichment of a few, lest our homes grow poor in the wifely sweetness and motherly love which have been the saving strength and glory of our country. To such a yearn for the love and sovereign freedom of their own homes grant in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into that world which we are now fashioning for others, we beseech thee that we may deal aright by all women.—*Walter Rauschenbusch.*

Setting a New Record

When the last load of wheat was drawn from C. S. Noble's farm, at Nobleford, Alberta, Canada, October 25, the world's record was broken, with a total of 51,210 bushels of wheat from 1,000 acres. Some 3,000 bushels were left unthrashed on the field. The total yield obtained by elevator weight was 54,383 bushels, or fifty-four bushels and twenty-three pounds an acre. Fifty-three men, seventy-eight horses, two separators and two sheaf-loaders were used in the work. The world's record would have been equaled if the average had been only thirty-nine bushels to the acre, but the last field went close to sixty-four bushels to the acre and thus made an average of fifty-four and a half bushels for the entire thousand acres. The wheat graded Nos. 1, 2 and 3 Northern. All of it was the Marquis variety, the best wheat that has yet been developed for Western Canada purposes. The seed used in seeding this 1,000-acre field was nearly all obtained from the culmination of a one-acre field sown with hand-picked, pedigreed Marquis seed.—*The Commercial West.*

We should employ our passions in the service of life, not spend life in the service of our passions.—*Richard Steele.*

Confucius said, "Our headstrong passions shut the door of our souls against God."

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,
FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., hold Sabbath morning services at 10.00 a. m., in the Yokefellows' Room, Y. M. C. A. building, 330 Montgomery street. Bible study classes meet at 11.00 a. m. A cordial invitation is extended to all. Sabbath keepers come worship with us; students come study with us. Reverend R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

It is not the judgment of courts, but the moral judgment of individuals and masses of men, which is the wall of defense around property and life.—Channing.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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(Continued from page 28)

seventeen of the twenty-three counties are dry, and state-wide prohibition is a matter only of education and patience. Kentucky has only fourteen wet counties in her total of 120, and more than 80 per cent of the people reside in prohibition areas. In Missouri, where the state representatives are elected by counties, the legislature is overwhelmingly dry. There is only a remote chance for a prohibition vote in the legislatures of Nevada, Illinois and Louisiana. In five years the number living under prohibition in Pennsylvania, the strongest liquor State in the Union, has increased more than twenty times to 1,500,000, and eleven counties are absolutely dry. It is expected Congress will submit the proposed prohibition amendment rather than run the risk of having thirty-two dry States as they are empowered to do call a constitutional convention where other elements of the population, such as labor and the progressives, might try to forward their respective causes with some chances of success in the trading which probably would ensue.

Prohibition was defeated in Omaha but carried easily in Nebraska, thus putting the chief city also in the dry column.—*The Continent.*

"The rewards of Christianity are in exact proportion to the amount of time and thought and consecration one puts into his Christianity."

The beams of joy are made hotter by reflection.—*Thomas Fuller.*

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WHO can but notice, how grandly Christ reposed upon this fact of immortal life. He feels no need of examining the evidences, or balancing proofs; no doubts overcloud his faith; death offers no hindrance; it is but a sleep. . . . He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with Paradise open to his sight. Death was no leap in the dark to him; it was not even a land of shadows: it was simply a door leading into another mansion of God's great house. . . . When the clearest eyes that ever looked on this world and into the heavens, and the keenest judgment that ever weighed human life, and the purest heart that ever throbbed with human sympathy, tells me that man is immortal, I repose on his teachings in perfect trust.—*Theodore T. Munger.*

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