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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

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.*

—CONTENTS—

EDITORIAL.—Rev. Ch. Th. Lucky at Rest.—Students Oppose Clubs.—A Campaign for Peace.—Missionary Education Movement.—Their Annual Dinner.—Painful Impressions.—A Pathetic Spectacle.—Home Missions Council.—Foreign Mission Conference.—Council of Women for Home Missions.—The Quality of Paper Used in RECORDER.—Prohibition's Great Victory65-69 Annual Meeting and Reports—First Alfred Church 69 SABBATH REFORM.—Tract Society Notes.—Paul's Sunday Meeting.—"An Invention of Later Times" 72 To the Lone Sabbath Keepers 73 Sorrowful Christmas 74 MISSIONS.—Mission Notes.—More About Evangelistic Work.—The Pioneer of Tierra del Fuego.—Monthly Statement75-78	"Federation of Churches and Sunday Legislation" 78 "Ring Out Old Wars, Ring in World Peace!" 79 WOMAN'S WORK.—Mrs. Cheng and Cinnamon Flower82-84 Paul's Financial Plan 84 YOUNG PEOPLE'S WORK.—Christian Endeavor Fruits.—The Work at Fouke, Ark.85-87 Rachel Landow, the Hebrew Orphan 87 CHILDREN'S PAGE.—Their Views of Winter (poetry).—At the Party.—The Skill of a Mouse 90 George Henry Spicer 91 SABBATH SCHOOL.—Down in Egypt.—Lesson for January 27, 1917 92 HOME NEWS93-95 MARRIAGES 95 DEATHS 95
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The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 15, 1917

WHOLE NO. 3,750

Rev. Ch. Th. Lucky
At Rest

Many readers of the SABBATH RECORDER will be sorry to learn of the death of Brother Lucky, which occurred while he was on his way back to Galicia where he hoped to gather together the fragments of his little church that had been scattered by the war.

A letter from Brother Velthuysen, of Holland, to Corliss F. Randolph, contains the following:

"The sad news of the death of Brother Lucky, no doubt, will have reached you at the time you will get this letter. We first learned of it from Rev. Mr. Wiegand (in Plau, Mecklenburg, Germany) that his earthly career, so full of disappointment and sorrow, had ended at the close of the Sabbath, November 25, in the hospital 'Ebenezer' at Berlin-Steglitz. In the chapel of that hospital, a memorial service was held on Monday the 27th; and that he had been buried, November 29, in the Jewish churchyard at Plau."

Students Oppose Clubs Several years ago President Woodrow Wilson, then of Princeton University, attempted to break the power of the upper class clubs of that institution, but was unsuccessful. Now there is a formidable movement against these clubs, which is making quite a stir in the school. The leader of this movement is Richard F. Cleveland, a son of the late Grover Cleveland. He is backed in his efforts by a small group of influential fellow sophomores, representing different States, by a number of upper class men, many of whom are themselves club men, and by President Hibben. While most of the faculty are in sympathy with the movement, they have decided to take no active part in it, but to let the students settle it themselves.

This movement is considered the most important one that has come to the front in any eastern college or university in ten years.

There are seventeen clubs in Princeton

that fill places usually occupied by Greek letter fraternities. Mr. Cleveland and his associates take the ground that these clubs "operate against the best interests of the university; that they are undemocratic, tend to develop snobbishness, and limit the choice of one's friends."

This student movement seems truly American, and it is to be hoped that the insurgents will win. The growing tendency to snobbishness on the part of those whom riches have exalted is too un-American to be tolerated. One might expect such things in the colleges of Europe, but not in democratic America. Even in aristocratic Austria, where class distinctions are most closely drawn, the sentiment regarding upper and lower classes is changing for the better. When the young prince, Charles Francis Joseph, was ready for college, a sensible mother decided to send him to a large boys' school where he could come in contact with the middle and working classes, rather than to courtly schools with the atmosphere of the Middle Ages. It was decided that his youth and early manhood should be passed amid surroundings calculated to develop a true democratic spirit and to give him a practical sense of the world's realities. Thus he comes forth, a level-headed, likable young man ready for work with high or low, rich or poor alike, and one with whom his subjects are well pleased.

Richard F. Cleveland, whose father belonged to a sturdy, courageous type of American manhood and was for years foremost in civil reform work, is just the one who might be expected to lead in this fight to do away with class distinctions and snobbishness in American schools.

A Campaign for Peace Elsewhere in this RECORDER we publish the story of a New Year's eve mass meeting held in New York City by the American Neutral Conference Committee. This organization has for its object the "support of our government in any effort it may make towards a just and lasting peace."

On its list of officers are the names of Hamilton Holt, Jane Addams, Governor Capper, John Hays Hammond, Dr. J. H. Kellogg, Dr. Frederick Lynch, and President W. H. P. Faunce.

President Wilson's peace message has encouraged this peace conference to push a vigorous campaign, in order to arouse throughout America such a volume of public opinion as to leave no doubt in the mind of any belligerent as to our attitude toward the continuance of this inhuman war.

Several organizations are working for the promotion of peace, some of which we think have practical views upon the question, while others, in their intense longing for this awful carnage to cease, seem to be willing for us to forget the great principles of humanity and justice, the ruthless trampling upon which brought the first bloodshed to Europe and the first hostile depredations upon others' territory. No matter how anxious the people of nations at war may be to see the strife ended, they can not so far forget the causes of the strife or the precious blood that has already been sacrificed as to grasp readily at peace that does not at the same time promise full reparation.

The fourteen nations now fighting are not all of them to blame for present conditions in Europe. It seems to many that it is "our business to decide who is to blame for the beginning of the war," and that it is not just to allow the blameworthy to go uncondemned and to treat them all as though equally criminal. Peace terms that fail to place the blame where it belongs, and that do not have for their ends the utter and final overthrow of the spirit of militarism that deliberately plunged Europe into war and that crushed some nations and forced others to fight for life, can not adequately meet the world's needs.

We, too, want the war to cease, but not while militarism and cruel injustice remain enthroned and aim at world power. "Peace at any price" is not the wish of the world today. It should not be. When the war for the Union had run two years, men might have made this same cry for peace, saying that "force never permanently settles anything," urging men to lay down arms and go home; but that kind of settlement at that time would have been worse than nothing.

Missionary Education Movement

The week beginning with January 7 was one of special importance to all who are interested in the missionary movements of the world. At three or four different places in New York City and vicinity, several councils and conferences and boards held important annual meetings.

The Missionary Education Movement has for its purpose a continuous and continent-wide campaign for missionary education. It is a federation of the educational work of the various home and foreign mission boards of the United States and Canada. It holds conferences at important centers for training leaders and teachers in mission work; it prepares and publishes mission study textbooks, and libraries, pamphlets, and various kinds of literature necessary for obtaining a knowledge and understanding of its work. It also holds missionary expositions and seeks a practical application of the modern business principle of co-operation to the missionary activities of the world. The Board of Managers is made up of representatives of the home and foreign mission boards, a majority of whom must be board secretaries.

Their Annual Dinner

This Missionary Education Movement started the meetings of the week by giving its sixth annual dinner for the officers and friends of the home and foreign mission boards. This dinner was held at the Hotel Astor, and was attended by no less than 430 persons. It was a great social event that brought Christian missionaries and their friends together for better acquaintance and exchange of views.

Seventh Day Baptists were represented in this meeting by their joint secretary, Rev. Edwin Shaw, their China missionary, Rev. Jay W. Crofoot, and the editor of the SABBATH RECORDER. Our table, for eight persons, was honored by the presence of Dr. Sidney L. Gulick, widely known by his work in Japan and other countries of the Orient. Some one has said that this man puts out a new book on Japan every other morning. One thing is certain, he is authority on questions relating to the work in the Island Kingdom.

The program after this dinner consisted of addresses by four strong speakers. The

first was by Rev. Henry Sloane Coffin, on "Some Impressions of a Recent Visit to the Far East." His description of a service in Japan on one of the hottest days of summer, with a crowded house where he had expected to find a small audience, showed that the Japanese are churchgoers at least. But the great number out was not the thing that inspired Mr. Coffin most; it was the personnel of the congregation—made up largely of influential men and women of the kingdom—and the great prayer meeting after the service for personal work.

Another thing that greatly impressed him was that, in the interior of China, with only twenty-four hours' notice, from 800 to 900 people gathered to hear him preach; and that, too, in a community where only ten years had passed since the first convert was made to Christianity.

In Corea, Mr. Coffin was hurried from one congregation to another until eight midweek prayer meetings had been visited, and in no one of these did he find fewer than 500 persons.

The attitude of some leading Chinese toward America was still another thing that impressed the speaker. While China is not yet fit for republican government, its people regard the United States as the ideal government. One of them said, "China is the baby brother of the United States, and baby brothers have to be taught to walk." The president of China said to him: "America sends to China the best it has, and we hope America will do nothing to shatter our confidence in its people."

Painful Impressions

Mr. Coffin's impressions were not all pleasant. He spoke of Shanghai's beautiful park kept up by foreigners, and was pained to see that over the gateway they had posted not only the sign, "No dogs allowed inside," but also one forbidding Chinese to enter. The sight of an American mercilessly using his cane on the Chinaman drawing his rickshaw and of a factory surrounded by a stockade to keep little girls compelled to work therein from escaping were sights that made him indignant. These girls, of twelve to fifteen years, are sold to work and never allowed to go out. They work seven days in the week. Mr. Coffin said the industries of America must be Christianized if we are to send the gospel to the heathen.

In Peking, a great man told Mr. Coffin that he read all the sacred books. "They all have nearly the same ideals," said he, "but Christ has power to create a more delicate conscience." This more delicate conscience is needed in all our industries, in our politics and in our government.

A Pathetic Spectacle

Rev. Cornelius H. Patton, with "The Lure of Africa" for his theme, drew a most vivid picture of conditions in the Dark Continent. He showed us a people with many splendid traits, possessing a deeply religious nature; a people easily led by missionaries, and yet at the very bottom of society, with practically no help to rise except such as is offered them by Mohammedans. The mental and moral darkness in many parts of Africa presents the most pathetic spectacle on the face of the earth.

While the Christian Church in America is sleeping, the prophets of Islam are wide-awake in Africa, and are winning the Africans to their faith at the rate of 50,000 in 10 years. Mohammedan missionaries have a genuine missionary passion and show a wonderfully self-sacrificing spirit in their work. Mr. Patton made a strong plea for America to stand by Africa.

We are sorry we can not give more of the excellent things offered at this after-dinner meeting. References were made to the interesting books for missionary education, and there was a stirring address on how to save a community, which had for its leading thought, "The gospel is the power of God for the salvation of community life" as well as for individuals. We ought to see newborn communities. Communities are working out their own salvation, and in the new era of development just before us, we shall need greater efficiency in work for the redemption of the community life of the world. Every one should do all in his power to Christianize his own community.

Home Missions Council

On the day following the banquet two all-day meetings were held: one at Garden City, by the Foreign Mission Conference of North America; and the other at 25 Madison Avenue, New York City, by the Home Mission Council. While Missionary Crofoot and Secretary Shaw attended the one at Garden City, the editor attended the Home Missions Council.

This council was holding its tenth annual session. Its object is to promote fellowship and co-operation among Christian organizations doing missionary work in the United States and its dependencies, and Canada. Four main lines of work are carried on, namely, church planting and maintenance, Bible-school organization and development, Christian education in lines of moral and industrial training, and publication work.

The council aids in the planting and maintenance of churches on frontier fields. Where the United States establishes eighty-two new postoffices every month, there is still a large field for planting churches. In the older States, where the last twenty years have brought enormous changes in population, the demand for home mission work has greatly increased, and this council strives to aid the various boards in such work. It also has to do with city missions, work among the immigrants, Negroes, Indians, and among the people of Cuba and Porto Rico.

Thirty-five mission councils, boards, committees, and associations are represented in the Home Mission Council. There were from fifty to sixty members present in this meeting, and reports on the Panama Conference, on Negro work, on city work, a statement from the Interdenominational Committee of workers among Spanish-speaking peoples, were interesting features of the session.

The discussions revealed something of the many problems confronting such a council, and I was impressed with the Christian spirit of the men who are trying to co-ordinate the work of all councils, committees, and boards for unity of service, and to avoid overlapping and interference on the mission fields.

Still the difficulties ought not to be so very great with denominations separated by matters of church polity only, where non-essentials form the barrier between them. But in cases where the denominations are kept apart by vital truths held to be essential to true Christian living, the problem of unity becomes difficult.

Foreign Mission Conference

"The Foreign Mission Conference of North America was organized for the consideration of questions relating to facts, administration, and the science of

foreign missions." This conference is holding its twenty-fourth annual gathering at Garden City, N. Y. It is composed of representatives from all North American mission boards, with some twenty interdenominational agencies. Its object is "fellowship, mutual understanding, co-operation, and the discovery of the best methods for promoting foreign missions."

We hope Secretary Shaw and Brother Crofoot will give us something regarding the work at Garden City, and their impressions from this conference.

Council of Women For Home Missions

This organization is made up of members from eleven constituent boards, six corresponding boards, and nine affiliated summer schools. Its purpose is to "unify the efforts of all the national Woman's Home Mission boards and societies by consultation and co-operation in action." Its first annual meeting was held on January 9, in the Broadway Tabernacle. On the evening of that day a social was held from five to six o'clock, followed by a dinner given by the women, to which members of the Home Mission Council were invited. After the dinner there was an entertainment by the young women of the Broadway Tabernacle and an address by Miss Miriam Woodberry, on "Lumber and Mining Camps."

The Quality of Paper Used in Recorder

No one can regret more than we the necessity for using a poorer quality of paper in the SABBATH RECORDER than that used one year ago; and we trust that every one will approve the using of our present stock for a time, when the matter of expense is fully understood.

One year ago the stock for cover and white paper cost at the rate of \$15.50 for each issue. The same stock today would cost \$38.03 an issue. Stock we now use costs \$24.50 an issue, and the new stock coming in in March will cost \$3.00 a week more than this. A saving of \$13.53 each week by using our present stock makes a saving of \$603.56 in a year. We are sure our readers will approve the action of the publisher and Supervisory Committee to save this sum by reducing the quality of paper used in the RECORDER, until prices shall warrant using better material.

Some of our exchanges have raised the subscription price, while others have, like us, decided to use cheaper paper.

Prohibition's Great Victory

The recent decision of the Supreme Court of the United States, upon the constitutionality of the Webb-Kenyon law, closes one of the largest loopholes in state prohibition and gives the States the first clear chance to carry out laws against liquor selling. The fact, that under the rulings of the Interstate Commerce Commission liquor could be shipped into dry territory in spite of state laws, has made an almost insurmountable obstacle. Under the new ruling, a prohibition State can now absolutely prevent the shipment of liquor into its territory. This gives the first fair chance to test the workings of prohibition. It can now stand on its merits and prove to the world its superior advantages over the license system.

Annual Meeting and Reports—First Alfred Church

Vol. V., No. 3 of the Quarterly Bulletin published by the First Seventh Day Baptist Church of Alfred, N. Y., contains a number of interesting annual reports. Lack of space makes it necessary to publish only a part of the data found in this bulletin. Our readers will, we trust, find much encouragement in these reports.

ANNUAL CHURCH MEETING

"The annual business meeting of the church was held Sunday afternoon, December 10. With one or two exceptions the officers of last year were re-elected. The annual reports of officers and auxiliary organizations were presented and showed that all branches of the work have been well sustained during the year. The treasurer's report showed that the church came to the end of the fiscal year out of debt, except for the parish house debt, and the chairman of the Every Member Canvass Committee gave a fine report showing that the canvass for church and denominational funds had been promptly made as directed by the church and that the subscriptions made in the every member canvass, together with the other funds which usually come in during the year, will meet the expenses of the ensuing year."

RESULTS OF EVERY MEMBER CANVASS

A committee of twenty-seven persons made an every member canvass for funds with which to meet church and denominational expenses. This canvass was made in one afternoon, beginning at 2 o'clock. Before this concerted action was taken, every member was informed, through the local paper, of the results of the previous year's canvass and the needs for the present year; so each one knew when to look for the visit from members of the committee and also understood something of the needs of the church and denomination. The fact that the sums pledged were insufficient last year was clearly set forth, and the people responded well.

Letters were sent to all non-resident members with requests that they, too, contribute for the support of their home church. There were 199 pledges made, most of which are to be paid by the weekly envelope system. All together the pledges amounted to \$2,103.73 for the church general fund and \$670.95 for the denominational fund.

"This is an increase of \$423.05 for the general fund and \$72.29 for the denominational budget, making a total increase of \$495.34 over last year. Of the above pledges \$81.00 for the general fund and \$77.00 for the denominational budget were received from non-residents."

Last year the budget was \$619.32 larger than the amount of the pledges. This year the budget exceeds the pledges by only \$197.27. In regard to this the committee says:

"We believe it safe to assume that loose money contributed throughout the year on the collection plates, the interest on the Lydia Maxson Fund, and contributions quite sure to be received but for which no definite pledges have been made, will equal or exceed this indicated shortage."

The \$670.95 pledged for the denominational budget this year falls \$88.65 short of the apportionment. Last year this shortage was \$232.27. This shows an encouraging gain.

The following question put by the chairman of the Canvassing Committee will undoubtedly secure a hearty answer in the affirmative by every member of the church: "Shall we not pull together in this matter and place the church, the most important institution in any community, on a sound

financial basis, now that we are so near this desirable condition?"

REPORT OF PASTOR

The pastor would report that all branches of the work of the church, taking all things into consideration, have been well sustained during the year, as will be seen from the various reports to be presented to this meeting.

The work pertaining directly to the pastor's office has been much as usual. In addition to the regular appointments and work the pastor, assisted by the Bethel Class, has maintained an appointment at the Vandermark six months of the year; he has aided the Young People's Society of Christian Endeavor in maintaining an appointment at the Five Corners during the summer and fall; he has prepared and sent out the Bulletin every quarter; and he has attended the General Conference in Salem, W. Va., and a meeting of the American Branch of the Alliance for the Promotion of International Friendship through the Churches, held in Garden City.

The pastor's memorandum for the year shows that he has made 591 visits and calls, preached 84 sermons, delivered 54 addresses, conducted 25 funerals, solemnized 13 marriages, and sent out 806 personally written communications.

WILLIAM L. BURDICK,
Pastor.

The report of the trustees shows that electric bells for use of the superintendent of the Sabbath school have been installed; also a water motor for the organ, funds for which were largely furnished by the choir. Other improvements have been made, for which the Village Improvement Committee furnished the money. The budget for the church amounts to \$2,450.00.

There have been 21 additions to the church, 10 deaths, and 9 dismissals, making a net gain of 2.

REPORT OF SABBATH-SCHOOL SUPERINTENDENT

I am able to report that the Sabbath school is in fairly good condition. We have been able during the past year to pay up all bills against us, and are now in good financial condition.

We have not been able to come to the front in the Forward Movement as outlined at Conference a year ago, but we must not be discouraged and must put forth every

effort to reach this goal this year. It would be a pleasure to be able to report to our Conference next year that we have added to our numbers the required names to entitle us to a part in this great work.

Our Rally Day was of itself a success and the attendance was increased by a large percentage. I am sorry to report at this time that the attendance has waned and is not what it should be. Not knowing just why this is, I am not in position to make any recommendations.

As superintendent I feel that many of the people are taking hold of this work and doing all they can to place our school on a good working basis. I appreciate, greatly, the loyal support of those who are working so hard to bring results.

It is rather discouraging to see so many of our good people indifferent about it, going home from the morning service regularly, who many times might stay and help.

We lack teachers and we lack places for classes. We have the required number of teachers but it often happens that a teacher can not be present and we need the reserve list to fall back on to select from. I have asked for volunteers for this list and will say that the young people have been very kind in volunteering their services, but among the older ones it is hard to get a list. I wish this might be different.

On the whole, looking from all angles, I believe the Sabbath school is in as good condition at the close of this year as it was a year ago, with perhaps some improvement, but certainly not the improvement we should have made.

E. E. POOLE,
Superintendent.

REPORT OF Y. P. S. C. E.

The work of the Young People's Christian Endeavor society during the year has had its ups and downs, but on the whole the work has been on the up-grade.

In December we graduated a class of 25 Christian Endeavor Experts. State Secretary Waite was present at that time and gave an address. This was no small thing and our society has a letter of special commendation from the Young People's Board for its work. In January we sent a large delegation to the district convention in Hornell, receiving the banner for second largest amount of mileage. During the year we have also sent two delegates to the county

convention held at Nile, and one delegate to the state convention in Syracuse. Some of our young people attended the annual Conference at Salem, W. Va., and brought home the banner for largest percentage of Christian Endeavor Experts. In February the society observed Christian Endeavor Week with appropriate services and a number of life decisions were made at this time.

During the spring and early summer the fair occupied most of our time and attention. The work was begun under the leadership of the Missionary Committee, but grew so rapidly that a special Fair Committee was organized. The work was divided among the various committees and the fair was held on the campus in front of the Brick, July 24. There were various booths where things were for sale, as baked goods, candy and cream, fancy work, Larkin goods, etc. Many articles were obtained from foreign countries, particularly China, India, South America, and the Hawaiian Islands. In the evening an entertainment consisting of folk dances and drills of various nations was given. The gross proceeds of the fair were about \$121.43.

In connection with the fair should be mentioned the "old-fashioned entertainment" given earlier in the year in Kenyon Memorial Hall. The society netted about \$20 from this venture, which was used in promoting the fair.

Two new activities that should be mentioned are the Girl's Walking Club, and the Young Men's Choir which bids fair to become one of our most valuable assets.

Aside from meeting our current expenses and paying our apportionments to the denominational and society organizations, the society has placed an extension phone in the pastor's study.

The ringing of the sunset bell has been continued, but the practice of opening the church each afternoon for a Quiet Hour has been changed to a vesper service on Sabbath eve.

On our efficiency chart we have reached a rating of 286 per cent and are entitled to the Silver Seal.

The Flower Committee has furnished flowers or decorations for every Sabbath and special service during the year. The Missionary Committee has had charge of

several interesting church prayer meetings, has conducted a mission study class in the society, and continued the work at Five Corners with the aid of the pastor. The Music Committee has recently conducted a very helpful service at the time of the Friday night meeting.

The recording secretary reports a total active enrolment of 41; Christian Endeavor Experts, 26; new members this year, 14; members dismissed or absent, 10.

J. NORMAN WHITNEY, C. E. E.,
President.

The Junior Endeavor society has a membership of 27. Ten have recently been graduated into the Pastor's Class. This class numbers about 30, and helps support a bed in the hospital at Lieu-oo, China.

There is also a Ladies' Aid Society that has much to do with the social gatherings of the church and community.

REPORT OF WOMAN'S EVANGELICAL SOCIETY

During the past year, dating back to December, 1915, the Woman's Evangelical Society of Alfred, N. Y., has held twelve meetings. We have taken the book, "Home Missions in Action," as a guide for our programs. At one meeting Miss Dorothy Binns gave a talk about her personal experiences in mission work in Boston. The music at these meetings has been of unusual excellence.

Washington's birthday was observed by a food sale, the Evangelical picnic was held on the campus July 4, and on September 21, the annual Sunshine party was given in the parish house.

Thanksgiving was observed by a thank offering, and an entertainment in the evening at which Dr. J. N. Norwood gave a lecture entitled, "Can We Look Forward to World Peace?"

The benevolent work of the society has been through its Sunshine Committee and consists, in part, of the redecorating of the pastor's study in the church, the sending of barrels and boxes valued at \$150.00 to the Home for the Friendless in New York, quilting and tying of comfortables, and many deeds of kindness too numerous to mention.

During the year, the society has lost three members by death and received seven new members.

HANNAH S. GAMBLE,
Recording Secretary.

SABBATH REFORM

Tract Society Notes

The edition of our book, *The Great Test*, is nearly exhausted, and it will be impossible to fill many more orders.

The treasurer of the Tract Society has sent to Miss Marie Jansz for her work in Java for the first two quarters of the fiscal year \$76.84. This is \$1.84 in excess of the amount sent for the same time last year by the appropriation method. Let the good work go on. We send to Miss Jansz whatever is contributed for that special purpose.

Do you realize what an attractive little tract a copy of the *Pulpit* makes? Now the February number will have a sermon on the Sabbath question by the editor of the SABBATH RECORDER, also a letter from a Sabbath-keeper in South India. There will be pictures of the church at Leonardsville, N. Y., a picture of a distinguished Doctor of Medicine who writes one of the sermons, a picture of Mrs. Theodore L. Gardiner, who is so efficient in her work with Dr. Gardiner in editing the SABBATH RECORDER, and a picture of our friend in South India.

But we do not publish an edition any larger than our regular subscription list. So if extra copies of the February number are wanted for distribution, orders must be sent in at once. Only five cents a copy. Order five, or ten, or twenty, or more, by return mail, and send them to your neighbors and friends, tracts on the Sabbath question, and helpful, interesting reading for any one.

Now the same can be said for the SABBATH RECORDER. It makes a splendid Sabbath tract. The information on the inside of the cover is just what strangers are interested in. At five cents an extra copy you are securing a very attractive pamphlet to distribute in your work of proclaiming the Sabbath truth. And a little distribution of this kind on your part would wonderfully increase your own interest in this

work, and your love and loyalty to the cause for which we stand as a people would become stronger and better. Just give it a fair trial and see if it is not true.

I have been looking over again that little tract we publish on "The Sabbath as the Family's Day," by Rev. Wardner C. Tittsworth. Have you read it recently? I think that it would be worth while for each one of us to read it at least once a year. We have copies in beautiful pamphlet form for free distribution where wisdom is used in not being wasteful by those who distribute. We shall be glad to send small packages to any readers of these Notes who wish them for distribution. They are free, but if you wish to put in a few cents in stamps to pay for postage it will be duly credited to our postage account and thanks given to the sender.

SECRETARY.

Paul's Sunday Meeting

Eighty-four to One

ARTHUR L. MANOUS

On *one* "first day of the week" Paul held an all-night farewell meeting, celebrating the Lord's Supper, and departed at "break of day" Sunday morning. Acts 20: 6-13.

But in this same book the record says relative to the Sabbath:

1. Mount Olivet "is from Jerusalem a sabbath day's journey." Acts 1: 12.

2. Paul "went into the synagogue on the sabbath day" at Antioch and taught the people. Acts 13: 13-42.

3. The voices of the prophets were "read every sabbath day." Acts 13: 27.

4. The Gentiles besought the apostles to preach "to them the next sabbath." Acts 13: 42.

5. "And the next sabbath day came almost the whole city together to hear the word of God." Acts 13: 44.

6. The writings of Moses were "read in the synagogue every sabbath day." Acts 15: 21.

7. The apostles attended prayer meeting "on the sabbath day" and taught the people. Acts 16: 13, R. V.

8. "Paul, as his manner [custom, R. V.] was, taught the Thessalonians "for three sabbath days." Acts 17: 1-2; Luke 4: 16.

9. He continued "a year and six months" (78 Sabbaths) at Corinth teaching "in their synagogue every sabbath." Acts 18: 11, 4.

According to these records Paul held *eighty-four* Sabbath services to *one* First-day service. And besides, he instructed the people to whom he preached seventy-eight Sabbaths to do business on "the first day of the week." 1 Cor. 16: 2. See also Gen. 1: 1-5; Ezek. 46: 1; Luke 13: 14; 23: 54-56; 24: 1.

"We must go to later than apostolic times for the establishment of Sunday observance," admits one.

"The idea of the transference of the Jewish Sabbath from the seventh day to the first was an invention of later times."

—Note on Acts 20: 7. *Alford's "New Testament for English Readers,"* 1872.

"An Invention of Later Times"

As noted above, Dean Alford says the change of the "Sabbath from the seventh to the first was an invention of later times" than the apostolic days. Who made this "invention"? The following extracts from approved works of those who made it answer the question in plain terms.

1. "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*The Christian Sabbath,* p. 16, 7th ed.

2. "She . . . substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority."—*Keenan's "Doctrinal Catholicism,"* p. 174, N. Y., 1903.

3. "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers,* by Cardinal Gibbons, p. 86, 74th ed.

4. "The observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."—*Mgr. Segur's "Plain Talk,"* p. 213.

By this act the Roman Catholic Church has identified herself as the power of whom

it is said: "And he shall think himself able to change times and laws." Dan. 7: 25, Douay (Catholic) Version.

Dear reader, "We ought to obey God rather than man." Acts 5: 29; Jas. 4: 12; Isa. 33: 22, margin.

A. L. M.

To the Lone Sabbath Keepers

For the benefit of the Lone Sabbath Keepers, their children, their homes and our denomination, I want to appeal to the Lone Sabbath Keepers to get together. This will not be practicable in all cases, but all members of the denomination should offer some assistance in accomplishing this end.

By so doing we can organize new churches, establish better surroundings for our young people, and thereby keep a larger number of them in the denomination. Our young people need more active Christian work and more of the influence exerted by a community of active Christian workers. Many of our young people, and especially those of the L. S. K's, leave the Sabbath or fail to embrace it because of lack of proper influence, and this can not be had in the home alone. Normal young people have a strong instinctive desire for social intercourse, and for their best development they must have the association of wholesome young people. God has so made them, and too much restraint is detrimental to their welfare. Like steam, childhood and youth can not be too closely confined with safety.

The Lone Sabbath Keepers' children must make friends with those young people who make up their community and with whom they go to school. In many instances the moral fiber of these communities is good, but the natural result of living in a community made up largely of non-Sabbath-keepers is to lessen regard for the Sabbath. As a rule the First-day people have very little regard for their rest day and are not strict in its observance.

The writer was raised in a family of Lone Sabbath Keepers, my father, Rev. T. J. Bottoms, and Mr. P. Hyatt being the only Sabbath-keepers we knew in Cullman County, Ala., where I was raised. I know the unpleasantness of living under these conditions. The community in which young people grow up has a very marked

influence in shaping their lives. Many of the undesirable influences are invisible to the parents and older people and for this reason it is very essential that we make sure that the youth have the very best possible surroundings.

Making this kind of an appeal or writing a story on morals would be of little value unless I suggested some kind of a remedy.

In offering suggestions as to how some of the Lone Sabbath Keepers can get together, I will confine my remarks to Limestone County, Ala., and Battle Creek, Mich., as I am most familiar with these two places.

My father and mother are very anxious to have some Sabbath-keepers locate in Limestone County, Ala., near Athens. This community offers many opportunities to those desiring to farm or raise stock. They need a good creamery there and a lot of live farmers. The country is practically new and its resources undeveloped. Land is reasonably cheap and good terms can be secured. The farmers there are soon to organize a co-operative marketing association so as to have a ready market for farm products and to get right prices. My brother, Professor A. T. Bottoms, R. #4, Athens, Ala., will be one of the leaders in this organization. The short, mild winters do not cost the farmer nearly all he can raise during the summer, as do the winters of the north.

Information about this county can be had by writing either to Professor A. T. Bottoms, R. #4, Athens, Ala., or Rev. T. J. Bottoms, Athens, Ala.

At the Battle Creek Sanitarium there are many openings for Sabbath-keepers. They need men on their farms and in the many positions in and around the institution. While wages here are not very high there is room at the top with better pay than is given to the average helper. They are badly in need of good, clean, honest young men for the nursing work. I am a graduate nurse myself.

If there are those interested in locating in Battle Creek, write to my address and I will place your correspondence with the proper person.

D. M. BOTTOMS.

Every praying Christian will find that there is no Gethsemane without its angel.
—Binney.

Sorrowful Christmas

Many people had a lovely Christmas, who were anxious to get valuable presents for their friends, but rather unfortunate was a man by the name of Mike Sabo, who has been a member of our Seventh Day Baptist church for seven years.

Couple months ago he built a house on the money he loaned and with the help of his friends. He was unable to insure it as his wife has been sick for a long time, this way having big expenses, and he was unable to go into greater expense by insuring the house. He expected to do this after the holidays, but before this time it burned down to the ground (on Dec. 22, 1916), the sick woman being saved from death by the neighbors. Her shock was too much for her and she almost became dumb; she is unable to talk.

I kindly ask you to contribute a little towards helping this unfortunate man who believes that there will be kind-hearted lovers of God, who will give a little donation or old clothes, that will be of some use. (If you please, collect little money.)

The following party will see that all donations will reach the above: Rev. J. J. Kovats, 11819 S. Union Ave., Chicago, Ill. We are sending you our love and may we hope that you give by the grace of God what your heart desires. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17).

In the name of the Lord we thank all those in advance that are to lend a hand for this poor.

May God bless you and grace of Lord Jesus Christ be with you all.

Sincerely yours,

J. J. KOVATS.

Chicago, Ill.,
Jan. 1, 1917.

If you could once make up your mind in the fear of God never to undertake more work of any kind than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous, and like one out of breath, would stop and take breath, you would find this simple common sense rule doing for you what no prayers or tears could ever accomplish.—Elizabeth Prentiss.

MISSIONS

ing if the Missionary Society can give a little aid in the support of a pastor on that field. O that the Society had a mint of money to respond to such calls! Or would it be a good thing after all? If we had unlimited financial resources, I fear that the people themselves would soon cease to be self-sacrificing, and so would lose the blessing of real service. But any way, we should like to be able to give a sympathetic reply to this request that has at least the semblance of being also substantial.

The Missionary Board meets Wednesday, January 17. Pos-

sibly that may be the day that a part of the readers of these Notes will be looking them over. If so, please remember in your prayers and sympathy and support the work of this Board. And if so be that the meeting is a thing of the past when these Notes are read, then please pray that in the carrying out of the plans already made there may be wisdom from above given, and that our work may go bravely and harmoniously and successfully forward.

SECRETARY.

Mission Notes

Many of our people are generously interested in the new hospital at Lieu-oo, China. We have two new pictures for the SABBATH RECORDER this week. One is a view of the whole place, the dwelling house at the right, the old dispensary in the middle, and the front of the new hospital at the left.

The other picture is of the gateway of the hospital. The hospital staff in the gateway from right to left are Dr. Grace Crandall, Miss Su Vung-kyoen, Miss Chow Tongpan, and Dr. Rosa Palmborg. Those in the foreground evidently did not anticipate the honor of having a place in the picture.

The characters on the top pillars read, "Way-tsong E-yoen," meaning "Grace Hospital." The pillar at the right below reads "Tsong Zung a-s," meaning "God loves the world"; the one on the left, "Y á-soo kyen nyung," meaning "Jesus saves men." If there are any mistakes in the spelling of the Chinese characters, we will let Dr. Palmborg correct them.

The secretary has just received a request from the church at Exeland, Wis., ask-

More About Evangelistic Work

REV. D. BURDETT COON

From the time Elder Willard D. Burdick and I got off the Baltimore & Ohio train at Pennsboro, W. Va., till we took the train for our homes from Lost Creek, W. Va., we were impressed more and more with the splendid opportunity for missionary and evangelistic work in that Mountain State. We changed cars at Pennsboro where we waited a few hours when on our way to Berea. Here the first man we met was the chief of police. Now don't get worried. We had no trouble with him. He has been chief of police in that place for many years. He gave us glad assistance in changing depots, and transferring our baggage. He then took us to a good restaurant where he engaged suppers for us. (We paid for the suppers.) Learning who and what we were he urged us to return to Pennsboro at our first opportunity for a religious meeting. Although he was not a religious man he would engage a house in which we could speak, and would guarantee that we would have a congregation to speak to. He wanted us to drop him a card a few days before we would return. He would then make all arrangements for the meeting. This was typical of the spirit shown us by many people outside our faith during the more than two months we were in West Virginia.

Brother Burdick has written of Berea. It may be in place for me to write something concerning our work with our Middle Island Church that is located near the New Milton postoffice. November 16 was a raw, cold day. Brother Amos Brissey, of Berea, took us and our baggage by team and wagon twenty-five miles over the frozen mud of the West Virginia hills to the hospitable home of Brother Franklin Randolph. In this good home we were most royally entertained by their son Roy and wife during our Middle Island campaign.

Our church at Middle Island owns a good parsonage and about five acres of good land. The parsonage is occupied this winter by the Misses Draxa and Conza Meathrell, one of whom is teaching in Blandville and the other in the Randolph public school near the Middle Island church. These two teachers together,

with four young people from the George Brissey family, all of Berea, teaching in near-by neighborhoods, rendered valuable assistance during the meetings. Will Brissey led the song service a number of times when Brother Burdick was too hoarse to lead it. It was a great inspiration to find these splendid young people, former students of Salem College, ready in song, prayer, testimony, and personal work in this campaign for lost souls. The meetings were not as largely attended as were those at Berea. Some of the time mud was deep, and nights were dark and stormy. But in spite of these conditions attendance and interest increased to the last, some walking three or more miles to the church night after night. A little more than a week before we closed the work there, four young women offered themselves for baptism. There was some thought of closing the campaign about that time. But during the week of meetings that followed some twenty more expressed the desire for the better life. This made all glad the meetings had not closed before. On Sabbath, December 9, the Misses Greta and Mary Randolph, daughters of Mr. and Mrs. Roy Randolph, were baptized and received into membership of the church. Others would have been baptized then, but for sickness that prevented. It was expected that probably Pastor Bond, of Salem, would soon baptize other candidates here, and that there would be still other additions to the church in the near future.

The series of meetings closed Sunday evening, December 10. That was the largest attended meeting of the campaign. The Spirit of the Lord was there. In the midst of many tears of regrets and rejoicing we bade farewell to that dear people: regrets because the meetings were closing and more had not decided fully for Christ; rejoicing because of souls saved, and revived spiritual life in the hearts of other believers. Some were urgent in wanting the meetings to continue another week, but Pastor M. G. Stillman had been just as urgent in wanting us to spend at least a week with the Lost Creek Church. We were glad to find a spirit of harmony prevailing in the Middle Island Church. Here is a large and important field. There were from twenty to forty unconverted young people in attendance at almost every meeting we held there. How our hearts did yearn for

their salvation! This church is in great need of a good and wise pastor at the present time. There is a good home here awaiting such an one, and a splendid opportunity, too, for touching at close hand lives and hearts and homes in the name of the Master. Some of their young people are attending Salem College. There is no reason why many others of them shall not plan for intellectual and heart culture there. This community was the old home of Brother A. L. Davis, now pastor of the North Loup Church; also of Brother William L. Davis, now pastor of the Greenbriar (W. Va.) Church. We as a people can not afford to neglect these little country churches. We must continue to look to them for furnishing us with pastors and preachers. With increased college facilities we should increase the number and spiritual power of small country churches.

The young people of that community need a good singing school conducted by a godly man; a literary society, and several other good things. But most of all they need the leavening power of the gospel of our dear Lord.

We began meetings in the Lost Creek church the night after closing in the Middle Island church. Here bad weather—cold and snowstorms—struck us hard, interfering with attendance. The church is a mile out of town, making it inconvenient for some to attend, although it can be easily reached from town by trolley. But we had good meetings there for a week. Then gas got low for fuel at the church, and we had to close. We had planned for but three more meetings. It was the first time for some years that this church had been opened for evening meetings. It was indeed a pleasure for us to work these few days with Pastor Stillman and the consecrated men and women of that church. The people love their pastor, and some of them are longing for and praying for a religious awakening in the church and community. May God grant the desire of their hearts.

West Virginia is a great, open, inviting field for evangelistic work on the part of our people. It is full of promise if we go forward and occupy the land according to our privilege and opportunity.

124 Ann Avenue,
Battle Creek, Mich.

The Pioneer of Tierra del Fuego

[Mrs. Eva T. Chase, Providence, R. I., wrote this story for the *Christian Missionary*. It shows so much of the spirit of consecration and self-sacrifice that characterized many pioneer missionaries, that we know our friends will enjoy reading it.—ED.]

Captain Allen F. Gardiner (1794-1851) was an enthusiast, a fanatic in the eyes of the world, but in the eyes of God he was fired with a divine passion. While in the English navy the death of his young wife left him free to give himself to missionary endeavor, and he shrank not from pioneer work among the worst heathen. He first went to South Africa, then to South America, enduring hardships and exposures that remind us of Paul, having, it is said, "at times nothing but the clothes he wore, the spoon he ate with, the saddle he rode on, and the Bible he fed his soul with." But he had great power over the ferocious peoples, and patience to endure any hardships for Christ. He, however, found no open door in the countries he first visited, for the priests of Rome stood between him and the work there, so he finally found the island of Tierra del Fuego, too remote for their following.

The Patagonian inhabitants of the island were considered the lowest of all types. Darwin thought he had found in them the missing link between man and the monkey. Afterwards, amazed at what the South American mission accomplished among them, he himself became a contributor to its funds, and bore testimony that "the lesson of the missionary is the wand of the enchanter."

The first attempt Gardiner made in the island was unsuccessful. Even nature seemed to be inhospitable; the climate forbade approach both summer and winter. He returned to England, but he decided that if he could not land, he could float on the sea. Then followed one of the most remarkable experiences recorded in the history of missions. His English friends and supporters drew back from the enterprise, but he was determined to go, even at his own cost and risk if need be. So with two ships and four pious sailors he returned to the hostile island. They undertook to do pioneer work among the natives, but their efforts were short-lived. Their two boats, the *Pioneer* and the *Speedwell*, carried pro-

visions for half a year. Then they waited in vain for more supplies, for the ship on the way to bring them was wrecked, and their little store soon exhausted, one by one they died, Gardiner last of all.

Yet there had been no whining or murmuring. The farewell words of the last survivor bore testimony: "Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here." Instead of vain repining or lamenting, Captain Gardiner left behind only earnest entreating that the mission should not be abandoned, and left a plan for future operations. Vessels sent in search found in the harbor only empty boats and dead bodies. Strong men cried aloud with grief, awestruck by the patience, fortitude and cheerfulness of this martyr band. Gardiner's body lay beside his boat, and a hand rudely drawn on the rocks pointed to this precious motto from the Psalms: "Wait, O my soul, upon God! for all my expectation is from him."

His last words were, "I neither hunger nor thirst, though five days without food! Marvelous loving-kindness to me a sinner!"

His death did what his life had not done, aroused an interest in the mission from the British Christians, so that the work was carried on finally to a successful issue. He died, having seen no results, yet he rejoiced and his faith never faltered. Wonderful example to us who work under pleasant surroundings and often lose courage, and faint by the way without a suggestion of the untold hardships he endured.

Still further trials had to be undergone by those who followed Mr. Gardiner before results came, but they did come, and today the condition of that people is one of civilization and Christianity as the fruit of his faith-inspired efforts.

Monthly Statement

December 1, 1916, to January 1, 1917.

S. H. DAVIS

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Balance on hand, December 1, 1916.....	\$ 367 30
G. M. Cottrell, L. S. K.	25 00
Mr. and Mrs. E. F. Grant	10 00
Reta I. Crouch	3 50
Mrs. M. A. Ayars, L. S. K.	4 00
Mrs. Amanda P. Hamilton	5 00
Paul Palmiter, for T. L. M. Spencer	10 00
Mrs. F. E. Tappan, to apply on Life Membership, cred. to Battle Creek Church.....	10 00
Mrs. J. E. Waldo, Marie Jansz	1 00
Churches:	
Friendship	17 00
First Alfred	100 00

Plainfield	24 48
Salem	75 00
Salemville	11 00
Middle Island	13 20
Lost Creek	15 00
Nile	3 00
Chicago	10 00
Syracuse	1 00
Welton	11 60
DeRuyter	5 50
North Loup	27 20
Middle Island S. S.	2 50
Independence S. S., Class No. 6	23 50
Berlin S. S.	2 00
Western Association	13 50
Sale of 58 hymn books at Middle Island	7 80
Young People's Board, Dr. Palmberg's salary..	25 00
Woman's Board:	
Miss Burdick's salary	150 00
Miss West's salary	150 00
Home Missions	5 00
Italian Mission	1 00
General Fund	104 25
Income from Permanent Funds	1,000 00
S. H. Davis, temporary loan	400 00
	<hr/>
	\$2,634 41

	Cr.	
D. Burdett Coon, Nov. sal. and exp.	\$ 83 00	
J. G. Burdick, Nov. sal.	29 16	
Mrs. Angeline Abbey, Nov. sal.	10 00	
J. J. Kovats, Nov. sal.	20 00	
T. L. M. Spencer, Dec. sal.	50 00	
Dr. Rose Palmberg, sal. Oct. 1—Jan. 1.	120 00	
Dr. Grace Crandall, sal. Oct. 1—Jan. 1.	150 00	
Miss Susie Burdick, sal. Oct. 1—Jan. 1.	150 00	
Miss Anna West, sal. Oct. 1—Jan. 1.	150 00	
H. Eugene Davis, sal. Oct. 1—Jan. 1.	179 12	
J. W. Crofoot, sal. and exp.	293 61	
Incidental Account, China Field	90 00	
School Account, China Field	75 00	
American Sabbath Tract Society, Conference Reports	149 36	
The Utter Co., advertising and postcards	8 15	
S. H. Davis, return of temporary loan	400 00	
E. Mildred Saunders, sal. to Dec. 1	15 00	
Washington Trust Company, interest on two notes	63 18	
Treasurer's expenses	20 00	
	<hr/>	
	\$1,955 58	
Balance on hand January 1, 1917	678 83	
	<hr/>	
	\$2,634 41	

Bills payable in January, about

Notes outstanding January 1, 1917.....

S. H. DAVIS,
Treasurer.

E. & O. E.

"Federation of Churches and Sunday Legislation"

Were it not that intelligent readers of the RECORDER understood an article under the above heading, in the issue of December 18, 1916, to refer to the *Federal Council of the Churches of Christ in America*, there would be little need of what I am about to write. Indeed if there is any occasion to add to what Secretary Shaw and Pastor Bond have said so well it is just to emphasize the fact that the Federal Council of Churches has no authority over local federations of churches. It is the judgment of the Federal Council that wherever there are two or more churches they should co-operate in some organized

and systematic way in the work of the kingdom of God; fighting, together, existing evils, and working together for neighborhood betterment. A commission of the Federal Council is seeking, with great earnestness and success, the promotion of such co-operation, in rural districts, village, and city. But the Council has no control whatever over the local organization.

Membership in the Federal Council of Churches is limited to those Christian bodies known as Evangelical Protestants; but a local federation may consist of Greek and Roman Catholics, Hebrews, Universalists, Unitarians, and "orthodox" Protestants. And a local federation of churches, in Washington, Oakland, or Los Angeles, might vote in favor of burning at the stake all non-recanting Sabbath-keepers, so far as its relation to the Federal Council is concerned; and no responsibility would lie at the door of the latter.

For over seventeen years I have been more or less closely identified with the movement now known as the Federal Council of the Churches of Christ in America. For eight years I have attended every meeting of the Council, and, I think, of the Executive Committee. No such action as Mr. Moore mentions has ever been taken by the Federal Council. On the contrary, one of its pronouncements at the St. Louis quadrennial, in December, as RECORDER readers know, was a clear recognition of our rights as Sabbath-keepers. Our protests within the Council have been listened to with respect; and on two occasions, at least, were met with hearty applause from the floor. And outside the Council, we are just as free to oppose Sunday Laws, at Washington, in New York State, in California, and elsewhere, as the Seventh Day Adventists are. Why Seventh Day Baptists can not co-operate with them no one knew better than Secretary Saunders, of hallowed memory.

A. E. MAIN.

*Alfred Theological Seminary,
Alfred, N. Y.*

"God pity the man who thinks he can be truly religious without any emotion; also the man who has to rely upon his emotions exclusively to convince himself that he is religious."

"Ring Out Old Wars, Ring In World Peace!"

AMERICAN NEUTRAL CONFERENCE
COMMITTEE

This stirring message, echoed from ocean to ocean, welcomed the New Year in America. It started in New York, when thousands of people, assembled in Washington Square, voiced this fine hope; it was picked up in Chicago where Jane Adams spoke before thousands more; it was echoed in Denver, where Chief Justice White of the Supreme Court presided at a great Peace Mass Meeting arranged by Senator Helen Ring Robinson; it was caught up in a mighty volume in San Francisco four hours after it had first been chanted by the thousands in New York.

Nor was the cry for peace confined to America. On the bridge of Humanity, it crossed the Atlantic and swept through the neutral countries of Europe.

"Thirty big Dutch federations," says a cablegram received from Dr. de Jong van Beeken Donk, secretary of the Central Organization for a Durable Peace, the Hague, "have sent cablegrams of congratulations to President Wilson on his peace move. The Anti-Oorlong Raad sends brotherly greetings. May these meetings encourage the President to energetically persevere in his efforts to end the war and establish a durable peace based on justice."

The demonstrations were arranged under the direction of the American Neutral Conference Committee, of which George Foster Peabody is chairman, for the purpose of voicing in articulate terms the great longing for peace, and the people's approval of President Wilson's note to the belligerent powers.

There was no moment at the New York meeting more impressive than when the venerable Dr. Washington Gladden stepped upon the platform. He had traveled all the way from Columbus, Ohio, to add his blessing to the services, and his presence was a benediction which stilled the clamors of the midnight hour.

DR. GLADDEN'S PLEA FOR PEACE

Braving the chill of the winter's night, Dr. Gladden ushered out the old year with his eloquent plea for peace:

I am here simply to say "Amen" to President Wilson. I want to associate myself, with all my heart and mind and soul

and strength, with his great message to the belligerent nations and to the whole world.

For whom has he spoken? I think that he has spoken for the people of the United States—for one hundred millions of them. I have heard few dissenting voices. There are those who doubt whether his word will be heeded; there are not many who deny that it represents the deepest wish and the clearest conviction of the American people.

I think that he has spoken for fifty-six millions of the people of the South American continent who, because they are human, have been looking with bewilderment and dismay on the other hemisphere, and waiting and longing for the misery to come to an end.

I think that he has spoken for the four hundred millions of China—a peaceful multitude, many of whom but dimly discern the meaning of it all, but to whom the confused noises and the garments rolled in blood must have brought many a shuddering apprehension.

I think that he has spoken for four million Danes and two and a half million Norwegians, and six millions of Swedes and four millions of Switzers, and twenty millions of Spaniards, and seven millions of Hollanders, and seven and a half millions of Belgians—all of whom have been standing for two years and a half under the baleful shadow of this desolating war; waiting in a nameless dread until these calamities be overpast. Some of these have spoken for themselves—weighty words, appealing words; but most of them are glad that this nation has spoken, and are praying that its word may be with power.

Nay, may we not believe that there are millions in all of the belligerent countries who are weary and sick of the carnage; who are convinced that it can never be ended by force; who see that though it may be prolonged for months or even years, the long-drawn agony can only pile misery on misery, disaster on disaster, despair on despair; digging deeper the gulfs of resentment that separate people from people, poisoning the sources of good will, putting farther off the time when peace shall come to stay, and making no less straight the gate through which they all must pass to find it.

All this is plain today to those who have eyes to see; and though nations at war are

always hopelessly blind, there must be among these infatuated people some from whom the truth is not hidden, though they dare not speak it; some who are waiting as those who watch for the morning, for the day when the nightmare shall be lifted, and the spell under which European civilization now lies prostrate, shall be broken. We shall not hear their voices; they will be silent. But they will hear, and they will give thanks that this nation has made real the protest of humanity against the continuance of the damaging scourge. And a great cry of thankfulness will be heard, all around the world, from lands and peoples that have been scathed by this eruption of diabolism.

For the terror and the peril have fallen on us all. There is no continent and no island that this war has not invaded. These belligerents must not say that this war is no concern of ours. If the dwellers in the lower floor of a twenty-story apartment house take a notion to make war on each other by dynamiting each other's walls, they must not take it hard if the people in the story above them venture to protest. It is not possible for fourteen of the nations on this planet, including most of the mightiest, to hurl themselves against each other for two years and a half with all the tremendous force of destruction with which science has equipped them, without making the planet a mighty unpleasant place and a mighty dangerous place for human beings to live on, and especially for those human beings whose nerves are most sensitive and whose participation in the human organism is most vital. These fourteen nations have no right to launch themselves on such a world-racking enterprise as they are now engaged in, without taking counsel of their neighbor nations. Some of them are very big and very strong; but there are a good many other people in this world who have rights here—more than a thousand million of them. It may be confidently predicted that the day is near when all the nations of the world, small and great—these belligerents among them—will join in solemnly declaring that such a disturbance of the peace of the world as is now raging in Europe must never again begin. If the nations are getting ready to say that such a thing must never again begin, it can not be bad morals or bad manners for the thousand million or more of the neutral nations

who are not in this melee to say that it ought to stop now.

We have a right to say this. In saying it we are not meddling with somebody else's business; we are strictly attending to our own. This war is to all of us an infinite source of pain, loss, suffering, sorrow, shame. It is devastating, depopulating, impoverishing the earth—our earth. It is blotting out a large part of the heritage of beauty which belongs to all of us. It is loading the whole race with burdens and impediments under which it must stagger for centuries to come. It is making the world a less desirable place for our children and our children's children. We have a right to cry out against it, and by all that is sacred and precious and memorable and benign in history and humanity, to appeal to the belligerents to cease from their madness and to seek with humble and contrite hearts for ways of putting an end to it.

And it is only meet and right that our nation, which is counted as the strongest of the neutral nations, should be first to give voice to this appeal. It might well have spoken sooner. It has taken time to bring home to us our own implication in this disaster and our sense of responsibility for it. But the nation has found its voice at last, and it is a clear and convincing voice.

It is not our business to decide who is to blame for the beginning of the war; we do not assume to judge or punish the sins of other nations. Indeed, we may have our doubts whether there is any nation on earth good enough to execute the death penalty on millions of the people of other nations for their sins. It is their assumption of this prerogative of omniscience which keeps these nations at war today. We are not going to climb into the judgment seat. For we are sure that to nations as well as to men the caution is spoken: "Judge not that ye be not judged."

What is plain to me is the probability of the indefinite prolongation of the carnage, the extreme improbability of any decisive victory; the consequent certainty of the fruitless destruction of the lives of millions more of the youth of Europe and the desolation of millions more of its fruitful lands. If this is not so plain to some of the belligerents as it is to us, we beg them to re-

flect that those who are in the midst of such a coil are not so apt to see clearly what is going on as those who are a little further off.

This war will never be well ended by force. Force never permanently settles anything. It will never be well ended until reason and justice and good will are brought in. And the door is wider open today for reason and justice and good will than it will be a year from now or two years from now.

Is it not true, fellow-men? We beseech you to consider well if it is not true. To the reasonable remnant in all the warring nations, we make our appeal. The President of the United States, the people of the United States have no sinister or selfish interest in making this appeal. The sympathies of some of them have been with the one side or with the other; but as the months have gone on, and the agony and horror and misery of the struggle have grown fiercer and more heart-breaking, the one desire into which we are more and more pouring our hearts is that this war may cease.

We want the war to cease because we want all wars to cease. All the warring nations unite now to say that they want all wars to cease. But some of them are saying: "We want first of all to end this war by force, by the subjugation or annihilation of our enemies; when this is accomplished, we will consent that reason and good will should be brought in to make future wars impossible." That has a hollow sound.

This war can be ended now by reason and good will in such a way as to make future wars practically impossible; but if it is ended by the subjugation or humiliation of either of the combatants, it will be psychologically difficult if not impossible for years to come, to establish permanent peace.

It is the clear apprehension of these probabilities which prompted the message of our President to the belligerent nations. We think that he had a right to speak it, but we want him to know, and we wish that all the world might know that

"Our hearts, our hopes, our prayers, our tears, Our faith, triumphant o'er our fears."

are all with him, in his prayers and endeavors to bring peace to earth, and good will among men.

WOMAN'S WORK

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

Why should'st thou fill today with sorrow
About tomorrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.

Mrs. Cheng and Cinnamon Flower

"Venerable Elder Brother, may I borrow enlightenment? Can you direct me to the foreign hospital?"

In the narrow main street of Taiku City, a mule litter was crowding and jostling its way. In the litter lay a pale, suffering woman; beside it walked an anxious-faced man who for some time had been inquiring in vain for the foreigners' place.

"I can direct you," said the shopkeeper last addressed. "These 'Ocean People' have lived here only two years, and they are not in the city at all. Go out of the East Gate about a mile toward the white wall and the many green trees. That is the flower garden, and there you will find the foreign hospital."

"Then the gods are kind to us and our long journey is nearly over," said the stranger. "We come from the mountain pass of Lingshih, on the South Road. For five days we have traveled, looking for one of these foreign doctors. My wife is ill with a disease which our Middle Kingdom physicians can not cure. We heard of the skill of the foreigners and wish to try it. The honorable English doctor at the capital was not at home. If this hospital can not take her in, she must go home to die."

This was in June, 1906. Our first sight of little Mrs. Cheng was when her husband carried her from the litter into the hospital door—a slight, wasted little figure, with a thin child face and great, frightened dark eyes. Scarcely more than a girl she was—twenty years old—but she had been suffering for five years with tubercular abscesses. The women of Shansi with their tightly bound feet fall easy victims to this scourge. One foot and one elbow were terribly diseased, and life and strength were

being drained away in those sores. Mr. Cheng himself was a Chinese physician of some note, but he had no hope of curing his wife. The foreign hospital was the last resource.

The foreign doctor thought the abscesses too far gone for cure and proposed amputation, but the idea frightened the patient. So with daily dressings and tonics, Mrs. Cheng's three years as hospital patient began.

"Too stupid to learn anything." That was our first impression of little Mrs. Cheng. She looked at everything with the same dull, heavy eyes, and was so painfully shy that the foreign ladies could get nothing out of her. Added to this, she spoke a curious mountain dialect, which reduced even the native women to despair and sign language. So you can see what a problem it was to teach Mrs. Cheng. Her husband saw the other sick women being taught to repeat verses and sing hymns, and he wanted his wife to learn too. It did not seem to fit his ideas of etiquette to teach her himself, but he kept at the Bible-woman to do it. "Grandma Chang, come teach my wife! Now we have been here two weeks and she hasn't learned a thing." And dear old Grandma Chang, who enjoyed nothing better, would sit by the hour saying over the words of the first simple little hymn sheet. But the queer Chinese characters, the new dialect, and, most of all, the completely new ideas were too much for Mrs. Cheng to take in. One hymn sheet was worn ragged with fingering, and she hadn't got it yet. "It's just black scrawls and white spaces," she said. "I can't remember them." Mr. Cheng was quite distressed over this. "You can remember well enough when it's dinner time; why can't you remember those easy characters?" said he.

The Chinese say of one who finds study difficult, "The apertures of his heart are not yet open." Mrs. Cheng declared that there were no apertures in her heart—it was solid like a date. But as time went on some apertures seemed to develop. The first hymn sheet was learned, then another, then another, then the Catechism, then one Gospel after another. The daily washing of the sores made them really much better. Mrs. Cheng brightened up and seemed quite another person. We found out then that she was not stupid at all; it was only pain

and shyness which had kept her seeming so. She had a quick ear to catch tunes, and an unusually sweet, clear voice. And she loved to read. After the Gospels were finished, Grandma Chang had to confess that she could teach her no longer, as she had never read farther herself. So after that they studied the rest of the New Testament together.

All of this took time. Mrs. Cheng was with us for many months, sometimes better, sometimes worse, always suffering, and always patient and cheerful. One of the familiar sights of the hospital was the stretcher carrying Mrs. Cheng to Bible classes. Whenever a Bible class of a few weeks was held, Mrs. Cheng was in great demand as teacher for the beginners. They could always find her smiling in the corner from which she could not move. No one else was so patient a teacher. The same character she would repeat again and again, till the slowest learner felt sure of it. "When I began reading, they had to be patient with me," she would say.

The foot gave so much trouble that the Chengs finally were willing to have it amputated. This was done in the hope that the progress of the disease might thus be stopped in the arm as well. But it had too great a headway. It was in these days of suffering that Mrs. Cheng sang her way through the hymn book from beginning to end. When we heard her begin singing early, we knew that a bad night was coming. "It is better to sing than to cry," she said. "The pain seems easier to bear." There is one little song, set to a native tune, which is always connected in our mind with Mrs. Cheng those days. She loved it and sang it daily:

"What though sad and poor I be,
God Almighty cares for me.
All good things he will supply;
On his kindness I rely.

"He will hear me when I pray,
Always with me, night and day;
When I wake and when I sleep,
My kind Lord his watch doth keep."

Tubercular abscesses are treacherous. A sudden turn came for the worse, which made us all hopeless of saving Mrs. Cheng's arm and uncertain of her life itself. It was hard to decide to live as such a cripple, but Mr. and Mrs. Cheng both urged that the doctor try amputating the arm, on the

chance of saving life. It seemed a very small chance. And we all loved Mrs. Cheng. Grandma Chang went around among the Christian women saying, "Pray for Sister Cheng tomorrow morning when her arm is taken off."

The morning of the operation, Mrs. Cheng lay with tears rolling one after the other down her poor thin face, and no strength to raise a hand to wipe them away. We had to bend down to hear what she was saying under her breath—"Yeh-su ko lien"—"Jesus, have mercy!" On the operating table, while going under the anæsthetic, they heard the same words, "Christ, have mercy—have mercy!" Only that—over and over again.

"Christ!" Not Buddha! In the midst of our anxious grief came a throb of thankfulness. For here was one who had learned to know the Merciful One.

And He did have mercy on her! After long days of lingering between life and death, in response to many prayers, the tide turned toward life. Mrs. Cheng is well and strong today. And you will not wonder that she is a Bible-woman in our hospital, working with dear old Grandma Chang. Who could teach and help sick women better than she? Though so pitifully crippled, she never complains. Her face is radiant with peace and joy.

But you may be thinking of my title and wondering, "Who is Cinnamon Flower, and how does she come into the story?" Well, this is how she came. In June, 1910, a villager walked into the home of one of the missionaries, and pointing to a kind of pocket in his ragged coat said: "There's a baby girl in here only a day or two old. Do you want her? Her mother is dead and her father is too poor to feed her."

The baby was laid on the table, whence she surveyed every one with bright, unwinking eyes, and the matter was laid before a council of ways and means. The Fenchow church had lately supported a foundling, so Taiku church was anxious to do as well. A wet-nurse was found who took the baby in charge, and received each month the sum of one dollar from the church treasury. But the chief interest this nurse took in the baby was in drawing the salary in instalments or in advance every two weeks. The Church Baby had gone supplied with all the usual outfits of babies—little blue cotton clothes, a pillow of

buckwheat chaff, and a mattress and quilt of blue cotton. But the committee who visited the baby later found her ragged and dirty. The nurse said she had worn out her clothes very fast, but the nurse's own baby may have helped a little.

At about this time a great sorrow came to Mr. and Mrs. Cheng. Their own little child, for whom they had longed and prayed, lived only a little while after birth. The shock and the disappointment were hard for Mrs. Cheng to bear. She said little, but grieved pitifully, and she did not get well. We could not think what to do for her until some one had a happy thought: "Send for the Church Baby and give it to Mrs. Cheng!"

It was an inspiration. The baby came, thin and tiny. It had done very little growing, and when Mrs. Cheng saw it she almost seemed to think it her own baby come back. At any rate, the motherless baby and the babyless mother found just what each had been wanting, and were perfectly happy. Mrs. Cheng got well, and so did the baby—there was really nothing the matter with her except neglect. She grew fat and rosy and cunning. It was wonderful how Mrs. Cheng managed to feed and dress the baby and keep her shining clean (with help, of course, from her husband). Mr. and Mrs. Cheng are both as proud and fond of the child as if she were their very own. They have given her the prettiest name they knew—Kuan Hwa, or Cinnamon Flower, after the cassia blossom, most fragrant of China's flowers.

But in a way, Cinnamon Flower is still the Church Baby, for the whole church feels a kind of partnership in her. Mrs. Cheng can do nearly everything for the child. She feeds and dresses her and keeps her beautifully neat and clean—an example to some other mothers who have both hands and feet. She even sews for her. I think your tears might come, as mine did, to see those straight, patient, painful stitches down the long seams of Cinnamon Flower's gowns.

Now comes a very pleasant part of this story. The Taiku doctor and his family were home in America on a furlough last year. When people wanted to hear about the hospital they sometimes told about the Cheng family. One time they mentioned in passing that

Mrs. Cheng had to walk on a very heavy wooden peg leg which tired her and that she really needed a good artificial limb. A kind friend heard and sent in a letter a large sum, enough to buy the artificial leg, and a good balance which was to be for "Cinnamon Flower's education." And so, since our return, the new leg has been made and you can think of Mrs. Cheng going around much more comfortably on her errands of gospel teaching. And Cinnamon Flower's education has already begun.—*Mrs. Mary Williams Hemingway, in Missionary Herald.*

Taikuhsien,
Shansi, China.

Paul's Financial Plan

I Corinthians 16: 2

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"Upon the first day of the week •

Worshipful
Habitual
Prayerful
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let each one of you
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lay by him in store
Forehanded
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PROPORTIONATE

as he may prosper
Generous
Careful
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Faithful

PREVENTIVE

that no collections
be made when
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No deficit
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No retrenchment

—From Men and Missions.

YOUNG PEOPLE'S WORK

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

Christian Endeavor Fruits

REV. HERMAN D. CLARKE

Christian Endeavor Topic for Sabbath Day,
January 27, 1917

Daily Readings

Sunday—Decisions (Exod. 32: 15-26)
Monday—Service (John 12: 20-26)
Tuesday—Workers (Matt. 4: 18-25)
Wednesday—Organization (Eph. 4: 11-16)
Thursday—Fellowship (Mal. 3: 16-18)
Friday—Devotional spirit (Matt. 6: 1-15)
Sabbath Day—Fruits of the Christian Endeavor tree (Rev. 22: 1-5) (Christian Endeavor Day)

THE READINGS

Have you read each day the readings as related to the main topic? If there are any fruits for the "Endeavorer," he must quickly come to the day of decisions. "How long halt ye between two opinions?" "Ye can not serve God and mammon." "To whom ye yield yourselves servants to obey, his servants ye are." Each one must decide. Decisions that are right come from intelligent conceptions of truth and duty, and that necessitates study of the Word, and prayer, and the far look into eternity. Fruits come from service, and he who serves is also a worker. The best work and most far-reaching is backed by organization. The church is the organization resulting from the teachings of Jesus Christ and he said of it that "the gates of hell shall not prevail against it." The true disciple of Christ must not discount his organized church. Few succeed in maintaining their faith and integrity who remain outside the church. If you are Christ's, you should be his bride, and the church is the bride of Christ. He loves his bride.

Having decided your course and commenced the work of the Christian and identified yourself with the organization that has the seal of God on it, you are to have fellowship one with another. "They that feared the Lord spake often one to another." "They forsook not the assembling of themselves together." The Lord hearkens to them and has a "book of remembrance written before him." In this

fellowship are helps most needful, by whom one may the better watch against the risings of corruptions within, and resist the temptations without, and make a conscience of keeping the commandments of God.

Talking in meeting and then starting off on a mere pleasure ride or tramp, Sabbath Day, does not show the fruit Jesus expects. A sentence prayer in church and then a week without earnest secret prayer is not a fruit-bearing life.

But a good tree with the promise of a harvest of good fruit can quickly be destroyed or injured and the harvest be small or spoiled entirely. The Christian Endeavor tree can be killed or greatly injured by the indifference of some members, by cold formal services, by inconsistent living of its members. "One of you shall betray me," said Jesus to the twelve. Oh, the betrayals sometimes witnessed in a society by one covetous member! So may we each ask, "What is the kind of fruit my life is bringing forth?"

LIKE A TREE

The Christian Endeavor society in its work is like a tree. Each member is a branch, limb, twig, or leaf. All are necessary. A live tree grows all the time; it is like a tree planted by the rivers of water (Ps. 1: 3; Jer. 17: 8). A large part of a tree is under ground, deriving very much of its nourishment from the soil, and so its support. This is needful when the storms shall come. We need, for our fruit-bearing, nourishment from the spiritual world and a strong support for withstanding the temptations and trials that are sure to come. We must drink of the "water of life." Living in the desert of worldliness and neglect, our tree will die. "If any man thirst, let him come unto me and drink."

But the Christian Endeavor tree bears a variety of fruits, the fruits of the Spirit. The members are social of course, and Christian sociability is a virtue, but the society is not a mere club or social circle. It is intensely religious. It cultivates devotion, love, peace, kindness, charity, a missionary spirit, loyalty to Christ and the church,—loyalty to the activities of the denomination that is organized for aggressive gospel work.

And now let each Endeavorer plan some definite work for the week to come. Go

buckwheat chaff, and a mattress and quilt of blue cotton. But the committee who visited the baby later found her ragged and dirty. The nurse said she had worn out her clothes very fast, but the nurse's own baby may have helped a little.

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tree (Rev. 22: 1-5) (Christian Endeavor Day)

THE READINGS

Have you read each day the readings as related to the main topic? If there are any fruits for the "Endeavorer," he must quickly come to the day of decisions. "How long halt ye between two opinions?" "Ye can not serve God and mammon." "To whom ye yield yourselves servants to obey, his servants ye are." Each one must decide. Decisions that are right come from intelligent conceptions of truth and duty, and that necessitates study of the Word, and prayer, and the far look into eternity. Fruits come from service, and he who serves is also a worker. The best work and most far-reaching is backed by organization. The church is the organization resulting from the teachings of Jesus Christ and he said of it that "the gates of hell shall not prevail against it." The true disciple of Christ must not discount his organized church. Few succeed in maintaining their faith and integrity who remain outside the church. If you are Christ's you should be his bride, and the church is the bride of Christ. He loves his bride.

Having decided your course and commenced the work of the Christian and identified yourself with the organization that has the seal of God on it, you are to have fellowship one with another. "They that feared the Lord spake often one to another." "They forsook not the assembling of themselves together." The Lord hearkens to them and has a "book of remembrance written before him." In this

fellowship are helps most needful, by which one may the better watch against the risings of corruptions within, and resist the temptations without, and make a conscience of keeping the commandments of God.

Talking in meeting and then starting off on a mere pleasure ride or tramp, Sabbath Day, does not show the fruit Jesus expects. A sentence prayer in church and then a week without earnest secret prayer is not a fruit-bearing life.

But a good tree with the promise of a harvest of good fruit can quickly be destroyed or injured and the harvest be small or spoiled entirely. The Christian Endeavor tree can be killed or greatly injured by the indifference of some members, by cold formal services, by inconsistent living of its members. "One of you shall betray me," said Jesus to the twelve. Oh, the betrayals sometimes witnessed in a society by one covetous member! So may we each ask, "What is the kind of fruit my life is bringing forth?"

LIKE A TREE

The Christian Endeavor society in its work is like a tree. Each member is a branch, limb, twig, or leaf. All are necessary. A live tree grows all the time; it is like a tree planted by the rivers of water (Ps. 1: 3; Jer. 17: 8). A large part of a tree is under ground, deriving very much of its nourishment from the soil, and so its support. This is needful when the storms shall come. We need, for our fruit-bearing, nourishment from the spiritual world and a strong support for withstanding the temptations and trials that are sure to come. We must drink of the "water of life." Living in the desert of worldliness and neglect, our tree will die. "If any man thirst, let him come unto me and drink."

But the Christian Endeavor tree bears a variety of fruits, the fruits of the Spirit. The members are social of course, and Christian sociability is a virtue, but the society is not a mere club or social circle. It is intensely religious. It cultivates devotion, love, peace, kindness, charity, a missionary spirit, loyalty to Christ and the church,—loyalty to the activities of the denomination that is organized for aggressive gospel work.

And now let each Endeavorer plan some definite work for the week to come. Go

at it easily, naturally, modestly, but with a prayerful heart. Have a little cheerful talk with some delinquent, try to encourage some weak friend. Step into the home of some sick one and sing a little for him or her. Call on your pastor a moment. Talk up your society's work at the breakfast table, ask for suggestions. Give some intelligent person a tract and kindly ask him to read it to please you. Loan your book, *The Great Test*, to a thoughtful friend and ask, when read, if its arguments can be set aside, and tell the friend that it is time to have a more sensitive conscience on all of these matters. When you meet the aged, notice them and give them a smile and a cheerful greeting. Ask some one to give up tobacco and tell why. Present the pledge to some drinking man. *Do something and get out of the ruts.*

Is is nothing to the Endeavorer that he may be a "jewel" of God? How precious, in all the ages, have been jewels. How anxious have brides been to wear them. How happy have been men when they could give to the one they loved a costly and beautiful jewel. "They shall be mine when I make up my jewels," says the Lord—in the day of the resurrection, perhaps, when God raises up his saints, gives them a spiritual body, and takes them to his eternal kingdom and glory. They were his before, but blessed day when he collects them together in a wonderful manner to shine forever in his kingdom.

JOHN'S VISION

By means of symbols, Jesus showed the beloved disciple the beautiful beyond, and who were there, and who could not be there. If the Endeavorer receives the vitalizing influences of heaven with its water of life, he will send forth from his life here this same influence, constantly employed to execute the will and pleasure of God upon earth.

The divine fruit heals the nations. The Christian is the good Samaritan bringing healing and life to his dying comrades of earth. All about us are hearts full of sorrow and pain, souls that are hungry for the ministrations of the children of God. Such works are the fruits of faith. The Endeavor society is a "committee of the whole" to look up any in need and bring to them healing leaves.

John saw the "throne of God and of the Lamb" where never a curse was known,

but only the blessings of service most joyful. In our hearts this throne may be set up and divine love reign supreme.

"His name in their foreheads." Of what is that a symbol? Is it having the mind and nature of the Christ? Love? A visible manifestation of the divine image? "Let your light so shine." Don't read this as a theory. You want joy in service, you want something practical. Get busy before your next Christian Endeavor meeting and then go and tell one another what a grand time you have had all the week.

"No night in heaven." Heaven begins on earth. Sin is darkness, but Christ in the heart is light. "Arise, shine, thy light is come." It is now here, and to be reflected in your life and mine.

FRUITS

"By their fruits ye shall know them." Did One say, "Judge not, that ye be not judged"? Certainly, but again and in another sense, "Judge righteous judgment," and whatever are the fruits of a man, these give us a right to form an opinion as to his character. His motives we may not exactly know nor just how responsible he may be, but fruits tell what a tree is every time. Good fruit is not both bitter and sweet at the same time. Politeness at a party and ugliness at home, doffing the hat on the street when meeting a woman, and pouting and scolding sister or mother at home, do not show a good fruit-bearing tree.

The Work at Fouke, Ark.

DEAR READERS:

It has been a long time since you have heard anything from our Christian Endeavor society at Fouke, Ark.,. Possibly you think we have "gone out of business," but not so. We have a new Press Committee now which will try to perform its duty more acceptably.

We have a society here with about twenty-five active members, all of whom are nearly always present, and usually take part. Nearly all members are willing to lead the meetings when called upon. We hold our prayer meetings on Sabbath afternoon at four o'clock. We have a Bible Study Class, a Mission Class, and Junior and Intermediate societies which meet at three o'clock Sabbath afternoon. Good

work is being done by these organizations.

We are striving in every possible way to attain to the highest Christian Endeavor Efficiency. Looking to our kind heavenly Father for strength we expect to make this year the best one in Endeavor work that we have ever had at Fouke. We need your prayers for our work.

J. N. PIERCE,
Press Committee.

Jan. 7, 1917.

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER II

(Continued)

The orphanages of the State turn many of their wards over to some larger institution that has a wide field for placing children in family homes. One of the oldest and largest in the United States has placed thus nearly or quite a hundred thousand children. It has wards in almost every State in the Union. A few States prohibit such placing. Others permit it under bonds. Others are free for any and all placing agencies. The Northwestern States have seemed to be the best for giving homes to children from the East and great cities. The writer of this story has had over one thousand children to look after in the past, located in twenty different States. These have been of sixteen different nationalities. In this work he has traveled as many as thirty-five thousand miles in a single year. This story will not be all fiction.

Before proceeding with the account of Rachel's placing, let us notice some of the conditions of a great city.

It is said that there are now over a million Hebrews in New York City. About every sixth person one meets is a Jew. Almost every nation on earth is represented and the Italian is in great evidence. Once the influx of foreigners was mostly German and Irish and one or two other nationalities. A few years ago it was reported that there were about ninety thousand children that could not get into the public schools, there not being room enough for the increase. The city then paid twenty millions of dollars for public instruction and built or added to buildings five million dollars worth annually. One charitable institu-

tion alone had in its industrial school from twelve to sixteen thousand scholars, helping the most of them with clothes and food.

Huddled in sections of the city are Russians, Germans, Spaniards, Rumanians, Austrians, Polanders, Hungarians, and many others. Sights as strange as in any European city are seen. Sounds familiar only in Armenia or Italy or Poland are heard, and the odors are such as characterize the filthy alleys of Constantinople and other cities of the East. Rickety old buildings and crowded tenements house a population probably averaging from 200 to 1,000 to the square. Children swarm the streets and alleys, having no playgrounds except the hot paved street, or back yards filled with tin cans and rubbish. No trees or flowers or grass. On one occasion an agent for the "Fresh Air" work found children that had never seen a spear of grass. One little girl overcome with emotion exclaimed, "Oh, if mother could only see it!"

While these children are bright and know so much of the city, some know nothing at all of the country. Said one waif, "Is this the country?" as he was taken out. "Why, I thought the country was black and white as you see in the pictures." Hundreds have never seen a cow and know not the source of milk. One bright boy said he did not want cow milk, he would rather have bottle-milk.

One lad, placed in a country home, on seeing his foster father milk said to the agent, "I do not want to live here."

"Why not?" he was asked.

"Well, you see," he replied, "in the city we go out on the front porch and pick up our bottle of milk, but here they just take a cow and hitch her horns, and squeeze it out of her, and I will not live with such people!"

On one occasion, the writer of this story was traveling through Illinois with a company of children, among them a girl, a good scholar in the city school, who was being taken to a western home. Seeing out of the car window shocks of grain in the fields, she asked, "Are those the stumps to trees?"

One agent said that he had a girl who, when for the first time in her new home she saw the table well set with a nice clean white cloth, exclaimed, "Oh, two sheets on the bed and one on the table!"

And these children were bright, and later on made good in school and home. Every effort is being made by social settlement workers and benevolent men and women to provide instruction for these children and their mothers, especially in the care of their persons and in cooking and sewing and the proper attention needed for babies. It would take too long a chapter to describe the poverty, wretchedness, and crime of these neglected people, and their causes; long articles can be read in almost any magazine about this. Years ago most reformatory efforts were along the lines of punishing the criminal after his habits had been formed, or seeking to induce him to lead a better life. Now reformers are trying to begin years before the child is born, and, where that fails, to take the child and place him in better surroundings and to make it easier for him to overcome temptations. In 1883, Edward Livingston, a pioneer in reform, said: "As prevention of diseases of the body is less painful, less expensive, and more efficacious than the most skilful cure, so in moral maladies of society, to arrest the vicious before the profligacy assumes the shape of crime; to take away from the poor the cause or pretense of relieving themselves by fraud or theft; to reform them by education and make their own industry contribute to their support, although difficult and expensive, will be found more effectual in the suppression of offenses and more economical than the best organized system of punishment."

If the good citizens of our great cities will banish the saloon, the greatest cause of poverty and crime, and give their poor neighbors the benefit of their religious influences, ask them to come and sit side by side with them in their churches and Bible schools, draw them under the influence of the fortunate classes, throw the influences of education and proper discipline about such, then will crime almost cease and poverty in most cases be wonderfully lessened. Employers of labor and political demagogues have taken advantage of the ignorance and destitution prevalent to build up their selfish and wicked interests, and organized rum-politics has long, long delayed the reforms that were most necessary.

In one section of the city there used to be a vast population of Germans, among

whom were swarms of ragpickers and bone gatherers. Their yards were filled with rags and dirty bones, making the air smell like carrion. (The Jewish fish markets are not much better.) Ignorant of our language and obliged to toil early and late in the streets, they seldom went to any church and the children did not go much to school and they were growing up with little education except the education of deceit and crime. And yet they felt their life a terrible contrast with that of the more well-to-do and especially did the youth feel like underlings. And yet in this squalid condition, there was something of worth in them and they tried to be honest and could be depended upon when put in places of trust. The sorry thing about it was the greater weakness of the girls when tempted. The Irish were less honest but more virtuous. Later on special schools did a great work for these youths and many became industrious at better trades.

Once on the eastern side of the city were "squatters," who built shanties which served as homes and pigpens and hencoops combined. They had to pay no rent but had to be turned out at any time and lose home and land. Snarling dogs were on every corner and these were often harnessed by children for the purpose of drawing swill or coal. In the winter they suffered much from cold, and the use of liquor was fearful, even the women drinking hard. Quarrels and fights were daily scenes. Men were disabled from disease and drunkenness, and many families were broken up by separations. These were quite largely Catholics; and while the church built large and costly churches, it appears that the Romanist priesthood paid little attention to this class of poor. Protestant charity has done more for Catholics than Rome ever did.

On the west side near Tenth Avenue and Twenty-seventh Street there were some Protestant poor and it can hardly be said that they were much better than the Catholics. Social workers say that when such are poverty-stricken, especially if they are American-born, they are the most useless of paupers. The girls, too, were exposed to fearful evils. The roving boys were the puzzle of the police. When a boy smashed a window and upset a fruit stand, he was harder to catch and harder to keep when

caught than the most expert criminal of mature age. He despised beds and such civilized furnishings, and could be seen any night in some dry-goods box or empty old building. Great was their cunning in stealing from the docks. They would be "innocently playing some game" and all the time watching the opportunity to take something, and could look you in the face as honest and innocent as a Bible-school teacher.

This, in brief, is a picture of some of the many scenes of poverty, wretchedness, and profligacy of the great city.

From such homes and places are taken thousands of children to orphanages; and from there, such as are physically and mentally normal, to placing-out agencies; and placed, as they most frequently are, in distant farm homes, they grow up useful and respected citizens in the majority of cases. Goodness and decency are as contagious as crime and profligacy, and when a youth is put into a respectable home he or she soon sees a new life and has new ideals and ambitions to be a man among men or a woman among good women.

A large number of the children that have to be placed are such as are deserted by fathers. The mother cares for them as long as she can, and at last, utterly failing, gives them up to the Home, to be found a home somewhere; and the rules in most cases forbid her knowing, after legal surrender, where her child has gone. It sometimes happens that years later, the parent or some other relative finds the child, or the child finds the mother and brother or sister. Occasionally a reunion very happy occurs: Once the writer had five Hungarian boys in Minnesota, and this resulted in getting the mother and baby sister west near them. There are many other such instances.

Many of these wards have to be replaced several times before fitting into the right home. It may take two years or more to tame them for permanency, though in the majority of cases it is not the child but the lack of good home and family government and patience that causes the change to be made. Often a child tells a lie and must at once lose his home, and in the next he is as truthful and honest as one could wish. The sad experiences of many are pitiful, even in most excellent

families where they do not understand the child nor study child life, and where they expect more from, and magnify more the faults of, an orphan, than they do of those who are about them in their own homes.

Our Rachel, now motherless and in the orphanage, seemed destined to pass through some of these trying circumstances. She was in an overcrowded refuge for these waifs and of an age when it would be unwise and unprofitable to keep her there very long. If she was to have the benefit of some good Christian home and get away from the influences of the crowded Hebrew settlement, she must as soon as possible be transferred to some society that would guarantee her a family home and watchcare until she should be of age and able to well care for herself.

In a few weeks such a transfer was made and she went to the society that has its agents in many States to find homes, and there she was kindly prepared for the great event that was soon to take place.

We will now introduce her to the agent from Iowa, Minnesota, and neighboring States, Mr. Ermon Claire, who has already made arrangements for placing a company in the West. How he does this will be of interest to the reader.

(To be continued)

Always Near

We may not see the path ahead,
So thickly shadows gather here,
But we can trust the One who said—
"I love thee—there is naught to fear."
Can feel him near us day and night,
If we but stretch our hand and cry,
"O Father!" Faith becomes as sight,
And all our griefs and fears pass by.

Oh, so near! We touch the hand
That bears the scar of Calvary,
And though I may not understand,
I know this Savior died for me.
Oh, the great heart of God is warm—
Its love, its yearning who can tell?
So welcome sunshine, welcome storm—
God's love is round me—all is well!

In steadfast trust I will abide,
Believing, come what may, that he
Is ever near, me—at my side—
And that is heaven itself to me.
What comfort in the thought that he—
We have no merit we can boast—
Is always near to you and me,
And nearest when we need him most.
—Eben E. Rexford, in the Christian Herald.

CHILDREN'S PAGE

Their Views of Winter

"We like it," said the robin,
The bluebird, and the wren,
"For it is a reminder
We must go South again,—
A most delightful journey
To those who once have been."

"We like it," said the snowbird,
The sparrow, and the crow,
"For we are much more happy
When all the others go;
And we manage very nicely,
In spite of cold and snow."

"We like it," said the woodchuck,
The beaver, and the bear,
"For now in cozy quarters,
Without a single care,
We settle down in quiet,
And sweetly slumber there."

"We like it," said the sable,
The marten, and the fox,
"We're clad to stand the winter,
And all its roughest knocks—
If trappers do not get us
Inside a horrid, box."

"We like it, too," said Bobby
And Tom and Dick and Ben,
"For we can have the skating
Upon the river then;
And build a snowy castle,
And knock it down again."

—Clara Pinckney, in *Youth's Companion*.

At the Party

Gladys was all ready for the party, dressed in a white dress with a pink sash. But before mother kissed her good-by she said: "What do you go to the party for, my dear?"

"To have a good time," beamed Gladys.

"That is only half of it," said mother.

"You go to help the other children have a good time, too. Will you remember?"

"Yes," said Gladys, and she skipped down the steps.

Gladys was a shy child, and she was somewhat overcome by the party after she got to Anna's house. All the boys and girls were dressed in their best clothes, and they sat up straight in the chairs and looked at one another bashfully. Gladys got into a chair, too, and swung her feet and looked across at Isabel, who was her best friend, but who seemed a stranger now. Presently

the girl next to her leaned over and whispered: "I'm not having a bit of fun at this party. Are you?"

Gladys did not answer. She had to have time to consider. Then she saw that Anna had heard, and Anna's eyes were filling with tears because they did not like her party. Then Gladys remembered what her mother had told her.

How could she help the others have a good time? Then she noticed a frightened-looking little girl in the corner, and she went over to her. "Do you like to play 'Here Goes Bluebird Through the Window'?"

"Yes," whispered the little girl.

"Let's start it, then. This is such a nice, big room, and we can play it fine."

Then the frightened little girl took Gladys' hand, and both of them went to get Anna first, because it was her party. Then the other girls and boys came to see what they meant to do, and in a moment they had made their circle and were singing and skipping as happily as could be.

After that every one had a good time. The time flew so quickly that they were surprised when they were called to supper, for after that it was time to go home.

"Oh, what a lovely party!" said the children, as they came to the table. "Didn't we have a lovely time?"

And Anna's eyes were beaming because they liked her party.

"What a nice child Gladys is!" said Anna's mother when the children were gone. "She is the kind that every one loves to have at a party."—*Author Unknown*.

The Skill of a Mouse

One day a naturalist lay motionless on a fallen log in the forest and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the

stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw could not fall its full length, and the freshly cut end settled down upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skilful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—*Our Animal Friends*.

George Henry Spicer

George Henry Spicer, son of Joseph and Content Potter Spicer, was born in Hopkinton, R. I., February 29, 1824, and died in the same town, December 25, 1916, in the ninety-third year of his age.

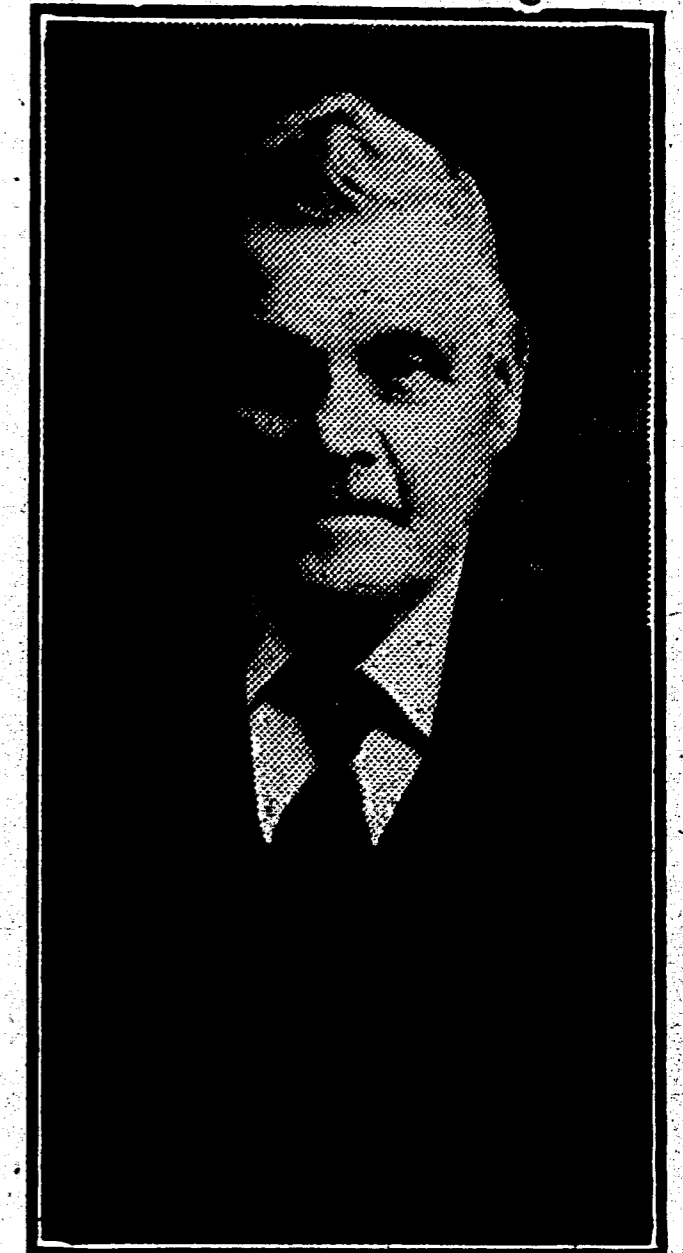
In early life Mr. Spicer worked on a farm for a time and then followed the trade of carpentering. He then went into the carriage business which he followed to the end of his active business life. This was carried on at Hopkinton City where Mr. Spicer resided for the most of his life, and was extensive in its operations. In 1893, this was disposed of and he removed to Ashaway, where he has since resided. He was a director of the First National Bank of Ashaway and the Ashaway Line and Twine Company.

Mr. Spicer was married on November 9, 1845, to Harriet Davis, daughter of Pardon and Olive (Reynolds) Davis, the ceremony being performed by Rev. Henry Clarke. Of this union there were three children: Charles Henry, who died September 17, 1847; Harriet Elizabeth, who survives her father; and Adelaide Content, first wife of Fred C. Crowell, of Norwich, Conn., who died September 10, 1914. Two grandsons, Walter E. Champlin, of Boston, and Frederick Spicer Crowell, of Norwich, and a great-grandson, Douglas Champlin, of Philadelphia, also survive him.

Mr. Spicer was converted in early life,

was baptized and united with the Second Seventh Day Baptist Church of Hopkinton, at Hopkinton City, where his membership has since remained and of which he has been an active supporter and helper.

He was the second child in a family of eleven, of which only one brother, Dr. Albert H. Spicer, of Westerly, survives. Two brothers, Noyes, of Potter Hill, R. I., and J. Denison, of Plainfield, N. J., have recently passed away.



Mr. Spicer was a genial and hearty friend. He loved to be among the young people and children and took an active interest in their welfare. He was in the habit of expressing himself freely on any subject that he was interested in and no one had any doubts as to where he stood. He did not like shams. Many will feel at his death a great loss, for he had a multitude of friends.

Funeral services were held at his late home in Ashaway, on Thursday, December 28, 1916, conducted by Rev. Clayton A. Burdick, of Westerly, assisted by Rev. George Shaw, of Ashaway. C. A. B.

SABBATH SCHOOL

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

Down in Egypt

I was down in Egypt last Sabbath. I was not there to buy corn, but I did meet Joseph and Benjamin, and very fine lads they are. You see, Bible names run in that family. The parents gave the two youngest these cognomens, and the parallel with Jacob's sons did not occur to them till afterward. An undesigned coincidence. I asked one of the older sisters a question touching religious life. She gave a prompt, clear answer that would have done credit to a minister.

THE BIBLE IN THE HOME

The Stone Fort Sabbath School does not have all the improved features of organization; but some of the homes, at least, as I can testify, know the Bible. That is a big, big thing, far outweighing a multitude of minor things. At one fireside they are reading the Bible through. They are in the Gospels now. The head of the family read two chapters before we retired, and we talked freely of present-day applications, the war, the second coming of Christ. They were familiar with modern history as well as with the Scriptures. When the father was away one night, the three-year-old boy wanted to have his mother teach him how to pray in his father's stead. I do not recall just now what points are given in school rating for family worship; but it ranks high on Heaven's score card.

COMMANDING OUR CHILDREN AFTER US

Two godly men—both past the fourscore mark—brought up their families in that community. Their descendants form the bulk of the Stone Fort Seventh Day Baptist Church. These two men have done a great service for many years as co-pastors of the church, working lovingly side by side with never a break. But I wonder if their greatest service has not been in their homes, bringing up the children in the nurture and admonition of the Lord. The way to command our children after us is to get the Bible and the love of God into

their hearts. The godly atmosphere in our homes, the love of the truth, the Bible incorporated into our own lives, the prayerful interest in those who shall come after us, the thoughtful planning for the education of our children, the quiet sacrifices that this may be accomplished, the spontaneous hospitality, the tender fellowship—how much all these mean! Southern Illinois clay was at its deepest, stiffest and stickiest; but deep thoughts arose in the mind as one looked out on the little company gathered in the house of God.

Lesson IV.—January 27, 1917

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

John 2: 13-22.

Golden Text.—My house shall be called a house of prayer. Matt. 21: 13.

DAILY READINGS

Jan. 21—Jno. 2: 1-12. Marriage in Cana.
Jan. 22—Jno. 2: 13-22. Reverence for the House of God.
Jan. 23—Luke 2: 22-38. Dedicated in the Temple.
Jan. 24—Luke 2: 41-52. The Boy Jesus in the Temple.
Jan. 25—I Sam. 3: 1-14. Vision in the House of God.
Jan. 26—Ps. 122. Joy of Church-going.
Jan. 27—Matt. 21: 12-17. A House of Prayer.
(For Lesson Notes, See *Helping Hand*)

If I Had Known

If I had known what trouble you were bearing,
What griefs were in the silence of your face,
I would have been more gentle and more caring,
And tried to give you gladness for a space,
I would have brought more warmth into the place—
If I had known.

If I had known what thoughts despairing drew
you—

Why do we never try to understand?—
I would have lent a little friendship to you,
And slipped my hand within your lonely hand,
And made your stay more pleasant in the land—
If I had known.

—Mary Carolyn Davies.

Special Offer to Jan. 27.

By special arrangements with the publishers of the *Cosmopolitan Magazine*, we are permitted to offer two years' subscription to that magazine for \$2. With the February issue *Cosmopolitan* advances to 20 cents a copy, or \$2 per year. This offer is good only until January 27.—Adv.

HOME NEWS

INDEPENDENCE, N. Y.—The Sabbath school arranged for a "White Gifts" Christmas service which was given at the church Christmas Eve. The service was beautiful and impressive and largely attended by the people of the community. The program consisted of music by a mixed chorus of sixteen voices, the Men's Glee Club, a Pageant closing with tableau, a reading, a Christmas story by the pastor, individual gifts of personal consecration, and gifts by each Sabbath-school class. A little over forty dollars was presented for the needy of the community, Belgian relief, Lieu-oo Hospital, and the Missionary Society.

Some sixty friends and neighbors unexpectedly invaded the parsonage New Year's night. A pleasant evening was spent with music, story telling and light refreshments. On behalf of the company, M. A. Crandall placed a substantial bonus in the hands of the pastor as an expression of their good will and as a help toward meeting the high cost of living.

W. L. G.

MARLBORO, N. J.—

R-i-i-i-in-n-n-ng-g-g!

Hello! This is Mr. Hutchins.

Hello! Mr. Hutchins, this is Mrs. Joseph Bowden, of Shiloh. Can you and Mrs. Hutchins come to my home the evening of January 1 to a reception to be given you by the choir?

Yes, indeed.

Thank you, good-by.

You see it had been my great privilege to lead this large chorus choir in two evangelistic campaigns, and this was what the young people had arranged at the hospitable home of Mr. and Mrs. Bowden. Well, the evening came, and it was a fine time. From the very moment we entered the home things were doing. There was not a single dull moment. I can not take time to tell of all the games, but one followed another in quick succession until finally we were each given a slip of paper cut from other pieces which proved to be the dissected choruses of familiar songs. As soon as the parts were assembled those

holding a part of the same chorus rendered their selection. After this the whole choir enjoyed a few minutes singing the familiar songs of the campaign. We had not begun to tire of this when the hostess again passed out papers, requesting each to sign his or her name and follow this with a New Year's wish for Mr. Hutchins. As soon as this was done, Pastor Sutton arose and with a few impressive, well-chosen remarks expressed the best wishes of the choir and the high esteem in which they held their leader. They also wished to show this in a more substantial way, so presented him with a beautiful traveling bag. The leader attempted to respond, but words are too futile to express the pleasure it has been to work with Pastor Sutton and his splendid band of young people. Then the good wishes were read and collected in the bag to be many times reread as an inspiration in the new fields of labor. I wish I could tell you all of them but can take space for only a few.

"I wish you health, and Godspeed and joy in your work as singing evangelist with Pastor Coon. May you stir the hearts of many by your song."

"Peace on earth, and good will to all mankind, and may a kindly light lead you."

"The best of success in Mr. Hutchins' new work, both for himself and those with whom he mingles."

"May the pleasure you have had tonight Echo through the year and make it bright."

"I wish that you may have a convert for every piece that you sing during the year 1917."

And so on through the list of good wishes which will be an inspiration in days to come. Then the company sang, "Blest be the tie that binds," and "God be with you," and the party broke up with many regrets that our work together was at an end.

CHAPTER II

One night we heard a person say that it was a shame that no one but the choir could attend that reception, for she guessed there were others who thought just as much of Mr. Hutchins, as the choir did. This resulted in a gathering of the Shiloh people which I will report in a clipping from the *News*.

"On Tuesday evening a number of friends gathered at the parsonage for a

pleasant evening with Rev. and Mrs. J. E. Hutchins previous to his departure for his new field of labor on Thursday. It was intended to be a surprise but the host seemed to be only mildly surprised on his arrival home after taking supper at a neighbor's to find the rooms filled with people. It was rather hard for those present to exercise their brains enough to recall the games of 'long ago,' but they succeeded admirably and 'Going to Jerusalem,' 'Cross Questions and Crooked Answers,' caused lots of merriment. The host then responded to the request for music and sang several selections. At this juncture Rev. E. E. Sutton came forward and in a fitting manner presented Mr. Hutchins with a handsome robe and slippers, the gift of the friends present. On the evening before, the young people of the choir which he led in the evangelistic meetings had given him a large traveling bag of splendid material and make. The robe will go a long way toward filling it. Refreshments of cake and lemonade were passed and then all departed having left behind many good wishes for the success of Mr. Hutchins in his new work."

After such meetings as these we can only pray the more earnestly that our work may be so faithfully performed that none shall be caused to lose any of such confidence.

But sickness hindered our departure for the new work, but even these days of sickness have been full of God's blessing.

J. E. H.

DODGE CENTER, MINN.—The White Gifts for the King at the Seventh Day Baptist church Christmas eve was a new service in our community. Our Christmas has become sordid and commercialized to a large extent, with the dollar sign as its most flaunted symbol. The Wise Men came to Bethlehem and gave Jesus presents; we come to celebrate his birth and give presents to each other.

The White Gifts idea is an attempt to get back to the thought of honoring Christ our King with gifts of self, service and substance. The decorations were a beautifully trimmed tree for the little ones, and a white, green-wreathed cross at the foot of which were placed the offerings of substance and pledges of service.

Offerings were made for Albanian and other war sufferers, an Arkansas school, missions in China and South America. A striking feature of the program was a pantomime arranged by Mrs. Van Horn, in which a girls' class represented some of the work done in the new hospital in Lieu-oo, China. The girls wore native costume and acted their parts well, as the descriptions were read. One of the most interesting numbers was a reading, "The Substitute," a Christmas story, given by Miss Myrtelle Ellis, of Milton College.

It is felt by many that such a service with practical offerings of self, service and substance, representing much of self-sacrifice and denial, is much nearer the spirit of Christmas than the perpetuating of the old Santa Claus myth.—*Dodge County Star.*

DERUYTER, N. Y.—Our annual dinner and church meeting were held at the spacious and hospitable home of Deacon and Mrs. C. J. York, on January 7, 1917. An excellent dinner was served, and at two in the afternoon the meeting was called to order by C. J. York, moderator. After prayer by Brother Leon D. Burdick, the election of officers was in order and other necessary business was attended to. Miss Minnie Hayes, who has served as church clerk for the past two years very satisfactorily, declined to serve longer, and Mrs. John Crumb was elected in her place. Several of the officials were re-elected. The opportunity for social intercourse which our annual meeting affords is one of its valuable features. E. M. A.

MILTON, WIS.—Pastor Randolph left this week to commence his campaign for Milton College. He will make his first stop at Stone Fort, Ill. Rev. Willard D. Burdick will take charge of the services in the Seventh Day Baptist church during the month of January.—*Journal-Telephone.*

NORTH LOUP, NEB.—As usual the annual church dinner was a most enjoyable occasion. A hot dinner of meat, potatoes, gravy, etc., was served to about 300 people, old and young. As usual, too, the waiters gave excellent service, although it was almost impossible for them to get around because of the crowded condition of the dining-room. It seemed to us as

though those present especially enjoyed the social time together.

The election of officers at Sabbath school was the most spirited one we can remember having witnessed and resulted as follows: superintendent, W. J. Hemphill; assistant, Ralph Comstock; secretary, Addie Davis, who will choose her own assistant; treasurer, Riley Brannon; chorister, Albert Babcock; pianist, Mildred Clark; primary department, Mrs. Grace Hutchins; home department, Mrs. Hannah Watts; cradle roll, Mrs. Mattie Burdick.

The church meeting was well attended. The reports given showed the organization to be in good working condition, though the treasurer reports a big deficit in the general fund. The Finance Committee recommended the adoption of the budget plan and the appointment of an assistant treasurer. Their report with its recommendations was adopted. The special committee on raising funds to pay off the building debt reported enough had been subscribed to more than pay the debt—that money enough had been paid in already to pay off the debt of something over \$3,000. Other necessary routine business was transacted. Officers were elected as follows: moderator, W. G. Rood; clerk, H. L. Johnson; treasurer, C. W. Barber; chorister, Mrs. A. H. Babcock; pianist, Mrs. O. G. Burdick; trustee, J. L. Cruzan. Several men were chosen for deacons, and all declined for good and sufficient reasons. By vote further action was deferred till the next quarterly meeting.

The concert given by the choir at the Seventh Day Baptist church on the evening after the Sabbath was one of the best they ever gave, so it seemed to us. The attendance was not large, hardly as many being present as makes up the usual morning congregation. The cafeteria supper was well patronized and the social time seemed to be greatly enjoyed. We heard many favorable comments on the fact that no sectarianism was shown—ladies from the various church organizations in the village worked together as though they were in the habit of doing so—as though they were not conscious of their belonging to separate organizations. That is just as it should be, we think, and we'd like to see many more similar gatherings. About twenty-nine dollars is the net proceeds from the concert and the supper.—*The Loyalist.*

MARRIAGES

DRUMMOND-BEE.—At the home of the bride's parents, Mr. and Mrs. Elmus I. Bee, in Salem, W. Va., by Rev. Ahva J. C. Bond, December 21, 1916, Mr. Benjamin I. Drummond and Miss Clella G. Bee. Their home will be at Pullman, W. Va.

SCHAEFER-LOCKE.—At the home of Mr. and Mrs. Fred Goodermote, December 30, 1916, by Pastor Herbert L. Cottrell, Charles Schaefer and Ella Locke, both of Berlin, N. Y.

DEATHS

BACKUS.—Mrs. Lucy A. Lovejoy Backus, widow of the late Rev. J. E. N. Backus, died Tuesday morning, December 12, at the home of her son, Lincoln G. Backus, of Monrovia, Cal., following a stroke of paralysis four days previously, aged eighty-one years.

Mrs. Backus was born at Cander, N. Y., June 15, 1835, and was the daughter of Amos and Lucy Snyder Lovejoy. On May 17, 1857, she was united in marriage to James E. N. Backus, of Utica, N. Y., whose death occurred February 16, 1899. Their married life, with the exception of some eleven years in which they made their home in Wisconsin and Minnesota, was passed in New York State. Rev. Mr. Backus held pastorates in a number of Seventh Day Baptist churches and his wife was always a faithful and efficient coworker, active in church, temperance and philanthropic work as long as health permitted. She was a member of the Andover Seventh Day Baptist Church, and in Andover she made her home part of the time after her husband's death.

She leaves four sons,—George W. Backus, of Wessington Springs, S. D.; Editor J. Harvey Backus, of Andover, N. Y.; Attorney L. G. Backus, of Monrovia, Cal., and Rev. A. H. Backus, of Butler, Ind.

Funeral services were held at Monrovia, Thursday afternoon, December 14. The body was cremated and the remains will be taken to Deruyter, N. Y., and buried beside her husband.

J. H. B.

HOFFMAN.—Harminah Davis Hoffman was born October 15, 1843, and died December 18, 1916, aged 73 years, 2 months and 3 days.

Mrs. Hoffman was the daughter of John W. and Susan B. Davis. In her family were two daughters, Lucy Davis and Cornelia Sparr, and an infant brother, all of whom preceded her. In February 19, 1861, she was married to Horatio Hoffman. To them were born several children, only one of whom, Mrs. John Ridgeway, of Hancock's Bridge, survives the mother. For several years Mrs. Hoffman has been in

poor health but her Bible was her constant guide and comfort.

Funeral services were conducted at the home, December 22, by Pastor Hutchins, of Marlboro, assisted by Rev. Wilburt Davis. Interment was made at the Shiloh Cemetery. J. E. H.

BOSS.—Wayland William Boss was born at Exeter, R. I., January 27, 1856, and died suddenly of heart failure near Rockville, R. I., December 29, 1916.

With his parents he moved from Exeter, when a child to Westerly, R. I., later to Woodville, Hope Valley and came to Rockville when about fifteen years of age. It is said he attended school at the last four places mentioned. On October 18, 1873, in the last part of his eighteenth year, he was baptized by Rev. A. McLean, then pastor and united with the Rockville Seventh Day Baptist Church, of which he was a member until his death, more than thirty-three years.

He and his brother Ernest were very kind to their father and mother and seldom away from home as long as their parents lived, and they have made the old home still a home for the family and the grandchildren.

He leaves three brothers, and two sisters and other relatives. He will especially be missed by his brother Ernest, with whom he has lived in the old home, since the death of their parents. He had not been strong for a long time. Though his sudden death was a shock to his family, he might himself have chosen it in place of a long sickness and have said with the Psalmist, "I shall be satisfied, when I wake in thy likeness." I. L. C.

DAVIS.—Lewis E. Davis, son of the late Albert Davis, of Buckeye Run, died at the hospital at Weston, W. Va., December 23, 1916, at the age of forty-two.

From boyhood the deceased had been a member of the Salem Seventh Day Baptist Church. The body was brought to the old home, where funeral services were held Christmas morning, conducted by Pastor A. J. C. Bond. He leaves besides many other relatives, a wife and three small children. These have the sympathy of all who are acquainted with the circumstances connected with the sudden going away of the husband and father. May their trust be in the Father in heaven. A. J. C. B.

WHITFORD.—Mrs. Frances C. Whitford, daughter of Rev. Alexander Campbell, was born at DeRuyter, N. Y., March 18, 1849, and died December 30, 1916.

She was the fifth of a family of six children, four of whom grew to maturity. Her brothers, George A. and William P., have preceded her. Jesse M. resides at Fairport, N. Y. She was a member of the Verona Seventh Day Baptist Church.

On July 6, 1871, she was married to Delos Clark Whitford, of Leonardsville, N. Y. They moved to Wolcott, N. Y., in the fall of 1874, where Mr. Whitford was engaged in the clothing business until the time of his death, September 6, 1915. After his death she made her home with her only son, Harold C. Whitford.

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

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Mrs. Whitford maintained her integrity as a consistent Sabbath-keeper, respected by the community.

Funeral services were conducted by Rev. H. W. Kneeland, of the Baptist church of Wolcott. H. C. W.

CLARK.—In Westerly, R. I., December 12, 1916, Stanton Clark, in the ninety-sixth year of his age.

Stanton Clark, son of Weeden and Amelia Clark, was born on the Clark homestead near Westerly, December 27, 1820. He was educated in the common schools of the town of his birth and has always made it his home. He was many years engaged in the granite business, operating a quarry near the town-farm.

He was married to Antoinette Sweet, at Waterford, Conn., in 1848. After her death he was married to Annie Williams, of Plainfield, N. J. Three children by his first wife, Mrs. Eva Hutchinson, of New York, Miss Antoinette Barber, and Walton F. Clark, of Westerly, and one son by his second marriage, Orson R. Clark, of Stamford, Conn., with the wife survive him.

Mr. Clark was a member of the Pawcatuck Seventh Day Baptist Church, of Westerly, having joined that body January 15, 1849. He was the oldest member of the church and until two or three years ago a very regular attendant upon its services. The last two years of his life have been largely spent on his bed and he has been most faithfully ministered to by his wife and son Walton.

The funeral service was held at his late home, 8 Dayton Street, and was conducted by Rev. S. H. Davis, a former pastor. C. A. B.

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—CONTENTS—

<p>EDITORIAL.—The Opposition of Indifference.— A Letter Concerning the Debt.—"Clean, Modest, Unsensational."—"What Has Been Gained?"—General Question as to Sab- bath Converts.—Good Points on Economy. —"Work to be Undertaken."—Financial Problems.—The Church Building Problem. —Why Not Meet Our Debt Now?97-100.</p> <p>Pacific Coast Association—Annual Session... 100</p> <p>Economy and Efficiency 102</p> <p>SABBATH REFORM.—Tract Society Notes.— Was St. Patrick a Seventh Day Baptist? 103-105</p> <p>A Brief Report of the Work of the Leonards- ville Seventh Day Baptist Church 105</p> <p>Report of Rev. George Seeley 106</p> <p>MISSIONS.—Mission Notes 107</p>	<p>The American Sabbath Tract Society—Treas- urer's Report 108</p> <p>WOMAN'S WORK.—The Missionary Conference. —A Word From Our Treasurer.—Woman's Board—Treasurer's Report.—Minutes of Woman's Board Meeting110-114</p> <p>The Quadricentennial of the Reformation ... 114</p> <p>YOUNG PEOPLE'S WORK.—Christian Endeavor News Notes 115</p> <p>Rachel Landow, the Hebrew Orphan 116</p> <p>CHILDREN'S PAGE.—Hiding the Bible: A Ser- mon to Boys and Girls.—A Pause in the Prayer.—The Governor and His Dog 121</p> <p>Our Achievements in the Federation as Gath- ered From the Reports 122</p> <p>HOME NEWS 124</p> <p>DEATHS 126</p>
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