

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

- The Sabbath Recorder—Weekly, Religious Magazine\$2.00
- The Pulpit—Monthly, a sermon for each Sabbath50
- The Sabbath Visitor—Weekly, for the children60
- The Helping Hand—Quarterly, S. S. lesson helps25
- The Junior Quarterly—S. S. helps for Juniors15

BOOKS

- Bible Studies on the Sabbath Question,
By Rev. Arthur E. Main, D. D.50
- Rev. A. H. Lewis—A Biographical Sketch,
By Rev. Theo. L. Gardiner, D. D.50
- Sabbath Commentary,
By Rev. James Bailey60
- Spiritual Sabbatism 1.50
- Paganism Surviving in Christianity 1.75
- History of the Sabbath 1.00
- History of Sunday Legislation 1.00
- Swift Decadence of Sunday. What Next?50
- Biblical Teachings Concerning the Sabbath60
- The foregoing six books are all by Rev. Abram H. Lewis,
D. D., LL. D.
- Seventh Day Baptists in Europe and America—Historical Papers
in two large volumes 3.00
- Seventh Day Baptist Hand Book25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

SEVENTH Day Baptists can still "ride upon the high places of the earth" according to God's promises, if they will only get a new vision of the work to which he calls them. But that vision will never come unless we are prepared to receive it. Elisha had a vision of God's armies able to defend him from a great host; Moses had a vision at the burning bush which sent him forth to deliver his people from bondage; Peter had a vision which sent him to the Gentiles with a message of salvation; and Paul had a vision of an open door when the Macedonian cry came for him to start the gospel around the great world; but every one of these servants of Jehovah had prepared himself to receive the vision. These men drew near to God, communed with him in the spirit of loyalty to his law, and the vision came. Thus must it ever be with those who would be used of God to do a great work. As a people we shall never receive the open-door vision, giving strength and courage to enter the fields, unless we, too, are fitted to receive it by a genuine spiritual uplift.

—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 Meeting .....110-114</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>
---	--

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

CLARK HULL SIEDHOFF, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address, for further information, Clark Hull Siedhoff, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Plainfield, N. J., August 21-26, 1917.

President—George B. Shaw, Ashaway, R. I.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Executive Committee—Rev. George B. Shaw, Chairman, Ashaway, R. I.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for two years); Mr. M. Wardner Davis, Salem, W. Va. (for two years); Dr. Sands C. Maxson, Utica, N. Y. (for one year); Dr. George E. Crosley, Milton, Wis. (for one year); Rev. William L. Burdick, Alfred, N. Y. (for three years); Mr. Ira B. Crandall, Westerly, R. I. (for three years). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year.....60 cents
Ten or more copies, per year, at.....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—Wm. M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 82, NO. 4

PLAINFIELD, N. J., JANUARY 22, 1917

WHOLE NO. 3,751

The Opposition Of Indifference

In an excellent New Year's sermon by a man called to bear great responsibilities in his denomination, one expression impressed me so much that I wrote it down to think about in the week that was to follow. It was this: "I am not so much concerned about active opposition as I am over the opposition of indifference." Active opposition is sometimes grievous to bear, owing to the bitterness of spirit in which it is put forth, but such opposition is much easier to endure than the indifference of those who should be active supporters. Among the New Year's resolutions for 1917, we hope there were many to the effect that their makers would not be guilty of opposing the Master's work by their indifference.

A Letter Concerning The Debt

A personal letter from a loyal lone Sabbath-keeper contains a few words which we take the liberty of publishing. They will make us think upon the question of finances that is just now troubling us.

I often think with appreciation of your kindness in extending Christian courtesy and encouragement to me, a stranger lone Sabbath-keeper. . . . I have watched with sympathy that sad burden of debt on the society increase, and it has been a burden to me also, because it is one of my strongest desires to "pay as you go." The world's standard of reliable business principle seems to coincide with Scripture, and it has pained me to see the Sabbath cause weakened by having to borrow. It impressed me favorably that the Tract Society hesitates about erecting a publishing house, in view—partly—of the indebtedness. Some probably favor progress, regardless of debt, esteeming constant debt an incentive rather than a menace; but I am irreconcilably opposed to progress that is supported by what may lead to bankruptcy, and I wish I could help worthy causes to stand on a solvent basis, always.

If every one felt about debts as this friend does, the people would see to it that their boards are not compelled to borrow money. We should not think of these debts as the board's debts but as *our* debts. We the people appoint boards to conduct our business in missionary and Sabbath

reform work. When plans are made for the year upon the basis of what can reasonably be expected from the people, and missionaries are engaged at home and abroad, if the people do not furnish the funds, there is no alternative but to borrow. The boards, as our agents, are in honor bound to pay the salaries. And if for any reason it becomes necessary to bring missionaries home from China, the money must be found to meet the bills. If the people have been indifferent and failed to forward the Lord's dues, debts are inevitable. In such a case, individuals are compelled to sign notes and become security for the people's debts.

Now, I repeat, with the small sum per capita required and expected of our people to meet the needs, if every one felt as this lone Sabbath-keeper feels about denominational debts, there would be no such thing as debt. If, however, in an emergency, a small debt should have to be made, the people would rally and wipe it out in a month rather than have the stigma of owing money to the Lord's cause.

Oh, how we do dread debt! It makes us heartsick to think that the RECORDER is compelled to enter another campaign for debt paying. But there is no alternative. Something must be done. How else can we reach the people and show them the necessity of lifting the load?

"Clean, Modest, Unsensational"

The writer quoted in the preceding editorial says in the same letter:

It gives me pleasure to look over the RECORDER when it comes week by week, a clean, modest, unsensational publication, and I write you this, because I am about to wish you a happy New Year, and I know the arduous life of an editor is made happier by appreciation.

The SABBATH RECORDER is glad indeed to be regarded as a "clean, modest, unsensational publication." It has been the editor's ambition to make it so; for many lone Sabbath-keepers, and others beyond our borders must form their opinions of Seventh Day Baptists from the character of our denominational paper. The RECORDER

believes that a clean, modest, unsensational denominational paper, that rings true on the leading questions of reform and on the principles of Christian brotherhood and Christian living, is a far more effective agent for good than any other kind of periodical could be. We hope to keep the RECORDER worthy of such testimonials as that given by this writer.

"What Has Been Gained?" Sometime last year a friend asked the editor by letter how many converts to the Sabbath had been made since we joined the Federal Council. This letter was placed in the hands of one of our delegates to the Council, who wrote directly to the questioner but whose reply did not satisfy him. Our friend says: "Why not place the facts in the RECORDER?" and intimates that because we have not done so he feels "reluctant to be prompt in paying his subscription."

We have no desire to withhold any facts and would gladly answer questions that have already been answered many times if by so doing we could help any one to a better understanding of our duties as a people.

The question was asked: "How many converts to the Sabbath have been made since we joined the Federal Council?" In another form it comes: "What has been gained by our joining the Federal Council?"

The replies, made either directly to our friend or through articles in the RECORDER, have been frank and open, making two points: (1) No direct converts to the Sabbath have yet been made by this movement; (2) A most excellent opportunity has been afforded to give light on the great truth that makes us a people.

If every line of Christian work were to be judged by the number of converts to the Sabbath that have or have not been gained thereby, how many of our denominational activities would stand the test?

What would one think of asking the question concerning any particular pastorate: "How many have been brought to the Sabbath since such a man became pastor of that church?" Even to ask how many have been converted or brought to Christ during a certain pastorate, with the implication, in the very way of putting the question, that the fact of there being no converts would prove the pastorate a failure, would show that the questioner was count-

ing too much on numbers and not enough on the important work of enlightening the people and teaching Bible truths, while leaving results with the Lord.

The Missionary Board has for years been sending help to several small churches, in some of which there have been no converts to the Sabbath, but this fact would not warrant our condemning the work. For years we have been sowing Sabbath truth broadcast by tracts, and we can scarcely see any results so far as Sabbath converts are concerned. How would it do to condemn this work because it has brought us no numerical gain?

We can not judge the value of Christian work by numbers. The seed-sowing is ours; the harvest is the Lord's. It is ours to sow beside all waters, to improve every opportunity for holding up the light, for exalting the truth as best we can, and then to trust God to give results in his own way and time.

Again, our questioner says: "The light we have is in the Bible. They (members of the Council) had that before the Federal Council was formed. What *new benefit have they received?* If they will not obey the Bible they will not change for a small denomination." Why not apply this principle to sinners among us who already have the gospel in the Bible and have known of the truth all their lives? No matter how familiar men may be with the Bible, if we see that they have overlooked a vital truth contained therein, it is our duty to improve every opportunity to show them that truth. There is no better way to do this than by personal contact and by conference.

General Question as To Sabbath Converts The editor remembers one question, as to the number of Sabbath converts, asked in a way which implied that the one asking it felt that Seventh Day Baptists were under a sort of curse for joining the Council and therefore were winning no one to the Sabbath truth. This led me to look at the records of the Missionary Society for the last five years to see just what results were reported as to converts to the Sabbath; and I was happily surprised. The Missionary reports for this country alone show 204 converts to the Sabbath in that time, an average of almost 41 a year. The report for the year 1916 shows 50 such converts. This makes

no count of such as have been brought into the church through the regular church work, but gives a record of those only who have been won to the truth in our home mission fields. The record compares well, I think, with that of any five years within my memory.

Good Points On Economy

Rev. George M. Cottrell makes some good points on economy in his article on another page. Read it carefully and tell us what you think about the matter. Some things in the article are well worth considering.

"Work to be Undertaken" The mission room in which the Home Missions Council was held in New York City contained a full set of maps on which to trace the fields for mission work, a most helpful equipment for those who have to plan for such matters. But the one thing that attracted my attention most was a chart for the work of the Woman's boards, headed in large letters, "New Work to be Undertaken." In heavy type were given these subheadings: India, Jamaica, Africa, China, Mexico, South America, and the United States. Under each heading was given the particular line of work that needs to be done in the country indicated, and an appeal for funds to enable the women to undertake such work.

This plan is a good one. It presents to the eye the causes for which help is needed, and gives those who see the chart a chance to choose the fields in which their money shall be expended.

Financial Problems

We learned in the Home Missions Council that one of the most perplexing and complicated problems with which the council has to do is that of securing financial support of the work. Much interest was taken in the report on the apportionment plan for raising funds, which has proved to be unsatisfactory in several denominations. It was the opinion of many that this plan could not bring permanent good results. The discussion drew out the question as to what could be put in its place. It was claimed that the freewill benevolent plan usually exceeds the budget plan, if properly urged and laid upon the hearts of the people. It was a strong discussion that

followed, and men were urged to arouse the people of their churches to greater loyalty to the Master's cause and to faithfully give as God has prospered them. These three points were well brought out: (1) Every Christian should face his obligation to support the church; (2) Each one should set apart at least one tenth of his income for church and mission work; (3) The giving should be voluntary, and every one should give as much for missions as he does for his home church.

The Church Building Problem

The Home Missions Council has done much to aid the various denominational boards in building houses of worship on their mission fields. But owing to diversity of state laws, much trouble is experienced in securing proper titles so that in case churches become extinct the property may be saved to the denominations to which they belong. In some States the corporation furnishing funds for houses of worship must have a resident agent in order to do business in these States. Other States forbid any outside corporation holding titles to real estate within their borders. The council urged the churches and denominations to attend to proper incorporation of their bodies in States where property is to be held.

Why Not Meet Our Debt Now?

Everybody regrets being in debt. Debt is a handicap to any cause resting under its burden, and so every one rejoices when freed from debt. It is safe to say that almost every home into which the RECORDER goes contains those who long to see our Missionary and Tract boards free from debt. Our readers are sorry to see the debt burden piling up. The members of the boards regret the necessity that has forced them to borrow money in order to meet obligations. They are as distressed over the matter as anybody. We are all under the burden together. But we are able and have it in our power to clear off the debts of both boards in a month's time, and that, too, without distressing any one. The question is, Are we willing? Friends, why not all take hold together and do this thing up right? Every one will be happier if he helps to lift the load. I know what Seventh Day Baptists can do when they pull together in such a time as this. Never

have they been known to fail when appeals have come to them in the Master's name and when causes they love are suffering for help.

The SABBATH RECORDER will do its best to keep its readers informed as to the progress being made from week to week. Look out next week for a statement of the indebtedness of both the Missionary and Tract boards. We will try to run them side by side and report in each issue the special offerings for the debt received by the two treasurers, and also the amount still lacking in each case to pay all.

Pacific Coast Association—Annual Session

DEAR BROTHER EDITOR:

The Riverside Church has again been enjoying an annual session of the Pacific Coast Association. We have fallen into the habit of holding the annual session, which is usually about the end of the year, with the Riverside Church, and the semi-annual session with either the Long Beach or Los Angeles Church. This arrangement seems to suit people very well; it gives us inlanders a chance to get our annual bath in the Pacific, and the people from the other two places like to come over to Riverside in the winter and get some ripe oranges right off the trees. But unfortunately removals have so decreased the numbers at Long Beach and Los Angeles that we don't have a chance to welcome the delegations that we would like to receive.

Charles D. Coon has been for several years the president of the association and he and Pastor Severance, of the Executive Committee, arranged a very interesting program. The theme was "Christ for all and all for Christ," based on Philippians 3: 10. Pastor G. W. Hills, of Los Angeles, had held a preaching service each evening for three days previous to the convening of the association, and these services merged naturally into the opening session Friday evening, December 29. Elder Hills preached again that evening, from Philippians 3: 7-14, and a good prayer and conference meeting followed the sermon.

On Sabbath Day the usual church services were held. Rev. M. S. Babcock, of Pasadena, preached on the theme of the meetings. The Sabbath-school hour which followed was devoted almost wholly to a re-

view of Revelation, by Pastor Hills, who showed clearly that in order to understand the book of Revelation it is necessary to begin with Genesis.

Sabbath afternoon the young people had charge of the meeting and presented a program that was well worth hearing. The general topic was "Knowing Christ" and it was presented in a variety of ways by a number of speakers. One of the most interesting talks was that by Professor B. R. Crandall, who is principal of the high school at Holtville, Cal., in the Imperial Valley, where it rains only about three or four inches in a year. But there was nothing dry about his talk. It ought to be reproduced in this column but the secretary is not a shorthand artist and couldn't do it.

Sabbath night the women had their turn and presented a program that had been arranged by the associational secretary, Mrs. N. O. Moore. It covered women's work throughout the denomination very thoroughly, beginning with the local Dorcas Society and spreading till it had taken in everything in which women have a hand, even to Marie Jansz in Java. It is always noticeable, at these associational gatherings, that the women's program is well worth coming out to hear. Very likely the details of this program will appear in the proper department of the RECORDER.

No session was held Sunday morning but in the afternoon a short business session was held. Several reports were presented and adopted. Resolutions were in order, and in place of the time-honored resolution thanking the local church for entertaining the association, we adopted one thanking the visitors for attending the association. Seemed too much like the Riverside Church thanking itself to follow the usual custom. Another resolution which provoked some discussion was one declaring it to be the sense of the association that our membership in the Federation of Churches is inconsistent and unwise, and urging our General Conference to take steps to withdraw our denomination's membership therein. The author of the resolution of course upheld it; a visiting pastor also strongly supported it and declared that when our Conference had taken final action on our becoming a member of the Federation he knew too little about what it meant to even vote on it; but now

he was convinced that we ought not to be in it. Another pastor declared that he did not know whether it was right or not for us to occupy this position in the Federation, but was opposed to the resolution and would vote against it. Others were rather non-committal. No vote was taken on the resolution directly, but it was laid on the table. In the evening session it was taken up again and after an attempt to bring it to a vote, it was again postponed till the next meeting of the session. This matter of our Federation membership isn't exactly a dead question: it is pretty likely to keep coming up at our various gatherings till it is finally settled, and no question is settled till it is settled right.

Following the business session another very interesting symposium was held, considering such topics as Christ for the unconverted through the printed page; Christ for the Jews; for the unfortunate; our means for Christ; our lives for Christ (this was presented in such an inspiring way by Professor J. N. Daland that the audience spontaneously broke into applause); and All for Christ and Christ for all through the study of the Word, by Professor Crandall. His talk alone is worthy of a whole article for the RECORDER and it would be intensely interesting, I am sure, brother editor, if you could get him to put into writing his description of the way in which Bible study is being made a real factor in the high schools. Professor Crandall is doing some really worth while work in this line, down in the "Barbara Worth" country. This is the first time he and his wife and son have attended any of our annual gatherings and it was a great pleasure to us all to meet with them.

The association closed as it began, with a sermon by Pastor Hills, Sunday evening, and a splendid prayer and conference meeting afterwards. We had fine winter weather during the meetings—bright and fair and pleasant during the day, snappy cold at night (28 to 32 degrees), and while the visitors were few in number, the whole spirit and influence of the meetings was cheering and inspiring in a high degree.

The next day, after association closed—New Year's Day—the Riverside Church held its annual business meeting and dinner. It was certainly one great time,

heartily enjoyed by every one, from little Dorothy Wells up to Albert Clarke, of Boulder, a Civil War veteran who is spending the winter in California. Everybody came prepared to enjoy the occasion. The business meeting was held before the dinner. The treasurer's report showed all bills paid and nearly a hundred dollars in the treasury besides. The reports from officers and auxiliary organizations showed evidence of activity and growth. A change was made in the practice of holding annual business meetings and giving reports, and the church's year was fixed to correspond with the Conference year, ending June 30. So all officers were re-elected to hold over till that time. P. B. Hurley however felt that ten years' service entitled him to a rest from the treasurer's duties, and Welcome S. Wells was elected in his place. Another distinct change in methods was made as a logical step along the lines of systematic finance, following the budget plan now in use by Conference. The local Budget Committee was instructed to apportion the budget for the coming year among the church members in proportion to their several abilities as nearly as the committee can estimate these. It is hoped that this method will result in a fair and equitable distribution of responsibility. It is an innovation, but we are all ready to give it the once over.

The dinner was one that will long be remembered, not solely for the good things to eat, of which there were plenty, but for the sparkling wit and abundant humor with which Dr. W. B. Wells presided as "roastmaster" of the after-meeting. Every one was toasted and roasted, done to a turn, and every one seemed to enjoy it. If there was any subject left "under done" it was merely for lack of time. We had to stop after a while to give the women a chance to clear the tables and wash up the dishes.

And finally, to form a fitting close to this week and a half of Christian fellowship and inspiration, we gathered at the Christian church at the beginning of the Sabbath, January 6, and two people were baptized, and four were received as members of the Riverside Church the following morning. These things make our hearts glad and encourage us to go on. God has blessed us and we thank him.

N. O. MOORE,
Secretary.

Economy and Efficiency

Efficiency was not only the theme of our last Conference, it has been a live issue for many years in many quarters; and now, under the stress of the high cost of living, "Economy" has become her handmaid, and is attracting possibly the greater attention of the two.

We might have *economy* without *efficiency*, but we can not have the highest efficiency accompanied by *waste*, or a lack of economy. The problem is to get the most possible for our money. Of course, if we have "money to burn," and do not feel its loss, the problem will not be an acute one with us; but most people, if they have to pay five cents apiece for eggs, will have to buy extra large eggs, or eat less of them, or spread them out as far as possible in their cookery.

Governor Capper, in his message to the Kansas Legislature this week, made about sixty recommendations, looking partly to greater efficiency in government, but largely to greater *economy*. In politics, it is understood, there is great extravagance and waste because of so-called "pork barrel" methods. State officers want some favor or appropriation for their home town or district; and, to get others to vote for it, will vote for the pet measures of these others.

To get jobs in the House and Senate for their friends and clients, they will employ two hundred pages, doorkeepers, and waiters, where one hundred would be ample for the work. And it is to this kind of house-cleaning and reform that the Governor's message is looking.

Well, if a State, that is supported by the public taxation of all its citizens, needs to apply the rules of *economy*, how much more likely will we need to apply the same principles in the conduct of our religious and denominational work, where the funds come only by freewill offerings, and always come short of meeting the work that we are planning to do.

May there not be danger of "pork barrel" methods, even in our religious work? May not individual, local interests see only their own needs and desires, and so ask for more than their share?

I have sometimes thought our people, when they wanted a church building or a parsonage for instance, were somewhat lacking in modesty when they ask some-

body else to build it for them. There seem to be some who are always willing to be receivers and not givers. Hadn't we better get so we can at least stand, before we ask somebody to lead or carry us, and should we not cut our garment according to the cloth?

Often we doubtless let our *pride* rather than our *needs* dictate our expenditures. And we doubtless sometimes put more money into *buildings* than we ought to. I believe it was said of Mark Hopkins, that with a student sitting on one end of a log, and Hopkins on the other, there you would have a *college*; because the two essentials had come together—a *real teacher* and one to be taught. The building might be a convenience, but not an absolute essential.

As the Governor better understands the whole State and its needs than any local representative, so some centralized authority, looking over our whole field, may better tell where the funds shall go than one whose vision is more circumscribed; hence the use of our boards and denominational leaders.

I will make one suggestion as to where this principle of economy could be applied: The RECORDER is published at a loss, we will say, of \$3,000 a year; the *Pulpit* at a loss, perhaps, of a few hundreds. In the name of *economy* why *could* and *should* not the sermons in the *Pulpit* be printed in the RECORDER, the \$300 more or less subscribed for the *Pulpit* go to the RECORDER, and thus greater efficiency be attained and a saving of several hundred dollars? In closing, may I cite the L. S. K. as *one* organization that has practically never asked the denomination for a *dollar*, but has turned hundreds and thousands into her treasuries.

G. M. COTTRELL,
Secretary L. S. K's.

Topeka, Kan.,
Jan. 13, 1917.

"A great musician said that when he omitted a day's practice on the piano he could feel his skill leaving him. If we are to remain useful servants of Christ we must 'practice' regularly; Christian work gives Christian ability."

"For the Christian, growth is perfectly natural; he is linked with the eternal life of Christ."

SABBATH REFORM

Tract Society Notes

The workers on the home field who are wholly, or in part, supported by the Missionary Society distributed during the last quarter of 1916 11,490 pages of tracts furnished to them by the Tract Society.

The cost of the *Helping Hand* for the first quarter of 1917 was about \$17 less than the cost of the previous quarter, due to a saving in paper and labor by leaving out the text of each lesson in the Authorized Version.

The Second Hopkinton Church recently held a SABBATH RECORDER service, beginning with the Sabbath eve prayer meeting, when testimonies were given from or concerning the SABBATH RECORDER. Then on Sabbath morning the pastor made the magazine the subject of his sermon, speaking of its value as religious reading, its source of information to us as a people, its power of inspiration and instruction, and the duty and privilege of every member of the denomination to read it, and to give it a loyal, generous support.

Not long ago the pastor of the Verona Church wrote that preparations were being made there to hold a Tract Society service on Sabbath morning. The homes of our people at Verona are widely scattered over a section of fine agricultural land in central New York. But these people are earnest and enthusiastic in their work for Christ and the church, and unless the severity of the winter weather has interfered, such a service as was planned has been held. Let the pastor send in a report, and let other communities give this plan a good trial. The members of a church lose none of their individuality when they unite in team work for the church. Even so our several churches lose none of their individuality, and do not forfeit any of the power and strength of their individuality, when they join with other churches in a common effort.

The Tract Society has been asked to help in establishing in every church a denomina-

tional library. It has been asked to supply free copies of its publications to such libraries. It would be very unwise, however, to begin sending such publications to all the churches before preparations of some sort have been made. Whenever any church sends word that the following preparations have been made, and everything is ready, then copies of all our publications now being issued will be sent regularly:

1. A suitable bookcase, or cupboard, for a library *at the church*, under lock and key, separated from other places where other things are kept or stored.

2. A person appointed, in whose name the books, papers, and tracts shall be sent, who shall promise to mark every such book, paper, and tract received, with a rubber stamp, or other device, to show that it is the property of the church library; who shall also promise to do this work promptly, and to place the books, papers, and tracts, when marked, in the library without delay.

3. An agreement that none of the literature thus provided by the Tract Society shall ever be taken from the church building except by permission of the pastor, or some other person duly authorized by the church, and that for only one week at a time.

4. The appointment of a committee of three persons in the church who shall endeavor to secure from the families of the community copies of books, papers, and tracts already published, including General Conference and associational reports, and other such material, and to make as complete a file of such literature as possible for the church library. When this work has been carefully done, a list of such books, papers, tracts, etc., shall be sent to the Tract Society, when an endeavor will be made by the Tract Society from its files to complete the back files of the church library.

5. An agreement to make to the Tract Society an annual report on June 30 of each year, showing the general condition of the library with a list of all additions made during the year.

6. An annual appropriation, however large or small, by the church, for the pastor to use to buy books, such as he himself may select for his work as connected with the church, all such books to become the property of the church library.

Now the churches that take this matter up first, and make these needed preparations and requirements, will be the first to receive whatever extra copies there may be on hand in the files of the publications of the Tract Society. Such a library in every church would be of great value to our young people as an easily accessible source of information, and would make it unnecessary for our pastors in moving from place to place to carry with them such a large quantity of denominational literature.

SECRETARY SHAW.

"If thou . . . call the sabbath a delight, the holy of the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isa. 58: 13-14).

Jehovah still speaks as of old, if we only listen. "Remember the sabbath day, to keep it holy"; "Verily my sabbaths ye shall keep"; and "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."

The Lord Jesus Christ, still teaching that the Sabbath was made for man, speaks, not as a Jew to the Jews, but as the divine Man to men, saying, "Not one jot or tittle of the law shall pass till all be fulfilled." He would have us revere the Sabbath, not merely because it is in the Decalogue, but because it formed a necessary part in the divine plan before the Ten Words were spoken.

The Sabbath law grows out of the nature of things as certainly as does any law of the physical or moral world. It does not depend upon an arbitrary edict, but upon a natural spiritual principle growing out of the relations of man to his Maker. The command regarding the Sabbath does not make the truth; but the command is given because the truth exists and always has existed.

It was always wrong to kill, command or no command. It was always wrong to steal, and always will be; hence the commands, "Thou shalt not kill," "Thou shalt not steal." Long before the statutes were formulated on Sinai, it was established in the nature of things, in the moral relations between man and man, that no one could be true who violated these laws.

But man as a spiritual being is related to God as well as to men. In view of this relationship, if spiritual beings are to fulfil the purposes for which they were created, the Sabbath, too, is a necessity under the natural law of spiritual life and growth. So long as time shall last and men live on earth, it will be wrong to disregard the Sabbath Day. Under the divine plan it is as essential to our spiritual life as are food and air to the body. Spirit is correlated to God as the plant is to soil, heat, air, and light.

Was St. Patrick a Seventh Day Baptist?

REV. AHVA J. C. BOND

The late Dr. James Lee Gamble, professor of Church history in Alfred Theological Seminary, believed that the early Irish church was a Sabbath-keeping church, and he was able to present some strong evidence in support of his belief. His position on this matter was brought to my mind the other day while reading the history of early Christianity in Ireland, in Hurst's "History of the Christian Church."

Dr. Gamble based his conclusions partly on the fact that Christianity was introduced into Ireland at an early date, and, therefore in its primitive form; and upon the further fact that the history of the early Irish church indicates its Scriptural soundness and its evangelical purity. No doubt the sources would yield interesting evidence in support of Dr. Gamble's contention, were it not for the fact that so many writers of Church history are prejudiced by denominational bias, and use the polemical method rather than the scientific. It is a part of the spirit of our generation (which gives hope that truth will have a better chance in the future) that works like that of Bishop Hurst's partake of this new spirit and method.

I wish to make three brief quotations from the first volume of the work above

referred to. I do it in the interest of the Sabbath truth, and, also, in grateful memory of my former teacher, whose benign influence abides as the years increase.

"On the following Saturday the saint (Columba, who died 597), leaning on his faithful Diarmaid, went out to bless the granary. 'This day in the Holy Scriptures is called the Sabbath, which means rest. And this is indeed a Sabbath to me, for it is the last day of my life of toil, and in it I rest after the fatigue of my labors. And this night at midnight, which commenceth the solemn Lord's day, I shall go the way of our fathers'" (Vol. I, p. 625).

"The monastic Church of Ireland, like the Jewish early church, kept Saturday as a day of rest, with special religious services on Sunday. This was one of the customs opposed by St. Margaret" (footnote to the above).

"It had full right to be called an evangelical church, not only because it was free from the power of Rome, and always showed a determination, whenever the Roman Catholic Church came in contact with it, to appeal from the authority of Rome to the Holy Scriptures as the only supreme authority; but above all because its inner life was penetrated and stimulated by the inner form and substance of the evangelical Church. . . . To the Culdees the Holy Scriptures were no text-book containing a list of lawful doctrines, but the living word of Christ. They taught with all sincerity the innate sinfulness of the natural man, the reconciling death of Christ, justification by faith without the aid of works; above all, the worthlessness of all outward works, and regeneration as life in Him who died for us. The sacraments were to them signs and seals of the one grace through Christ, and as such held only a second place in their teachings. They denied the efficacy of saints, angels, and relics, and urged to a very pure and heavenly life" (p. 630. Quotation from Burton, "the best historian of Scotland").

"Margaret (married King Malcolm 1069) was equally successful in regard to Sunday observance. The Scots had kept up the practice of the primitive Jewish church and the ancient monastic Church of Ireland of observing Saturday as a day of rest and Sunday as a day of religious service, but not of cessation from work". (p. 639).

Professor Harnack, the greatest Church historian of our time, has said the whole early Church history needs to be rewritten. This is true not only because of the abundant new material constantly being discovered, but even more because of the scientific spirit, and sympathetic open-mindedness toward truth possessed by many Christian scholars. May it not be that in the providence of God the connection of Seventh Day Baptists with modern religious world movements will open the way for the rediscovery of the blessed Sabbath truth to the mind and heart of the Church of Jesus Christ? I can not tell. I do not know. But I do know it makes my heart beat a little faster to contemplate such possibilities for my denomination. It quickens my soul to pray, gives me the joyous consciousness of having a vital connection with a world task, and stimulates a living faith in the God of all truth.

A Brief Report of the Work of the Leonardsville Seventh Day Baptist Church

At our annual church meeting and dinner, held at the church January 7, 1917, it was suggested that the secretary of the Ladies' Society send to the RECORDER a brief summary of the work of the past year in our church and society. I trust that this may be of interest and help to sister churches and will at least let others know that we are 'still on the map.'

The Woman's Benevolent Society, one of the main branches of the church, has at present forty members. We have had during the past year eleven monthly meetings, at which we had short programs followed by any business that arose and closing with afternoon tea and a social time. This year we are taking up the study of "The Sabbath in England and America" at these meetings, touching on our denomination's prominent preachers and authors.

Besides the monthly meetings, we have had seven work meetings, at which we tied bedquilts, made aprons and fancy articles for the Christmas sale, and worked for the Relief Committee.

Several unique entertainments have been given by different sections of the society, including a Pollyanna social, a parcel post and postoffice sale, and a cafeteria lunch.

We have, besides the regular officers and committees, a Relief Committee worthy of mention, that packed and sent a barrel of considerable worth to a needy family at Christmas time; it also sent out eighteen baskets of fruit and candy, tastefully decorated with Christmas paper, to the shut-ins of our community.

During the summer months one of our members raised sweet peas for the society. Seventy-four bouquets were sent into sixty-two different homes, twenty-two of which were homes of people over eighty years old. Cards, with greetings from the society, were sent with these bouquets.

In the past year we have added a porch to the parsonage, painted the parsonage, and installed electric lights in the church and dining room. These bills, together with our regular denominational expenses and sundries, brought our expenditures to \$252.89 for the society year ending July 1, 1916.

Our Primary and Intermediate departments of the Sabbath school have at present an enrolment of one hundred eighteen, with an average attendance of fifty-eight.

The birthday offerings of the children for the year, amounting to \$1.00, were given by them to the Fouke School in the "White Gift" exercise at Christmas. The Intermediate department also joined in bringing "White Gifts" for objects outside of our school. One class gave a chair to a poor family of our community, another joined with the children in giving to the Fouke School through Clark Siedhoff. Two classes contributed toward the fund for the war sufferers, and the audience was asked to give their offerings for this purpose. For this \$13.00 was received.

Our Baraca class still maintains its organization with twenty members and an average attendance of twelve.

The Home department has at present ten members who keep in touch with the work of the Sabbath school and the study of the lessons.

This shows, roughly perhaps, that the branches are vitally important to the trunk of this Leonardsville Seventh Day Baptist tree on the hill.

Respectfully submitted,

MRS. F. M. CROOP,
Secretary W. B. Society.

Report of Rev. George Seeley

To the Rev. Edwin Shaw.

MY DEAR BROTHER: "The grace of our Lord Jesus Christ be with you all." I am sending you my report for the past month of December, 1916. The output for the month is about as usual—38,528 pages of our literature, with humble prayer for the blessing of the Lord of the Sabbath to follow wherever those tracts go throughout the Dominion of Canada and elsewhere, where they may reach the eye and also the heart and do them good.

The old year is gone and a new one has come in. May we be able to reach its responsibility in our lives and work, so that at the last great day of joy and triumph of God's dear people and vineyard workers, we shall hear the words, "Well done, good and faithful servants, enter into the joy of the Lord." We shall then be well repaid for our service and labor here. Oh, the importance of being up to the mark of faithfulness in the great Master's work. We have only one short life to live, let all Seventh Day Baptists do all they can to further the interests of true Sabbath-keeping. "Be thou faithful unto death, and thou shalt receive a crown of life." Much is implied in these words; may they sink into our hearts and bring forth fruit sixty and a hundred fold. May the Lord bless your board meetings during the new year in a most gracious and wonderful manner, and glorious things take place in all our churches in the conversion of multitudes. For this let us all pray continually. With love to all I remain

Yours in His name,

GEORGE SEELEY.

Great is civilization. The Society Islands are to have their first brewery. A plant, to be built largely of American materials and to have a daily capacity of fifteen barrels, is to be established to supply the demand for beer created by the American export trade.—*The Christian Herald*.

A railway official is quoted as saying that a revival of six weeks among the employees of his system was worth \$100,000 to the road. And yet a certain eminent general in the American Army has put "revivals" under the ban on the ground that they are demoralizing!—*Biblical Recorder*.

MISSIONS

Mission Notes

It was a cold, bleak winter day. She did not go to church, not because of the weather, but because she was deaf and aged. She lives by herself, and supports herself by "pulling lace." After the morning service we called to see her.

Among the things she said was that she believed that she was the happiest person in the community. In spite of her loneliness and affliction that sometimes seemed like a heavy burden she was happier than any one else that she knew. "It is because they do not have time to be happy," she said. There is a hymn we often sing, "Take time to be holy," and why not as well, "take time to be happy"? This dear woman by the force of her surroundings has much time to herself, and she takes of that time to be happy. Let us pass the thought along.

I asked her, in writing, what message she had for me as Missionary Secretary, and this is about what she said. "Whenever you stand up to preach a missionary sermon, or to talk about missionary matters, never close your remarks until you have asked how many people present conscientiously give at least a tenth of their income to the work of the Lord's cause. Then extend an earnest invitation to all who will promise to become tithers to come forward and take your hand in sealing such a covenant. And you will be surprised how many will respond. The time to strike is when the iron is hot, and not when the fervor and warmth of the occasion have passed away." I hereby give the invitation in all earnestness and sincerity, Come forward and take my hand. And may God bless you in this decision.

I learned afterwards that last May, the week we observed Sabbath Rally Day, this woman gave her earnings for the entire week to the offering for the debt of the Missionary Society. Some lace pulls harder than others. The work is done by the piece. She told the Lord to send her whatever kind of work he thought best, and

all the income should be his. And her lace that week was the easiest she had had in a long time, and her earnings correspondingly larger. It is possible that her happiness in working for the cause of missions also made the task easier, and the income larger, why not?

Interest and consecration and sacrifice, such as this woman has and gives, on the part of our people would free our societies from debt and multiply their work many fold. A parting suggestion which she gave me I am not revealing directly, but it appears just the same in these Notes.

The Foreign Missions Conference which met for a session of three days at Garden City, January 9-11, is made up very largely of delegates who are officers of Foreign Missionary boards and societies, the men and women who have in charge the directing and managing of all the Christian foreign missionary effort in North America, aside from the Roman Catholic churches.

The first session was given to the interests of Latin America, listening to reports of the Panama Congress and of other conferences recently held in various parts of South America. Tuesday evening was devoted to the missionary situation in Africa. On Wednesday forenoon were considered some problems of Christian education, especially in China and India. One hour was spent in discussing the missionary candidate and the candidate secretary, for in a few of the large boards there is a secretary whose time is given wholly to the matter of candidates for mission work. Another topic that was considered was the ideals of missionary service and conditions necessary to most effective service, when such people as these spoke: Rev. R. P. Mackay, Rev. Paul de Schweinitz, Mrs. W. F. McDowell, Rev. L. H. Roots, and Dr. Robert E. Speer.

From this brief statement one may get a general idea of the nature of the conference. I was able to attend only four of the nine sessions, as I wished to be present at at least one of the meetings of the Home Missions Council, which were held in New York City at the same time. This is a similar organization for Home Missions. The session I attended on Wednesday af-

ternoon was given to a consideration of the work among the North American Indians. Missionary Crofoot stayed at Garden City one day longer than I did, and I hope he may give to the readers of the SABBATH RECORDER some of the inspiration and information and consecration that were shared by those who attended this Conference.

I have time now to set down only one of the many impressions that came to me as I listened to these men and women, who, by years of service, have become specialists in the administration of missionary effort abroad. There was a general emphasis placed upon the need of trained native leadership. One man spoke of the "hopeless inadequacy of leadership in Chili." This results in a lack of co-operation and co-ordination of forces already at work on the fields.

Our work for missions as a people seems very small and unimportant when cast in with all the other relatively great efforts for the redemption of the heathen. But we remember that God does not always count by numbers, and we have a work, and that work, for us, is just as great and just as important, and just as imperative, so far as we are concerned, as is the other larger work for other peoples. And may we in the spirit of our Master go on bravely and wisely to larger interest, to deeper sympathy, and to more generous support.

SECRETARY SHAW.

**The American Sabbath Tract Society—
Treasurer's Report**

For the Quarter ending December 31, 1916

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY
Dr.

To balance on hand October 1, 1916\$ 365 47
To funds received since as follows:

Contributions to General Fund:
October\$ 172 64
November 180 82
December 336 39

Contributions for Marie Jansz:
October\$ 38 00
November 27 34
December 1 50

Income from Invested Funds:
October\$ 580 20
December 70 00

Publishing House Receipts:
RECORDER\$ 961 45
Visitor 95 25
Helping Hand 179 18
Tracts 21 85

Pulpit 172 54
"Lorna Selover" 98 54
Loans to General Fund 1,528 81
Loans to Permanent Fund, to cover interest period in Savings Bank 3,000 00

By cash paid out as follows:
G. Velthuysen, appropriation\$ 151 50
George Seelye:
Salary\$75 00
Postage 30 00

Joseph J. Kovats, Hungarian Mission, salary 60 00
T. W. Richardson, London, salary 37 50
Los Angeles, Cal., Church appropriation 87 50
Italian Mission, New Era, N. J., appropriation 87 50
T. L. M. Spencer, appropriation for printing 30 00
W. D. Burdick, salary, including \$25.00 on previous quarter 275 00

Marie Jansz contributions received during previous quarter 10 00
Edwin Shaw, Corresponding Secretary:
Postage\$ 1 75
Expenses to Westerly 8 05
Expenses to St. Louis to attend Federal Council 40 00

Sabbath School Board, one half appropriation for Junior Quarterly 100 00
Committee on Revision of Literature:
Mildred F. Randolph, research work\$ 75 00
Arthur E. Main, books 12 00

President's expenses, Anna C. Townley, typewriting 5 20
Legal expenses:
Copy of will of Rebecca L. Babcock 90
Copy of will of James C. Heath 73

Calista A. Sears, account of income of Estate of Electra A. Potter, advance 50 00
City National Bank, interest on loan W. H. Abbott, two payments on account of mortgage loan, chargeable to Permanent Fund acct. 3,000 00

Publishing House Expenses:
RECORDER\$1,856 88
Visitor 266 49
Pulpit 215 61
Tracts 11 66
"Lorna Selover" 214 28

By balance, cash on hand, December 31, 1916.. 591 02

Examined, compared with books and vouchers and found correct.

THEO. G. DAVIS,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
January 2, 1917.

RECEIPTS FOR OCTOBER, 1916
Contributions, General Fund:
G. W. Rosebush, Andover, N. Y.\$ 5 00
T. A. Saunders, Milton, Wis. 5 00
Mrs. M. C. Parker, Savanna, Ill. 1 50
"Friends" at Shepherdsville, Ky. 8 86
J. H. Coon, Milton, Wis. 10 00
J. Franklin Browne, Manchester, N. C. 50

Churches:
Plainfield, N. J. 19 94
Nortonville, Kan. 9 33
Independence, N. Y. 14 64
Milton Junction, Wis. 24 35
Adams Center, N. Y. 5 00
Plainfield, N. J., Y. P. S. C. E. 5 00
New York City 13 80
Farina, Ill., S. S. 7 90
Farina, Ill. 21 82
Shiloh, N. J. 20 00

Contributions for Marie Jansz:
Mr. and Mrs. Clifton G. Daland, Battle, Creek, Mich.\$ 6 00
Christen Swendsen, Viborg, S. D. 25 00
Maud B. Osgood, Brentwood, L. I. 2 00
Chicago, Ill., S. S. 5 00

Income from Invested Funds:
Eugenia L. Babcock Bequest Income, S. D. B. Memorial Fund\$ 105 55
George H. Babcock Bequest Income, S. D. B. Memorial Fund 149 10
D. C. Burdick Bequest Income, S. D. B. Memorial Fund 69 81
Sarah P. Potter Bequest Income, S. D. B. Memorial Fund 27 74
George S. Greenman Bequest 150 00
Orlando Holcomb Bequest 30 00
George Greenman Bequest 30 00
Joshua Clarke Bequest 9 00
Russell W. Green Bequest 4 50
Miss S. E. Saunders Gift in Memory of Miss A. R. Saunders 4 50

Publishing House Receipts:
RECORDER\$ 241 90
Visitor 54 60
Helping Hand 28 56
Tracts 50
Pulpit 41 25

Loans for General Fund\$ 500 00
Loans for Permanent Fund (temporary) 1,500 00

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
Jan. 2, 1917. Treasurer.

RECEIPTS FOR NOVEMBER, 1916

Contributions, General Fund:
Mrs. S. P. Burdick, Andover, N. Y.\$ 3 00
Harriet Burdick, Lowville, N. Y. 3 00
Mr. and Mrs. F. B. Robbins, North Loup, Neb. 2 50
Mrs. P. R. Harbert, Gentry, Ark. 15 00
Mrs. Mary C. White, Sioux City, Ia. 5 00
J. A. Hubbard, Plainfield, N. J. 25 00

Churches:
Milton, Wis. 16 34
Little Genesee, N. Y. 13 15
Plainfield, N. J. 26 60
First Brookfield, N. Y. 11 05
Dodge Center, Minn., S. S. 5 00
Second Brookfield, N. Y., S. S. 1 92
Dodge Center, Minn. 3 25
Ritchie (Berea), W. Va. 20 00
Gentry, Ark. 1 80
Plainfield, N. J., S. S. 10 74
Plainfield, N. J., S. S., De Boods-chapper 7 47
Adams Center, N. Y. 10 00

Contributions for Marie Jansz:
L. S. K., Wisconsin\$ 3 33
Nortonville, Kan., Woman's Missionary Soc. 12 01
Mrs. Oliver Davis, Nortonville, Kan. 10 00
J. Wilson, Viborg, S. D. 2 00

Publishing House Receipts:
RECORDER\$ 400 70
Visitor 10 30
Helping Hand 36 88
Tracts 20 80
Pulpit 94 34

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
Jan. 2, 1917. Treasurer.

Loans for General Fund\$ 500 00
Loans for Permanent Fund (temporary) 1,500 00

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
Jan. 2, 1917. Treasurer.

RECEIPTS FOR DECEMBER, 1917

Contributions, General Fund:
D. S. Allen, Port. Lavaca, Tex.\$ 5 00
Mrs. S. R. Hall, North Loup, Neb. 1 00
Enoch Davis, White Cloud, Mich. 3 20
Mrs. J. Duane Washburn, Earlville, N. Y. 1 00
Mrs. M. A. Ayars, Panama City, Fla. 3 00
Mrs. Amanda P. Hamilton, Alfred Station, N. Y. 5 00
Woman's Executive Board 108 25
1/3 Collection Semi-annual Meeting of Churches, Western Assn. 13 50

Churches:
Plainfield, N. J.\$ 22 88
First Alfred, N. Y. 57 60
Salem, W. Va. 50 00
Salemville, Pa. 2 00
Middle Island, W. Va. 13 20
Middle Island, W. Va., S. S. 2 50
Friendship (Nile), N. Y. 15 00
Lost Creek, W. Va., S. S. 17 00
DeRuyter, N. Y. 16 26

Contributions for Marie Jansz:
Mrs. R. E. Loofboro, New Auburn, Wis.\$ 1 00
Mrs. J. Duane Washburn, Earlville, N. Y. 50

Income from Invested Funds:
I. D. Titsworth Bequest\$ 12 50
Sarah E. V. Stillman Bequest 12 50
I. H. York Bequest 3 00
George Bonham Bequest 3 00
Greenmanville, Conn., Church Fund 4 50
Relief A. Clark Bequest 24 00
E. Sophia Saunders Bequest 3 00
Susan E. Burdick Bequest 3 00
Mary P. Bentley Bequest 4 50

Publishing House Receipts:
RECORDER\$ 318 85
Visitor 30 35
Helping Hand 113 74
Tracts 55
Pulpit 36 95
"Lorna Selover" 98 54

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
Jan. 2, 1917. Treasurer.

By balance, cash on hand, December 31, 1916.. 591 02

Examined, compared with books and vouchers and found correct.

THEO. G. DAVIS,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J.,
January 14, 1917.

RECEIPTS FOR OCTOBER, 1916
Contributions, General Fund:
G. W. Rosebush, Andover, N. Y.\$ 5 00
T. A. Saunders, Milton, Wis. 5 00
Mrs. M. C. Parker, Savanna, Ill. 1 50
"Friends" at Shepherdsville, Ky. 8 86
J. H. Coon, Milton, Wis. 10 00
J. Franklin Browne, Manchester, N. C. 50

E. & O. E. F. J. HUBBARD,
Plainfield, N. J.,
Jan. 2, 1917. Treasurer.

"I never use any but pasteurized milk in the city," said the new boarder; "can you furnish it?"
"Yes, indeed!" was the confident reply; "our cows 're kept in the pasture all summer."—The Christian Herald.

"When a large class of students was filing past some exhibits in the laboratory, 'Keep moving,' constantly urged their teacher. As we pass through life, learning God's lessons from daily experiences, 'Keep moving,' our Teacher suggests to us. There are more and more wonderful exhibits farther on."

WOMAN'S WORK

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

The Missionary Conference

HATTIE E. WEST

Somewhere during the recent Missionary Conference at Battle Creek, Mich., in passing, I caught these words, the "Modern Acts of the Apostles." I do not know to what the phrase was applied, but my mind instantly grasped it and applied it to what I had been hearing during the days of the conference, and it helped me to understand why what I had seen and heard had so stirred and inspired me; for the convention not only quickened intellectual life, opening new vistas of information and interest, but it also deepened and strengthened spiritual life, and illumined and made vital Scripture teaching and the promises of the Holy Book.

This was indeed the "Modern Acts of the Apostles." These missionaries, gathered from all quarters of the globe, had been "in journeyings often, in perils of water, in perils by their own countrymen, in perils by heathen,—in weariness, in painfulness, in watchings" often, in hunger and thirst and in the care of the churches," and now they had come back to the brethren to rehearse, not these things, but all that God had done with them and how he had "opened the door of faith to many peoples."

One felt that the men and women of the conference were of the company of the great ones of the earth, people of intellectual force, people of action as well, but more than all that, people of high ideals and deep spirituality.

Conspicuous among them was the president, James L. Barton, for many years secretary of the American Board of Commissioners of Foreign Missions, of whom mention has already been made in a previous article; Bishop Joseph C. Hartzell, of the M. E. Church, who has been in official life for fifty years, for many years bishop of Africa; Joseph K. Green, probably the oldest man in attendance, being now in his eighty-second year, for fifty years a missionary in Turkey under the Presbyterian

Board, the author of a book on Turkey said to be one of the best, the proceeds of which go to help the people in that land; Rev. Joseph Clark, who a number of years ago was instrumental in exposing the Belgian Rubber Trust in the great Congo country; Rev. James P. McNaughton, missionary in Turkey forced by the government to leave his station at the beginning of the war, and to know that the work of years has, apparently at least, been destroyed, yet not despairing, but full of faith and hope; Rev. R. P. Mackay, of Toronto, Canada, of the Presbyterian Board, a venerable Scotchman full of the Word, which every day he opened to us, at the devotional service; Amos P. Wilder, of the Yale Foundation for Missions, former U. S. consul to China, a friend of our beloved Dr. D. H. Davis and, indeed, a friend of all missionaries, who in an address before the conference paid a high tribute to the medical missionaries. Of all the men he had known, he said, they were the heroes. These and many others equally worthy of mention helped to make up the company of people in whose society it was an inspiration to be during the days of the conference.

About twenty denominational boards were represented by officers and missionaries to the number of one hundred fifty or more, there being many more missionaries than officers.

In spite of the fact that there has probably never been a time since early in the Christian era, when such sensational happenings were taking place in the missionary world, there was an utter absence of anything like sensationalism in the addresses. Each had a distinct message simply delivered; and among so large a number of addresses extending as the conference did over five days, it was remarkable that there were so many of such compelling interest.

Among those which made a deep impression was one by Rev. Joseph Clark, an account of which was promised in a previous letter.

Under the topic, "The Gospel Has no Reverse Gear" Mr. Clark told us something of his experience among the cannibal tribes of the Congo country. These people possess a highly organized language, but until the missionaries came, they had no religion. They had a tradition that Zambezi, the Creator, made the world and what it

contains, but whether he was living or dead they did not know. The missionaries showed them that Zambezi is still alive and that he cares for them, for he still keeps their hearts beating and he gives rain and sunshine and fertile soil for their grain. The natives call the white men, not "men," but "*the things that wear cloth*," and presently under the missionary's teaching they are asking for cloth. "It is not good," they say, "for us to wear our skins on the outside," and by and by they come to realize that they are sinful and are ready for the gospel message. Twenty years ago Dr. Clark, one day, went to visit a village that had not yet come under missionary influence. To reach it he made a trip on a lake in a wide flat-bottomed boat so constructed as to run up onto the sloping beach, the landing being made by putting out a plank and walking ashore. Some distance from land the boat stopped and Mr. Clark inquired of the captain the cause of the delay. The captain said, "Look at the shore." Mr. Clark raised his glasses and saw on shore a large company of men; the absence of women and the fact that the men were armed with spears left no doubt as to their warlike intentions. As the people were known to be cannibals the boatman refused to go nearer.

Dr. Clark filled his pockets with beads and summoning his coolies asked them to take him ashore in a canoe. This they reluctantly consented to do, but as they drew near land the paddlers became frightened and suddenly reversing the direction of the canoe threw Dr. Clark, who was standing in the front end, sprawling upon the sand. When he got to his feet two men stood over him with upraised spears. Dr. Clark offered beads and they decided not to execute him at once, but to take him to the house of the head man of the village. How he won their confidence he did not relate, but passed on to tell of another visit to this village sixteen years later. On this occasion as the boat approached the shore they again saw a large concourse of people, some three hundred in number. They were not warriors, however, but Christian young people and they were singing hymns. During this visit forty people were baptized. There is now at this station a church numbering five hundred and dominating many thousand square miles of territory. Last year this church

sent out eighty young men, selected by them, to go two by two into the surrounding heathen villages to live the Christian life among the benighted people, and so by their witness bring others into the light of the gospel.

A somewhat similar story was told by Rev. G. C. Crozier, of Assam, whose work was among a savage tribe of northern India called the Garos.

These people have a belief in demons and when sickness comes they sacrifice to the demons, hoping to appease their wrath. He said he had known of two bulls being sacrificed to cure a case of worms that could have been cured with ten cents' worth of medicine. On funeral occasions they drank vast quantities of beer made from rice, the whole village indulging on a drunken spree. Mr. Scott, one of the missionaries, wished to go to one of their villages which was situated on a hill surrounded by a stockade. He took with him his violin. Half way up in the path he was met by two men who threatened him with spears. He closed his eyes and began to play, "Alas, and did my Savior bleed." When he opened them the weapons had been laid aside. He was escorted to the house of the chief, and thus a door was opened for the entrance of the gospel with its transforming power.

Now schools are conducted among these heathen tribes and are being taught by young men but recently out of heathenism, and as a result many are being brought to Christ.

Dr. M. D. Eubank, of China, spoke on "The Fruits of Medical Missionary Work in China." It was at the close of a full evening's program and was the third address. As I was very tired I debated whether I should stay to hear it, but a friend at my side assured me there would be no danger of my sleeping during Dr. Eubank's address, and this I found to be true.

Dr. Eubank said, first, "The medical missions are driving the evil spirits out of China." He illustrated this by relating an experience of his own. He was called on one day by a friend of his, a Chinese of intelligence, who desired him to come with him to his home. The "evil spirits" had come into his house and were making the entire family ill. He had burned paper and done other things customary in such

cases, but had failed to dislodge them, so he wished Dr. Eubank to see what he could do.

The doctor complied with his request and found it even as his friend had said, the evil spirits were there. It was easy to detect them by the sense of smell. The living room was dirty, the kitchen was dirtier, the place beyond was dirtiest, unspeakably filthy. This place was an open space so built as to let the light into the kitchen and for that reason called the "Heavenly Well." Into this space had been thrown all the refuse from the house. To get rid of the evil spirits Dr. Eubank insisted that this "Heavenly Well" must be cleaned and thoroughly limed, and although it cost twenty-five cents it was done. Then the doctor gave to each member of the family quinine, for they were suffering from malaria. To the woman and child he gave it in capsules, to the man of the house he gave it clear that he might remember his lesson. The family recovered. Dr. Eubank expressed great joy in his work. To see disease, long treated with the barbarous practices which grow from the belief in spirits, yield to scientific treatment and open the door for the admission of gospel truth gave him the greatest happiness.

A Word From Our Treasurer

DEAR SISTERS:

One half of our working year is gone. Perhaps it will be interesting and profitable to consider together what we have accomplished and what it is necessary for us to do in the remaining six months.

Our budget this year calls for \$3,600.

As you perhaps know, the salaries of Miss Burdick and Miss West have to be forwarded to the Missionary Society each quarter. When we do not receive enough each quarter designated for the funds we draw from the unappropriated. Several of the societies send their money unappropriated saying, "Use where it is most needed." So \$600 still must be raised to meet these salaries.

Only \$52.13 has been raised for the Twentieth Century Endowment Fund.

Much interest has been shown the past few months in Fouke School and in the work of Marie Jansz in the Java Mission. For Fouke only \$52.50 has been received, while our pledge is \$200. You will be glad

to know, I am sure, that at the "White Christmas" given by the Milton and Milton Junction Sabbath schools Fouke was very generously remembered.

Our budget calls for \$100 for Miss Jansz, of which \$57 has been received. One sister, deeply interested in this mission, suggests that we have a day of prayer to pray most earnestly that some one may be led to go to this field where help is so sadly needed.

We ask for \$100 for the expenses of the board. A little more than half of this amount has been received.

For the Tract Society only \$155.37 has been raised. If we reach the amount named in our budget, \$900, we will certainly have to put forth a strenuous effort in the remaining six months.

For the Missionary Society \$143.62 has been received besides the salaries of our missionaries. May we not raise much more for the Missionary Society, that has so many needs for money to carry on the work?

The societies have responded nobly to the call for help in furnishing Lieu-oo Hospital, and \$258 has been sent to Dr. Palmberg to furnish beds, rooms, wards, and for general equipment. Several societies have furnished rooms. The last letter received from Dr. Palmberg reports she was much improved in health and had gone to Shanghai to buy furnishings for the hospital.

Besides the amounts spoken of, money has been received for the Ministerial Relief Fund and for the colleges. Some of the societies are carrying scholarships in Alfred, Milton, or Salem.

The hearty co-operation of the women in carrying on this work is deeply appreciated by your treasurer. May we not accomplish still more working together "In His Name"?

MRS. A. E. WHITFORD,
Treasurer Woman's Board.

Milton, Wis., Jan. 11, 1917.

Woman's Board—Treasurer's Report

For three months ending December 31, 1916

Mrs. A. E. Whitford, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD	
Dr.	
To cash on hand September 30, 1916	\$ 269 11
Albion, Wis., Willing Workers:	
Marie Jansz	\$ 10 00
Fouke School	5 00
	15 00

Adams Center, N. Y., Ladies' Aid Society	
Unappropriated	25 00
Alfred, N. Y., Woman's Evangelical Society:	
Fouke School	\$ 5 00
Ministerial Relief Fund	1 00
	6 00
Alfred Station, N. Y., Ladies' Industrial Society:	
Tract Society	\$ 4 25
Missionary Society	4 25
	8 50
Berlin, N. Y., Ladies' Aid Society:	
Unappropriated	13 00
Battle Creek, Mich., Ladies' Aid Society:	
Unappropriated	38 75
Brookfield, N. Y., Woman's Missionary Aid Society:	
Miss Burdick's salary	\$ 20 00
Dr. Crandall	5 00
	25 00
Brookfield, N. Y., in memory of parents:	
Furnish room, Lieu-oo Hospital	20 00
Dodge Center, Minn., Mrs. E. L. Ellis:	
Lieu-oo Hospital	4 00
Farina, Ill., King's Daughters:	
Unappropriated	5 00
Leonardsville, N. Y., Agnes Babcock:	
Board expenses	10 00
Little Genesee, N. Y., Woman's Board Auxiliary:	
Tract Society	\$ 2 00
Miss Burdick's salary	11 00
Marie Jansz	4 50
Lieu-oo Hospital	10 00
Fouke School	7 50
	35 00
Long Beach, Cal., Mrs. Lucy Sweet:	
Marie Jansz	2 50
Milton, Wis., Woman's Benevolent Society:	
Home Missions	\$ 5 00
Miss Burdick	5 00
Miss West	5 00
Marie Jansz	10 00
Tract Society	10 00
Missionary Society	10 00
	45 00
Milton, Wis., in memory of Elizabeth Goodrich:	
Marie Jansz	10 00
Milton, Wis., Circle No. 3:	
Milton College Scholarship	\$125 00
Miss Burdick's salary	15 00
	140 00
Milton, Wis., Philaetha Class, S. S.:	
Furnish room, Lieu-oo Hospital	25 00
Milton, Wis., Young People's Board:	
Bed, Lieu-oo Hospital	10 00
Milton, Wis., Circle No. 2:	
Tract Society	\$ 10 00
Missionary Society	10 00
	20 00
Milton, Wis., S. S., "White Christmas":	
Lend a Hand Class: to help Dr. Sinclair to China	12 75
King's Daughters Class: equipment Hospital	3 00
Primary room: E-ling	2 50
Milton Junction, Wis., Ladies' Aid Society:	
Furnish ward, Lieu-oo Hospital	40 00
New Auburn, Wis., Woman's Missionary Society:	
New York City, Woman's Auxiliary Society:	
Board expenses	\$ 5 00
Unappropriated	14 00
	19 00
Nortonville, Kan., Woman's Missionary Society:	
Miss Burdick's salary	25 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	\$ 50 00
Missionary Society	50 00
Miss Burdick	20 00
Miss West	10 00
Board expenses	5 00
	135 00

Providence, R. I., L. S. K., Mary A. Stillman:	
Tract Society	\$ 20 00
Missionary Society	20 00
Milton College Endowment	40 00
Fouke School	10 00
S. S. Board	7 80
	97 80
Walworth, Wis., Circle No. 2:	
Unappropriated	10 00
Welton, Iowa, Ladies' Benevolent Society:	
Furnish room, Lieu-oo Hospital	\$ 25 00
Tract Society	5 00
Missionary Society	5 00
Unappropriated	19 38
	54 38
Lost Creek, W. Va., Ladies' Society:	
Miss Burdick's salary	\$ 5 00
Salem College	5 00
Unappropriated	5 00
	15 00
	\$1,168 84
	Cr.
Davis Printing Co.:	
Letterheads	\$ 5 00
Annual letters	4 65
	9 65
Flowers, funeral Sec. E. B. Saunders	2 25
C. E. Crandall, Treasurer Milton College:	
Endowment	\$ 40 00
Scholarship	125 00
	165 00
Mrs. A. B. West, expenses to Missionary Conference, Battle Creek	12 50
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$150 00
Miss West's salary	150 00
General Fund	104 25
Home Missions	5 00
	409 25
F. J. Hubbard, Treas. Tract Society	108 25
Edwin Shaw, Sec., Italian Mission	2 00
W. H. Greenman, Treas. S. S. Board	7 80
	\$ 716 70
Cash on hand December 31, 1916	452 14
	\$1,168 84

Minutes of Woman's Board Meeting

The Woman's Executive Board met with Mrs. Babcock on January 8, 1917.

Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson. Visitors: Mrs. Pullan, Mrs. Jeffrey, Mrs. Eckles, of Nortonville, Kan., Miss Mercy Garthwaie, Milton Junction.

Mrs. West read Psalms 124-125 and offered prayer.

Minutes of December 11 were read. The Treasurer's report for December was read and adopted. Receipts, \$367.88. Disbursements, \$577.30.

The Treasurer's report for the quarter ending December 31 was read and adopted. Mrs. Whitford read a letter from Mrs. Sweet, of Long Beach, Cal., and gave the substance of a letter from Dr. Palmberg.

By request Miss Mercy Garthwaie read a letter which she had received from

Dr. Grace Crandall, written November 23.

Mrs. Crandall gave some items from a letter written her by Mrs. Eugene Davis.

The Corresponding Secretary reported having sent the payment for the annual subscription to the *Missionary Review*. She read a letter from the auxiliary society of New Auburn, Wis., and one from Mrs. Crofoot, of West Edmeston, N. Y., inquiring in regard to their appropriation to the Woman's Board, and a card from Mrs. Andrews, of Boulder, Colo.

Mrs. West read a letter from Mrs. Kimball, of Plainfield, N. J., in reply to a letter from Mrs. West regarding a portion of the program for Woman's Hour at the next Conference.

It was moved and carried that the President appoint a committee to arrange for the program for the Woman's Hour at Conference, of which committee Mrs. West act as chairman.

Mrs. Whitford and Mrs. Crosley were appointed as the other members of this committee.

Mrs. West read a circular letter to the officers of the Woman's Board and signed by many prominent men, regarding the establishment of World Peace.

The minutes were read, corrected, and approved, and the Board adjourned to meet with Mrs. Whitford in February.

DOLLIE B. MAXSON,
Recording Secretary.

The Quadricentennial of the Reformation

CORLISS F. RANDOLPH, LL. D.

The Reformation, whence sprang the present organization of Seventh Day Baptists, was not accomplished in a day. It was an evolution, consisting of a series of eras—rather than single events—, which, according to one well-known authority, began in France in the year 1177, and ended with the establishment of Protestantism in the Netherlands in 1562. This statement takes no account of the many phases of the fuller development of Protestantism in these various countries,—a process continued long afterwards.

Nevertheless, every great movement seizes upon some particular event which marks a crisis of some kind in its history, around which, by common consent, the movement is made to center, and from

which it is popularly assumed to date. Consequently, the Reformation, or, more properly, the Protestant Reformation, by general agreement revolves about Martin Luther, and is made to date from the day when, on All Saints' eve (October 31), 1517, he nailed the ninety-five theses challenging the theory and practice of indulgences on the door of the Castle Church at Wittenberg, a town in the Province of Saxony, in Prussia, some fifty-five miles from Berlin, where Luther was at that time a professor in the University.

One hundred years ago, the Tercentennial of the Reformation was celebrated in a formal manner by many churches. This was particularly true in Holland, where by state decree this event was observed throughout that country. This year, a movement initiated by the Lutheran Church of this country, inspired to act through the efforts of one of its prominent laymen, Dr. Julius Freidrich Sachse, of Philadelphia, well known to the readers of the SABBATH RECORDER as the historian of the German Seventh Day Baptists, for the observance of the Quadricentennial of the Reformation has already taken definite form, and all the principal Protestant churches throughout the world have been invited to participate.

The official formal celebration will occur on the 31st of October, next; but numerous celebrations and memorial exercises will be held more or less frequently throughout the year. An appropriate time for Seventh Day Baptists to observe it will be at the approaching session of the General Conference in connection with our own Tercentennial. Suitable exercises at that time need not necessarily preclude celebration in the churches in October.

It seems a happy coincidence that the three hundredth anniversary of our own organized existence should occur at this time. Of that I will write more specifically in the future.

"Spiritual growth is both a restorative and a preventive. It enables one to accomplish harder tasks and live more satisfyingly; and it decreases the power of temptation; for a man in the bracing air of the mountain top usually cares little for the haste and heat of the torrid plain below."

YOUNG PEOPLE'S WORK

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

Christian Endeavor News Notes

From "Points About Christian Endeavor"

In one month recently South Carolina organized seventeen new Christian Endeavor societies. One new society has been formed in a college and two in high schools. A single South Carolina society has organized a dozen others during the past year.

The Southern Presbyterian Endeavorers are working to support a Christian Endeavor missionary appointed by the denomination. Dixie Endeavorers are also raising money to support a native Christian Endeavor worker in China, and the leper Endeavorers of Louisiana have made a gift to this cause. Gifts to missions of \$150 and \$147.50 have been made by two societies.

A Mississippi society has graduated ten Christian Endeavor Experts. North Carolina has formed the first Junior Christian Endeavor union in the South. The Roanoke (Va.) union has challenged the Richmond union to a contest in Christian Endeavor work. A thirteen-year-old Endeavorer in North Carolina has organized a new society. During a single month recently nearly 5,000 new members joined the societies throughout the South. Christian Endeavor is certainly flourishing in Dixie.

California Endeavorers sent many Testaments to California militia on the Mexican border.

South Carolina grew last year 110 per cent in Christian Endeavor, from 67 to 141 societies. Its last convention included the first Junior convention ever held in the South.

Southeastern Colorado, where a few years ago it was found impossible to hold a Christian Endeavor convention, has just enjoyed a rousing one, addressed by Governor Carlson.

TITHING UNION FUNDS

General Secretary Shaw has made a wise suggestion regarding the funds of Christian Endeavor local unions. As tithing has proved so helpful to individuals, he urges that it would be equally helpful to these organizations, and invites them to set apart one tenth of their receipts from the societies for the world-wide work of Christian Endeavor through the United Society of Christian Endeavor. This proposal has already found wide favor, many of the largest unions promising their adherence to the plan.

NO MORE SALOON STOCK

Field-Secretary Evans, of the Kentucky Christian Endeavor Union, reports the testimony of the editor of one of the large Southern daily papers. Said this editor: "Until recently I owned stock in a saloon; but one night I attended a Christian Endeavor meeting, and there the stock was caused to loom up before me in such a hideous way that the next day I got rid of it." Think of the eternal consequences of that one meeting!

CHRISTIAN ENDEAVOR AND LABOR

The Topeka Christian Endeavor Union took part in the last Labor Day parade of that city, sending an automobile which bore the conspicuous placard, "Jesus Christ was a carpenter." In an effort to get laborers to apply the principles of Christianity to labor problems, this Christian Endeavor union sends three representatives to the meetings of the Topeka Industrial Council, a labor organization. One of the Endeavorers is threatened with loss of employment if he persists in speaking to men on industrial subjects.

A little patience, and the fog is past.
After the sorrow of the ebbing tide,
The singing floods return in joy at last.
For darkness passes; storms shall not abide.

The night is long and the pain weighs heavily,
But God will hold his world above despair.
Look to the east, where up the lurid sky
The morning climbs! The day shall yet be fair.

—Celia Thaxter.

Heaven is not always angry when he strikes,
But most chastises those whom most he likes.
—John Pomfret.

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER III

(Continued)

Mr. Claire, the placing agent, reaches Arbordale to arrange for the placing of a company of orphan children, and first selects a moderately priced hotel. The placing of dependent children in homes is a work of charity, and contributors to charity are pleased to have men as economical as possible in the use of such money. Mr. Claire has the reputation of doing more work for the least money of any agent in the employ of the society or Home. He does not travel in a Pullman or take meals in diners. His economy is often a great inconvenience to his personal comfort but he is using hard-earned dollars of economical people, as well as the gifts of the wealthy.

Arbordale is a pretty town of about 2,000 inhabitants. He has found by experience that he finds best homes and most applications for children in a good farming district and in a town of 1,000 to 2,500 people, mostly Protestants. He occasionally has a Catholic child that he has been obligated to place in a Catholic home, but they are not as plentiful as Protestant homes and not as well kept as a rule. He first goes to the clergy and asks for the names of the business men who attend or support their churches. He obtains names from all the churches so as not to prejudice the people who might think that he represented some one "sectarian" society. With this list of names he now goes to a banker who has long done business in the town, or to a prominent merchant, and watches for a moment when the man is not busy with customers.

"Mr. Smith, just a moment of your time in what will be of much interest to you and this town. I am not canvassing for anything, or soliciting money. I want your help in a work of charity like this: I am coming to your town on the 23rd of this month with a company of homeless boys and girls, about fifteen or twenty perhaps, and will take them to the opera house to be seen. There I will give an account of this work and solicit applications for homes for these children. I am a stranger here. You know the people. I am asking about eight of you business men to be a reference

committee for me, to tell me, when I get the applications, who in your opinion will be the best to take and care for a waif. This will be confidential with the committee and myself. I assume responsibility for any dissatisfaction the people may show. I would like to have you at the opera house at that time, at 10.30 in the morning, to hear my address and then to advise me. Thus you will have honor and blessing in assisting some homeless ones to love and care. Will you serve me?"

"Sure, Mr. Claire, I will be glad to help in such a work as that if I am here and not too busy."

"Thank you, Mr. Smith. I do not ask you to sacrifice your time to your loss but I hope nothing will keep you from the meeting. I am grateful for your time now. Good day."

Six or eight men of various professions or businesses are secured for the local committee. This done, the manager of the opera house is interviewed and the use of the house is obtained for that occasion for the morning and a couple of hours in the afternoon of that day.

The printing establishments are visited and handbills printed for posting and sending out to the rural districts, and good notices of the meeting printed in the local papers:

"A company of orphan children of different ages, in charge of Mr. Ermon Claire, agent, will arrive at your town on Thursday, the 23rd, and a meeting will be held at Crane's Opera House at 10.30 a. m. A local committee will assist in the distribution of these boys and girls among the applicants.

"The object is to find homes in your midst, especially among farmers, where they may enjoy a happy and wholesome family life, where kind care and good example and moral teaching will fit them for a life of self-support and usefulness. They come under the auspices of the Children's Home Placing Society. They are all children in good health and with average mental abilities.

"These children are taken with the understanding that they shall be properly clothed, treated as members of the family, given proper school advantages, allowed to attend church and Bible school, and remain in the family until they are eighteen years of age. After that it is hoped that ar-

rangements will be made whereby they can remain indefinitely. The society retains the right to remove a child for just cause, and agrees to remove any found unsatisfactory, after being notified.

"All are invited to hear the address and see the children. Applications may be made to the following local committee or to the agent."

All this having been done, Mr. Claire makes a few visits in several towns, looking after the interests of children already placed, and then returns to New York City after his company.

For this company eight boys and seven girls are carefully selected to be "taken west" to find new homes. They usually start on a Tuesday. They thus have two days and two nights for the journey and are able to arrive on time for the Thursday meeting at the opera house. Before starting they are all given a good bath, clothed in new suits and made as attractive as possible. Among these bright and active children who are full of great expectations, having been told of the nice homes they will have "in the West," where they can have a pig or a sheep or dog and cat of their own and go to school and be healthy and happy in the country—what a charm to the city child!—among these is Rachel Landow, but not as cheerful and happy as the rest. She is older than the average one taken and has not yet ceased to mourn the loss of her mother. Her little bundle of keepsakes is given her and she is awaiting the start.

The day before starting, the agent secures sufficient food for the journey, to be delivered just before they leave: bread and butter, cakes of different kinds, raspberry and strawberry jam, fruit and condensed milk. Each child old enough carries his little bundle. The nurse and caretaker has medicines, and books or papers for their amusement.

It is usually helpful in placing to have one or two babies in the company, for they excite the sympathies of the audience and awaken great interest. Many people who go to such a meeting with no idea of taking a waif will suddenly conclude that they have room and home for one and give a child the best of care. When a few children have been placed in a community, that creates a demand for more, and the agent has, later on, applications which he sup-

plies. It also gives the agent opportunity to have places for the replacing of such as lose their homes.

The great day arrives and fifteen boys and girls from two to twelve years of age march out of the society's office and take a street car for the ferry, which they cross to the Jersey side, and there by courtesy of the conductor they are given first chance to board the train and get seats together in one end of the car. The trainmen are usually very attentive and many passengers are interested and give the children pennies and nickels and fruit. Their minds are soon diverted from all sad memories as they look out of the windows and see a new world. All day long they fly over the Erie and see the rich valleys and beautiful mountains and hills, and the fields with grains and stock, and they wonder if they, too, will have happiness in such homes. They pass Hornell, and up the grade they see the hills of old Allegany.

"What little town is that?" asked Rachel of the agent.

"That is a little Sabbatarian town called Alfred Station."

"What do you mean by a 'Sabbatarian town'?" asked Rachel.

"Why, they keep Saturday for Sunday there, and do you see their church down in that little valley? They have a university up a little farther and the State has some schools there also. When I was a young man I used to go there to school and I know of some boys from our society who have been raised near there. But where you are going there are no hills, it is very level," said Mr. Claire.

"I keep Saturday, but not for Sunday," said Rachel. "My mother always did, but her people, while believing it right, kept open stores on the Sabbath. My mother told me not to forget the Sabbath of my people. Will my new home keep it?"

"I fear not, Rachel. I do not know of any there who do."

"But I must. I can't disobey my mother and her God. I can point to God's commandment where he commands all men to keep it," said Rachel.

"But you will have a good home, and be happy. Do not worry about that. Oh, look out of the window and see those climbing roses by that farmhouse. Do you love flowers, Rachel?" said the agent to take her mind from her mother and her religion.

All night the train rumbled on and the restless children, trying to sleep in their seats, kept the agent and his caretaker busy in looking after them. Then next afternoon they arrived at Chicago, and transferred to the Union Station.

Waiting for the outbound train which was to carry them to the town for placing, a man having the features of a Russian Jew approached the agent and asked where he was going with the children. Mr. Claire remembered that he had seen this same man once before on the train westward bound with them. Now the agent knew that Rachel was a Jewess and he had once noticed that in the night this man passed through the car and stopped to look at Rachel. Mr. Claire had not paid attention to it as that is so often done by passengers. But somehow he now had a fear that this man had some motives for asking this question.

"We are going to a western town seeking homes for the children," replied Mr. Claire.

"Yes, but what town? I am much interested in such charitable efforts and if I can do anything to aid you I shall be glad as I also am bound for a western town. It might be that my business called me to your town," said the man.

"Thank you for your kind offer and may I ask your name, please?"

"My name is John Wexler. I am a traveling man and make many western towns. How many nationalities have you here?" he asked.

"Five: German, Norwegian, Swiss, Irish, and Hebrew, as far as I am able to find out, but all born in this country. Not a full-blooded American in the lot, though I usually have many."

"What is your oldest girl there? She looks like a Hebrew."

"Are you interested in Hebrews? You have the look of one, I see, and your name indicates Russian Jew. Am I correct?"

"I am a Hebrew, sir, and proud of the distinction," he replied.

"It is not my custom to answer all questions about my children until I get where I place them and then only such as are helpful to the child and his foster parents," said Mr. Claire.

"I have been thinking of taking a girl to raise," said the man, "and of course a Hebrew girl would most appeal to me. Sup-

pose I give you best references when you get to your destination, would you place her with me?"

"I have a committee that will have something to say about that. To their knowledge and judgment I listen when placing a child in their community," said Mr. Claire.

"But don't you place them with families elsewhere if they apply and give good references?"

"Sometimes, when we fail to find the right home where we go," he answered.

Just then Rachel came to ask the agent a question about some candy she wanted to buy at the stand, and although the man tried to turn quickly so as not to be seen in the face, he was too late and instantly she knew him to be the man who had been to see her and her mother that terrible day in New York City. She turned pale and grasped the hand of the agent.

"O Mr. Claire, keep me from this man. He is after me, I know. Oh, save me quick," she exclaimed.

"What is it, Rachel? Tell me why you fear this man."

"Come to my seat and I'll tell you quickly," she said and the man disappeared in the crowd.

Rachel told the agent all that had taken place when her mother died and they both well knew that the man had in some way found out when they were to start and on what train, and was following them west. He would probably be in the town at the distribution. But Mr. Claire assured her that the man should not have her or trouble her.

He was not seen again on the trip though they were sure he was on the train with them after leaving Chicago.

On the train a Hebrew merchant of the German type saw Rachel and knew she was of his race. He interviewed the agent and offered to take and adopt the girl and give her the best of homes. He lived in Des Moines and could give references from the best men, Hebrews and Protestants, with whom he did business. Mr. Claire could first visit his home at his expense to ascertain all he wished about the home and surroundings. He claimed to represent the better class of Jews and said he used no intoxicating beverages and was not, like the most of his people, a user of cigars.

Mr. Claire thanked him and said that after he arrived at his present destination

he would give the matter thought, unless he knew a good and appropriate home was already secured for her by some committeemen who had been given a description of the company and informed that in it would be a Hebrew girl of twelve years.

Thursday morning early they arrived at Arbordale and went at once to the hotel to clean up and arrange to go to the opera house. At 10.30 o'clock they marched, two by two, through the street, which was lined with curiosity seekers and people who had come out to see the arrival of such a company of homeless children.

"My! is not that a handsome girl?" said one in the crowd looking at Rachel. "My wife will want her to help in the kitchen."

"Is that all she wants of her?" said a bystander.

"Look at that little Norwegian, he will make a farmer. I will apply for him," said another.

"I want that baby with the silken hair," said a woman dressed in silk.

"Too much bother with babies. Take a child that can wait on you," said her companion.

"No, I want a baby that I can mold into my ways and love as my own," she replied.

And so the crowd followed them to the opera house.

After a prayer by the Baptist clergyman the committee was asked to come forward and take seats on the platform, which they did. One of them was asked to serve as clerk and take the names of applicants. The agent then told of the object of his coming and of the great work of his society these many years. He said that thousands had been saved to good citizenship and that over eighty per cent had made good. Three girls in a hundred seemed to mistake life and make mistakes common in most towns. These children had been carefully selected and there were no cripples or mentally deficient ones in the bunch.

"If you take and save to good citizenship one of these little ones, you have reared a monument more enduring than that of marble or granite and a temple greater than Solomon's or St. Peter's."

He then led each child to the front of the stage or platform, and gave a brief history and told of his or her needs. "This child," he said, as he held the hand of a little Irish boy, "is from a hard-laboring father who has been injured in the mill

and can no longer care for him. His mother is dead. He has two sisters, who were placed last year in a neighboring State. He is a good little fellow and he wants a home where he can soon milk cows and run errands and go to school and grow up and be governor of your State. That is not a joke. The governor of North Dakota was just such a boy, and he is now proud of his record. Of course not more than one home can have this child and you must be willing to make another choice if we assign him to some other family." There were four applications for this boy.

"This little girl is German. She is five years old. She can sing, and eat like a hungry farmer's girl. She had a drunken father who deserted her and has not been heard of since. Her mother is in the hospital incurable and we want a home for her where a child of such great promise can be truly loved." A farmer and a merchant wanted her.

"This little baby is two years old and as bright as the President's child in the White House. Her mother was killed by a moving train last year and her father also died three years ago. She has one sister aged sixteen who is working for a family in New York, but for the good of the babe they are not to know where I place her. Now don't all you babyless women apply at once. I am not a Solomon to divide the child to tell where she must go." Six applications were made for that baby.

And thus he went through all the company, coming to Rachel as the last.

"This bright young miss is twelve years of age. She is in perfect health. I need not tell you her nationality. From the best on earth for ages. Her people gave us our Bible and our Savior. Her people saved the world to the knowledge of the true God and from complete idolatry. She is of pure blood. The home that takes this lovely girl must be sympathetic and kind to her, for she has lost a mother under very peculiar circumstances which I will not relate here now. She has a strong will and a noble purpose to do what she thinks is right. She can not be compelled against her convictions to do what possibly others might think she should. There will be war if it is attempted. You must gently lead her and show her the truth and the way, and she will walk in it. The family that takes this girl must be able to educate her

well and have refinement and intelligence that will appeal to her nature."

Having thus exhibited each child and completed his address, and applications having been made, he adjourned the meeting to two o'clock in the afternoon, when the assignments would be made.

The nurse took the children to the hotel for dinner, though a few families wanted to take one or two home with them to return them in time for the next meeting, which requests were granted. Rachel went home with a family that had put in an application for her. The committee tarried awhile to tell the agent of the home and character of each family applying, and, the committee agreeing, they assigned the children to various homes for the usual trial.

In the afternoon the children were again assembled on the platform in the semi-circle as in the morning, each little heart beating with wonder, anxiety, and hope, and fear. Two brothers were to be parted but were to go within ten miles of each other and were promised visits occasionally. A brother and sister were to be placed many miles apart, and there was pitiful weeping as they kissed each other goodbye hoping however to see each other again. Men who never went to church sat and cried like babies at such a scene. Two sisters were taken by one family. All but one had been taken and that was a Swiss child whom the agent had to take to some other town for placing.

Rachel was assigned to Doctor Brown, a leading Baptist in the town, and his fine wife, an educated woman of rare talent. Mr. Claire promised to come and see her in a day or two and then visit her annually as long as she needed his attention. Mrs. Brown led the girl to a fine, well-furnished room which was to be hers, and then the Doctor told her that he had a fine Shetland that was to be hers to drive if she stayed with them. Rachel was happy for the time but sometimes grew so sad as she thought of her mother. She had a nice frame for her mother's picture given her by Mrs. Brown, which she hung in her room, and in a few days she was started in school.

This completed the placing, and after the agent had made his usual first visits to the homes and returned to New York, the local papers gave a graphic account of the placing and the names and homes of each

child. In two or three days a man of Hebrew appearance came to the office of the *Local News* and purchased a few copies of the paper giving the account of it, and disappeared.

(To be continued)

The Unleaderable Leaders

In churches not a few there are brethren of the "rule or ruin" type who are a continual menace to church peace and a frequent hindrance to the cause of Christ. What ought to be done with unleaderable leaders? In a sensible editorial on the subject the *Christian Index* answers: "We frankly confess that we do not know, and that we do not know any one who does know. It would relieve a bad situation if he would move to some large city and unite with the strongest church in it. Thus he would become so completely overshadowed that he could not raise a disturbance. We have known of some unleaderable leaders who were swallowed up in this way. A church that has such a member in it must not let him run off the pastor, nor hinder its progress. An unleaderable leader ought to be taught that the church can do its work without him, and the sooner he learns that lesson the better. If concessions are made just to please him, like a spoiled child he will grow worse. In every case pray for him and be kind to him, but at all events let the church go on and do its work. One of the sad things about the unleaderable leader is that he does not know he is possessed with such a spirit. Generally he has a pious air, and in some cases he is fluent in prayer. He would impress a stranger as being one of the most useful members in the church, when as a matter of fact he blocks the progress of the church and stands in the way of sinners. He is one of the most serious problems some of the churches have, and we pity that church which has two such leaders in its membership."—*Exchange*.

My experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know, comes not from love, but from sacrifice, from the effort to make others happy. This is as true to me, as that my flesh will burn if I touch red-hot metal.—*John Boyle O'Reilly*.

CHILDREN'S PAGE

Hiding the Bible: A Sermon to Boys and Girls

REV. WILLIAM M. SIMPSON

Hiding the Bible is not a game like hide-the-thimble, or I-spy; but you can have fun doing it anyhow. I am not trying to get you to lose your Bibles either. Hide your Bibles in the way that I shall tell you, and the longer they are hid, the more precious they will be to you. I know some people who have been hiding their Bibles in that way for a long time; and I can not tell you how much they enjoy doing it.

At Jackson Center, Ohio, there lives an old man, the Rev. Darius K. Davis, who has lost his sight. Before he lost his sight he served as pastor in several churches. When he was young he hid a very large part of his Bible in the way I mean; and now, even though he can not see, he still can conduct a morning service at church or teach a Sabbath-school class occasionally.

I preach sermons to boys and girls because I want them to hide the precious texts of the Bible away in their hearts where they will never forget them. The texts learned when we are young are best remembered.

I suppose that just learning the words of a text without thinking what the text means might be called hiding it in the head. But I want you to learn the words and also learn what the words mean. Remember the sermons, if you can; but *be sure* to remember the text and understand what it means.

Text: "Thy word have I hid in mine heart" (Psalm 119: 11).

A Pause in the Prayer

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place,

took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. 'f I should die 'fore I wake, why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—*Wellspring*.

The Governor and His Dog

The town of Zug is in Switzerland, near the great Saint Gotthard Pass, with its peaks all covered with shining ice and heavy banks of snow. Sometimes the sunshine melts them a little, and then great masses go sliding down the mountain side, covering everything in their path. It was near this town that a dog once made himself famous by saving the lives of two persons. The story is told in *The Olive Leaf* as follows:

Many years ago, the young governor of the province was riding over the Saint Gotthard, and with him were his servant and pet dog. Right at the top of the pass a swift avalanche came sweeping down, and governor, servant and dog were in an instant buried beneath it.

The dog was first to shake off the terrible load. He barked and howled and moaned, but could not find his master. After a while he seemed to understand that something had happened to his beloved master, and, with a loud bark, he turned and hurried back to the little inn that he had seen as they passed it in the morning. His whines and howls and nervous calls and scratching gave the people to understand that some accident had occurred, and snatching up pickaxes and snow-shovels, they followed him. When they reached the place, the faithful dog stopped sud-

denly, plunged his face in the snow, and began to scratch it up, all the while whining and barking. The men set to work at once, found the poor governor, and dragged him out, and after some work they rescued the servant. The men were barely alive. They had heard the howling and barking of the dog, noticed his departure, and given up all hope.

The faithful dog almost died for joy when he saw his master's face again, and the grateful master resolved that his dog should never be forgotten. He sent for a great artist, and told him to make a beautiful statue, that all the world might know of the faithfulness of the dog and the gratitude of the man. There you will find it in the little church at Zug,—the marble tomb of the governor, with his beloved dog resting at his feet.—*Our Dumb Animals.*

Our Achievements in the Federation as Gathered From the Reports

REV. CHARLES S. SAYRE

It has been a long hard fight, and the battle is now over and won. The "Commission on Sunday Observance" is no more. It is only a "Committee on a Religious Rest Day" now. And that expression, "Religious Rest Day," don't mean Sunday either, but just "a" Religious Rest Day.

The members of the Federation now, after this long fight, are convinced that Saturday is the real Sabbath (see report of vote taken), and that it is the only Religious Rest Day; therefore, and consequently, since the great change in the *name* has been made by such a large body of well-meaners, and well-wishers in the light of Seventh Day Baptist instruction, the *meaning* of this newly formed "committee" must be, "Committee on a Seventh Day Sabbath Rest Day."

Let no one intimate that the *Religious Rest Day* describing the field of activity of this committee means Sunday; for then it would be just the same as it was before; there would be no change in the *meaning*. Not only so, but if you have a notion that that "Religious Rest Day" means Sunday, then you are assuming that those splendid fellows at St. Louis, who so admired the Seventh Day Baptist representatives, just hoodwinked them a little and changed the *wprding* but kept the same *meaning*, and

nothing was actually done as we supposed. It follows then: the "Commission on Sunday Observance" and a "Committee on a Religious Rest Day" as used by the Federal Council do not mean the same. They are entirely different and mark a great victory for Seventh Day Baptists.

PREVENTING SUNDAY LAW RESOLUTIONS

We have been opposing Sunday Law resolutions only. We have not been making any fight against the enactment of the laws themselves, as N. O. Moore shows in his article of some weeks ago. We don't want these Federation fellows to resolve any such stuff. There are "twenty-five or more Sunday Law organizations" *outside* the Federation where they can do all the Sunday Law work they want to, but not in the Federation, for they have said they "will not draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it." And we have just compelled them to do what they said they would. This is a great achievement. It is no small task to get a large group of great and good men to do what they promise to do, to live up to the rules they have laid down for themselves. But we did it.

That Sunday Law resolution that made such a stir at St. Louis had three points: (1) *Respect for Seventh Day Baptists*; (2) *The Scripturalness of Sunday*; (3) *The Use of Civil Law*. Dr. Moore made it very plain that while he would vote against this resolution in the Federation, he wanted them to know also that he would support it in the M. E. Conference. He was willing to live up to the rules they had laid down in the Federation, but not when he got out of the sessions of that body. But how we did demolish this Sunday Law resolution! that is, we *nearly* did, we did *partly*, enough so we feel wonderfully pleased, and have written a lot about it. By our presence in that Council, and by our work there, we were able to get them to leave out that second point, "The Scripturalness of Sunday." We want to keep your mind on that great achievement, and not notice what was left of that resolution; we don't mind if you notice the *first* point which binds the Federation to respect Seventh Day Baptists, but we do not want you to notice that the Federation at the same time bound themselves to "the use of Civil Law." Let no one question

the value of this achievement because the Federal Council by this vote stands even more committed to the use of civil law to perpetuate the observance of a "Religious Rest Day." Of course they have done this, but we do not want you to notice this to the neglect of the fact that along with it they voted to respect Seventh Day Baptists. We can not define just what they meant when they voted to respect us. One thing sure, it *sounds* good, and it *looks* good, and the fellows *acted* good, and we don't want any one to intimate that these men in the Federal Council would violate their promise to respect us.

If they went right home from the Council and joined in some Sunday Law organization and helped put through, not a resolution, but a *law* that would put us in jeopardy, that would not matter, for they are free to do that kind of work *anywhere* but in the Federal Council. Just so long as they did not do those things in the sessions of the Federal Council, they would not violate their promise to "respect Seventh Day Baptists." Oh, it's a great victory even if they have declared their right to "use Civil Law." And you are not supposed to notice anything in connection with this affair except just what will contribute to the idea we advance. We don't want you to hold this "Religious Rest Day" business so close to the eyes that you can not see the vast amount of good in other quarters, and yet we do not want you to get so far away from it that you will discover the *actual fact* that it concerns the case but little indeed. For when we set the Sunday Commissions, and Sunday Committees, and Sunday Resolutions all aside, ignoring them entirely, then we discover a greater error in the fact that by joining in this Federation with Sunday people we are going squarely against the teaching and practice of Jesus our Teacher and Pattern. But denying Jesus in this *little* matter is of small importance compared with "seeing the fields of opportunity, and feeling the pull and hearing the call to occupy them in co-operation with other Christian brethren." Of course, it is important that we follow Jesus in the matter of keeping the Seventh Day Sabbath, but in *this* matter, we are to take our own course, and yield to the "pull" and the "call" in another direction than the one Jesus pointed out. "It would be a denominational calamity" to

follow Jesus here though he said, "Let them alone, they be blind leaders of the blind." "Go ye rather to the lost sheep." "Be not unequally yoked with unbelievers." And in his practice Jesus refused utterly to join, or make any compact, or state terms, or conciliate with the Pharisees, the best people in all Palestine, not even with Gamaliel, that broad-minded, religious educator.

In view of these colossal achievements, we are admonished to ring true to this "Heaven-born task," and make "the principles of Jesus regnant in a world torn asunder and destroyed by sin."

What think ye, brethren? Have we caught the right meaning?

Albion, Wis.,
Jan. 9, 1917.

Billy Sunday, whose great sermon on "Booze" has caused the saloon interests to quake, gives the following on the "money value" of the liquor traffic: "The entire income to the government, to all the States and cities and towns in revenue and license was about \$350,000,000. You say that's a big pile of money; so it is, but wait a minute! Last year the workingmen spent \$2,200,500,000 for drink. It cost us to care for the products of the saloon \$1,200,000,000. In other words, the output for the saloon, adding these amounts, was \$3,490,500,000. Subtract from that the income of \$350,000,000; that leaves \$3,140,500,000 that the saloons cost us, purely from the standpoint of cold money. I could build 1,570,250 houses for the working people and pay \$2,000 for each house with the money we spend for booze in one year. If made into \$20 gold pieces and piled one on top of the other they would make a column 136 miles high. If made into silver dollars and laid side by side they would reach \$3,615 miles. If made into dimes it would be long enough to wrap a silver belt ten times around the world."—*Christian Advocate.*

"The General Committee on Evangelism of the Methodist Episcopal Church, South, met recently in Memphis, Tenn., and appointed eighteen ministers as general evangelists for 1917. Among the number is the widely known Bob Jones, of Montgomery, Ala."

HOME NEWS

WALWORTH, WIS.—We have nothing very special to write about from Walworth, but as we enjoy reading home news from other churches of our faith, it may not be more than fair to send along our mite occasionally.

At our annual meeting, January 7, 1917, it was voted to accept the denominational budget and also voted to raise an extra hundred dollars to be added to our pastor's salary.

Our pastor seems to be giving good satisfaction both to our own church and to the neighboring churches of other faith.

We are not a large church at present, but we are trying to hold our own and thus further the cause we hold dear. It takes faith and courage to be a loyal Seventh Day Baptist in these days of worldliness and temptation, but if we inherit the promises we must hold fast that that we have and be loyal unto Him who is waiting to give us the name.

REPORTER.

DAYTONA, FLA.—Our ordinary Seventh Day Baptist contingent having returned for the winter season, with one exception, Sabbath school was resumed last month and since that time others have arrived, so that we anticipate a profitable time studying the Word. However we shall miss "Grandma Stillman" with her quiet ways and beautiful life.

President Boothe C. Davis, in company with Mr. G. W. Rosebush, of Alfred, dropped in on us the middle of last week, en route to Cuba and the Isle of Pines.

President Davis gave our Bible class a clear, concise exposition of the lesson, which was greatly enjoyed by all. On Sunday he preached at the Baptist church, here, to a full house and we trust and pray that much good will result to both Alfred and Daytona thereby.

Daytona Road District is putting in some \$400,000 in betterment of its roads, and just at this time the roads are badly torn up and it is with difficulty that we get about the country; so that we could not show these friends around as we wished to. However we think that they are convinced that we can grow citrous fruits and that

we have a good road where nature does all the work—rebuilding the same twice every twenty-four hours, leaving it smooth and perfect always.

Daytona has just finished installing an up-to-date (\$175,000) sewerage system. Owing to the topography of the city, it is necessary for the sewage to be brought to a central station and pumped through a force main to the river. It is brought to the central station through five auxiliary stations that are operated automatically, with compressed air, from the central station. At this point it is given a treatment of chlorine in order to kill the bacteria and so save the shellfish in the river. Daytona was the first city in the United States to adopt this (German) method of handling sewage.

D. D. R.

Daytona, Fla., Jan. 10, 1917.

MILTON JUNCTION, WIS.—The Milton Junction Sabbath School held a White Christmas service again this year, in which not only the Sabbath school but members of the church presented white gifts to the King.

The blanks and envelopes published by the Meigs Publishing Company were used, and distributed to non-resident as well as resident members. These blanks call for "gifts of self, of service and of substance," and in their distribution an effort was made to reach all, believing that those who love the King are glad to give to him these gifts as opportunity offers.

As the people entered the church for the service on Christmas eve, they found the platform draped with white simply trimmed with green. The light was dim and from an unseen choir came the music of the Christmas songs familiar and dear to all. At eight o'clock the lights were turned on and the program began. There were songs by the school and the primary department and a beautiful solo, and a reading of the story, "Why the Chimes Rang."

Then the lights were turned low again and a reading from Ben Hur was given, accompanied by tableaux showing the shepherds and the Wise Men coming to worship at the manger.

The second part of the program consisted of the offerings of the various classes of the school and the reading of a letter from an absent member.

The offerings were accompanied by some appropriate class exercise, or words of explanation about the cause for which gift was made.

The class which gave to the Fouke School had secured a representative direct from Fouke, in the person of the principal and pastor, Mr. Clark Siedhoff, home on a vacation, to tell of its needs and to answer questions with reference to the conditions there.

Most of the gifts were contained in the envelopes, but there were some packages contributed by the children, containing toys and picture books dear to children, given to less fortunate little ones, and one of the classes of girls gave substantial gifts to an equal number of girls in the Fouke School. A club of Junior girls contributed comforts and clothing to a children's home.

When the envelopes were opened, besides the gifts of self and of service, it was found that the gifts of money were contributed to the following objects: to the Tract debt and the Missionary debt; to the orphans in China being cared for by the school in Shanghai; to the Christian Home at Council Bluffs, Ia.; to H. Eugene Davis, Shanghai; to Marie Jansz, Java; to the Fouke School; to the Kovats Mission; to Dr. Grace Crandall; to the mission at Georgetown, S. America; to the pastor; and to the Missionary Board for sending Dr. Sinclair to China.

There were no large sums of money, but there were pennies and dimes from the little ones and larger sums from the adults, but all was given, not from sense of compulsion, but in the spirit of love.

H. E. W.

INDEPENDENCE, N. Y.—The annual church dinner and business meeting was held at the parish house, Sunday, January 7; the membership being well represented. S. G. Crandall was elected chairman, L. C. Livermore clerk, and D. E. Livermore treasurer for the ensuing year. The reports of the various officers and committees showed the financial condition of the church to be very satisfactory. Pastor W. L. Greene is expected to remain with us another year. His labors with us are highly appreciated by all and the relation between pastor and people is very pleasant.

The people of the parish gathered at the home of Pastor and Mrs. W. L. Greene

Monday evening for a pleasant surprise visit.—*Alfred Sun.*

LITTLE GENESEE, N. Y.—At the annual church meeting on Friday of last week Rev. Mr. Loofboro was asked to continue as pastor for another year at an increase in salary of \$50, which was accepted.

The community dinner at the hall Friday brought out the usual crowd and was worth the effort as a social event.—*Alfred Sun.*

ALFRED, N. Y.—Dean Kenyon leaves Wednesday night for Chicago to attend the third annual meeting of the Association of American Colleges, as proxy for the president.

Librarian Cortez R. Clawson was unable to be in the library last week owing to illness. During his absence Lee Burdick had charge of the library.—*Alfred Sun.*

MILTON, WIS.—The annual dinner of the Seventh Day Baptist church was, as usual, a success. About three hundred and twenty-seven attended. In the afternoon singing of gospel songs was thoroughly enjoyed by a men's chorus. In addition to this, there were readings by Mrs. L. A. Platts and Professor L. H. Stringer, and music by Mrs. W. E. Rogers.

The annual business meetings of the Milton Junction Seventh Day Baptist Church and societies were held during an all-day meeting on Sunday. All the old officers were re-elected and the reports of the church officers as well as those from the different auxiliaries indicated a satisfactory condition both financially and spiritually. The plan for a simultaneous every member canvass was adopted, by which the current annual budget will be cared for. Upward of one hundred and seventy-five persons enjoyed the bountiful dinner provided by a special committee.—*Journal-Telephone.*

RICHBURG, N. Y.—On Sabbath Day, January 6, Pastor Kenyon preached at Nile, his pulpit being occupied by Rev. Mr. McNiven of the First Day Baptist church. The Seventh Day Baptist church held its annual church and society meeting the following evening. The resignation of Pastor Kenyon was accepted, to take effect April first. Charles Saunders was re-elected trustee, and Mrs. Nina Almy was elected church clerk.—*Alfred Sun.*

DEATHS

BARKER.—In the sixth year of her life, on December 15, 1916, Catharine Elizabeth, daughter of Earl F. and Sabella R. Barker, of Plainfield, N. J. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." E. S.

REMINGTON.—In Alfred, N. Y., December 23, 1916, Mrs. Ellen M. Remington, seventy-one years of age lacking one day.

Mrs. Ellen M. Remington was the daughter of Deacon Asa C. and Tacy Greene Burdick and was born in Independence, N. Y. The most of her life had been spent in Independence, Alfred, and Hornell, N. Y., though she lived for a time in Wisconsin in her youth and in Uslusses, Pa., for a while in her early married life.

May 9, 1867, she was united in marriage to Mr. Oscar Remington, who died seven years since. To them were born three children,—Wardner, Reba, and Josie who died in infancy.

In early youth she was baptized and joined the Seventh Day Baptist Church of Rock River, Wis., and has since been a member of the churches of like faith in Hornell and Alfred, N. Y., being a worthy and faithful member of the church in Alfred at the time of her death. She carried the burdens of life bravely, met its trials with patience, bore its griefs with fortitude and in all she was seeking to help others. Besides her son and daughter she is survived by one sister, Mrs. E. A. Stillman, of Alfred.

Funeral services, conducted by Pastor William L. Burdick, assisted by Dean A. E. Main, were held at the home of Mrs. Asa C. Burdick, in Alfred, N. Y., December 27, and burial took place in Alfred Rural Cemetery. WM. L. B.

EELLS.—In Alfred, N. Y., December 27, 1916, Mrs. J. W. Eells, aged 57 years, 4 months, and 6 days.

Oris Irene Eells was the daughter of Joel W. and B. Lavinda Beard Burdick, and was born in the town of Hornellsville, Steuben Co., N. Y. In 1882, she was married to J. W. Eells. For a number of years they made their home in Hartsville, N. Y., but for the last twenty years they have resided in Alfred. At the age of fifteen she was baptized by Elder I. L. Cottrell and united with the Seventh Day Baptist Church of Hartsville, N. Y., and of this church she remained a loyal member until called to join the church triumphant.

She was sunny and loving in her disposition and tried to make home a pleasant place for her family and all who came under their roof-tree. Her activities reached beyond her home, being a loved member of the W. C. T. U. of Alfred and the Alfred Grange, always doing her part as far as possible. Besides her husband she is survived by three children, Luella, Alton, and Leon, an aged mother, Mrs. B. Lavinda Burdick, who was depending on the care of her daughter in her

declining years, and a brother, Elmer E. Burdick, of Rochester, N. Y.

A farewell service, conducted by Pastor William L. Burdick, was held at the house, Sabbath afternoon, December 30, and interment took place in Alfred Rural Cemetery. WM. L. B.

CHAMPLIN.—In Seattle, Wash., December 29, 1916, George Walter Champlin, in the thirty-eighth year of his age.

George Walter Champlin was the son of LeRoy D. and Hattie Champlin and was born in the town of Alma, Allegany Co., N. Y. The first twenty-six years of his life were spent in the county of his birth and McKean County, Pa. About eleven years ago he went to Seattle, Wash., and has since engaged successfully in the lumbering business. Last September he came east and visited relatives and friends. Soon after his return to his work in Seattle, he suffered a nervous breakdown, went to the hospital where he spent several weeks, and died December 29, 1916.

The mortal remains were sent to the home of his mother at Alfred Station, N. Y., where a funeral service, conducted by Pastor William L. Burdick, was held, and burial took place in Alfred Rural Cemetery. WM. L. B.

ROSENKRANS.—In Alfred, N. Y., January 3, 1917, Mrs. Emily Jane Rosenkrans, in the eighty-first year of her age.

Mrs. Rosenkrans was born in Canada and was the daughter of George and Waity Rosebush. When she was twelve years of age her parents came to the United States and settled in the town of Andover, Allegany Co., N. Y.

December 5, 1861, she was united in marriage to Jacob Rosenkrans and to them were born two children,—William M. Rosenkrans, of Buffalo, N. Y., and Mrs. Elvena E. Meritt, of Alfred, with whom she has made her home in her declining years and from whom she has received tender care and loyal support. Mr. Rosenkrans died ten years ago last July.

When about twenty-two years of age she made a public profession of religion, was baptized and joined the Seventh Day Baptist Church of Independence, N. Y.. Of this church she remained a faithful member till called to join the church triumphant, a period of nearly sixty years. She was quiet, thoughtful and faithful in all her life.

Friday afternoon, January 5, a funeral service, conducted by Pastor William L. Burdick, was held in Alfred, and the following forenoon the mortal body was taken to Bolivar, N. Y., for interment. WM. L. B.

STUKEY.—In Alfred, N. Y., January 4, 1917, Mrs. Cornelia Susan Stuke, aged 68 years, 9 months, and 15 days.

Mrs. Stuke was the daughter of Deacon Daniel P. and Lucinda Scriven Williams and was a descendant of Roger Williams, seven generations removed. Many Seventh Day Baptists will recognize her as a sister of W. D. Williams who died about forty years ago just as he was entering on a most promising career in the Christian ministry. She was born in the town of Breman (in the vicinity of Watson), Lewis Co.,

N. Y. With the exception of six months of pioneer life in Nebraska the first forty-eight years of her life were spent in the vicinity of her birth, and the last twenty years Alfred has been her home.

In 1866, she was united in marriage with Christopher Stuke and to them were born nine children,—Daniel C. Stuke, of Oxford, N. Y.; Mrs. Charles H. Palmer, Mrs. Henry C. Hunting, and Miss Arvilla Stuke, of Alfred; Professor Arthur E. Stuke, of Dolgeville, N. Y.; Mrs. Arthur H. Smith and Mrs. O. H. Pinchin, of Wellsville, N. Y.; and two who died in early life. Mr. Stuke died twenty-five years ago. Beside the children Mrs. Stuke is survived by two brothers, Deacon J. B. Williams, of San Antonio, Tex., Henry G. Williams, of Boulder, Colo., and one sister, Mrs. Elizabeth Greene, of North Loup, Neb.

When about sixteen years of age she was baptized and joined the Seventh Day Baptist Church of Watson, N. Y., remaining a member of that church till she joined the church of like faith in Alfred upon making her home in that village. She had known the rigors of pioneer life, clouds of sorrow, and the burdens of rearing a large and fatherless family, but every trial had only drawn her nearer to her Savior and been the means of beautifying her character.

Funeral services, conducted by Pastor William L. Burdick, were held at her home in Alfred, Sabbath afternoon, January 6, and interment was in Alfred Rural Cemetery. WM. L. B.

TICKNER.—E. H. Tickner, son of Rev. W. D. and Ella M. Tickner, was born in Princeton, Wis., November 6, 1887, and died at his father's home in Adams, Wis., on December 21, 1916, aged 29 years, 1 month, and 15 days.

Henry was converted while in his boyhood, and united with the Milton Junction Seventh Day Baptist Church. He remained a member of this church until he passed on to the other life. He leaves to mourn their loss his wife and infant daughter, his father, mother, and sister.

The funeral services were held in the Seventh Day Baptist church at Grand Marsh, and the sermon was by Elder Robinson. "Blessed are the dead that die in the Lord." W. D. T.

BURDICK.—Anna T. Wooden was born in Metuchen, N. J., October 14, 1847, and died at her home near New Auburn, Wis., December 12, 1916, of bronchial pneumonia.

In 1863, she came with her foster parents, John and Lucinda Crow, to Dodge County, Minn. January 21, 1864, she was united in marriage with A. M. Burdick, of Dodge Center, Minn. In 1865, she gave her heart to God, and since then she has been a faithful servant of the Cross. Sister Burdick was of a very quiet, retiring nature, but thoughtful of the needs of those about her, thus making and keeping a host of friends.

About seven years ago she came with her husband to their present home near New Auburn, Wis. She had been in poor health for years. Her last illness was short though painful. She was taken ill December 5 and passed quietly away December 12. Our loss is heaven's gain.

She leaves to mourn their loss a husband; one daughter, Mrs. C. J. Carpenter, of New Auburn, Wis.; two sons,—Lee, of El Paso, Tex., and Lester, of Dodge Center, Minn.; and six grandchildren.

Funeral services were conducted by her pastor, John T. Babcock, at the home. J. T. B.

Beautiful eyes are those,
Which pity and love express;
Out of whose orbs a yearning goes
Toward the widowed and fatherless.

Beautiful lips are those
Which utter no word of hate;
From which only kindness flows—
Where love and loving wait!

Beautiful forms are those
Which bend over sin and shame;
Meeting the jeers of foes,
Facing the cries of blame.

Beautiful hands are those,
Which labor with loving zeal,
Lessening the wrongs and woes
So many so keenly feel.

Such eyes and hands belong
To a beautiful, noble heart
Which, tender as it is strong—
Has chosen "the better part."

—E. S. Goodhue.

Your Last Chance

Recently we published in these columns an offer of the *Youth's Companion* and *McCall's Magazine*, both for a full year, for only \$2.10, including a McCall Dress Pattern. The high price of paper and ink has obliged *McCall's Magazine* to raise their subscription price February 1 to 10 cents a copy and 75 cents a year—so that the offer at the above price must be withdrawn.

Until March 31 our readers have the privilege of ordering both publications for a full year, including the choice of any 15-cent McCall Dress Pattern, for only \$2.10.

The amount of reading, information and entertainment contained in the fifty-two issues of the *Youth's Companion* and the value of twelve monthly fashion numbers of *McCall's* at \$2.10 offer a real bargain to every reader of this paper. This two-at-one-price offer includes:

1. The *Youth's Companion*—52 issues.
2. The Companion Home Calendar for 1917.
3. *McCall's Magazine*—12 fashion numbers.
4. One 15-cent McCall Dress Pattern—your choice from your first copy of *McCall's*—if you send a two-cent stamp with your selection.

THE YOUTH'S COMPANION,
St. Paul St., Boston, Mass.

Subscriptions for the above magazines are gladly taken care of at the advertised rate by the SABBATH RECORDER. Orders for magazines will receive prompt attention.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

We may wonder why the Lord gave us so little—others may wonder why he trusted us with so much.—*The Christian Herald.*

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per year \$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

On October 29 Dr. Stephen Langdon, formerly of Oxford University, and now curator of the Babylonian section of the University of Pennsylvania Museum, opened a letter written 2,200 years B. C., and never delivered. The letter was opened with a mallet, as it was sealed in a clay cylinder. It was written in Sumerian characters, and when deciphered with great difficulty proved to be a Babylonian merchant's order for a shipment of flour.—*The Christian Herald.*

"The best selling book in Japan is the Bible."

Over 10,000,000 in our favored land are

DEAF

Are you one of those afflicted? Remain so no longer but

HEAR

by buying and using the 9 tone Little "Gem" Ear Phone. Awarded Gold Medal Panama Pacific Exposition 1915

For further information and price write

REV. F. ST. JOHN FITCH

912 PARK AVE. PLAINFIELD, N. J.

P. S. Other makes taken in exchange.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman; Arthur E. Main, William C. Whitford, Alfred, N. Y.; Willard D. Burdick, Milton, Wis.; George W. Post, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Samuel B. Bond, Salem, W. Va.; Theodore L. Gardiner, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Corliss F. Randolph, ex-officio, Newark, N. J.

BOARD OF FINANCE.

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.
Directors—Frank Hill, Ashaway, R. I.; Dr. H. L. Hulett, Bolivar, N. Y.; Allen B. West, Milton Junction, Wis.; Orra S. Rogers, Plainfield, N. J.; Wm. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Grant W. Davis, Milton, Wis.; Winfield S. Bonham, Shiloh, N. J.; Walton H. Ingham, Fort Wayne, Ind.; A. S. Maxson, Milton Junction, Wis.; A. B. Kenyon, Alfred, N. Y.; George W. Post, Chicago, Ill.; Dr. George E. Coon, Milton Junction, Wis.

SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. George B. Shaw, Ashaway, R. I.; Rev. W. D. Burdick, Milton, Wis.; Roy F. Randolph, New Milton, W. Va.; Rev. Walter L. Greene, Andover, N. Y.; Rev. R. J. Sevrance, Riverside, Cal.; Rev. T. J. Van Horn, Gentry, Ark.; Rev. A. L. Davis, North Loup, Neb.; Rev. A. Clyde Ehret, Adams Center, N. Y.
Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. I. M. Babcock, Milton, Wis.; George M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Vice Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. Nettie West, Salem, W. Va.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work. SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.

Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. H. N. Jordan, Milton Junction, Wis.

Vice-Presidents—Emma Rogers, Grand Rapids, Wis.; Clifford Burdick, Milton, Wis.; Verna Foster, Milton, Wis.; G. Wayland Coon, Milton Junction, Wis.; Harry Talbot, Milton, Wis.; Marion Ingham, Fort Wayne, Ind.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.

Corresponding Secretary—Miss Minnie Godfrey, Walworth, Wis.

Treasurer—Prof. L. H. Stringer, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.

Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.

Intermediate Superintendent—Carrol West, Mitchell, S. Dak.

Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Miss Ethlyn Davis, Leonardsville, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Rev. A. L. Davis, North Loup, Neb.; Mrs. Orville Bond, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Advisory Committee—All members of the Missionary Committee in each of the Associations.

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

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

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

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

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE

REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING
The Recorder Press Babcock Building

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Catalogue sent upon request.

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.

For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 160

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

The Sabbath Recorder—Weekly, Religious Magazine	\$2.00
The Pulpit—Monthly, a sermon for each Sabbath .....	.50
The Sabbath Visitor—Weekly, for the children .....	.60
The Helping Hand—Quarterly, S. S. lesson helps .....	.25
The Junior Quarterly—S. S. helps for Juniors .....	.15

BOOKS

Bible Studies on the Sabbath Question, By Rev. Arthur E. Main, D. D. ....	.50
Rev. A. H. Lewis—A Biographical Sketch, By Rev. Theo. L. Gardiner, D. D. ....	.50
Sabbath Commentary, By Rev. James Bailey .....	.60
Spiritual Sabbatism	1.50
Paganism Surviving in Christianity	1.75
History of the Sabbath	1.00
History of Sunday Legislation	1.00
Swift Decadence of Sunday. What Next? .....	.50
Biblical Teachings Concerning the Sabbath .....	.60
The foregoing six books are all by Rev. Abram H. Lewis, D. D., LL. D.	
Seventh Day Baptists in Europe and America—Historical Papers in two large volumes	3.00
Seventh Day Baptist Hand Book .....	.25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

IF YE abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

The vital connection between the word and prayer is one of the simplest and earliest lessons of the Christian life. As that newly converted heathen put it: I pray—I speak to my Father; I read—my father speaks to me. Before prayer, it is God's word that prepares me for it, by revealing what the Father has bid me ask. In prayer, it is God's word strengthens me, by giving my faith its warrant and its plea. And after prayer, it is God's word that brings me the answer, for in it the Spirit gives me to hear the Father's voice. Prayer is not monolog but dialog; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that he will listen to mine. "Incline thine ear, and hear"; "Give ear to me"; "Hearken to my voice"; are words which God speaks to man as well as man to God. His hearkening will depend on ours; the entrance his words find with me, will be the measure of the power of my words with him.—*Rev. Andrew Murray.*

—CONTENTS—

Editorial.—Loyal to All Our Interests. —Her "Recorder" Was Late.—A Handshake That "Means a Good Deal."—Do We Need the "Old Baptism"?—One Man's Influence.—We Are All Following Ideals.—From a Worker on the Picket Line.—Rev. William Clayton, New Pastor at Syracuse.—By the Kindness of Dr. Thrtle.—Two C. E. Topics This Week.—Come On, Friends, Let Us Pay Our Debts	129-132
Syracuse Needs a Church Building	132
Time, August 21-26, 1917, Peace, Plainfield, N. J.	133
Sabbath Reform.—The Time of Christ's Resurrection, and the Christian Sabbath	134-136
Memorial Board Minutes	136
To Our L. S. K. Friends	137
Missions.—Mission Notes.—Missionary Board Meeting.—Treasurer's Quarterly Report	138-140
Tid Bits	140
Ordination of Deacons, Shiloh, N. J.	141
Safe Advisor	141
Woman's Work.—The End of the King's Highway (poetry).—Heisumi's Test.—Workers' Exchange.—Report of Marlboro Ladies' Aid Society	142-145
Rachel Landow, the Hebrew Orphan ..	146
Young People's Work.—Visions and Tasks.—Confession.—Meeting of the Young People's Board.—News Notes	150-154
President Daland Goes South for Health	154
Children's Page.—Forks in the Road: A Sermon to Boys and Girls	155
Tract Society—Meeting Board of Directors	155
Home News	156
Sabbath School.—An Excellent Report.—Annual Report of the Milton Junction Seventh Day Baptist Sabbath School for the Year 1916.—Lesson for February 10, 1917	158
Marriage ..	159
Deaths ..	159