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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

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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The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 8, 1917

WHOLE NO. 3,749

"If We Had"

"If We Could Get"

It is New Year's morning. The air is damp and chilly. Fog-mists

are trying to obscure the sun, but are able to do no more than to soften its light. Last night the bells rang out the old year, rang in, the new; and here we are facing the problems of the living present, almost before the shadows of a dead past have cleared away.

How strange the calendar looks! "1917." It seems but yesterday that it read "1907," and yet ten years have gone swiftly by!

This new year is upon us before we have been able to realize half our hopes of one year ago. So many resolutions have failed, so little real progress has been made, that the first impulse is to ask the fatal question, "What is the use?" Yet nothing can be more killing; nothing else will so take the heart out of a man as will this deadly question put to his own soul. The very asking of it takes a man half out of the reach of hope and makes it hard for him to think that God offers him new opportunities. If men could let "the dead past bury its dead," bid their self-made misfortunes fade out of sight with the dead year, stop lamenting over what they have not, cease to say, "If we had this," or "If we could get that, we could do something," and then would just sharpen up their old tools and go to work with what they already have, they would be surprised over the excellent results.

Let everybody on these first days of the new year put away all discouraging thoughts coming from the past, banish once for all the words, "If I had" and "If I could get," and taking new courage, begin to use for His glory just what God has given, and the year 1917 will see great things in building up Christ's kingdom on earth.

Into Such a World
The Christ Was Born

Heartsick and homesick followers of the Prince of Peace have, during

the holiday season just passed, been compelled by their very agony of soul to ask, "How can we sing the songs of peace the

angels sang, in a world mad with war and resounding with the devilish din of human carnage?" With the ancient home of Jesus still the battle ground of nations, the scene of massacres and martyrdoms and captivities, must human hearts drop out of their calendar the sweet day of the Nativity and give up the hope that peace sung by the angelic host is ever to be realized?

Nay! Let us not forget that it was into just such a world the Christ was born. It was then a world ruled by the iron hand of a Cæsar; a world divided by class hatreds, oppressed by tyranny and greed; a world filled with murder and pride and lust; a world gone mad after money and pleasure and revelry.

It was because it was such a world that Immanuel came. And in spite of all the demons of war, in spite of all the wretchedness and sin, the influences of the divine Child of Bethlehem awoke new melodies in the hearts of men and filled them with the glad promise of a brighter day. The Christ of Bethlehem is still the deepest, strongest, divinest force in the human heart, and though the world may be dumb today in helpless grief over war's apparent victory, the Messianic longings of the ages can not be in vain, and Jesus will yet be found to be King of kings and Lord of lords.

Rev. Jay W. Crofoot
Visits Plainfield

Rev. Jay W. Crofoot and wife and their children, Burdett and Anna,

have been spending a few days with their old friends in New Jersey. On the last Sabbath of the year Brother Crofoot preached in the Seventh Day Baptist church at Plainfield, and on the following day a pleasant reception was given them in the church parlors by the ladies' society. A large company filled the parlors and listened attentively to Brother Crofoot's interesting talk about the China Mission.

In contrasting some Chinese customs with ours, Brother Crofoot showed that in many respects their ways are quite as good as the ways of Americans or Englishmen.

Brother Crofoot's terse, happy manner of presenting his thoughts gives a zest to his remarks that attracts his hearers. Mrs. Crofoot read several letters from our missionaries in China, which were full of interesting details; and the samples of flags, banners, and costumes from China, shown and explained, attracted the attention of young and old. Such meetings can but deepen the interest of our people in the China Mission work.

Brother Crofoot spends the first Sabbath of the year 1917 with the church in New York City, and will attend the great gathering of missionaries to be held in that city January 8-10.

Good Words Bring Good Cheer We seldom receive a more timely message than the following, sent us by a friend in the Northwest. His words manifest a right spirit toward the work and the workers, and we love to think that there are many RECORDER readers who can adopt them as expressive of their own feelings. The more the spirit of Christian kindness indicated by this brief message can come to prevail among the workers and burden-bearers in the Master's vineyard, the better it will be for the cause we all love.

If a word is a flower better bestowed when given to the living than on the casket, permit me to say, that while possibly sometimes I have a personal opinion different from an editor's or some of my brethren, I love them and appreciate their excellent works on other lines. I am sorry that there is so much difference of opinion these days concerning matters vital to our denominational life and progress. But God will cause it to work out that which is his plan and for his truth. Often I think of you and ask, What would I do if in your place with perplexing matters before me? And what would I want the readers of the RECORDER to say or think of me and my conscientious efforts? God will give you wisdom and he will surely give his truth the victory, whatever that truth may be. I have no fears concerning the things that are God's and I am anxious for all our brethren to have part in the great work to his glory.

That part of this message which is especially cheering is the strong faith expressed that God will give wisdom, and bring victory for his truth. Strong confidence in God, and anxiety to see all the brethren have a part in the work to his glory are characteristics that, if cultivated, will make any people strong.

Rev. H. D. Clarke Writes Another Story For the Recorder Those who enjoyed reading *The Great Test*, Rev. H. D. Clarke's story of Lorna Selover, in the SABBATH RECORDER last year, will be glad to know that Brother Clarke has written a sequel to it in a book entitled, *Rachel Landow, the Hebrew Orphan*. The heroine is a girl from a Hebrew settlement in New York City, who, after being placed in several homes, is at last adopted by Lorna Selover's mother. Harold Selover comes again into this narrative, and the second book will complete a story that was dropped rather suddenly in the closing chapter of the first.

Brother Clarke's years of experience in finding homes for orphan children especially fit him to weave many interesting facts from real life into a story like this. The Sabbath truth runs like a golden thread all through his writings, and arguments not taken up in the other story are answered in the new one.

We shall run the story as a serial in the RECORDER and hope this, too, may be put in book form for better preservation. The first edition of Lorna Selover is nearly exhausted.

What Makes Life Worth Living? A few years ago a noted churchman wrote a sermon entitled, "Is Life Worth Living?" In this sermon he showed that life apart from God is of no real worth, even though there may be many bright spots from a merely worldly viewpoint. There are times, even in a life apart from God, when prospects appear bright and hopes are high. But good fortune, prosperity, smooth roads, and smiling skies can not, of themselves, make life worth living. There is but one thing that can, and that is to be upright in the sight of God. The man who has no cause to feel inward shame over his own conduct, over his ambitions, over his personal heart-life can find life worth living, even though all earthly plans fail.

When sin rises up as an accuser, when the man is conscious of wasted opportunities, suffers shame over forsaken ideals, endures the torture of evil memories, lives under the plague of polluted and polluting thoughts, what is there to make life worth while to him? When even at his

best he is conscious of an unloving spirit, of ignoble purposes utterly different from those he knows his Master expects of him, and when through unbelief and stubborn self-will his hope of a blessed hereafter is gone, tell me, if you can, what is there to make such a life worth living?

On the other hand, the man who acknowledges God's claims upon his soul, who reads divine messages on every page of nature's open book, who comes into communion with the Father through the written word, believes His promises and has the witness within that his sins are all forgiven, whose hope is bright for a blessed hereafter,—such a man has everything to live for. His very presence on earth is a source of inspiration to his fellow-men. He becomes more and more helpful to others as the days go by, and every year fits him better for the glorious life to come. Living means much to such a man. It broadens his world, augments his happiness, ripens his hopes, and increases his power for good. These are the things that make life worth living.

Danger in Milk At the thirty-sixth annual convention of the American Federation of Labor, held in Baltimore, steps were taken urging Congress to make a thorough investigation of conditions in the dairy business in America. It is asserted by many that these conditions are a serious menace to health, and Congress is being urged to take such action as will enable the Federal Government to co-operate with state governments in preserving the health of its citizens. A bill is now before Congress looking toward such action.

It is claimed by the expert bacteriologist of the United States Department of Agriculture, that 6,000 children die every year from bovine tuberculosis. It is also claimed that over nine per cent, or 2,000,000 dairy cows now have tuberculosis, and are capable of transmitting that disease to children. Of the many children examined by an assistant in the Bureau of Animal Industry—children who had died from tuberculosis, twenty-two per cent died from the bovine variety of the disease.

It will take a long time to rid the dairies of tuberculosis, and the only hope seems to be in pasteurization of milk. Congress

should take prompt action in this matter. The bill before that body is called House Bill No. 137. Strong pressure is being used by the Federation of Labor to have the bill brought to a speedy passage.

Government Helps The Liquor Trade To Seek Its Victims The present use of the United States mails by the liquor traffic, either in solicitation by circular letters or by seductive advertising through the newspapers, is the most serious obstacle to the enforcement of law in prohibition States. Thus the Federal Government really assists the Liquor leagues in their malicious work of promoting disregard for state laws and in their desperate hunt for men, women, and children with whom to keep full the ranks of their army of drunkards.

Instead of protecting its citizens in States that outlaw liquor, the Federal Government really makes it almost impossible for them to protect themselves. By mail solicitation and interstate commerce rulings, law-abiding citizens in many States are solicited in the most alluring and deceptive manner to become outlaws and to enter the road that leads to debauchery and death. Even premiums are offered to those who will send mail orders for liquors.

Rural mail carriers have actually been solicited to furnish brewers with lists of boys along their routes to whom such advertisements of whiskey as this can be sent: "For all folks who want to stay young. No home should be without this wonderful youth and health-preserving stimulant." The names of Washington, Lincoln, Jefferson, and many other public men are dragged in to give a semblance of respectability to the advertisements, the object of which is avowed to be, "to mold public sentiment in favor of beer."

A concerted action is on foot by the newspapers to keep all liquor advertisements from their columns. What is needed is a law prohibiting the use of the mails, either for solicitation or for shipment of wet goods into prohibition States. It is a shame for our government literally to stand in the way of the people, thwarting their efforts in many States where intoxicating liquors are outlawed. Every loyal citizen should use his influence to secure legislation by Congress that will put a stop to this shameful mail-order solicitation.

Pleasant Reception for On New Year's Day, Pastor and Mrs. Shaw from four to six o'clock in the afternoon, a most enjoyable reception was given to the retiring pastor of the Plainfield Church, Rev. Edwin Shaw, and his wife, at the home of Superintendent William C. Hubbard. Mr. and Mrs. Hubbard know just how to make a good time for those invited to their home, and the large number of church people present thoroughly enjoyed this reception. Pastor Shaw resigns his work as under-shepherd of the church after eight years of most satisfactory service. The people have been reluctant to give him up, but have yielded in view of the larger field to which he has been called. His real work as joint secretary begins with the new year.

After Fifty Years. It is really wonderful to read the reports recently published of the growth and work of the Seventh Day Adventist Denomination. However much we may differ from Adventists in matters of doctrine, there are some things about their system of organization and their consecration to the work they feel called to do, that we could adopt with great benefit to our cause.

An article entitled, "Half a Century of Growth," in one of their denominational papers, reveals the most thorough and complete organization into union and division conferences, all under a great General Conference. The North American Division Conference alone has twelve union conferences which include seventy-one local conferences.

In 1915, this division of North America paid \$1,337,810.20 in tithes alone, an average of \$17.21 a member. This was an increase in tithes over the preceding year of \$67,848.11. In addition to the tithe money the division conference made "offerings" of \$706,293.50 for foreign missions, making a gain in one year for foreign work of \$90,727.55. The churches donated for home missionary work \$498,579.29. All together, the gifts and tithes for gospel work during the year amounted to \$2,542,682.99, or an average of \$32.11 for every member.

The 1917 budget published in their papers calls for \$680,073.57. This does not include money that will be contributed locally on each field.

When we see a people, most of whom are poor in worldly goods, giving to aver-

age \$32.11 a church member in one year, and apparently none the worse financially for their liberality, we should all take courage. It shows what can easily be done when the people have a mind to work.

Gratifying Responses We are much pleased with the responses to our request for money to replenish the fund for sending the RECORDER to those who are unable to pay for it.

Several aged friends among our readers, who love the SABBATH RECORDER and have had it for years, will be made happy fifty-two times this year by its welcome visits. It is a great satisfaction to know that there are so many among our readers who stand ready to lend a helping hand to their fellow-men whenever the call comes for aid. This spirit of helpfulness is Christlike, and we know that the givers will be blessed in their giving.

The Federal Council and World Peace

REV. SIDNEY L. GULICK

Secretary Commission on International Justice and Goodwill

The Protestant churches of America assembled at the quadrennial meeting of the Federal Council of the Churches of Christ in America (December 6-11) and pledged themselves afresh to the cause of World Peace through World Justice. Many important actions were taken.

The change of name of the Commission on Peace and Arbitration to the Commission on International Justice and Goodwill puts the emphasis of the Christian movement for World Peace where it belongs.

The report of the commission, which occupies some 400 printed pages, is a record of much accomplished and gives promise of much fine work for the future. The closing section of the report is a clarion call to the churches to co-operate in the instruction and inspiration of Christian citizens, and their guidance in methods of constructive activities. World Peace can come by no mechanical or merely political contrivance. It will come only as an expression of character and good sense.

The "Principles and Ideals" presented in the report, and the "Rejections and the Affirmations of Christianity," should be read by every pastor in the United States and passed on in due season and with effective

interpretations to every Christian citizen. The "Constructive Program" of the church, likewise, should be held before the eyes of our people so steadily and persuasively that it may really become their program.

The Quadrennial Council endorsed the movement and work of the World Alliance for Promoting International Friendship through the Churches. It urged each of its thirty denominations that has not already done so, to establish a commission to co-operate with the alliance, at the same time instructing its Commission on International Justice and Goodwill to co-operate in every practicable way with the American Council of the World Alliance.

The Quadrennial Council further "urgently recommended each local congregation to establish at once its 'Peacemakers' Committee' and to take up during the winter the important activities proposed for such committees in the education of our citizenship in their responsibilities for more effectively Christianizing America's international relations and policies." This action was most timely as well as important; for our people need to learn that before we can talk seriously with other nations about World Justice and World Peace, we should see to it that we keep our treaties with China and Japan and that we deal with Chinese and Japanese in America in a way that is just and friendly. Until we do this are we not really hypocrites in urging other nations to deal righteously with one another?

The Quadrennial Council took important action regarding the relief of sufferers from the war. It not only commended the campaign thus far carried on by the Special Committee of the Federal Council, but it added the suggestion that while "all should give according to their ability, many church members might well contribute each month so long as the war continues the income of an average day and at the close of the war as a thank offering Christians be asked to give the income of one week." The effect upon our brothers in Europe of such generous giving would be incalculable.

The Quadrennial Council expressed in no uncertain way its convictions in regard to America's true attitude toward and policies concerning our relations with Japan and China. It declared that "there is abundant reason for believing that neither Japan nor America has any designs whatever upon the other and that the real wel-

fare of each can be best attained by clearly avowed policies of mutual goodwill and co-operation." It also declared, "on behalf of its constituency, that the United States seeks no advantage or opportunity in the Orient harmful to those lands nor will it be partner with any nation or undertaking that seeks selfish advantage regardless of the rights and welfare of their peoples. The Federal Council will earnestly seek to make these principles widely accepted among our people and dominant among our legislators and executives."

The anti-Japanese propaganda carried on in a certain section of our press and in photo-plays, "insulting to Japan and promoting among our people an attitude of suspicion, race prejudice and animosity inimical to the maintenance of friendly relations," was vigorously condemned and the press was urged to realize and to use their "incomparable opportunity in promoting goodwill between ourselves and other nations founded upon correct information, sympathetic understanding and universal human brotherhood."

The name, and with it the work, of the Commission on Relations with Japan was changed to the Commission on Oriental Relations, and the commission was made permanent.

Probably as significant as any action dealing with international relations was that endorsing "wide study of an appropriate action upon" the four weeks' course of study and the "Petition to the President and to Congress," issued by the American Council of the World Alliance for Promoting International Friendship through the Churches. It is to be hoped that the churches will universally incorporate this course on "World Constructive Statesmanship" into their programs of work for the winter.

All the resolutions of the great Council should be carefully studied by those interested in world problems. As an example of the fine idealism permeating the spirit and the utterances of the Council the following single example is given and forms a fitting close to this altogether too brief account of its splendid actions:

"The solution of the vast and intricate problems confronting the nations today is to be found only as they loyally adopt the Christian principles of brotherhood, justice and goodwill for the control of their competing interests and natural ambition."

SABBATH REFORM

Tract Society Notes

Clipping from a St. Louis (Mo.) paper

"The Federal Council struck its worse snag of the convention in an innocent report on Sabbath observance. Among the 30 denominational constituents is the Seventh Day Baptist Church, which, as its name implies, believes Saturday is the divinely appointed rest day. The other 29 denominations believe Sunday is that day."

"Dr. Peter Ainslie's report for the Commission on Sabbath Observance was adopted, when Dr. H. C. Minton, of Trenton, N. J., former moderator of the Presbyterian General Assembly, amazed the delegates by introducing a resolution pledging the Council to seek the enactment and enforcement of laws to preserve the Christian Sabbath. The disturbing element was a doctrinal allusion to Sunday as having divine sanction."

"Rev. A. G. Lawson, of Jamaica, L. I., appealed to the 29 denominations not to insult the Seventh Day Baptist Church. 'Why go out of your way to insult a small body by attempting to define doctrine in this body which constitutionally can not do so?' President Paul H. Linn of Central College, Fayette, Mo., to relieve the embarrassment, moved to strike out the doctrinal allusion, which was done after considerable parliamentary maneuvering, and after a letter from the Seventh Day Baptist Church was read courteously acquiescing in such a resolution."

The resolution that caused the trouble was presented to the meeting of the Commission on Sunday Observance and there passed by a vote of five to two, the two voting against it being the representatives of the Seventh Day Baptist Church, the chairman not voting. When the report was read it was referred without discussion to the Business Committee. When this committee brought it back to the Council it left out the resolution. That is to say, the Business Committee declined to present that part of the report which was objectionable to the Seventh Day Baptists. So then it was introduced by others as indicated in the above.

The resolution had three parts,—recognition of the rights of Seventh Day Baptists, the Scripturalness of Sunday, and an appeal to the state. Dr. Moore, a Southern Methodist Episcopalian, said he would favor the resolution at a Methodist convention, but as a member of the Federal Council he was opposed to its adoption. A Colgate professor reminded the Council that the third point was contrary to Baptist principles, and Dr. Wenner told the Council that the second point was contrary to the belief of the entire Lutheran body.

At the end, the second point was stricken out, namely the Scripturalness of Sunday. The other points were carried, with a good many opposing votes.

The secretary is in receipt of a little tract that is very interesting. Copies of it may be had by writing to the author at 1448 Burchett St., Glendale, Cal. It is called a "Testimony Concerning God's Law." The secretary does not at all endorse everything that is said. It is a testimony concerning the Sabbath Day and how it came to be accepted. The interesting thing is to trace the experience by which the Sabbath came into a life and that to bless it. That experience may be far from your experience, and may not tally with it in its steps, or even in its conclusions. But it makes interesting reading. It is rather long to be published in these notes in full, but the following are a few characteristic paragraphs:

"I had met people who taught that we must keep the Sabbath in order to be saved, but I knew that was not true, first, because I knew that I was saved and did not keep it, and second, because the Book of Galatians, and many other scriptures clearly teach that we are not saved by works but by faith in the atoning blood and resurrection of Jesus, and that only. . . . Comparing these Scriptures with . . . I found myself hopelessly at sea, and not able to give a reason for the hope that was within me. When opposition came I did not know what to do, and spent the second Sabbath on my face before God for the most part in tears, crying, 'What shall I do?' That evening the tempest within began to quiet, and the peace of God which passeth all understanding began to creep into my soul, and it has been there ever since, praise the Lord. . . . I feel from these Scriptures that we ought to keep the Sab-

Rachel Landow, The Hebrew Orphan

REV. HERMAN D. CLARKE

INTRODUCTION

The serial story, "The Great Test," was so favorably received all over the country and even in England, and the author had so many letters concerning it, some wishing to have the character and life of Harold, the brother of Lorna, further depicted, and others hoping that the parents might come to see the beautiful character of their children, who had religiously departed in a measure from their teachings, in such a light that they, too, would see the truth, that it was thought best to write another story. This story is largely the result of the author's experiences with orphan children who have now grown to manhood and womanhood, some of whom have, in their several ways, proved themselves to be as admirable in character as was Miss Rachel. Many volumes could be written of the sad experiences of the orphans under his watch-care, with their final victory and success, while many others would not make a story suitable for the public. While Rachel Landow is the heroine of this story, she is not entirely a fictitious character. Everything, however, is true to life. Into her life will now come one or more in whom the readers of Lorna Selover were so greatly interested. There are also some arguments for the truth not introduced in the other story, also some history of the people that have become the conservators of the sacred oracles of God in these days, and of the people to whom were committed centuries ago these oracles. Gentiles do not yet well understand the Hebrew, or know of the greatness of his character and his worth to the world. The author also attempts to increase interest in missionary activities. If the reader has not already read the other book, "The Great Test," it is hoped he can do so, for a better understanding of this latest effort.

What is being done in your church and community to interest the children and young people in matters that pertain to our work as a people? What steps are taken week by week and month by month to inculcate and cherish a loyalty to our cause? What methods are systematically employed to give information concerning our mission as a people that will arouse interest and enthusiasm? How many of our people have a knowledge of our work in so definite a way that they will be eager and ready to help pay the bills? Love and loyalty to a cause is not difficult to secure if the cause makes an intelligent, heroic appeal. The gospel of Jesus Christ with his Sabbath in it is our cause. It has an appeal that takes a firm, deep and lasting hold when clearly presented. This is especially true in the case of children and young people. This is our business, as a people, continually and persistently, with patience and love, to present the appeal, to lift up the cause, that all men may see and be attracted and drawn unto it, for their good and for the glory of God.

SECRETARY.

Notice

Those who have L. S. K. Directories should cancel from the list these names:

Massachusetts, Dorchester, 41 Whitefield St., Mrs. T. F. Kemper.

Vermont, Fair Haven, R. F. Barron.

Vermont, Ludlow, Mrs. S. L. Johnson.

Letters sent these addresses have been returned "unclaimed."

L. R. F.

Thankful to God for his blessing upon the former effort, and appreciating the great interest so many took in it, this story is sent forth with prayers that many may be born into the kingdom of truth by the aid of this story and the influences of the Holy Spirit.

CHAPTER I

"Mother, what will become of me when you are gone?" Rachel Landow was twelve years old. Her mother was on her deathbed. The room was in the back part of a tenement house in the Hebrew quarters of the great city of New York. The dying woman was the daughter of a once wealthy Hebrew. The instinct of her race to make and save money had been strong in her, and with a feeling of independence, after her father had died and a partner had in some way absorbed the wealth, she had answered an advertisement to obtain a position as clerk in a down-town store and had begun her work. A male clerk observed her beauty, and after a gradual acquaintance and with design, sought her heart and hand and was accepted. Before the day for marriage, he disappeared and had not been heard from again. The poor young woman was soon obliged to give up her position and go to a hospital, where Rachel was born. This took all the earnings she had saved, and when she was well enough to leave the hospital she was obliged to take a place where she could barely support her child and herself. She was a good seamstress and, renting a small room, soon obtained sewing enough here and there, though at pitiable wages. Many an evening she was seen walking many blocks in a storm with three dozen shirts in a bundle and going to her room, where, without fire, she worked until long after midnight for the poor little girl dependent upon her. But more bitter than all was the sense of her desertion by him she had loved but who had brought her where she was. Rachel was the only spring of hope and courage which sustained this hard-working young mother. Twelve long weary years she had held up, hoping to see the child old enough to sustain herself at some honorable work. Carefully she had guarded this child, teaching her the Jewish religion and the grand history of her people.

At last she was unable to work and could only lie upon her bed and depend upon the charities of some of her Hebrew friends. A social settlement worker had called upon her a few times and become interested in the girl; but, while the mother lived, was unable to obtain her consent to take the girl where she could be well cared for. There are no better people in the world to

care for the dependent of their race than Hebrews and few are ever found in Protestant orphanages. Occasionally circumstances bring this about.

Gradually Rachel's mother was sinking, and they both knew that soon she would be gone forever. Rachel, in her grief, was at the bedside of her dying mother, and had asked the question which begins our story.

"I do not know, my child, but the God of Israel will not desert one of his little children. You will not forget your mother's teachings, and wherever you are, be a true daughter of the tribe of Judah. I had hoped to live to see the coming of our promised Messiah, the hope of Israel, and be, with you, restored again to our promised land now under the cruel rule of Mohammed."

"Mother, who was my father, and where did he go? Why did he not stay and care for us?"

"Hush, my child, it is a sad history; you know a part of it. You need not know all. Be virtuous and true and never trust your life and affections to a man whom you have not well known for at least two years and whom you have not found industrious and loyal."

"Mother, tell me a little more about our people. Why are we here in this great city? Why are we not in the land of Israel or in the old country whence you came when a child?"

"It is a long, long story, Rachel. I am too weak now to tell it all. You already know how for our sins as a people God let the Gentiles rule us and scatter us abroad. We are a nation without a country, and speak many languages, and even our features have become various by long dwelling among other nations. Your father was a Russian Jew, he said, and I am from Austria, but my grandparents were from other countries. Under the oppression of Gentile rulers, we sought a home in free America. My father was an honorable man and successful merchant, but the perfidy of a partner lost to me his estate. You have, at least on your mother's side, good blood and loyal Hebrew parentage. Never forget that, my child. You will be cared for, and when at last Israel is restored, you may be among the happy people who return to their land to rule the world."

"I'll never forget you, my dearest mother, but tell me why our people do not

now keep sacredly the Sabbath our God has commanded them? You once said it was Sabbath-breaking mostly that caused the destruction of our holy city and sent our nation into captivity. Why are the stores of our people open on the Sabbath after they have been to the temple or synagogue? Will God ever restore us again if we do thus?"

"Once, my daughter, we did not do so, but most Jews when coming to this country become loose in Sabbath observance, believing that they can not compete with others in business unless they are. We all know better, and I can say to you on this deathbed that I have never worked on the Sabbath, even to save us from starving. God will think of that when you are taken away and I am laid to rest. Remember the law, Rachel, and trust the God of Israel."

"Mother, did not your father have a brother who came to this country soon after he did? I thought I once heard you say something about it."

"Yes, Rachel, and he was also wealthy, but he and my father had a little dispute over family matters and he never came to see us again. I suppose he is living. His name was David Landow."

"Landow? How then is my name Landow?" asked Rachel.

"I did not intend to say anything to you about that, my daughter, but now you may know. The law in this State gives the last name of the mother to her child when the father is not legally married. Hold it not against your mother, Rachel, for I was innocent and the victim of treachery. Keep the name sacred, Rachel Landow, it is honorable. I..."

"O mother, what is the matter? Speak to me! Must you die and leave me here alone? Speak again, my dear mother." And Rachel felt her mother's hand growing cold.

In a few moments she revived and again tried to tell her daughter something, but was too weak to finish it. She whispered, "Rachel, ask the lady in the other room to hurry and get that social settlement woman to come here at once. She is friendly and will grant my requests."

Rachel did so and in a half-hour Miss Van Harns, the one who often made the rounds in that part of the city, came in, but as she entered the room a man quickly came in, Jewish in appearance, but not of

the better class. Miss Van Harns saw she must be tactful and in some way rid the room of this intruder.

"Beg pardon, sir, but you have entered the wrong room. This woman here is dying and has sent for me. If you have any messages, kindly wait a while and I'll see you in the other part of the tenement," said Miss Van Harns.

"I have a message, madam, and must stay here and give it at once while this woman is alive." And going, in spite of remonstrance, to the bedside of the dying woman he spoke, "Abigail, do you know me?"

"I know you too well, sir. Go out at once. I can not see you," she whispered hoarsely.

"But I have come to make right my great wrong and care for you and my girl," he said.

"Your girl!" cried Rachel. "Don't kill my mother with that claim; let her die peacefully."

"But I am your father, Miss, and have searched for you both for three years, and now let me say a few words."

"Sir," said Miss Van Harns, "you must leave this room. She is too weak and can not last long. I am in charge here now."

"I must decline your invitation," said the man. "I have a right here now and this girl is mine and I want her as soon as possible."

This was a critical moment and Miss Van Harns knew that something must be done. She whispered to Rachel and the pretty girl hastily left the room. The man started to follow and Miss Van Harns placed herself between him and the door. "I shall call the police if you leave here now," she said, "and have you arrested. Sit down there and wait."

Rachel ran to a telephone office and phoned the office of the Protestant Orphanage to send an agent at once with surrender papers and a notary. Soon they came, for the office was not too far away. As they entered the room, they were told the situation plainly and the dying mother was told that, unless she legally surrendered Rachel to this orphanage at once complications would arise and Rachel be the victim of this man's perfidy and that there was not time to do any other way. A Hebrew agent was not within five miles of the tenement and she would die before he could ar-

rive. In this extremity she sighed the surrender papers and the notary witnessed it with Miss Van Harns. With threats of revenge and that he would yet get Rachel, the Hebrew left the room. The friends stayed with the dying woman until the last and then arranged for her burial and took Rachel to the home.

But as soon as it was known in the Hebrew quarters that one of their number was dead and a child had been taken away, they came to claim the privilege of giving the deceased a Jewish burial, which was granted. They also asked for the girl, saying that she belonged to their orphanage, being a Hebrew. But fearing that such a present transfer might result in the father's getting her, which was a possibility, this request was declined them. Be it said to the credit of the Jews, they are among the most law-abiding citizens in America. The writer of this story has heard the best patriotic sermons and addresses in the Hebrew Temple that he ever heard; rabbis urging their congregations to be loyal to their adopted country and to co-operate with all good citizens in all patriotic and philanthropic efforts. There was no attempt to evade the law in this case or to use unlawful means to secure Rachel.

Thus Rachel was soon at home in the orphanage and becoming accustomed to her surroundings; but she could not forget her mother and her teachings. They were indelibly fixed in her mind. A few keepsakes were left her and a picture of her mother.

(To be continued)

A Changed Voice From the Pew

That is just what it was. The service was in the interest of the better support of the old minister and the widow, and the preacher had waxed warm, for his heart was in his task. The man sat in a prominent pew and he spoke so that all heard.

He said, "Doctor, may I ask you a question?"

"Why, yes, brother, you may ask as many questions as you like if they relate to this cause."

"Well, I want to say a few words first. I worked for a firm in this city for forty-five years, and the other day I was told by it that I was too old to do their work any longer, and I was discharged. A few of

my friends came and asked me if the company had pensioned me, and when I told them 'No,' they said they would call on the head of the firm and see what could be done, but when they did he told them that the firm paid me wages while I was able to work, and he did not see any reason for taking care of me in old age. So as I am not pensioned, why should I give to pension old ministers?"

"You say that you worked for that one firm forty-five years?" asked the doctor.

"I did."

"And in all that time you were faithful to the firm."

"I was. I gave the firm the best of brain and muscle that I had for forty-five years."

"And they turned you off after forty-five years of service, without any provision for your old age?"

"They did."

"And they turned down your friends when they tried to get something for you?"

"They did."

"Well, brother," continued the doctor, "what do you think about it?"

"Why, I think it was a most outrageous piece of injustice."

"Well, brother," said the doctor, "I fully agree with you. You ought to have a pension, for you earned it, and you deserve it, and all men like you ought to have pensions. But what do you think of the church that turns the minister off when he can't do its work any longer, and does not plan to care for him in old age?"

Then a light broke over the face of the man in the pew, for a revelation had come, and he said, with voice trembling with emotion, "Doctor, I see this matter as I never saw it before, and although I am a poor man I will do for the old minister so far as I can what I believe ought to have been done for me. You can count on me to help."

The voice from the pew was a changed voice, for the light had come.—S. J. Greenfield, D. D., in the *Christian Advocate*.

"A genuine man is noble. He shows that he holds himself far above all that is low, degrading or dishonorable."

"Protestants in Italy increased from 66,000 to 123,000 in the decade between 1901 and 1911."

MISSIONS

Mission Notes

A letter just at hand from Dr. Sinclair indicates that she has an engagement that she can not well leave before the first of April, having accepted a position as "Ophthalmic and Aural House Surgeon, and Casualty Officer," in the Sheffield Royal Hospital at Sheffield, England, for six months, with option to leave earlier on one month's notice.

Dr. Sinclair sought this position with the thought of making herself more efficient in eye-surgery for work in China, and accepted it before she learned that we would like to have her go to China as soon as possible. She now writes to ask whether she better leave there the first of April or stay the six months from the first of the year.

The last word from China indicates that both Dr. Palmberg and Dr. Crandall are much stronger, and so there does not seem to be the imperative need for some one to go to relieve them immediately that appeared a few weeks ago.

We have a very interesting letter from Holland. It is given in full in another column of the SABBATH RECORDER. Notice what is said concerning Rev. Ch. Th. Lucky. Notice the hope of a new Seventh Day Baptist church at The Hague. Read the whole letter.

We have received an interesting picture of a portion of Elkhart, Kan., showing the acres of bales of broom corn waiting for shipment by the side of the railroad tracks. In the picture are also two of the grain elevators. It is a far different scene from that of the same place about six years ago when we took dinner with John Babcock and wife and baby in their lonely box of a house on the prairie, exactly where Elkhart now stands. And there is a wonderful opportunity just now for missionary effort in this part of the great regions of the West.

The John Babcock just mentioned has been the pastor of our church at New Auburn, Wis., for some time, and the family

has increased to six members. Ira S. Goff, now pastor of our church at Alfred Station, was for several years pastor of our little church at Elkhart, Kan., then known as the Cosmos (Okla.) Church, for Elkhart is very close to the State line. Rev. A. L. Davis, pastor of the North Loup Church, made a missionary trip recently to Elkhart, but we should have some one located permanently on that field to give undivided attention to the wonderful opportunities that are inviting us to come and occupy.

The secretary, together with the editor of the SABBATH RECORDER and Missionary Crofoot, is planning to attend the sixth annual missionary dinner arranged by the Missionary Education Movement for the officers, members, and friends of the Home and Foreign Mission Boards of the United States and Canada at Hotel Astor, New York, Monday evening, January 8. The principal speakers are to be Rev. Henry Sloane Coffin, Rev. Cornelius H. Patton, Mr. Harry Wade Hicks, and Professor Harry F. Ward. The following two days we expect to attend the meetings of the Foreign Missions Conference at Garden City, and the Home Missions Council in New York City. Our attendance at these gatherings will be of little value unless we can bring some part of the inspiration and spirit of consecration back to our people, unless we can gain in wisdom and knowledge and spiritual power, and transmit it out to you who read, and from you to others.

SECRETARY.

Letter From Holland

DEAR BROTHER HUBBARD:

With very many thanks I received a few days ago the second of your money orders, so I enclose the receipt now, praying you to render our sincere gratitude to the Tract Society.

I hope you may have regularly received *De Booschapper*; perhaps there was somebody in Plainfield who told you about the contents. It is always a question which costs us a great deal of contrivance to combine the double view, by means of our monthly paper, of evangelizing, and propagating the peculiar principles of our denomination, in such a way that people get

interested and appreciate the reading of our periodical. Many other Christian papers send us exchange numbers and sometimes they insert reprints from our articles on general subjects.

During the sickness of my eldest daughter Brother Vroegop from Groningen took charge of the editorship. It was impossible for me to do this work during that time because of all my other duties. I rejoice to be able to write you that she has returned now, almost recovered, but we have to be prudent and she can not do what she did before.

The work in the churches is prospering quietly and within a few weeks I hope to be able to announce the organization of a new Seventh Day Baptist church in The Hague.

I am sorry we have not yet obtained the incorporation of the Alliance of Seventh Day Baptist Churches in Holland and its Colonies. Government makes objection, probably because of the fact that young men of the different churches may claim freedom from military service on the Sabbath Day when the Statutes will have received the Royal acknowledgment. As soon as the incorporation will be accomplished I shall send you a translation of the Statutes.

Rev. Mr. Boersma is the most active of our men in the work of preaching and evangelizing, in Arnhem and environs and in the southern part of our country, among the Roman Catholics there.

I took the care of the Haarlem Church and the brotherhood in The Hague and the general leading of the work, especially of the Central Committee. Brother Vroegop took care of the Groningen Church and of *De Boodschapper*. On October 27 we celebrated in the more intimate circle of the Haarlem Church the fortieth anniversary of *De Boodschapper*. It was just a Sabbath Day on which two sisters were baptized, one from The Hague and one from Arnhem. Several guests from The Hague were present. It was a very blessed day and if our expectation of the establishment of a Seventh Day Baptist church in The Hague will be fulfilled, no doubt that Sabbath has been a strong inducement thereto. Some weeks before a young brother and sister from Arnhem had been baptized.

Brother Munk continues his work of canvassing with *De Boodschapper* and other Christian literature. He is a very

faithful helper to Brother Boersma. Two great publishers of Christian literature provide us with good books on favorable conditions. So Brother Munk needs no large support of the Central Committee. His expenses as well as the salary and traveling expenses of Brother Boersma, renting of halls and advertisements, etc., have all been defrayed by the Central Committee, out of the donation of Mr. Ouwerkerk of which I wrote you before.

I should very much like to send a detailed financial report to the different boards, but it was not yet possible for me to do so, partly from want of time, partly because the matter is somewhat complicated. Mr. Munk is canvassing with *De Boodschapper*, but he receives an allowance from the Central Committee when his income is inadequate. Still, the revenues of the Central Committee are very uncertain.

We had to regret two deceases in our small churches last month. Such a loss is keenly felt. The spirit in our churches is good. In Arnhem we have great difficulty to find a hall for Brother Boersma to hold his meetings. The old hall is no longer obtainable. They are looking for another meeting place. At present they hold their public meetings, which are pretty well attended, in a coffee house. The private meetings of the church members on the Sabbath Day and the Bible class are held in Brother Boersma's own home. It would be much more preferable if we had there a meeting place of our own. It is very difficult, however, in this time to rent a hall for our meetings. Every house is occupied. There are such a great number of foreigners now staying in Holland and a great number of Dutchmen have returned from Germany where they were working before.

We have been painfully struck by the sudden death of Brother Saunders. That I never shall have the privilege of seeing him again on earth is a very sad idea to me. I spent a few happy days at his home during my short stay in America. Hard times have been passing since. Who can tell what the near future will bring to the tortured world and to our own country lying betwixt the belligerent nations.

The last news concerning Brother Lucky we received from Pastor C. Wiegand in Plau, Mecklenburg (Germany), who visited Brother Lucky in the Paulsenstrasser

Krankenhaus in Berlin-Steglitz. He assured us Brother Lucky was nursed there very well. He has an excellent physician who told Pastor Wiegand that he had no specific disease but that he was suffering from a general decline by age. It probably strikes him earlier than other people because of his toilings in his life of constant wandering. It is a tragical idea that he is suffering there just now at an epoch at which he believes the fulfilment to be approaching of his hopes for Israel. As soon as I learned his address in Berlin I wrote to a friend there, asking him to visit Brother Lucky and write me more particularly about him. He is not able to write himself.

Perhaps you remember my only sister Sara, who accompanied my father on his first visit to America. She is suffering from cancer in the last stage; probably she will have departed from earthly life when you receive these lines.

In our own home we are all well at present. I hope you and your honored family and all the friends in Plainfield enjoy the same privilege.

With fraternal greetings I remain

Very sincerely yours in Christ,

G. VELTHUYSEN.

Amsterdam, Nov. 22, 1916.

Letter From North Loup, Neb.

DEAR BROTHER GARDINER:

It has been my purpose to write something for the RECORDER almost from the day of our arrival on this field. Four months have come and gone. Our hands have been busy, our time occupied, and the letter is unwritten.

It is too late now to write of the splendid victory that made Nebraska dry—that is history now. But it may be interesting to many to know that Seventh Day Baptists of North Loup took a prominent part in the local campaign. We were scarcely settled in our new home when the campaign opened. A local "Dry Federation" was organized to direct the campaign. Our people were well represented in the federation. The pastors of the local churches and several laymen, supported by the Seventh Day Baptist male glee club of eight voices, held rallies in many of the school-houses, churches and villages in Valley County. Two meetings were held in

Greely County and one at Cotesfield, in Howard County. The Seventh Day Baptist ladies' quartet also did splendid service. One of the most successful meetings was held on the streets of Scotia, a saloon town. The speakers and singers were well received everywhere. And since the election, many of the villages have asked the "boosters" to return, and have royally entertained them as their guests.

On November 2, in response to a telegram from Deacon E. D. Stillman, I left for Elkhart, Kan. I remained there ten days, holding meetings every night, preaching twice on the Sabbath question. While all was not accomplished that we hoped for, I feel that the meetings were well worth while. On the last Sabbath (Nov. 11), five were received into membership of the church,—one by baptism, one by confession of faith, and three by letter. At the same time, Deacon E. D. Stillman, by vote of the church, was licensed to preach. Brother Stillman is the recognized leader of the church, and has been doing good work in keeping up the appointments of the church and in holding the people together. I am very glad that the church thus honored him by showing their confidence in his leadership. On the whole, I think the outlook for our cause in Elkhart is the most encouraging it has been for some time. The numbers are not large. Including the children, the society now numbers about twenty-five.

The activities of the church here are too numerous and diversified to mention in detail. We are now in the midst of a Personal Workers' Campaign. There is nothing spectacular about the campaign. Just a systematic effort to do definite work through the regular appointments of the church. At the close of a series of sermons on Personal Evangelism, eighty individuals, young and old, signed and returned to the pastor cards containing the following covenant:

WIN ONE CAMPAIGN

December 2, 1916, to February 17, 1917

Personal Workers' Covenant: I commit myself as in hearty accord with the campaign, and trusting in Jesus Christ for strength I pledge him, during its operation, to work faithfully and personally to Win One Person or More For Allegiance To Christ and Membership in the North Loup (Neb.) Seventh Day Baptist Church.

Signed.....

The Finance Committee decided this year to make an every member simultaneous canvass to provide funds for the local church expenses and to take care of the denominational budget. The budget called for \$2,200. Nearly \$2,000 was pledged in a single day. The weather was extremely cold, and the canvass was not quite completed. But no doubt the budget will be fully taken care of.

The following letter from the Finance Committee was sent to every member a few days before the canvass was made. This prepared the people for the visit of the canvassing committee.

DEAR CHRISTIAN FRIEND:

The undersigned committee was appointed at the last regular business meeting of the church to canvass the church and society for funds with which to carry on the work for the coming year. This letter is sent you to acquaint you with the need of the church, and the plan and time for making the canvass.

The church work for 1917 will require about \$1,600; missionary and other benevolent work will require about \$600, making a total for the year of about \$2,200. We are not insensible to the fact that the burden of the church debt has rested heavily upon many, and that many are now giving liberally to lift the debt. But we must not allow the regular work of the church to suffer while the church debt is being liquidated.

It is the hope of the committee, and the pastor, that every member of the church will consider it not only a duty but a privilege to give to the support of the church, and that they will give cheerfully and generously. Twenty-two hundred dollars is a large sum if paid by a few; but if we all share in it according to our ability, it is small, and it will be a burden to no one.

While as a church we are not rich in material things, our earning capacity is large. If everyone of our large membership will but assume some definite share of the running expenses of the church the budget will easily be taken care of. So we are planning an every member canvass, and are asking that the children and young people of the church become contributors to the church expenses as well as the adults. In case where the child is not earning anything, parents might well make the child a weekly allowance, even if their own contributions had to be reduced that amount. The teaching of the child to give is certainly worth while; and the pennies of the children are just as acceptable to our Lord as the dollars of the older people.

And we further urge that, just so far as possible, all pledges for the year be made on a weekly basis, and paid into the church treasury weekly, using the envelope system.

The date set for the canvass is Wednesday, December 20, 1916. It is the plan of the committee to make the canvass in a single day. In order to make this simultaneous canvass a suc-

cess we request all our people, so far as possible to do so, to remain at home or their place of business on that day.

It is the earnest prayer of the committee that we shall think of giving as a Christian grace, and that through our intelligent and generous giving, we shall come up to the end of the year enlarged in life and enriched in Christian experience. "See that ye abound in this grace also."

In behalf of the North Loup Seventh Day Baptist Church,

H. H. THORNGATE,
EVA HILL,
CORA HEMPHILL,
HERBERT JOHNSON,
Committee.

North Loup, Neb.,
December 15, 1916.

In addition to this another faithful committee has been busy raising funds to liquidate the debt on the church building. And they have done their work well, raising over \$3,000. We now expect to go up to our annual meeting with the debt liquidated and our budget for 1917 fully subscribed. The response of the people has, indeed, been most gratifying.

We are now looking forward to the annual church meeting next Sunday, and the annual dinner the day following. But we must reserve these for a future letter.

Fraternally yours,

A. L. DAVIS.

North Loup, Neb.,
Dec. 27, 1916.

A Prayer

Almighty God, by whose word all things work, by whose guidance all things go, so order our inward life that we may be enabled to understand the things that we see; and by thy guidance in the spiritual life and in charity, so order what there is disordered in our lives, so bring our minds to the truth, our consciences to the law, our eyes to the light, and our hearts to thy true love, that, amidst the seeming discords of life, we may hear the music of the heavenly will, and catch oftentimes the charms of the heavenly order. So give us hope that we may pass on through time, into the higher and better education of the eternal life to come, and that at last we may know those things that are hidden, and which now we can not know, and learn the glorious beauty and the glorious loving of the eternal years. Amen.—George Dawson.

WOMAN'S WORK

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

Anticipation

January's movin'
Rapidly along—
February's ready
And March is coming strong!
April, May and June time
Soon will wake the flowers—
Then July and August
Bring the lazy hours—
Oysters in September,
Then October gold—
Turkey in November—
The story's almost told,
"Start your Christmas shopping,"
'Tis the same old cry—
And "Wish you Happy New Year,"
As in the days gone by.

—Exchange.

O Kiku San of the Post Cards*

REV. J. MERVIN HULL

As Miss Caroline Constant, the principal of the mission training school for Japanese girls, stood looking out of the window, she suddenly called to her assistant, "Why, Ellen, look—here comes our little Post Card Girl, as fast as her feet can carry her. 'What do you suppose—?'"

But already the little hurrying figure was coming up the steps of the fine school building, and in another minute the girl darted into the room with her bright draperies flying, like the wings of a frightened humming bird, and threw her arms around Miss Constant's neck.

"There, there, O Kiku San, my Little Chrysanthemum," the teacher soothed her, "don't tremble so! Tell me all about it. What is it? Is there any trouble at the Post Card Shop?"

"Oh, no, no; of course not," the girl began indignantly, as if there couldn't be any such thing as trouble at the Post Card Shop. Then she stopped suddenly; "Why, yes, it happened there. O Teacher Constant, it has happened at last—Uncle Taro has discovered me!"

The teacher's arms tightened around the

*A Japanese story based upon facts. Published in tract form by the American Baptist Foreign Mission Society, Boston, Mass.

graceful little figure, and a resolute expression came upon her face. "How was it?" she asked quietly.

"It was this morning. I was painting away as fast as I could make my brushes go, because the shop has just received a hurry order from America for a hundred thousand colored cards. Suddenly I heard a stern voice saying,

"You will put those brushes down, niece, and come home with me."

"Teacher, I was so frightened that I didn't dare to look up. I knew instantly that it was Uncle Taro's voice, though I had not heard it for four years. But he didn't speak another word until at last I couldn't help looking up, and there he stood, smiling at me in a way that made me fairly shiver, and he spoke again, just as cold and quiet,

"You will put these brushes down, niece, and come home with me."

"At first I thought there was nothing to do but to obey, according to the ancient Japanese custom, because he was my uncle. Then I remembered how you had talked it over with me so many times, what I should do in case my uncle discovered me, and how the laws were changed now, so that he had no legal power to hold me. So I spoke up boldly, though my heart was beating fast,

"My home now is in the family of Pastor Kozue, of our Christian church."

"Oh, how he scowled when I said that! He reached out his hand to grasp me, but he didn't quite dare to do that. He choked down his anger, and smiled that freezing smile again, and said very sweetly,

"You are not going to turn away from your uncle, I'm sure, little O Kiku San. We must have a quiet talk together, and then I am sure we shall be very friendly, and agree what is best to be done."

"I knew that I should have to meet him sometime, and I wanted it over at once, for I knew I should not have a moment's rest or comfort till the question was decided. So I told him that I would meet him here this afternoon. Partly because I didn't want him to come to Pastor Kozue's home, and perhaps make trouble there, but oh, ever so much more, teacher dear, because I wanted to be with you, and have you to help me to be brave and strong. And I hurried because I was afraid he would get here first."

"That was just right, O Kiku San. And now I want you to go directly to my room and rest, where you will not have to meet any of the schoolgirls. If your uncle comes, I will see him first myself."

In her experience of twenty years as a missionary teacher Caroline Constant had met many difficult situations with tact and success, but she did not quite see her way clear in this case. "If the power of custom was not so strong," she thought; "if Little Chrysanthemum could have the courage to say No emphatically—she would have a hard time, to be sure, but she would finally win. But—"

There was no more time to consider the matter. Uncle Taro was announced as requesting the inestimable privilege of an interview with the most illustrious Lady of the School.

He came softly gliding in, with his frozen smile, with a dozen very low obeisances and compliments. But Miss Constant wasted no time.

"I have no doubt you have come to seek your niece," she said, "and take her to your home."

This straightforwardness nearly took his breath away, but he bowed very low; "Such is my intention," he grinned.

"The decision," said Miss Constant clearly, "rests with O Kiku San herself. It is not for us to say, since she is no longer a member of our school."

"This view of the question honors you, illustrious teacher. All I ask you to grant is an interview with my niece," and his lips set in an expression that was not pleasant to see. "If you will be so kind as to inform her—"

There was no need of it. The door opened, and O Kiku San came into the room, quietly and with perfect self-possession. She was Japanese to the last fold of her bright dress, to the last wave of her dark hair, but in the expression of her eyes Miss Constant thought she saw something of courage and strength of character which came from her training at the school, and her heart gave a leap of exultation. And oh, how lovely she was!

Taro sprang up and started toward her, admiration and avarice struggling together to urge him on. He had all he could do to keep from seizing her and saying, "Come along with me!" as any Japanese uncle in

his circumstances would have done twenty years ago.

But he was wise in his generation. He said very pleasantly,

"I hope you are ready to come home with me today, Kiku San."

Miss Constant's heart almost stopped beating.

But O Kiku San looked steadily at the man and said quietly and decisively,

"No, Uncle Taro, I am not ready to go with you today, nor shall I be at any other time."

Taro brought his teeth together with a click that spoiled his grin, and gripped his hands till the nails cut in. It wouldn't do to let the school principal see what a rage he was in. Oh, no. But wait till he had O Kiku San at home! So he wrenched his smile out again, and forced himself to ask,

"But why, O Kiku San?"

"I am ready to answer that question, Uncle Taro; it is before my mind like a picture, part of it terrible, part of it beautiful. Almost the first thing I remember is the death of my mother, but there were two children younger than I. 'O Kiku San,' my father said, 'we will try to keep the family together, and you must help.' Then in two years more my father died. But before he went—do you remember, uncle?"

Taro twisted in his chair, but made no reply.

"Before he went, my father called you to him, and put me, his 'Little Chrysanthemum,' he called me, in your care, and asked you to promise to deal kindly with me."

The girl paused a moment, and drew a deep breath, broken by a sob. Then she went on.

"How did you keep that charge? You sold me to be a geisha girl. I saw the gold counted into your hands! I can't speak of the horrors of the picture that I see now. With other girls I was taken to Manchuria. There a Japanese evangelist found three of us on the seashore one day. He inquired how we came to be there, and through his courage and energy we were sent back to Japan, and a place was found for me at this school."

With a beautiful smile on her face, the girl came and stood by Miss Constant, and put her arm over the teacher's shoulder.

"Yes, I came to this school. It was

the beginning of a new life to me. I don't know whether to thank most the Christian people of that great country who founded this school, or this dear teacher who has devoted her life to helping the girls of Japan. She couldn't make a scholar of me as she has many of the other girls, but she showed me the way out of darkness into the light of God. Then she found that I had a little gift in the use of colors, and she trained me in a way of making an honorable living."

Once more she turned to her uncle.

"Uncle Taro, I do not hate you. I will gladly love you and be friendly with you, if you will let me. But I know why you have come for me today. It is to gain money as you did before—and I would rather die than go with you."

Without a word of reply Taro rose to go. But he could not help casting a parting arrow. "This is not the end of the matter. I will have you yet," he threatened. "The next time I find you at the Post Card Shop—"

"I am afraid this means much sorrow for you, Little Chrysanthemum," said Miss Constant when Taro had gone, with his unfinished threat.

O Kiku San looked up, her face all rosy with blushes now. "I think," she hesitated, "I think there is a way out of the tangle, if you will help me."

"What is it?"

O Kiku San came close and began to whisper earnestly, interrupted by delighted exclamations from Miss Constant. "Oh, how perfectly delightful!" she cried. "You must let me tell the schoolgirls, so that they can decorate the room!"

The next morning the girls at the Post Card Shop had all they could do to go on with their work. They couldn't keep from looking at O Kiku San's new way of doing her hair. They knew what it signified, of course, but—what a mystery!

O Kiku San, however, kept steadily at work. She was coloring some cards that had her own picture on them, holding a branch of blossoms in her hand, and bowing in greeting to another Japanese girl.

She sat on a rug before a table about six inches high. On it were the cards and the colors. She took one brush between her thumb and finger, and thrust three other brushes between the fingers of her hand, near her dainty knuckles. Then

with the skill of long practice she dipped the brushes in the colors and swiftly applied them to the cards, to bring out the most artistic effect.

Ah-h-h!

There was a sudden commotion in the shop. Uncle Taro came striding in, followed by an officer.

Instantly young Denkichi, the foreman of the shop, left his work, and went quickly and stood beside O Kiku San.

Suddenly Taro caught sight of O Kiku San's head, with the changed way of doing up her hair.

"Ten thousand furies!" he yelled, "what does this mean?"

"It means," said Denkichi firmly, "that O Kiku San is my wife, and has the right to wear her hair as a bride. We were married last evening, at the mission school, by Pastor Kozue, of whose church we are both members."

Taro turned about without another word. He knew that any further attempt would be useless. "The country is going to ruin!" he growled to the officer.

But neither Caroline Constant, happy among her girls, nor Denkichi, nor pretty O Kiku San felt that way.

Christmas and New Year's

REV. GEORGE M. COTTRELL

"THE OTHER WISE MAN"

I had not planned a Christmas message. But at the First M. E. church last Sunday the preacher told such a charming Christmas story about "The Other Wise Man," by Dr. Henry van Dyke, that I can not resist a résumé of it. I suppose I am confessing my own ignorance in saying that it was entirely new to me. He said it should be heard by those who had read it, by those who had not, and then by everybody else.

The author was grieving over his troubles, failures, sorrows that followed one another so fast, when this vision of the other wise man came to him. This wise man lived in the mountains, ten days' travel from Babylon, where the "three wise men" were. He was of spiritual mind and had studied the Hebrew prophets as they portrayed the coming of the promised King. With the three at Babylon he was looking toward Judea for the promised sign, and upon its appearance was to start for Babylon, and

at the end of the ten days go with the three wise men to Bethlehem. As he studied the heavens, he saw in the west a strange bright star. He saddled his best Arabian steed and sped on his ten days' journey to Babylon.

In the evening of his last day he was delayed a few hours in the outskirts of the city, as he stopped to minister to a man of the Hebrew race who lay bleeding by the wayside. Toward morning, when he arrived at the place of meeting of the wise men, they had waited three hours for him but had now already gone and had left word for him to come on.

This was unsafe for him to do alone, so of the three precious stones that he had brought with him to lay at the feet of the newborn King, he sold one to secure funds with which to organize a caravan to cross the thousand miles of Syrian desert. They finally came down the north of Palestine, through Damascus, the plains of Esdraelon, by the city of Jerusalem to Bethlehem where the star had stood over the newborn child. He saw a woman in a door holding a babe in her arms. Upon inquiry she told him the three wise men had been there and gone again, and the parents had taken the young child and fled into Egypt. And as they talked, they saw some Roman soldiers coming down the street, and the woman told him it was Herod's men sent out to destroy all the newborn male children; and she fled and hid with her babe in the house. This wise man stood in the doorway as the soldiers came up, and handed the captain another of his precious stones, and said, "This pearl is for the wise captain that passes on and disturbs not this house." The soldiers passed by.

Then this wise man and his caravan journeyed into Egypt and sought for years in vain for the child. Over thirty years afterward they had strayed back to Canaan, and were in the city of Jerusalem when he met a woman of his own country, who spoke to him in his own tongue. She was in great trouble and about to be sold into slavery for the debts of her father. And while they talked, there was a tumult in the streets, and the wise man asked her the cause of the rabble.

"Have you not heard?" said she. "Two thieves are to be crucified today, and with them one who says he is the Son of God."

"Why, this is the one I have been seek-

ing," said the man, "lo, these thirty-three years, and I must hasten, and I may ransom him with the one precious stone I have left."

But the woman pleaded for her own life. She was going to a slavery worse than death—would he not rescue her?

So he gave her the stone to buy her freedom, and as the earth quaked, and darkness gathered, they crouched together under the shelter of a building. Another tremor, and the coping from the building fell upon his head and staggered him. The woman supported his bleeding head upon her shoulder, while the man moaned that his life had failed; he had not found the Christ that he had sought; and out of the darkness they heard a voice, like unto that of the Son of Man and the Son of God, saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

IDEALS

A good word for New Year's. We used to *resolve, what, on New Year's?* Why, to *quit our meanness*—to unload faults, to load up with virtues; to cut out the gross, to cultivate the good and beautiful; to square ourselves with our conception of the noblest, the best; hence, to *live up to our ideals*.

"Ideals" seem to be our mental conceptions of a perfect standard of conduct and character; of thought, action and life. Imagination is helpful in the forming of ideals. "Ideal" is a sort of materialization of an *idea*, giving a thought a body and form so it can be *seen*, as the original of the word suggests. I am inclined to connect it with *idol*, a thing seen and worshiped for *God*, the highest and best we can know; and hence may not the ideal almost be deified to stand in place of Deity itself? If this is not a profane but a pious conception, can we not see how sacred are our *ideals*? and how much we may have sinned if we have allowed these to be trailed in the dust?

The young Christian, the student, the young business man, the professional, the artist, the author, the politician, have had clear and strong convictions of right, duty, service, religion. Are not their first and earliest views often their best and most correct ones? Out in life, "the world, the flesh and the devil," are at *war* with our high ideals. "Not practical," these say;

"too finespun; not workable." And so the world gives us more convenient rules, and then we measure and see as with "the eyes of the world." High principles are lowered, art is prostituted, religion is sacrificed, and "the age" and "materialism" war against the Spirit, and the *man* awakes to find he is not the same as the *boy*, but can only say, "I *once was*." Ah, isn't it worth while for us all, dear readers, instead of pulling our ideals down to our own low level, to lift ourselves up again into the service of our holy ideals?

Topeka, Kan.,
Dec. 30, 1916.

A New Church

REV. GEORGE W. LEWIS

During a recent business trip in northern Wisconsin it was our privilege to call on the family of Professor A. G. Churchward, formerly of Dodge Center, Minn., but now at the head of the Chetek (Wis.) High School. It was also our great privilege to spend a Sabbath with the little Exeland Church, and point them to high and holy living as a means of true success. For several months they have been using their fine school building for both Sabbath school and preaching services. It is most favorably located, one and a half miles from Exeland village, and so near the center of their society that most of them usually walk to church.

Some have felt that this arrangement would be sufficient for the present, while they are paying for their homes, since they have only 8 or 10 families. But the prevailing sentiment seemed to favor erecting a church building in town, where First-day people would be more likely to attend services. Indeed some of this class have already stated that they expect to attend when the building is ready for use. Through the kindness and liberality of the Memorial Board, with much donated labor and the present of the lot by the town, they have erected a neat and comfortable house with a seating capacity of about 200. This is the first church building in the village. They hope to occupy it in the near future. Though the place is new and small, they have two general stores, two restaurants, a bank and a feed store, which meet their present necessities in a very acceptable manner. As evidence

of their thrift, a party of about 30 citizens accompanied us on our return as far as Waupaca, Wis., to attend an agricultural convention looking to the betterment of their county.

Being on a direct line to Superior and Duluth, with the country fast filling up with substantial people, all that seems necessary to make our church at that place self-supporting and a power for good, is more men and more money to develop the virgin soil.

Battle Creek, Mich., which is our present home, is a growing and thriving city of about 35,000 inhabitants. The two chief items of attraction are the Kellogg Sanitarium, with its hundreds of patients and helpers, and the great food factories. Our church in this place seems to be sharing in the growth under the able services of Rev. M. B. Kelly. On a recent Sabbath 14 persons were received into the church, including the pastor of the "Sanitarium Family" as they are familiarly called. This brings the membership to 163.

Rev. H. D. Clarke is spending the winter here with his son, and with the writer is assisting in the Clinical Laboratory. People are coming here from all parts of the world, and from many of our churches. Some 20 from the Dodge Center Church now reside in Battle Creek, which is a "dry town" in a dry State, thank the Lord.

Battle Creek, Mich.,
Dec. 22, 1916.

Resolutions of Sympathy

WHEREAS, Death has removed from our midst our dear sister, Annie Lydia Robinson, who by her sunny disposition and ready smile was a source of cheer and comfort to those with whom she came in contact, and

WHEREAS, She was always doing deeds of kindness, and giving assistance to those she saw in need; therefore,

Resolved, That we tender our heartfelt sympathy to the bereaved husband, and pray the heavenly Father to comfort him in his loneliness.

Resolved, That the Battle Creek Seventh Day Baptist Church has lost a loyal and beloved member.

Resolved, That a copy of these resolutions be presented to the bereaved husband, another sent to the SABBATH RECORDER for publication, and that they be written in the minutes of the Ladies' Aid Society.

Mrs. A. W. HILL,
Mrs. M. B. KELLY,
Mrs. B. F. JOHANSON,
Committee.

YOUNG PEOPLE'S WORK

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

Seeing Good in Others

REV. H. D. CLARKE

*Christian Endeavor Topic for Sabbath Day,
January 20, 1916*

Daily Readings

Sunday—The good give light (Matt. 5: 13-16)
Monday—Rejoicing in good (Philem.)
Tuesday—Recognizing good (Acts 9: 26-31)
Wednesday—Jesus knows the good (Mark 9: 38-41)
Thursday—Free from envy (Num. 11: 26-30)
Friday—Love sees the good (1 Cor. 13: 1-4)
Sabbath Day—Seeing the good in others (Phil. 2: 1-11)

A discerning mind with humility is a great mind. No strife for selfish purposes, no vainglory exalting self above others, this is having the mind of Christ, and more than anything else brings out the good that is in others (topic, vs. 3, 5).

As in the past, so now we are too likely to judge men by their social standing and ability to shine in society; by their wealth; by the way they dress; by public appearances. But externals so often deceive us. It is true that men ought to be neat and tidy in dress though not extravagant; they ought to be social and cultivate the gift; and it may be a religious duty to be a good financier that God's cause may have money for the free course of the gospel. All that combined with spirituality has its power for good. But he who serves in all humility, esteeming others better than self, has the Christ spirit even though lacking in this world's goods; and though unable to follow the styles, he has the good that we should recognize and which should cause us to rejoice (v. 7).

As Jesus was exalted, so shall he be exalted who is like Jesus. Service is ours, rewards are God's. Let us leave results with him (vs. 9-11).

ILLUSTRATIVE

The Protestant world is loud in praise of the great reformer Luther. Yet the spirit of persecution was not wholly eliminated from his life. Nor did he willingly accept all the truth to which his attention was called. His mind dwelt chiefly upon

justification by faith and the indulgences of the Popish church. For that fight against such corruption of that paganized church we owe him a great debt of gratitude. If we stopped to dwell upon his imperfections and what he did not do that he might have done, we might fail to see and recognize and rejoice in the good that was in him.

There are men who want laws to compel Seventh Day Baptists, Adventists and Jews to observe Sunday. They are laboring hard with Congress to get such laws. They say we have no right to stand in opposition to the Sunday rest day and that minorities must necessarily suffer and sacrifice some right for the best good of the majority. They do not take the Scriptural view and do not take the view of the Constitution of the United States, and yet those men, many of them, have valiantly led in the great fight for temperance and other great reforms that we heartily approve. There is good in them that Jesus sees and that we ought to see. It is for us to stand for truth and righteousness in everything and to try to educate such in the truth revealed to us and up to the Scriptural standard. They are in error but there is good in them. The nation has been of late engaged in a great political struggle, and each side has tried to convince us that if the opposition was elected the country would go to the bow-wows. But with all the mistakes any of them have made, all at heart are patriots and desire the welfare of the nation. There is good in each. Let all keep up the agitation for a better government and for the overcoming of great wrongs, but there is good in the others.

The great curse of the nation is said to be the liquor traffic. But may not even the rum-seller have some good in him? May we try to bring it out and help him to renounce the evil and make the good predominate.

That street Arab is the terror of the neighborhood. He lies, steals, is in all sorts of mischief. Send him to the Reform School? Oh, no, help him to a better environment and give him something good to do. There is a warm place in his heart and he would die for another of his class. He has talent and good that must be saved to society. Some one helped John B. Gough, and what a result! Some one helped Brady, and we had a good governor of Alaska. And some one at the same time

helped Burke, and North Dakota had a good governor.

Some of my orphan boys and girls had to be often replaced because they had faults; they had been in the slums. But there was good in them and today I see teachers and preachers and happy homemakers who write the joy they now have because they were not given up as bad.

EQUALITY OF MANKIND

This natural equality is considered as the basis of love to our neighbors and in recognizing the good that must be in them, notwithstanding any depravity that may be seen. Every rank, kindred and tribe is the offspring of the same divine Parent. All derive their bodies from the same physical principles and the same earthly parent, Adam.

Men everywhere are equal in respect to the make-up of physical and mental faculties. There must be something of the divine in each one. Whether covered with the skins of animals in the jungles or having on robes of royalty, whether naked in a tropical clime or arrayed in furs in Alaska, each bears the image of the Creator, the impress of God's wisdom. The meanest peasant or noblest ruler has imparted the life that may live forever. All our earthly trappings that distinguish us nationally have no connection with man's dignity and worth. The most of man's covering is the outgrowth of his vanity, frivolity, and makes no necessary distinction between men as such.

Many men may seem to be low in the stations in this life, and many are unregenerate, but they all are endowed with spiritual principles which they received from God's inspiration. And so none may look down with sneers on the narrow conceptions of others. Jesus Christ said that to babes in knowledge he revealed greatest truths, truths that the wise and prudent were incapable of knowing; and that this was so because such lowly ones were in that humble condition to receive divine revelations which the haughtiness and pride of the scholar oftentimes shut out.

The great and revered are as liable to be infected with moral depravity as the ignorant and unlovely. Moral diseases have spread through every branch of the human family. It is true also that happiness does not depend upon rank and exalted positions in life. God's greatest sources of pleasure

are as free for the mean and low as for the honorable. The contented mind and fervent piety may be found in the hovel and hut and dugout. Goodness is there as well as in the theological seminary.

Men, too, of every station and name are exposed to the same afflictions and have the same wants. All need, and look to, the same Creator for help. Since these things are so, how reasonable that we all exercise love toward all God's creatures, and try to find the divine impress, and seek to give cheer to such as need our ministrations.

There is good in all. And so Jesus says, "Love your enemies."

How wonderfully are we all linked together by innumerable ties, and recognizing them, practicing the duties arising out of them, we have greatest happiness in the bonds of social enjoyment. They are our brothers and sisters. In some way we may help to bring out the good God implanted in them.

Meeting of the Young People's Board

The Young People's Board met with Miss Marion Ingham at the home of President W. C. Daland at Milton, Sunday afternoon, December 17, 1916, at half past two o'clock.

Those present were: Verna Foster, Mrs. W. D. Burdick, Minnie Godfrey, President H. N. Jordan, Clifford Burdick, Professor L. H. Stringer, Wayland Coon, Marion Ingham and Beulah Greenman.

The meeting was called to order by the President, Rev. H. N. Jordan, and opened with prayer by Clifford Burdick.

Report of the Corresponding Secretary. Voted that the Corresponding Secretary be instructed to communicate with the Nady (Ark.) society and send such material as she thinks best to the society.

Report of the Treasurer from November 17 to December 17, 1916

Dr.	
November 19, Balance on hand.....	\$ 72 55
West Edmeston	5 00
Milton Junction	10 00
Fouke	7 50
Marlboro	3 95
First Alfred Church	1 00
Riverside	5 00
Farina	11 00
Jackson Center	17 00
Independence	13 80
Total	<u>\$146 80</u>

Cr.	
Miss Godfrey (carfare)	\$ 1 36
Davis Printing Co.	3 00
Dr. Palmborg's salary	25 00
Total	\$ 29 36
Balance on hand December 17, 1916....	117 44
	<hr/>
	\$146 80

The Finance Committee reports that letters have been sent to the societies announcing their apportionments, and whole apportionments from several societies have been received.

Report of the Intermediate Superintendent, Carroll West, is one of progress along Intermediate lines.

Report of Junior Superintendent is one of progress.

The Missionary Superintendent gives a report of progress.

Voted that the report of the committee for securing a table for the mimeograph be accepted, the committee to be continued and instructed to confer with the Sabbath School Board in regard to purchasing a table, and if the Sabbath School Board does not wish to co-operate the committee be instructed to purchase a table.

Voted that the Board recommend to the Christian Endeavor societies of the denomination the observance of Christian Endeavor Week, and in connection with this the observance of Self-denial Week.

Voted that the President appoint a committee which shall be empowered to prepare a program for Christian Endeavor Week. Committee: Minnie Godfrey, Verna Foster.

Voted that the Board recommend to the societies the observance of January twentieth as a Day of Prayer.

Voted that the Board empower Professor Stringer, in connection with the other Boards, to purchase ink for the mimeograph.

Voted that the Board ask the Associational Secretaries to secure news from the societies in their associations and send to Mr. Thorngate, for news items in the SABBATH RECORDER.

• Voted that an order be drawn on the treasury for the following: To Rev. H. N. Jordan, \$1.40; Marion Ingham, \$.86; Wayland Coon, \$.66; Minnie Godfrey, \$2.60.

Voted that the Treasurer be instructed to pay \$25 to Salem for the Library Fund and \$75 to Fouke.

Minutes read and approved.

Voted that the Board adjourn to meet with Beulah Greenman at Milton Junction, January 21, 1917, at half past two o'clock.

BEULAH C. GREENMAN,
Recording Secretary.

The Living Christ

"In him was life." John 1: 4.

It was never said of another person, philosopher, teacher, founder of a religion, or human exemplar along any line, "in him was life." The words apply to Jesus Christ alone. John the Evangelist wrote them, but he did not invent them. They come out of his memory of things Jesus said, as that memory was guided by the inspiring Spirit. There are many allusions in John to the life that was in Jesus. There were at least three steps in the development of this particular idea, and because of the circumstances attending them, they may be called the Bethesda step, the Lazarus step and the Thomas step. The Bethesda step was taken on that memorable Sabbath Day when Jesus had healed the impotent man at the Pool of Bethesda, and the Jews had attacked him for it with bitter hate. He said in the words he spoke to them in his defense, among other things, "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5: 26), by which he meant not that physical life which he shared in common with all men, but intrinsic life, essential life, the great eternal, divine principle. In various forms he repeated this idea until the time came for a clearer utterance. When Lazarus died, and Jesus had gone at the call of Mary and Martha to the bereaved home, Martha met him and said, "If thou hadst been here my brother had not died." He answered, "Thy brother shall rise again." "Yes," replied Martha, "I know he shall rise in the resurrection at the last day"; and then, replying, Jesus spoke a truth far in advance of any yet uttered on this theme: "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live"; in which he doubtless meant to carry to the heart of Martha the hope that he would raise her brother from the dead; "and he that liveth and believeth in me shall never die." This is the Lazarus step. He had advanced in it from the thought I have life in myself

given me, by the Father, to this, the life that is in me shall also be for the resurrection from the dead. The third step was made on the night before the crucifixion, when Thomas said, "We know not whither thou goest, and how can we know the way," after Jesus had said, "I go to prepare a place for you; and whither I go ye know, and the way ye know." Then said Jesus, "I am the way and the truth and the life; no man cometh unto the Father but by me." And that was the last step; in it he claimed that life was in him, and in him alone; that it unites a soul with God; and that to God, over him, as life, one must go. It was abstract, indeed, away up in the regions of the high things of God, but packed with the thought of the eternity of his own vitality. On that day when he stood by the grave of Lazarus he was life for him, and he has been life ever since for all dead souls, that dead in sin have yet potency to be made alive unto God through him.

Note, then, that the source of the life that was in him was God, the Eternal, and the life in him was also eternal; that is, he was eternal. But not only was life in him; life was to come out of him also. To know him was life; and the one who gained that knowledge was to receive life from him as his own gift. Hear him as he prays the most wonderful prayer that ever fell from human lips (John 17: 1-3): "Glorify thy Son that thy Son also may glorify thee; as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him; and this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." The ability to give eternal life was in him, but that it might be actual God must first glorify him. If God would glorify him, then he could glorify God by giving eternal life to such as God had given him. God should be to him as the earth is to the vine. Imagine a vine crying, "O earth, send thy branch-making power through me that I may send power through the branches that thou shalt make grow out of me." Such a prayer is this of Jesus. Even as the earth sends the sap through the vine, and makes its branches live, so does he wish God to send power through him to make his loved ones live. And that that was the real and vital relation between him and those whom God had given him he said

long before in his parable of The Vine and the Branches. And so it follows that if any soul can make sure that it is one of his own, given to him by God, it may also be sure of eternal life. But can a soul be sure that God has given it to Christ. As sure as that it is a soul; for in the controversy over the Sabbath Day cure of the impotent man he said, "He that heareth my word, and believeth on him that sent me hath everlasting life" (John 5: 24). But only they who are given by the Father to the Son have everlasting life, for it is only to them that Christ gives it. So then he that heareth Christ's word and believeth on the One that sent him is one of them who have been given to Christ. And there is one more class of such given ones. Said Jesus, "He that believeth on me hath everlasting life" (John 6: 47). The argument is the same, and if any one can say, "I have heard his word, and I believe on him that sent him, and I believe also on him as the Christ of God," he may be sure that God has given him to Christ.

Note, then, second: that the purpose of the life that was in him was to make eternal life for every believer.

And still there is one more gracious thing about this life that was in him. It touched his very words. Not only had he life, and gave life, but his words were life. "The words that I speak unto you they are spirit and they are life" (John 6: 63). All this is true in human experience. Christ is life in his own teaching. The morals of Jesus are a social preservative; his ethics are a vital force in society, and his religion is the salvation of the soul. When Queen Victoria told the Oriental monarch that England owed her glory to the Word of God, she gave true testimony to the power of the words of Christ as spirit and life. Witness also to this fact the work of Paton in the New Hebrides, and the waking to power of Japan, Korea and Siam. Think how men are before they know Christ and what they are afterward. Think how little you yourself once cared for divine things; how little you really loved God; how indifferent you were to things pertaining to his service; how absorbed you were in what belonged entirely to this world, and how little effort you made to live a life that should be holy and good and true. Then think when Christ took hold of your soul how all that changed. The fact of a new

life appeared then; you loved new things; you had new and higher aspirations; Christ became a friend though unseen; in the midst of fierce trials trust struggled up to secure control in the heart, and you said, "Thy will be done"; or prayed "Preserve me, O God, for in thee do I put my trust." With you "old things had passed away; behold all things had become new." What else can that be called but his words becoming in you spirit and life?

Note, then, this third thing: the effect of the life which was in Christ is to make his spoken word the means of divine life in the human soul.

The fact of the first sentence of this sermon that such an utterance as this, "in him was life," or, as modified, by the series of utterances that have been quoted, has been made of no other leader, or teacher, and much less of the common man, speaks volumes for Jesus Christ. The fact that he had life in himself marks the essential difference between the claim of all heathen religions, and the claim of the religion which the Christian missionary takes to heathen hearers. Man has only death in himself until born again, and after that there is constant struggle going on in his heart. Paul describes it, and cries out, "Who shall deliver me from the body of this death?" (Rom. 7: 24). Paul has called the Christian life an ingrafted one, and we have all learned that only constant care will keep the ingrafted divine life from being overgrown and lost in the power of the death that still remains in the body. Sometimes a gardener grafts a rosebud into a wild briar. It grows into a shoot that will bear roses; but if it is to become the life shoot of that plant, and not be overgrown by the strong growth of the wild briar, the gardener must relentlessly prune away every bud that appears on the briar stem below the graft. So the life of Christ is planted in us, and will grow, but every bud of the sinful nature appearing on the old life stock that is down below the Christ ingrafting must be pruned away. I do not suppose the briar enjoys the knife, or the fingers that pinch off the buds. I know we do not enjoy discipline that goes to make the life we live in the flesh a life by the faith of the Son of God. But if we live that life the discipline will surely come. Christ and man are different. Man has death in himself; Jesus had life in him-

self. In that he was unique. Death was not in him. He tasted death for every man, but it was not in him. It was the life quality in him that made his character, and so he can not be classified with men, though he was among us as a man. And so you can not get that thought of the character of Jesus out of this world. How men have tried to reduce him to terms of humanity. Each age brings some one to attempt to discredit his system, and to unchrist him, and each age fails. Constantine is followed by Julian the Apostate, and still "in hoc signo" continues to be the battle-cry of the Church. A Bruno is always walking behind a Calvin somewhere, and still "the decrees of God" hold the thought of the world. Voltaire is born as Bourdaloue dies, but his laughter has become as "the cracking of thorns under a pot." England quakes today because a journalist with wit and sarcasm attacks the faith for which her Spurgeon and her Gladstone stood. But England will rest on Gladstone's "Impregnable Rock of Holy Scripture" ages after the mockery of the twentieth century is forgotten. All these things are nothing. The character of Jesus is in this world because life was in him, and that life can not be destroyed. Hell tried it on Calvary and failed. In his book on "Nature and the Supernatural," in the chapter on "The Character of Jesus," Horace Bushnell says (page 331): "It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus which is the real gospel out of the world." Life was in him. Only life; superabounding life; life that made his words electric; life that made his touch thrill dead souls; life that burst sepulcher bars when men slew his body and buried it; life that became, has been, will ever be the light of men.

Now, what does all this mean for you and me? Was this fact of life in Jesus an inherent and essential thing? Does it bear on human life today? I think there is no more ennobling, exalting, inspiring truth in the earth. It means that if we are in Christ we are in touch with life; for life is in him, and if we are in him also, then life and we are fellows in some part of his eternal being. It means that the feet which once walked the way of the death that was in us, of the death that beset us, behind and

before, walk now only in the shadow of death; that the pathway is no longer a path to death, but to life eternal and full of glory; and though between us and our light death does always place himself, yet darkness which falls across our path is not death, but only his shadow; and that shadow like all shadows is a proof of light shining upon our pathway; and so we can say, "Though I walk through the valley of the shadow of death I will fear no evil." It means eternity begun now. The state in which we are to be when earthly life ends need not be waited for and unenjoyed. Nor need we be made weary with heart and flesh failing because we do not reach its joys; for the beginning of them shall be realized here; a kingdom of God within us; a heaven begun below. It means that we can say with the dear old Quaker poet:

"I know not where his islands lift their fronded palms in air;
I only know I can not drift beyond His love and care."

It means God's smile, God's presence, God's love. It means power over self and sin. It means faith that can wait in life's obscurest places until he gives the full fruition of the life that is in Christ. It means power to step out of places of use and influence if he so directs, saying, "This is a part of his will in whom was life, and in whom I am." It means hope that sees not yet, but still with patience waits God's hour. It means peace though the waters swell around one's life bark, and rest though the storms of the world rage. It means that the atmosphere of the divine surrounds us now, and we may spread love's wings and soar into it. It means the river of God full of the water of life flowing through our souls' landscape now; and if upon its banks we build our city—that is, rear upon them the structure which our life gives us to erect—that stream will make glad our city, even as it makes glad the city of God. That stream is life, and love and joy. It means for us that the life we now live in the flesh we may "live by the faith of the Son of God who loved us and gave himself for us." It means triumph. It means death, which is captivity, itself led captive. It means our ecstatic souls singing with Paul the chorus of the conquering Christ, "O death, where is thy sting; O grave, where is thy victory?"—Richard S. Holmes, D. D., LL. D., in the Family Altar.

Coachman Rewarded

The death of James Hobart Moore, the Chicago multimillionaire, has made public a tender story of generosity and gratitude between him and his coachman, William Beattie. During some vast financial operations years ago Mr. Moore's credit was overstrained, a sudden crash came, and he found himself almost a pauper over night. It was then that his coachman came to his rescue. "I was in an awful fix," Mr. Moore used to say. "I was worth less than nothing when Beattie came to me. He had been to the bank and drawn out every cent he had saved—\$2,000. 'Take it,' he said; 'I got it from you and you're welcome to keep it as long as you want it.'" The sum was accepted, and it served to tide over the crisis till better times came and Mr. Moore was able to regain his footing. He never forgot the services of Beattie, but repaid him so richly that the coachman is now worth over \$100,000. In these days of cold commercialism it is refreshing to see this instance of a servant's fidelity and an employer's gratitude. We find it hard to tell which is worthier of praise, but taken together these two give us the ideal relation of employer and employee sealed by mutual respect and loyalty. If this spirit might be universal in our industrial world we should be nearer the millennium. Paul exhorted his readers to do their part in sanctifying this common but high relationship. "Servants, be obedient to them that are your masters . . . with good will doing service. . . . And ye, masters, do the same things unto them" (Eph. 6: 5-8).—*Christian Herald*.

Do you long for the dawn of a brighter day
With a light from the land beyond
Caressing the hills like a breeze at play,
Or the touch of a mother fond?
Do you dream of a change in the scheme of things,
And a wayside of bloom and blade
Where blossoms are stirred by the whirl of wings
Of angels all undismayed?
Do you hope for a wholesomer inner thought
In a cleaner, better man,
With a yearning for life with progression
fraught,
On a higher, holier plan?
Then pray for the wisdom and charity
To cope with the world as it seems,
And labor in faith that tomorrow will be
Still nearer your hope, and dreams.
—Henry David Stringham.

CHILDREN'S PAGE

The Sermon for Children—Which is Getting Ahead?

When I came home from my vacation one of the first things I did was to go out behind the barn to see how my garden was getting along. I had hired a man to weed it for me and I found nearly everything in very good shape indeed. But down in one corner there were two beds that the man had not had time to touch and as soon as I looked at those beds I thought of you boys and girls.

In one of them I had planted turnip seed and the turnips were over a foot high and down around the roots of the turnips there were a few straggly weeds having the hardest time to live. In the other bed I had planted parsnip seed and the weeds in that bed were over a foot high and down around the roots of the weeds there were a few straggly parsnip plants having a hard time to keep alive. Wasn't that strange? The same kind of weeds was growing in both beds, the soil was exactly the same; it had been prepared in just the same way; there was just as much sunshine on one bed as upon the other. And yet in one bed the weeds were almost choked to death by the turnips and in the other bed the weeds were so high and strong that they were choking the parsnips to death. Why was it? Can any one guess?

The weeds did not grow in the turnip bed because the turnip seeds grow very quickly and they got well above the ground before the weeds were started and so the faster the turnips grew the harder was it for the weeds to grow. The turnips choked and killed the weeds because they began to grow first. But the poor parsnip seeds in the other bed start to grow more slowly. They have dry coats on them that have to be soaked up before the seed inside can be moistened. And so in that bed the weeds got started first and when the parsnip seeds began to grow they found that the weeds were ahead of them and were choking them to death. The weeds choked and killed the parsnips because they began to grow first.

Now do you wonder why I thought of

my boys and girls? I thought of you because you are so much like those beds out in my garden. I know that there should be good habits, good thoughts, good deeds, good ambitions, good words growing in each of you just as there should have been turnips and parsnips growing in my garden. But I know, too, that sometimes bad habits, bad thoughts, bad deeds, bad ambitions, bad words grow up in the lives of boys and girls. Why are not all boys and girls the same? Why is it that bad things grow in the lives of some and good things in the lives of others?

It all depends upon which gets started first. If you allow good habits, thoughts, deeds, ambitions and words to get started now in your lives they will choke out everything that is bad and not give it a chance to grow. But if you allow anything that is bad to grow in your life it will choke out everything that is good and not give it a chance to grow.

Which is getting started first, the good or the bad? *Which is ahead now?*—Rev. Percival Hayward, in *Christian Work*.

Who says, "I will," to what is right,
"I won't," to what is wrong,
Although a tender little child,
Is truly great and strong.

—Jewels.

His First Day

It was George Henry Jr.'s first day at school. It was also the first day for a number of other little folks. Where, wondered the teacher, would she put so many children! There was not room for another one when George Henry Jr. entered.

George Henry Jr. was trying to be brave, as mother had told him to be, although he was pretty badly frightened. He was glad when the teacher picked him up and set him down on her desk.

"You may sit here for the present, dear," she said.

George Henry Jr. sat very still. He grew so interested in the other children that he quite forgot to be afraid. When noon came and the children passed out quietly, he still sat quiet as a mouse on the teacher's desk. But presently a patient little sigh caught the teacher's ear, and she turned around.

"What!" she cried. "Not gone yet?"

"No, ma'am, please, I'm waiting for the present," said George Henry Jr.

"For what?"

"You said, 'You may sit here for the present, dear!'"

The teacher didn't laugh as she wanted to. Instead she gave the little boy an apple, kissed him and sent him off home.

George ran off joyously.

"School's fine!" he said to himself. "Mother said it would be, but she never told me about the present. Won't she be surprised?" She was!—*From The Continent, by permission.*

The Teachings of Jesus Man and God

In these days when men are thinking of the reconstruction of the world after the great war the teachings of Jesus are being examined as never before. It is our purpose to review these teachings, especially as they bear upon the relationships of the soul. What has Jesus to say upon the relation of man to God; of man to his neighbor; of man to humanity at large?

What is the relation of man to God? Many are saying at this time that he has no relation to God at all. The war has bred a great revival of agnosticism, which is reflected in the press and literature of every land. Perhaps Professor Haeckel has summed this point of view up better than any one else in a recent article in which he says, in substance, that one thing this war has done is to banish forever the nonsense of the good, heavenly Father, who watches over his children, cares for them and preserves them from all evil. On the other hand, if the war has produced a great crop of unbelievers, it has at the same time driven thousands of men who previously had thought little of God to seek in him the only unfailing refuge in the uncertainties and welter of the present world. As one such has expressed it: "I find no safety or certitude in human institutions. Governments, world tribunals, international organizations, socialism, the Church itself seemingly has no power to guarantee security against the sudden plunging of the most happy and peaceful peoples into misery and chaos. There is no security in this world. I am driven to find it in God."

When one turns to the words of Jesus one finds that it is just the truth expressed

by this second writer that he is continually emphasizing. Again and again he is saying to his followers that in this world they shall have tribulations; they shall be persecuted, mocked and beaten; but they are not to fear. "Fear not, for I have overcome the world." "Fear not, for it is not the will of your Father which is in heaven that one of these little ones shall perish." Yes; there is little security in this world. Human institutions offer no security. They are just as liable to collapse as volcanoes are to erupt, or earthquakes to shake the earth, or floods to sweep the plains. Wars, pestilences, famines are sure to come. But these are only passing things, cruel for the moment, in an eternal order. You belong to that eternal order. Rise up into that. God is there. Become a citizen of this kingdom of heaven. Then you will not escape the calamities of this world, but you will meet them as a citizen of another world, a world above them and beyond them, a world in which they are but incidents, days in an unending time. Find God, repose in him, make him your refuge, then you shall endure in undisturbed peace all this world may send; endure them as he endures, endure them with him. He is the only unfailing refuge.

What is to be the nature of this relationship between man and God, when the soul shall thus seek him? The Old Testament makes this relationship one of a subject to a king. The Roman Catholic Church, creating its theology under an imperialistic political order, conceives of the relationship in much the same way. John Calvin never quite got rid of this conception. (One can not help wondering sometimes how different the great theologies might have been from what they are had their author lived in a democratic rather than a monarchic world.) When one turns to the teachings of Jesus all this has changed. There the relationship is always that of a child to a father; a soul to its shepherd; a friend to a friend. Jesus always speaks of God as the Father. He always speaks of his followers as children of the Father or asks them to become such. His most beautiful parable, told purely to express this relationship, pictures a father standing with open arms of love toward his son. He tells of the shepherd who seeks one lost lamb; he says the Father even knows his sheep by name, so intimate is the relationship, and

no one can pluck them out of his hand. He says to men who supped with him and leaned upon his breast that their relationship to the Father was to be as intimate as their relationship with him. The father was as he was—and they all knew what he was toward them. Henceforth they were not even to be servants—they were to be friends of God. It is all nearness, intimacy, comradeship. It is not strange that some souls who dwell much upon the holiness and absoluteness of God are afraid of Jesus' teaching about God—afraid that it takes reverence and awe out of man. But there it stands, and Jesus has said it finally and forever.

Growing out of this intimacy of the soul with God, Jesus teaches that there can be the most intimate conversation between the Father and his child. The Father will speak to the child; the child can speak to the Father. This act Jesus calls prayer. And it is just as natural, considering this relationship, as conversation of a child with its mother. (It was not irreverence that used to lead Theodore Parker to pray to "Our Father-Mother God." It was this image of child and mother in his mind.) To Jesus it was just as natural to speak to his father as it was for the child he once took upon his knees to speak to him while he stroked its curls. He is always trying to present prayer in this light to his followers. It was the most natural thing in the world. It required no times and seasons. One can speak to God at any time. God will speak to us any time we will stop and listen. And this act of prayer he considers as chief means of establishing this intimacy of the soul with God. Agnosticism never thrives among a praying people.

The great aim of life according to Jesus, as far as personal religion is concerned, is to achieve oneness with the Father, and to attain, as nearly as possible, the Father's character. His exhortations are "Be ye perfect, as your Father in heaven is perfect." His aspirations for his followers are that they may be one with the Father as he is one. We are to be merciful as God is merciful. We are to forgive because God forgives. The peacemakers are children of God. He, the incarnation of God, demands service of his followers because it makes them, like him, Godlike. Jesus nowhere makes this achievement of

oneness, this attainment of perfection, easy. But it is the chief end of life so far as the soul in its relation to God is concerned. And all help is offered—prayer, himself, the Holy Spirit. This teaching of Jesus can not be too much emphasized, for it is the one thing that differentiates his religion from all others. An eminent Chinaman, once Ambassador to the United States, pointed this out. He said the one thing that distinguished Christianity from all other religions was its demand of holiness in the individual and the love of the enemy. He thought neither of these were possible to man; therefore he could not become a Christian. Confucianism was adjusted to human nature, and he preferred it. But he was right in his diagnosis of Christianity. Salvation, according to Jesus, is oneness with God and the striving for his perfection.

Finally, Jesus recognized that man was weak and had certain primal impulses in his soul, which would turn him from his pursuit to the quest of his own ends and to the gratification of the baser instincts of his nature. This turning from God, this seeking the world, this opposition to the will of God he called sin. But nothing stands out more gloriously in all his words than the *forgiveness* that is in the heart of God. God so loves his erring child that, although the child may forget God, God never forgets him. He yearns for him, follows him and finds him, suffers for him, gives his own Son for him, heals him, goes forth to meet him the moment he comes to himself and turns again home. It is the most beautiful thing this world has ever known; the most gracious word it has ever heard, this of the forgiving love of God. So, no matter how far the man has gone, no matter how low he has fallen, no matter how he has sinned against the Father, he can find forgiveness, be given another chance, be restored to his sweet relationships with the Father, find peace again, simply by repenting and seeking again oneness and perfection.—*Rev. Frederick Linch, in Christian Work.*

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HOME NEWS

BERLIN, N. Y.—The following poem was composed and read by Miss Euphemia Green, at a "swap" social.

I

The Baracas made announcement
On one sunny Sabbath Day,
That they'd start a set of socials
At no very distant day,—
Thus to keep the older friendships
And to strengthen, too, the new.
"Bring your friends," quoth they in passing,
"No collection is in view."
So the merchant's home was chosen,
And the series started there.
Baracas wore their newest ties,
And groomed themselves with care.
And the young maids put on powder
And the old ones frizzed their hair.
In this happy social gathering
Everybody had a share.
Nor did we talk of politics,
Nor yet of women's rights,
But the housewives brought their "baking"
And the men brought appetites.
The Art Exhibit too was rare
And held us with a spell
Near "Bonaparte across the Rhine"
And the "Bust" we love so well.

II

Well, the next of the series came
Where the village milkmen dwell.
You may have met the younger man—
Yes, the girls *all* know him well.
Of course, they wore their latest gowns,
And they looked like lilies rare!
Alas! 'twas a vain endeavor
For the rose called "Jack" was there.
Geography was there the theme,
While each guest represented
Some place to find upon the map;
For this we all contended.
Yes, we all guessed and guessed again,
And then we guessed some more,
But ah, 'twas Janie won the prize
And bore it to her door.
So pleasantly the time passed on
With the games to edify,—
The social scored a grand success,
As we all can testify.

III

Next we went to a distant farm;
You know that genial fellow,
Where life is bright with three young hearts,
All Hull and warm and mellow.
But our committee—tried and true—
Now found themselves unable

To entertain this Tuesday night,
And that's what turned the table.

And so we talked of milk, and crops,
And then, of crops—and—weather.
But oh, we had a *splendid* time
When taken all together.

'Twas *doughnuts* filled the long felt need
And many an aching void!
'Twas doughnuts loosed the dormant tongue
And all the gloom destroyed.

IV

Once we saw these same Baracas,
With their friends and neighbors, too,
At the home of Mr. Armsby
Where they held a book review.
Hosts of friends and a live committee
Being up, and wide-awake,
Filled that cozy home with rapture
On the questions then at stake,—
While we saw dear faithful "Freckles,"
"Trilby," "Cruso" and "Old Lace";
And "Little Minister" was there
With a smile upon his face.

And still they came, books old, books new;
Some were bright and some were drier,
But still the list was incomplete
Till came Samantha and Josiah

V

And now this, a "swapping" social,
Has come into your lives;
Where everything is swappable
Except sweethearts and wives.

Methinks *we'd* swap our troubles,
And some would swap their cares,
But *who* would swap their happiness?
Just let him tell who dares!

So I would say in Christian love,
And before our story ends,
That our doors will e'er be open
To Baracas and their friends.

Last of all came a social where all the men were invited to recite. This proved even more amusing than one would imagine. Each made his own selection and recited to the *very best* of his ability, and each was encored! The judges awarded a table bookrack to Mr. Elmer Hull. A paper knife was given to him "who couldn't remember." These socials have drawn the people together for a pleasant evening, and all feel them a success.

The annual New Year's dinner, given at the church, December 31, was well attended. The table was loaded with the famous products of our good cooks, and the pastors and their wives from the First Baptist and Methodist churches attended and enjoyed the dinner with us, and many words of appreciation and praise were spoken by them. These annual dinners are coming to mean much to us all, for at that

time we are as one big family, and what delightful visits we *do* have! But as these seasons come and go, we notice vacancies that will never be filled again; and so we are taught the lesson of appreciation, and realize more keenly the truth in the words of Henry Ward Beecher: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them."

Mr. Jesse Vars has left us to attend school at Alfred. As a church and individuals we feel his absence, but are glad he has decided to attend school there, and feel sure he will win and hold warm friendships among his new acquaintances; and so, in the morning of 1917, we all wish "Jesse" a Happy New Year.

And another thing makes us rejoice—our beloved Pastor Cottrell and wife have decided to stay with us for a while. Great was the consternation when we knew that they were considering a call, and how we *did* wake up to the fact that we *loved* them, and, should they leave us, it would be as the loss of a member of one's own family. Well, we realized then that we had been taking these dear people as a matter of fact—then their unfailing kindness "in sickness or in health" took on a new light. Truly, "It is a good thing to be rich, and a good thing to be strong; but it is a better thing to be beloved of many friends."

M. E. G.

Jan. 2, 1917.

MILTON, WIS.—Rev. Willard D. Burdick, who has been engaged in evangelistic work in West Virginia for several weeks, arrived home last week and will spend a few weeks here with his family.—*Journal-Telephone*.

NORTH LOUP, NEB.—Rev. Leslie O. Greene gave us a splendid sermon Sabbath morning and a wonderfully good talk at the class of Others in the afternoon.

Tonight at prayer meeting will be RECORDER night. The pastor suggests that all present give something from the RECORDER which has been helpful to them.

The usual sunrise prayer meeting will be held at the church New Year's morning. Every one interested is urged to attend the

meeting, thus starting the new year right. The meeting will begin at 6.45.

When the Elyria people were here several weeks ago they had with them the little fellow who fell from a mower last fall, which resulted in both hands being cut off by the sickle. A good many of our people said to the writer that they would like to have an opportunity to contribute towards a fund to be used in educating him. Now such an opportunity will be given. The Seventh Day Baptist choir will give a free concert at the church on the evening after the Sabbath, at which an offering will be received. This money will be placed in a fund for charitable purposes, a large part of which will go to the little fellow mentioned above. On the same evening the ladies of the village will serve a cafeteria supper, the proceeds to go into the fund.—*The Loyalist*.

SALEMVILLE, PA.—Though silent for a long time, the people of the Salemville Seventh Day Baptist Church are not idle, but are still keeping the banner of truth afloat in this beautiful valley of Morrison's Cove. We realize that some day this earthly house of ours will fall, so we, too, are striving in our weakness for the one not built with hands, eternal in the heavens.

Being situated so far from other churches of like faith, with no close railway communications, no other pastors to exchange pulpits occasionally, we are apt to become somewhat indifferent and cold spiritually; but then we must remember the promise, "Be thou faithful unto death, and I will give thee a crown of life."

We have just closed another successful year of Sabbath-school work. During the year there was much interest shown in Bible study, and especially among the young people. One brother reports the Bible read through with a good knowledge of what was read. Some of our young people who were baptized last March, at the age of 12 and 13, report as high as 200 chapters read in a week. We feel greatly encouraged by the good work that is being done. But yet there is room for much improvement.

Our Sabbath-school attendance, interest, and offerings during the year were very good. One young brother has attended church and Sabbath school every Sabbath

(Continued on page 64)

MARRIAGES

SUBERLY-PALMER.—At the Seventh Day Baptist parsonage in Battle Creek, Mich., December 23, 1916, by Pastor M. B. Kelly, Mr. Ben Suberly, of Battle Creek, and Miss Pearl E. Palmer, of Bangor, Mich.

DEATHS

COON.—George N. Coon, son of James and Sally Perkins Coon, was born in Brookfield, N. Y., September 15, 1836, and passed away, December 17, 1916, at the home of his daughter, at Madison, Tenn.

At nine years of age, he with his parents came to Juneau, Wis., and some years later moved to Walworth, Wis. In 1864, he moved to Minnesota and later on to Iowa, which place has since been his home. On September 22, 1864, he was united in marriage to Amelia Bowen. To this union were born one son, Fred, and one daughter, who is now Mrs. Littell.

The deceased was baptized and joined the Seventh Day Baptist Church of Walworth in April, 1858. Though the greater part of his life was spent in communities where there was no church of his faith, he remained true to his religious convictions.

The body was brought to Walworth, Wis., where the funeral services were held from the Seventh Day Baptist church, December 22, 1916, conducted by Pastor Loofbourrow. Interment was made in the Walworth Cemetery.

C. B. L.

ROBINSON.—Annie Lydia Robinson was born in London, England, May 1, 1872, and passed away on the evening of December 4, 1916.

Sister Robinson grew up in the Wesleyan Church, but about twenty years ago was converted to the Seventh Day Adventists, with whom she labored in consecrated service till the fall of 1910, when she united with the Seventh Day Baptist Church at Battle Creek, Mich.

Her life throughout has been marked by a simple faith, and deep consecration to the Master. She was a Bible worker in London, Ireland and Wales before her marriage, and in Wales after her marriage, and she, with her husband, did two years of missionary work in Spain.

On March 5, 1902, she was united in marriage with William Robinson, a union which was full of joy and blessing till the separation caused by her death.

Sister Robinson has not enjoyed very vigorous health for some time past, and on Friday, November 25, she was taken seriously ill, and removed at once to the Sanitarium hospital where she passed away after an illness of eleven days. Her last act on earth was to purchase a nice cloak for a motherless, fatherless child, whom

she, with her husband, expected to receive into their home.

Three brothers, one sister, and the lonely husband remain to mourn their loss. M. B. K.

OGDEN.—Charles Arthur Ogden, the third son of George W. and Electa Coon Ogden, was born on the old Ogden homestead at Rock River, in the town of Milton, Wis., July 5, 1848. After suffering for months from an incurable disease he passed away from earth's pains Wednesday morning, December 27, 1916.

Mr. Ogden had four brothers,—Dr. Henry Ogden, of Fort Atkinson, Wis.; Edson, who died in 1871; James and George, of Edgerton; and two sisters, Mrs. Julia Fuller, of Janesville, Wis., and Mrs. Abbie Pierce, of Danbury, Ia.

While he was still a young man he made a confession of faith in Jesus Christ and united with the Seventh Day Baptist church at Rock River. In 1870, he was united in marriage to Julia, a daughter of Silas and Harriet Crandall, who entered into rest thirteen years ago. Their children, all of whom are living, were Florene and Mrs. Lubelle Meyer, of Milton Junction, and Mrs. Bessie Gabel, of West Allis, Wis.; Mortimer, of Wauwatosa; Dayton, of Edgerton; and Ray, of Milwaukee.

Mr. Ogden was a quiet, undemonstrative man who made and held friends and gained the esteem of those who knew him. Already he is missed from his post as guardian of the railroad crossing where his cheery word and friendly wave of the hand was his daily greeting to passersby. He was very fond of music and was a familiar figure playing in the martial band on public occasions and for a time in the Brotherhood Band of Milton Junction.

Funeral services were held at his late home on Friday afternoon, December 29, conducted by Rev. Henry N. Jordan, assisted by a male quartet from Milton. Interment was in the cemetery at Milton Junction, Wis.

H. N. J.

DANGERFIELD.—John L. Dangerfield, oldest son of Moses and Anna Dangerfield, was born in Edgerton, Wis., June 25, 1857, and died at the home of his son Asa, in Walworth, Wis., December 7, 1916.

He moved with his parents to Walworth in the fall of 1863, where since then, the greater part of his life has been spent. He was married to Mina L. Van Dresser, of Fontana, Wis., July 23, 1881. Four children were born to them: Asa L., of Walworth; Clyde L., of Brownville, Tex.; Elizabeth L. Bennett, of Eagle River, Wis., and Zina L., of Fontana.

Funeral services were held from the home of his son, Asa, Sunday afternoon, December 10, 1916, conducted by Pastor C. B. Loofbourrow, of the Walworth Seventh Day Baptist Church, and interment was made in the Walworth Cemetery.

C. B. L.

BAUMHAUER.—Lena Koch was born in Alsace-Lorraine, August 30, 1861, and was called home November 21, 1916.

At the age of fourteen she came with her parents to America. They settled near Sharon,

Wis., where the period of her young womanhood was passed. On March 15, 1881, she was united in marriage to Henry Baumhauer. To this union were born three sons and two daughters. The greater part of their married life was spent in or near Walworth.

In her early life she was trained in the Lutheran faith, but in April, 1889, she united with the Seventh Day Baptist Church of Walworth, Wis. Those who knew her best say that she was an earnest student of the Bible and ever tried to be faithful to her family, her neighbors, and her God.

The funeral services were conducted from the Walworth Seventh Day Baptist Church by Pastor Loofbourrow, November 23, 1916, and the body was laid to rest in the Walworth Cemetery.
C. B. L.

(Continued from page 62)

for four years. Over \$100 was given in Sabbath-school offerings and birthday offerings for various purposes; some for missions, some for the Education Society, Young People's Board, and some to help the perishing ones far across the sea. Our prayer is that we may be able to do more work for the Master's cause.

We want to become more efficient in Bible-school work. New plans are made for a front-line Sabbath school. Organized classes are formed, and we trust much new life will be derived from them.

The ladies held a social on the parsonage lawn before the evenings became cool. About \$13 was received. Some of it was spent for putting concrete walks in front of the church. The evening was spent pleasantly in amusements of various kinds. The Salemville Cornet Band (which is made up largely of Seventh Day Baptists) was present and helped to enliven the occasion with choice selections of music.

We are looking forward with great anticipations to the time of the Southeastern Association, which will convene with this church. We are hoping for a large delegation. With the automobile, it will be only a half-hour's ride from the station. These associations are times of great spiritual blessings, especially to the Salemville Church, since so few of the pastors pass this way en route to other fields. We will gladly pay the extra expense which might be necessary.

Pastor J. S. Kagarise, who is supplying the pulpit faithfully, is looking for some pastor to help hold meetings before the winter closes.

The Sabbath Recorder

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

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Rev. John A. Pentz, of Snow Hill, Franklin Co., Pa., recently closed a revival meeting held at the German Seventh Day Baptist church of this place. Four were added to the church by baptism. Brother Pentz gave some very helpful sermons during his short stay.

We have not forgotten the pentecostal refreshings of the years gone by, when different pastors held meetings here, and especially do we remember with pleasure the many good things that Pastor Sutton gave us to think about. We bid you all come again.

May He who doeth all things well, and who sendeth rain to the just and to the unjust, give us more consecrated hearts and willing minds, that, as the new year dawns upon us, we may have new resolves to do more and better work for the Master.

C. C. WOLFE.

Sabbath School

Lesson III.—January 20, 1917

FIRST DISCIPLES OF THE LORD JESUS. John 1: 35-51
Golden Text.—Jesus saith unto him, Follow me. John 1: 43.

DAILY READINGS

Jan. 14—Jno. 1: 35-42. First Disciples of the Lord Jesus
Jan. 15—Jno. 1: 43-51. Personal Work
Jan. 16—Luke 5: 1-11. Calling of Fisherman
Jan. 17—Luke 5: 27-32. Calling of Levi.
Jan. 18—Acts 9: 1-8. Calling of Saul
Jan. 19—Eph. 4: 1-16. Fidelity to Calling
Jan. 20—Matt. 19: 23-30. Reward of Discipleship.

(For Lesson Notes, See *Helping Hand*)

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A PRAYER

Open to me the gates of righteousness: I will go in to them, and I will praise the Lord.—Psalm 118:19.

Our heavenly Father, we pause at the opening of this day to place ourselves in harmony with thy great plans. We know that it is unwise and sinful to oppose or attempt to hinder thy purposes. Hear our humble appeal for divine wisdom, for spiritual sensitiveness to thy messages, for broader views of our duty and for the peace of God which fills the soul when working in full harmony with thee. Let each of these blessings be given to all whom we love. Incline them to stop and pray—to watch and act under the impulses which come from heaven. Make known thy love and law to all people in all lands and hasten the era when all mankind shall accept the teachings of thy Son and of the holy prophets, and thus in sincere agreement live in peace with all and in full obedience and devotion to thy holy will. We ask these great blessings in the name of our Lord Jesus, thy Son and our Redeemer. Amen.—*Dr. Russell H. Cornwell, in God's Minute.*

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