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**American Sabbath Tract Society**  
(Seventh Day Baptist)

Plainfield

New Jersey

# The Sabbath Recorder

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# The Sabbath Recorder

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

VOL. 82, NO. 5

PLAINFIELD, N. J., JANUARY 29, 1917

WHOLE NO. 3,752

## Loyal to All— Our Interests

A letter from an aged friend in Rhode Island gives excellent cheer by her words of loyalty to the interests we as a people hold dear. She says to RECORDER readers, "God bless you all and make you a blessing, is my earnest prayer." And she has great faith in prayer, even in its power to heal the sick. Nearing her threescore years and ten, rich in Christian experience, she prays for the churches, for the boards, and for every line of Christian work, and wishes we had a prayer column in our paper, giving requests for prayers and reporting answers to prayers. She pleads the promises in regard to prayer when even two or three are agreed as touching one thing. Nothing so cheers the workers and bearers of burdens as the knowledge that faithful souls who have for years walked with God are praying for them.

**Her Recorder Was Late** The first week in the new year all RECORDERS were necessarily late, made so by unavoidable circumstances. The aged friend mentioned in the last editorial says in her letter: "I can not hear a sermon when I go to church, so good reading is my meat and drink. . . . As I can not go to prayer meeting I always have the RECORDER to read on Sabbath eve; but in the first week in January my paper did not come in time, and I felt as though I had lost my mother. How any Seventh Day Baptist can do without the denominational paper I can not see. They surely have not received the Spirit of Pentecost, for if they had, they would not be without it."

Why should not earnest loyal Christians prize their denominational paper? It is the great missionary agency without which our people as a whole could not be well informed as to the needs of the various fields. It affords a channel of communication between the churches, that could not be secured in any other way. It promotes unity of faith and becomes a bond of brotherhood, both of which are indispensable to

denominational progress. It keeps before the people the work and the workers, showing the methods that bring best results, as nothing else can. It conserves the "faith once delivered to the saints," helps to solve the practical problems that confront the churches, gives "meat and drink" to lonely ones shut away from public services, and is a friend and helper of every interest which the denomination strives to promote.

**A Handshake That Means a Good Deal** We little realize how much an opportunity to meet some of the denominational leaders is prized by those who are shut in. The sister who wrote the letter quoted in the last editorial writes: "God has been good to me today. He let Secretary Shaw come into my home after church, so I could shake hands with him. That handshake means a good deal to me. How much better I can pray for him and his work now."

It may be that as pastors and workers in the kingdom some of us are losers by not visiting more of the shut-ins and giving them a better chance to know us and to pray more intelligently for us. These dear souls have power with God. It is a good thing for the minister when they wrestle with God in prayer for him and his work.

**Do We Need The "Old Baptism"?** These are the closing words of the letter already mentioned in these editorials: "Don't you know I had a feeling when dear Secretary Saunders went home as if we as a people were almost responsible for his death? How he was burdened! and how many times he asked us to wipe out our missionary debt and we failed to do it! We surely need the old baptism of the Holy Ghost to open our hearts to the needs of God's work. We can have it if we want it."

This praying mother in Israel has given us the thoughts of her heart, and they will undoubtedly set others to thinking. How many feel somewhat as she does in regard to these matters? How many are satis-

fied with what they are doing for the Lord's work? What think you is needed to make matters right? Will you do your part toward it?

**One Man's Influence** The influence of one true man over another, giving direction and character to a whole life, has been shown in the career of Admiral George Dewey, "the hero of Manila Bay," who died last week in Washington, D. C. While an entire nation pauses to pay highest honors to its most distinguished naval officer, it may be worth while to look for a moment at the man whose influence more than that of any other made George Dewey a nation's hero.

During the Civil War, Dewey, then a young man, served under Admiral Farragut. With him he had his first experience in fighting and of him Dewey once said: "Valuable as was the training at Annapolis, it was poor schooling beside that of serving under Farragut in time of war." Again he said: "Whenever I have been in a difficult situation or in the midst of such a confusion of details that the simple and right thing to do seemed hazy, I have often asked myself, 'What would Farragut do?' In the course of preparation for Manila Bay, I often asked myself this question, and I confess I was thinking of him the night we entered the bay and with the conviction that I was doing precisely what he would have done."

Little did Farragut realize, as he went about his daily duties in the Civil War, that he was even then making of one of his lieutenants the future man who should for seventeen years rank highest as an officer in the United States Navy—a man whose life would constantly exemplify the straightforward, conscientious, courageous characteristics of his old commander.

One man with a strong personality and high ideals can fill the soul of another with noble purposes and inspire in him admiration for principles of practical fidelity that will dominate his entire life. This is in keeping with a prominent law of our being. One hero makes other heroes. One soul given to fidelity and honor in regard to the smallest details of a great and trying service fills the hearts of others with purposes and principles like his own until they, too, become second editions of their exemplar.

**We Are All Following Ideals**

Admiral Dewey was not the only man who has constantly thought of his ideal or pattern. We all have such ideals or patterns and consciously or unconsciously we are conforming our lives more or less to the life of some one we have admired and loved. Some follow unworthy patterns, but the principle holds whether our exemplars are worthy or unworthy. Indeed the molding influence of unworthy men, if they become in any sense ideals to us, is quite as strong as is that of the noble and the true.

Again, under this law, not only are we being molded by others but we in turn are influencing our fellows, so that the taught becomes a teacher as well.

Who can think of this law of human influences making and shaping destinies without feeling the weight of responsibility which no thoughtful man can shake off? Each one is his brother's keeper. Each one is, in a measure, his brother's maker as to character. It is a wonderful thing to live in a world where the influences of our lives are so far-reaching! Farragut is not dead. Dewey still lives in those who have admired his soldierly qualities and who have patterned after him, and every one of us will live in the heart-life of others after our physical bodies have gone back to common earth.

**From a Worker On the Picket Line**

In the Sabbath reform department of this RECORDER we publish an article written by T. H. Wise, of Shepherdsville, Ky., for use in his home field.

Rev. Willard D. Burdick speaks of Brother Wise as being one of our workers on the picket line, and referring to his article, says: "I am aware that there are those who do not hold to the view that Brother Wise holds in regard to the day of the resurrection; but I hope that the time will never come when those who hold that the resurrection took place in the end of the Sabbath can not have a hearing in denominational literature."

No apology is needed for presenting a view of the time of the resurrection taught by the late Dr. Abram Herbert Lewis. After most careful investigation he had no hesitancy in taking the ground maintained by Brother Wise. If Sunday advocates did not persist in bringing the resurrection

question into their arguments, it would have no place in the Sabbath question. But while they do so, there seems to be no way but to answer them.

**Rev. William Clayton** On another page we **New Pastor at Syracuse** publish an article from Rev. William Clayton, who succeeds Rev. Riley G. Davis as pastor of the little Seventh Day Baptist Church of Syracuse, N. Y. Many of our readers do not know Brother Clayton, but some may recall an item of home news from Syracuse in the RECORDER of February 28, 1916, page 284, telling of his uniting with the Syracuse Church. From that item we quote these words: "On Sabbath Day, February 19, Rev. William Clayton, of this city, was received to membership in our church. Mr. Clayton is a native of England and was a Methodist clergyman in that country. After coming to America, he accepted the Sabbath and joined the Seventh Day Adventists, for whom he preached, but more recently has not been in full sympathy with that body. Elder Clayton is a veteran worker whom some of our people have met and others will be glad to know."

We are glad to learn that Brother Clayton is in the work and ready to help the little church in Syracuse, where Brother Riley Davis has given such faithful service. Many will wish the Syracuse friends had the much-needed church for which they are pleading, and we know that if any can see their way clear to aid them they will gladly do so. There is no doubt that a house of worship of their own would greatly advance the work of our people in Syracuse, and we bid them Godspeed in their efforts.

**By the Kindness Of Dr. Thirtle**

We are indebted to Dr. J. W. Thirtle, LL. D., 23 Borthwick Road, Stratford, London, E., England, for the obituary sketch of Rev. Ch. Th. Lucky in this issue of the RECORDER. Dr. Thirtle has been much interested in Seventh Day Baptists and their history for some years and was a friend of Brother Lucky.

It is hoped that any one who can send us data to aid in making a suitable biographical sketch of Brother Lucky will kindly do so at an early day. Our readers will be glad to note that the Memorial Board is making a small appropriation for some suitable memorial of this good man.

**Two C. E. Topics This Week**

Owing to a "miscalculation" on the part of Brother Thorngate the Young People's topic that should have been in the last RECORDER is one week late, and we have in this issue the topics for two weeks. Even the belated one will reach most of our churches before the Sabbath. Brother Thorngate has been away from home, assisting another church, and is quite excusable for the little mishap.

**Come On, Friends Let Us Pay Our Debts**

According to announcement made last week we are placing before our readers statements of the debts of the Missionary Board and the Tract Board, with an earnest plea for all hands to unite in an effort to pay them off. We have great faith in our people and believe that when they come to realize more fully the extent of the burdens resting upon their boards, there will be a general rally to remove them. Time and again have Seventh Day Baptists responded to some such call. Never yet have they failed us in times of financial distress, and we do not believe they will fail us now. Whenever the people have rallied and lifted heavy burdens together in the Master's work, the Lord has blessed them and they have been made glad in him.

The Missionary Society's debt is now \$2,500. Of course we are aware of the extra expenses that have come to the Missionary Board this year, which could not be avoided if the board was to be true to its missionaries. The offerings of the people almost covered the debt before the death of Secretary Saunders, and had it not been for unavoidable extra expenses, would have practically cleared it up early in the year. Plan as best it could, the board has found its debt increasing, and knows no way now but to lay the burden upon the hearts of all who love the cause of missions.

The debt of the Tract Board is now \$3,000; of this, \$2,481 is for the new linotype machine, which seemed almost indispensable to the publishing house. If you will turn to the minutes of the board meeting in the RECORDER of November 20, page 653, you will see the Supervisory Committee's recommendation, made after weeks of careful study as to how to meet the ever pressing need of better facilities for doing the work in our printing plant. The plan

was to pay the linotype men by instalments of \$40 a month, with interest on the unpaid part until all should be paid. By this method it would take five years to complete the payments. The board was to pay half and the publishing house half each month. Before the next board meeting, however, the linotype company generously offered to throw off 5 per cent for cash. Thereupon the board thought it wise to save this discount of about \$124 by borrowing the cash to pay now, and it was so ordered. See minutes of board meeting in RECORDER of December 25, page 821.

This of course places the debt for money hired entirely on the board, which has to produce the cash at once instead of paying by instalments. The publishing house will reimburse the board for its share by monthly instalments as it can earn the money; but this will take some sixty months and cost a lot of interest money. Therefore we trust that the people will think it far better to unite now in meeting the loan at once. This will avoid a good deal of worry and trouble as the months go by, and save several hundred dollars that would otherwise have to go for interest. Then the publishing house will go on and reimburse the board, paying into the treasury its \$20 a month as agreed upon, making at least \$240 a year for the next five years. It will be better for all concerned to pay this loan now, and, as you can readily see, it will cost, so far as the linotype is concerned, an average of only a fraction of a dollar apiece for each church member. The remainder of the debt is for money paid for regular Tract Society work.

As to the necessity for having a new linotype machine, it will be remembered that the old one has been used fourteen or fifteen years, and is now badly worn out. The supposed life of a machine is only ten years. It would cost \$1,000 to put the old one in good shape, and then it would not be up-to-date. The constant expense of keeping the old machine in good order, and the fact that the finest jobs offered the publishing house could not be done at all upon it, were among the reasons that made the committee urge the purchase of the new one. This, too, will add to the value of the printing house property, which belongs to the denomination. A small offering from each one would pay this debt in a month.

Now, friends, are you ready to unite in clearing the two boards of debt? Let these gifts be free-will offerings, not to interfere with your regular systematic giving for the work; thus there will be no falling off in the regular income for the budget work of the boards. Make your own divisions for the two boards, and send your offering for the Missionary Board to Rev. Samuel H. Davis, Westerly, R. I., and for the Tract Board to Frank J. Hubbard, Plainfield, N. J. Please mark these gifts—*“For the debt.”*

The RECORDER will publish from week to week the amount received for each board, and the amount lacking to pay all. These statements will appear side by side until the good work is done. Let us all lift together.

### Syracuse Needs a Church Building

DEAR BROTHER EDITOR:

The Syracuse Church having called me to its pastorate and at its annual meeting elected me to be its correspondent to the SABBATH RECORDER, I desire very much to bring before its readers the condition of the church here and its needs.

Perhaps some may not know that the Rev. Riley G. Davis has resigned as pastor of the church, much to the regret of every one therewith connected. Brother Davis has worked well and made considerable sacrifice that the work here may prosper. The church here and the whole denomination is surely under obligation to him. It is not for me to speak of the nature of his sacrifice, suffice it to say that he has made it and made it ungrudgingly for at least six years. The church wishes our dear brother Godspeed in whatever sphere he may be called to labor.

The church at Syracuse has been in existence as an organization about ten years. But it was known as a church a number of years before this. The membership is not more than twenty-five but we have a few who we expect will join us a little later. The spiritual condition is good and they are planning to increase the salary of their pastor. Their object is to raise at least as much as the allowance by the Missionary Society, which has promised to contribute \$200 this year. This sum will make the pastor's salary about \$400. So it will be seen that the pastor will have to go out and

labor with his hands, which he is prepared to do, in order to maintain himself and wife. The expenses in this city are heavy and every one knows what it costs to live and the pastor is now seeking some employment for a portion of his time. He accepts the situation cheerfully and will put into his work in the church, and for the church, all the vim he has—and he has some—that under the blessing of God the cause in this city may prosper.

The members have resolved to do missionary work in the city. Their chief concern is to meet the additional expense by contributions and subscriptions, so that those outside of the church may have an opportunity to help and thus become interested. But the great drawback here is the need of a church building.

The church meets at present in a small room hidden away on the third floor of the Y. M. C. A. building. But the location is such that no outsider would take the trouble to find it, and moreover the city idea of church life is always associated with a church building and any sect not having one—but only a room somewhere—is not generally regarded with interest.

In view of these facts our leading brethren expressed themselves at our annual business meeting on Sunday, January 14, that the pastor bring the needs of Syracuse before the whole denomination through the medium of the RECORDER.

Here is a city with almost two hundred thousand inhabitants, in the center of New York State, railways radiating from Syracuse as a center in every direction. The transient trade equals that of any city of its size in the United States. Its industrial life is of significant importance, as it has several hundred varied industries. Its merchants are making improvements continually so that many of our stores are equal of many in New York. And to all this we may add the religious fervor which has been largely in evidence since the “Billy Sunday” campaign. And in it all the Seventh Day Baptists who stand for the great truth of the Sabbath—the Sabbath of Jehovah—are hidden away in a little room on the third floor of a large building. The membership by this time should have quadrupled, and no doubt would have done so had we owned a church building.

Therefore the church desires the co-

operation of the whole denomination in building an edifice worthy of our great cause in this important city.

Will not some of our brethren of means help in this aggressive work, and also all down the scale to the widow with her mite?

My dear brethren, let us arouse ourselves and push this thing where it should be and Jehovah, whose servants we are and whose Sabbath we preach and keep, will bless the work of our hands.

Any information may be had from the pastor, 1810 Midland Ave., Syracuse, N. Y., or Dr. Maxson, 818 Madison St., Syracuse, N. Y., or O. H. Perry, 1031 Euclid Ave., Syracuse, N. Y. And also any subscription to this fund may be sent to any one of the above named, who will acknowledge the same and turn it into the Church Building Fund. Also all subscriptions will be published in the RECORDER.

WILLIAM H. CLAYTON.

Jan. 19, 1917.

**Time, August 21-26, 1917  
Place, Plainfield, N. J.**

Do you know what this means? To the members of the Seventh Day Baptist Church of Plainfield it means Conference week and we hope that is what it will mean to all the RECORDER readers.

Pastor Shaw has appointed a Conference Committee consisting of Frank J. Hubbard, Chairman, Mrs. H. M. Maxson, O. B. Whitford, O. S. Rogers and Mrs. J. E. Kimball and this committee is now at work.

We shall do everything to make this Conference a success in every way and invite suggestions as to ways and means to that end.

PRESS COMMITTEE.

Little seven-year-old James came home from school the first day with a determined look on his face.

“Mother,” he cried, “I’m going to quit school and be a school-teacher!”

“Why, James,” said his mother laughingly, “how can you? You don’t know enough yet!”

“Don’t know enough?” exclaimed the would-be school-teacher. “You don’t have to know anything! All you’ve got to do is to ask questions!”—*The Christian Herald.*

## SABBATH REFORM

### The Time of Christ's Resurrection, and the Christian Sabbath

T. H. WISE

The following is not written just for argument, but for the sake of truth. Let us examine the Bible in the light of truth. Matthew 28: 1-9 tells us of the first visit to the sepulcher. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." In verse 6 the angel says: "He is risen, as he said. Come, see the place where the Lord lay." (Sabbath ending at sunset, Bible time.) Mark 16: 2 tells us of the next visit. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Verse 6 says: "He is risen; he is not here." Luke 24: 1 says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Verse 3 says: "They entered in, and found not the body of the Lord Jesus." In the record of the visit found in John 20: 1 we read: "The first day of the week cometh Mary Magdalene early, when it was yet dark." Verse 3 says: "Peter therefore went forth, and that other disciple, and came to the sepulcher." Verse 5 says: "And looking in, saw the linen clothes lying; yet went he not in." Jesus had risen—he was not there. These are the four visits recorded by the four evangelists, and not the time of the resurrection, for Christ had already risen at the time of each visit. It is generally believed that Christ was crucified on Friday and rose on Sunday. But Matthew 12: 40 tells us that Christ was to lie in the grave three days and three nights (seventy-two hours). This could not be from Friday morning until Sunday morning, for it would not make three days and three nights, but only a part of the time, thus contradicting the words of Christ. In Matthew 12: 38 we have these words: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from

thee." Christ says in verses 39-40: "And there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The Lord prepared a fish to swallow Jonah (Jonah 1: 17): "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (not a part of three days and three nights). Now this was the sign which Christ gave, that they might know whether or not he was the true Messiah. If Christ did not lie in the grave three whole days and three whole nights as he said he would, how could the sign have been fulfilled? It could not be so if Christ was crucified on Friday evening and came from the grave Sunday morning. Mark 14: 12 says: "And the first day of unleavened bread, when they killed the passover" (or sacrifice). Luke 22: 7 tells us: "Then came the day of unleavened bread, when the passover must be killed." Exodus 12: 18 says: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread." Verses 5 and 6 tell us that they were to sacrifice a male lamb without blemish (this lamb points to Christ, as Christ was without sin), and that they were to kill it in the evening. Christ kept the passover with his disciples at evening. His own words in Matthew 26: 18-20 are: "I will keep the passover at thy house with my disciples." In the evening Christ and the disciples ate the passover. Verse 20 says: "Now when the even was come, he sat down with the twelve." Jesus tells us that the time of his crucifixion was then at hand.

#### THE TIME OF THE CRUCIFIXION

Daniel 9: 27 tells us that, "in the midst of the week he shall cause the sacrifice and oblation to cease." The offering of sacrifice in the sacrificial law pointed to Christ, and when Christ was crucified, sacrifices ceased, as Christ was the sacrifice offered on the cross for the sins of the whole world. Daniel says that sacrifice was to cease in the midst of the week. In order to harmonize the Scriptures we will have to conclude that Christ was crucified on Wednesday, the midst of the week, and not on Friday. It is the theory of some that Christ was crucified on the day before the

weekly Sabbath, but John 19: 14 tells us it was the preparation of the passover (which was the day before the passover Sabbath, and not the weekly Sabbath). It was the custom of the Jews to observe the passover Sabbath once a year, and in this year it came on the day after Christ was crucified. John 19: 31 says that day was an high day. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day) . . ." evidently this was the passover Sabbath and not the weekly Sabbath, as Christ ate the passover the evening before he was crucified. It was at this supper that Judas betrayed Christ, and Christ said the same night to his disciples: "Why sleep ye? rise and pray, lest ye enter into temptation."

Now according to Matthew Christ arose in the end of the Sabbath, which would, according to prophecy, be the time Christ was to lie in the grave—that is, three days and three nights.

Matthew 28: 8-9 says: "And they departed quickly from the sepulcher with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold Jesus met them, saying, All hail! And they came and held him by the feet, and worshiped him." It is therefore a foregone conclusion that, if Christ had risen in the end of the Sabbath, he did not rise on the first day of the week. Christ was buried in Joseph's new tomb just before the close of the day on which he was crucified. Now, counting back, from Wednesday evening at the close of the day until Sabbath evening at the close of the day there would be three days and three nights, and thus the accounts of the resurrection harmonize. It is the belief of some that Christ arose on "Easter Sunday," but we know that Easter sometimes comes in March and sometimes in April. We can not change our birthday. If it comes on the 27th of April it will always be at that time and can not be changed to another month; so it is with the resurrection of Christ. It must always come on the same day of the same month.

#### ARE WE COMMANDED TO OBSERVE ANY DAY IN MEMORY OF CHRIST'S RESURRECTION?

The theory is that we must observe the first day of the week, because Christ arose on that day. The first day is mentioned

only eight times in the New Testament—four times in connection with the visits to the sepulcher. John 20: 19 says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This was the first time that Christ appeared to the disciples after his resurrection, and the disciples were together here at this time for fear of the Jews. Mark 16: 14 tells us: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Were they assembled together at this time for worship or to celebrate the resurrection of Christ? It was not to celebrate the resurrection of Christ, for they did not believe that Christ had risen. In Acts 20: 7 we find where Paul preached once on the first day of the week, at night. This was a farewell meeting. The next morning Paul continued his journey, walking some miles. Nothing was said about its being kept as the resurrection day. They came together to break bread; nothing was said about wine. Acts 2: 46 says: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Probably a common meal. Also, in First Corinthians 16: 2, the Corinthians were commanded to lay by in store on the first day of the week, as God had prospered them, that there might be no gatherings when Paul came among them (this was for the poor saints). It seems that this was not a public collection, but a private business transaction at each one's home. John 20: 26 says: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Now "after eight days" would mean at least the ninth day. Revelation 1: 10, "I was in the Spirit on the Lord's day," has no proof at all that it was the first day of the week. I think it absolutely safe to follow our Savior's custom in keeping the Sabbath; also that of the apostle Paul. In Mark 1: 21 we read: "And they went into Capernaum; and straightway on the sab-

bath day he entered into the synagogue, and taught." And in Mark 6: 1-2 Christ taught again: "And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue." Acts 17: 2 tells us: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." It was Paul's "manner" to make the Sabbath a preaching day. Some tell us that, as Paul was a Jew, he preached in the synagogue to the Jews only. But we read in Acts 13: 42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." Verse 44: "And the next sabbath day came almost the whole city together to hear the word of God." So we see Jews, Gentiles, believers and unbelievers were gathered together the next sabbath to hear Paul preach. Now according to the chronology of the Bible this was forty-five years after the resurrection of Christ. It seems from this that the Gentiles also kept the Sabbath. Acts 16: 13 tells us that Paul went out from the city by a river side where there was no synagogue. "And on the sabbath we went out of the city by a river side, where prayer was wont to be made." Acts 18: 4 says: "He [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Paul abode at Corinth one year and six months (v. 11), teaching the word of God among them. Paul worked at his occupation, which was that of a tent-maker, working through the week and preaching every Sabbath, making seventy-eight Sabbaths. Now if we will lay aside everything but the Bible, and be governed by it alone, we will have to conclude that Christ and all the disciples observed the Sabbath, the seventh day of the week, because in Mark 2: 27 Christ tells us: "The sabbath was made for man and not man for the sabbath." The seventh day was set apart and blessed in the beginning, and embodied in the law of God; and as the law of God was to endure forever, so shall our obedience be required as long as time lasts. Matthew 24: 35 tells us: "My words shall not pass away." Paul tells us in Romans 7: 22: "For I delight in the law of God after the inward man." Matthew 5: 17 tells us: "Think not

that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." These are Christ's own words. Revelation 22: 14 says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But where is the commandment to observe the first day of the week? "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man" (Eccles. 12: 13).

Dear reader, if this should happen to be the first time that your attention has been called to the fact that Christ did not rise on the first day of the week, commonly called Sunday, do as did the Berean brethren: Search the Scriptures and see if these things be so (Acts 17: 11).

Shepherdsville, Ky.

### Memorial Board Minutes

The second regular meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund for the year 1916-17 was held in the parlor of the Seventh Day Baptist church, Sunday, January 14, 1917, at 10 a. m. Present: Henry M. Maxson, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, Clarence W. Spicer, William C. Hubbard, and Accountant, Asa F. Randolph.

Minutes of the last meeting were read. Correspondence was read from Rev. G. Velthuysen, Mrs. Oscar A. Davis, of the New Auburn (Wis.) Seventh Day Baptist Church, Dean A. E. Main, Rev. J. Franklin Browne, and Rev. J. S. Kagarise.

Re the letter from Rev. G. Velthuysen, of Amsterdam, Holland, the Treasurer was instructed to convert the check sent to Rev. Ch. Th. Lucky on July 17, 1916, in the sum of \$75, into a postoffice money order, and return to Mr. Velthuysen, requesting him to use this amount and the \$75 already in his hands for an appropriate memorial—possibly to mark the grave, or to help publish a memorial biography. Brother Lucky died November 25, 1916, in the hospital "Ebenezer" at Berlin-Steglitz, Germany, and was buried in the Jewish Cemetery at Plau.

To Elder D. N. Newton, Fayetteville, N. C., the Board voted to appropriate \$10

per month, beginning October 1, 1916, and continuing for six months, from the Fund to help ministers.

It was voted that the loan to the New Auburn (Wis.) Church be left in the hands of the Investment Committee, and that they arrange to loan up to \$1,000, provided that the New Auburn Church could comply with the Board's requirements.

Voted that the Board authorize the proper officers to execute an assignment of the \$1,000 mortgage made by one Van-Orden, covering property on Stony Brook Place, City, to Robert M. Thompson, and the refunding of \$5 excess paid on interest by Fred H. Pope, present owner of the property.

The Treasurer's quarterly account, ending November 30, 1916, having been signed by the Treasurer and Accountant, was adopted after it has been duly audited and found correct. The report of the Finance Committee, showing changes in securities for the year, was read and on motion adopted.

The Delos C. Burdick Fund, amounting to \$516.60, was by vote divided equally between the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society. The Henry W. Stillman Discretionary Fund, amounting to \$786.67, was by vote appropriated— $\frac{1}{4}$  to the American Sabbath Tract Society,  $\frac{1}{4}$  to the Seventh Day Baptist Missionary Society,  $\frac{1}{2}$  to Milton (Wis.) College.

The George H. Babcock Discretionary Fund of \$985.60 was voted as follows: \$200 to the Seventh Day Baptist Education Society for Alfred Theological Seminary, and the balance (\$785.60) to Salem (W. Va.) College.

By vote, \$50 was given to each of five men studying for the ministry: E. Lee Burdick, Leslie O. Greene, W. T. F. Randolph, and John F. Randolph, at Alfred, and Paul S. Burdick at Rochester; and \$25 to Rev. W. M. Simpson, of Verona, N. Y., to be sent when needed and before his graduation at Alfred, in June, 1917.

Mr. E. E. Whitford gave notice that he would bring up the grouping of funds for investment, at the April meeting.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

### DISBURSEMENTS

Alfred University .....	\$4,262.51
Milton College .....	2,875.71
Salem College .....	785.60
American Sabbath Tract Society	1,682.76
Seventh Day Baptist Missionary Society ..	579.91
Seventh Day Baptist Education Society, Theological Seminary ..	235.62
Seventh Day Baptist Church, Plainfield, N. J. ....	52.95
Students preparing for ministry..	250.00

### To Our L. S. K. Friends

EDITOR SABBATH RECORDER:

I ask the privilege of enough space in this week's issue of the RECORDER to call the attention of our Lone Sabbath Keepers to the condition of the fund pledged at the last Conference toward the expenses of the secretary of the L. S. K. Association.

The amount, you will recall, is one hundred dollars, a sum less than his actual expenses for the work of the year.

Up to January first there had been received by the treasurer of Conference about one third of this amount.

With one half the Conference year already gone, there will be needed a more generous response to make the quota complete at the close of the fiscal year.

Let all us L. S. K's who believe and take pride in our organization, and who appreciate Secretary Cottrell's labors, get busy and send to the Conference treasurer, Mr. William C. Whitford, Alfred, N. Y., one dollar, or two, five or ten dollars, as we are able, and thus get this matter attended to at an early date.

We are all of one mind, I believe, that his work is exceedingly valuable and very interesting, and the results excellent. For the labor and actual expense involved this contribution is small.

In addition to our regular denominational contributions we, L. S. K's, will of course make good in raising the hundred dollars apportioned us, eventually,—why not now?

In behalf of the Board of Finance,  
WALTON H. INGHAM.

Fort Wayne, Ind.,  
Jan. 29, 1917.

## MISSIONS

### Mission Notes

The envelope contained \$3.15 and was given to me for the denomination, that is, for our work as a people. The giver was a widow, with but a small store of the goods of this world, but with a heart full of the spirit of missions, and a loving loyalty to the cause in which she believes.

Now my problem is, what shall I do with this offering, this \$3.15? This good woman had read in the SABBATH RECORDER that the apportionment for all denominational purposes was \$3.12½ for each resident member of our churches; and so she gave full measure, something over, which is the Christian method of "more than enough"; and her example is worthy of imitation, even as the Lord doth prosper each one of us.

But what shall I do with the money? This budget of \$3.12½ belongs to the Missionary Society, the Tract Society, the General Conference, the Sabbath School Board, the Woman's Board, the Young People's Board, and I know not whether there be any other, for I am far away from sources of information as I write this paragraph. The postage required to deliver this offering to the various treasurers would be considerably in excess of the surplus of \$.02½.

Now if one hundred people, or a thousand, would give to me \$3.15 apiece for our denominational work, I could deliver it with no more labor and in as short a time as I can deliver this one offering and with just as little expense. I do not wish thus to become a distributor of denominational funds; for the ideal way is for each church through its treasurer, or some other person appointed for that purpose, to become the gatherer and the distributor of our denominational budget; and I have written these paragraphs only to call to mind three things,—the cheerful, loyal support of the widow,—the rather complex nature of our denominational organization,—and the fact that we do have a budget, which, if met by

all of us, as it has been by this woman, would carry on our work without financial embarrassment.

On the way back to Plainfield after attending the Missionary Board meeting, January 17, I stopped at Noank, Conn., to call on our aged and beloved brother, Rev. Andrew J. Potter, who for nearly twenty-four years has been the pastor of the Waterford (Conn.) Seventh Day Baptist Church. He is almost blind, and during the two hours that I spent with him and his wife he told me at least half a dozen times that after breakfast he had been out calling on the sick and praying with them, and from it a great blessing had come to him. His happiness and contentment in his Christian hope and faith are contagious, and while he was but living over in his heart and mind the experiences of former years, yet I most thoroughly enjoyed my brief stay, and after a word of prayer in which he and his wife both audibly united I came on taking a blessing with me.

The Waterford Church is without an active pastor since Brother Potter has been unable to preach and otherwise minister unto them. But the church continues to support him as in the days gone by, and is maintaining all its appointments. A sermon from the *Pulpit* is read on Sabbath morning, and the people take turns in leading the services. More than twenty persons greeted me at the Friday night prayer meeting, and many of them took part in the testimony meeting, and one new voice was heard for the first time. Nearly forty were present at the Sabbath Day service, and a nice group of young people met in the afternoon. The Christian Endeavor society has been a year in raising funds to equip the church for lighting by electricity, and the work was just completed, and the lights were used for the first time when I was there. This was my first visit to Waterford, but I hope to go there again and often.

My first meeting with our people in my capacity as joint secretary was at Hopkinton, R. I., a place I had never visited before. This was Sabbath Day, January 13. The pastor, Rev. E. A. Witter, and I have been personal friends for many years, and we talked of other days, of present problems, and of the work before us. I was

glad to meet the people of the Hopkinton Church, and to speak in the place where the forefathers or so many of the strong, faithful present-day supporters of our cause were born and lived and labored and passed on to their reward.

SECRETARY SHAW.

### Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, January 17, 1917, at 9.30 a. m., President Clarke in the chair and the following members present: William L. Clarke, Edwin Shaw, Clayton A. Burdick, Robert L. Coon, George B. Shaw, John H. Austin, Ira B. Crandall, Ira L. Cottrell, Harlan P. Hakes, Charles H. Stanton, James A. Saunders, Samuel H. Davis, G. Benjamin Utter, E. Adelbert Witter, A. S. Babcock.

Visitors: Miss Mildred Saunders, Mrs. O. U. Whitford, Mrs. John H. Austin, Mrs. C. H. Stanton, Mrs. E. C. Burdick, Mrs. Allen Whitford, Mrs. Orson Rogers, Mrs. Dell Burdick, Mrs. Camenga, Rev. Jay W. Crofoot.

Prayer was offered by the Rev. Clayton A. Burdick.

The reports of the Treasurer and the Corresponding Secretary were read and approved.

The Evangelistic Committee reports:

Your committee would report that during the past quarter Evangelist D. Burdett Coon together with Evangelist Willard D. Burdick of the Tract Society held three series of evangelistic meetings in the State of West Virginia, with our church at Berea, called the Ritchie Church, where Rev. G. H. F. Randolph is missionary pastor; with the church near New Milton, called the Middle Island Church, which is now without a pastor; and with the church at Lost Creek, where Rev. M. G. Stillman is the pastor. While these efforts did not result in large additions to the churches, yet the spirit of earnest Christian service was enkindled, and the people of those communities have been greatly helped and encouraged in the ways of spiritual living.

At the beginning of the new year Rev. Jesse E. Hutchins, who accepted the call of the Board extended at the last quarterly meeting, entered into our evangelistic work with Brother Coon, and they are now holding meetings with our people at West Edmeston, N. Y., where Rev. A. G. Crofoot is the pastor.

Plans are being made for work for the rest of the winter, and next spring, and even for the summer and autumn.

On behalf of the committee,

CLAYTON A. BURDICK.

The Fisher Fund Committee reports:

This committee, consisting of the President, the Treasurer and the Corresponding Secretary, to whom was given authority to manage the income of this fund between meetings of the Board, sent from this fund at Christmas time \$25.00 each to four aged ministers of our denomination, Rev. Samuel R. Wheeler, Rev. Madison Harry, Rev. Andrew J. Potter and Rev. C. W. Threlkeld.

There is a balance on hand at the present time in the income account of this fund of \$247.90.

Respectfully submitted on behalf of the Committee,

EDWIN SHAW,  
Corresponding Secretary.

Very appreciative letters were received from brethren named in the report.

The Rev. George W. Hills reports a group of people in Berkeley, Cal., who have lately begun keeping the Sabbath, together with their pastor.

The church at Syracuse, N. Y., reports the engagement of Rev. William Clayton as pastor.

It was voted that the Corresponding Secretary write to Mrs. D. H. Davis, Shanghai, China, and say that we would like to recognize her as an employee of the Board and would be pleased to hear from her as to what would be acceptable compensation for her work in the China Mission.

It was voted unanimously that this Board extend to Dr. Sinclair a call to labor as our medical missionary in connection with the China Mission; if this call is accepted, the time of her departure for the China field to be arranged by the Corresponding Secretary and Dr. Sinclair.

The Rev. Jay W. Crofoot, our missionary at Shanghai, was present and talked with the Board regarding the work in China, and especially of our mission at Shanghai and Lieu-oo.

The church at Fouke, Ark., reports the engagement of Brother Siedhoff as pastor, and an appropriation at the rate of \$300 per year from January 1, 1917, was voted in favor of said church.

It was voted to appropriate at the rate of \$100 per year from January 1, 1917, in aid of the Cartwright Church, New Auburn, Minn.

Charles H. Stanton, Edwin Shaw and A. S. Babcock were constituted a committee to formulate a blank for use of churches applying for assistance from the Board.

Frank Hill and John H. Austin were elected auditors for the year 1917.

Correspondence was received from G. W. Hills, O. H. Perry, T. J. Van Horn, C. G. Beard, Mrs. Nancy Davis Smith, Mrs. Minnie A. Mack, Jesse W. Babcock and others.

Adjourned.

WILLIAM L. CLARKE,  
*President.*

A. S. BABCOCK,  
*Recording Secretary.*

### Treasurer's Quarterly Report

October 1, 1916 to January 1, 1917

S. H. Davis, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society

By months

Dr.

Cash in treasury October 1, 1916 .....	\$ 379 85
Cash received in:	
October .....	\$1,081 22
November .....	2,398 72
December .....	2,267 11
	5,747 05
	\$6,126 90

Cr.

Expenses paid in:	
October .....	\$ 883 93
November .....	2,608 56
December .....	1,955 58
	\$5,448 07
Balance in bank January 1, 1917 .....	678 83
	\$6,126 90

### BY CLASSIFICATION

#### Cash Received

General Fund, including balance brought forward .....	\$1,427 54
China field .....	484 34
Java field .....	1 00
Italian Mission .....	1 00
Specials .....	2,410 00
Life Members .....	35 00
Income from Memorial Board .....	232 70
Income from Permanent Funds .....	1,450 00
Interest on checking account .....	1 49
Debt Fund .....	83 83
	\$6,126 90

#### Disbursements

Corresponding Secretary and Gen. Missionaries .....	\$ 499 73
Churches and pastors .....	781 64
China field .....	1,378 61
Holland field .....	75 00
Italian field .....	87 48
Java field .....	37 50
Specials .....	2,453 73
Treasurer's expenses .....	70 00
Interest .....	63 18
Exchange .....	1 20
	\$5,448 07
Balance in bank January 1, 1917 .....	678 83
	\$6,126 90

Money is the greatest god below the sky.  
—Spencer.

### Tid Bits

REV. GEORGE M. COTTRELL  
(L. S. K. Secretary)

Nothing serious or profound today; just a little gossip. A letter yesterday from one in Arkansas told of just (?) receiving the parish letter and expressed surprise that so many L. S. K's neglected to respond to the messages sent them. She was guilty, but thought one among so many would not be missed; but if most of the rest did the same, of course the result must be disastrous. Their circumstances were such that she could not even take the RECORDER.

This condition furnished an opportunity for another writer from South Dakota, an L. S. K. and Y. M. C. A. secretary, who wrote that he would send his RECORDER every week, after reading it, to any one I might designate, and subscribe for a new one for another. I asked him to send his own paper to this Arkansas lady, and send his \$2 to Editor Gardiner, who would supply the name.

About the same time came a letter from California from an old Wisconsin friend, with \$2 for a RECORDER to be sent to a friend (and relative), whose first husband, a Sabbath-keeper, had died. This friend who had later commenced keeping the Sabbath, and had married again a Seventh-day man, and now prized Sabbath privileges. "And if she now takes the RECORDER," he wrote, "let this be credited for another year." This was not all. He said that a Sabbath sermon given by me, when working as a boy preacher in upper Wisconsin, had been the means of her conviction on the Sabbath question. This is the kind of news coming many years after that interests a fellow, and makes him see the possibility of some little stars twinkling in his crown.

So these three letters all had to do with the RECORDER. And of course we are not through with the RECORDER yet. I guess I simply think and feel and act and expect too fast. You know General Grant said, "We'll fight it out on this line if it takes all summer." So I guess we are only just getting started. When they used to raise buildings in an early day, they would have a house or "barn-raising." The neighbors would all come to assist, and when the "bents" were framed together and ready to lift in place, the leaders would call the

men into line, and when all were ready with hands, shoulders, and spiked pikes, they would shout, "All together—hee-o-hee!" and in unison they lifted the big timbers in place. Well now, if when the leader was lifting for all he was worth, some of the men had gone for a drink, some were throwing dice, and some were swapping yarns back of the barn, the leader would have made a sorry mess of it; and by the time he had lifted there a half hour in vain, he might have been too tired to try to rally them again. And if the men had come around only one at a time to give a lift they would have been likely to see the day end, with the work unaccomplished.

In exactly the same manner of course, will we fail or succeed in our work for God, in proportion to our harmony and unanimity of effort.

I am going to find how many RECORDERS the L. S. K's have subscribed for since Conference, and then try to distribute the work still undone so that we may complete our quota of 125 assigned; and I trust all the churches that have not made their canvass will delay no longer. Within the next two or three months we ought to be able to print in the RECORDER a list showing how well the L. S. K's and all the churches have done. Let us vie with each other in making a good record.

Well, Brother L. C. Randolph is in Kansas. He has been up at Nortonville the past week, preaching and lecturing and canvassing for funds for Milton College. I don't know how he is progressing. There are no millionaires in Nortonville, but quite a good many who are blessed with a competence. I wish they might be interested ten to twenty thousand dollars' worth, but hope anyhow that Brother Randolph may find five or six thousand that the people have no better use for than Milton. Tomorrow (Sunday) afternoon, Dr. Randolph is to give his famous lecture on "That Delightful Fellow, The American Boy" in the Orpheum Theater, Topeka. We have been fortunate in getting the building donated by the management, and the lecture is staged under the auspices of the city Y. M. C. A. We expect a fine time. Will not our people pray for Brother Randolph on his arduous mission and that the hearts of the people may be prepared for his coming?

Topeka, Kan., Jan. 20, 1917.

### Ordination of Deacons, Shiloh, N. J.

On Sabbath morning, December 23, 1916, after the opening exercises of the church, Pastor Sutton turned the meeting over to the moderator, Deacon J. B. Hoffman, who took charge.

The congregations of the Marlboro and Shiloh churches united as a council for the ordination of Brothers Wilson S. Davis and Henry H. Ewing as deacons for the Shiloh Seventh Day Baptist Church.

Brothers Davis and Ewing were called to the front of the room and asked for statements, after which Rev. Clayton A. Burdick, of Westerly, R. I., moved the council proceed with the ordination.

The program follows:

Hymn by the Congregation  
Ordination Sermon—Pastor Burdick  
Text: "And they chose Stephen, a man full of faith and of the Holy Ghost" (Acts 6: 5)  
Solo, "Open the Gates of the Temple"—Pastor Hutchins  
Consecrating Prayer—Pastor Sutton  
Charge to the Church—Pastor Hutchins  
Charge to the Deacons—Pastor Sutton  
Welcome—Deacon J. B. Hoffman, Senior Deacon  
Hymn, "My Jesus, as Thou Wilt"  
Benediction—Pastor Burdick

### Safe Advisor?

LOIS R. FAY

At the annual meeting of the Lord's Day League of New England, held January 15 in Boston, the previous list of officers was re-elected, among them Cardinal O'Connell as honorary advisor. The league has received and expended over \$15,000 the past year, according to the report, besides issuing a number of publications, supplying speakers in every New England State, and opposing bills in legislature that fail to respect the supposed sacredness of Sunday.

The league's honorary advisor in all this work—Cardinal O'Connell—is in a significant position. What a pilot for an organization of Protestants! His influence and activities in this capacity continue the course of Sunday observance in the same direction taken by similar officials ever since their instatement. His election to this office is one of the way-marks of Protestant digression and retrogression.

"Is any man so wholly right that he can afford to say of another that he is wholly wrong?"

## WOMAN'S WORK

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

### The End of the King's Highway

"I worked for men," my Lord will say  
When we meet at the end of the King's Highway.  
"I walked with the beggars along the road,  
I kissed the bondsman stung by the goad,  
I bore my half of the porter's load—  
And what did you," my Lord will say,  
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say  
When we meet at the end of the King's Highway.  
"I smoothed the path where the thorns annoy,  
I gave the mother back her boy,  
I mended the children's broken toy—  
And what did you," my Lord will say,  
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,  
When we meet at the end of the King's Highway.  
"I eased the sister's troubled mind,  
I helped the blighted to be resigned,  
I showed the sky to the souls gone blind—  
And what did you," my Lord will say,  
"As you traveled along the King's Highway?"  
*Author unknown.*

### Heisuni's Test

As the great Pacific mail steamer neared the Golden Gate, groups of passengers stood on the deck eagerly gazing at the outline of the shore as it came more and more clearly into view. Some were returning to their beloved land after a long absence; others now saw America for the first time, not knowing what surprises and adventures might be in store for them. Among the latter was an attractive, bright-eyed, olive-complexioned Korean maid, named Whang Heisuni. She was coming to meet her affianced husband, who had set out for America a few years before to seek his fortune in the new land. Heisuni, as her friends called her, had scarcely seen her future husband, but her wise parents had looked into his character and ability and had satisfactorily arranged the match. Heisuni was a Christian girl, having been educated in the mission school in Syen Chun. Her fiancé, So Chi-ho, was also a Christian, otherwise Heisuni would not have consented to marry him, for she was a young woman of character and took literally the command of the Bible, "Be not unequally yoked together with unbelievers."

Eagerly Heisuni scanned the crowd as the steamer made fast to the dock and with a smile of real satisfaction she saw the well-dressed young Korean who waved to her. Heisuni's friends, the Rev. and Mrs. George S. McCune, missionaries in whose care she had traveled over the broad ocean, introduced the young couple. Mr. So politely greeted his bride-to-be with the Korean phrase:

"Have you come in peace?"

"I have come in peace, by the grace of God," she replied shyly, in Christian style.

The happy party went to the home of friends to talk over the details of the approaching wedding. Everything had been arranged; why should they wait?

Then something happened. Heisuni came to Mrs. McCune, after her interview with So, and said decidedly but with tears in her eyes:

"Please don't make arrangements for me to be married. I can not marry Mr. So—at least not now."

"But why?" asked Mrs. McCune. "Is he not a good young man and a Christian?"

Heisuni only shook her head and repeated that she could not marry him.

Mr. and Mrs. McCune made inquiries about So among the Koreans and American missionaries in San Francisco. All they learned was in his favor.

The missionary friends decided to make one more effort to carry out the original program and invited the young people to meet in their rooms. Then something else happened. As Mr. McCune passed the door of a room where Heisuni was alone he heard her voice praying in Korean:

"O God, help me to do what is right. Do not let me be foolish or wilful. Help Mr. and Mrs. McCune to see that it is best that I should not marry So. Oh, give me strength to do what is thy will for me. Amen."

Drawing the girl aside Mr. McCune asked her to explain her reasons for refusing the husband her parents had chosen for her.

"Well, Moxa," she said, "I will tell you. So is not a Christian—at least not the kind of a Christian I must marry."

"And why do you say that? Is he not a good man and a member of the church?"

"Yes, he may be," Heisuni replied, "but he is not the right kind of a Christian. When he met me at the steamer he said: 'Have you come in peace?' but he did not say as we Christians do, 'Have you come in peace by the grace of God?' He left God out of account."

"But," said Mr. McCune, "that is only because he has acquired the American habit of speaking."

"No, Moxa," said Heisuni, "he has left God out of account in other things too. When he talked to me about marriage, he told me of the beautiful jewels and clothes he would buy for me and of the fine house we would live in. He told me of the \$300 he had saved for the wedding, of the money he was making, and of what a good time we would have, but he did not seem to be interested in the church or the mission, and said nothing about what we would do for God and for those who do not know God. And when I asked him some things about the Bible he did not understand. Why, just think of it! He could not even recite the books of the Bible! No, I can not marry Mr. So."

The young man was called and heard the decision with evident surprise and chagrin. He renewed his protestations of love and expressed his earnest desire to marry Heisuni on any conditions she might name.

Finally Heisuni said:

"I will tell you what I will do. I can not marry So now, but if he will take the \$300 that he was going to spend on me and on the wedding and will go and study for three months in a Bible institute so that he may know God's Word and learn how to work for him, then I will wait for him and will marry him when he comes out."

It was a severe test for So, but the girl was worth waiting and working for, and he consented to the conditions.

In the meantime Heisuni traveled East in a Pullman car with Mr. and Mrs. McCune. As the party became acquainted with other passengers many were attracted to the sweet-faced, intelligent Korean girl with her small vocabulary of picturesque broken English and her quaint accent. One gentleman in particular liked to talk with her and to hear her tell of her people and her impressions of America. One day as they were conversing a chance remark caused

Heisuni to turn quickly toward him and to ask eagerly: "You know Jesus? He your friend? You Christian?"

"No," replied her companion, "I am afraid I'm not what you call a Christian, and I haven't been to church for many years."

"Oh," she exclaimed, "you love Jesus. He love you. He die for you!"

But Heisuni's English was not equal to the occasion. Hastily excusing herself, she made her way rapidly to the rear of the car where Mr. McCune was sitting, and she exclaimed excitedly:

"O Moxa, there's a heathen man in the seat there! You go talk to him. He no love Jesus! You tell him love Jesus!"

While Mr. McCune made his way forward Heisuni remained behind to pray. The missionary was kindly received and explained that the Korean girl had been much interested in her companion and that Christ meant so much to her and had done so much for her people that she was deeply anxious that her new American friend should also know her heavenly Father.

Other conversations followed during the few remaining days of the journey, but the two parted unsatisfied. A few weeks later a letter came to Mr. McCune from San Francisco which read somewhat as follows:

DEAR MR. McCUNE:

I want you to thank the little Korean lady for what she said to me in the railroad train and for her real interest in my soul. She was the first that has spoken to me about Christ in many years. Tell her that I have begun going to church again and expect soon to make open confession of my faith in her Master and mine.  
Yours sincerely,  
G. S.

February 11, 1914.

Heisuni went on her way rejoicing and scattering kind words and Christ-like deeds along her path in the New World. After the three months of her fiancé's probation were ended, she returned to San Francisco to redeem her promise and to become his bride. So had used his time well and was now an earnest and interested Bible student and Christian worker. He saluted his charming Heisuni "by the grace of God" and together they made plans for the future—bright, happy plans for themselves—but this time with a view to their King's service and giving first place to the will of God.—*Delavan L. Pierson.*

## Workers' Exchange

### Twenty-fifth Anniversary

In December last the "Mary F. Baily Whatsoever Circle" of King's Daughters of Milton, Wis., celebrated its twenty-fifth anniversary with a large attendance and much enthusiasm. The exercises consisted of reminiscences by original members present, and letters from absent members, concluding with a social hour and dainty refreshments. This Circle was organized in 1901, five years after the beginning of the order. Its work was defined as "Some Daily Ministry" and the motto adopted "To Discover and to Do." The vigor with which the work was undertaken and prosecuted was shown in a report the next month of 22 night watches, 17 families aided, 160 garments given out and a bushel of toys distributed.

The ten-times one idea of the Lend-a-Hand movement at first adopted by the order restricted the membership to that number, but this soon gave way to any number and the circle has now a membership of 68. Of the original ten members all are living but one, and five were present at the December anniversary.

The holding of an annual benefit at which outsiders might contribute to the funds of the society was begun in 1894, the date to be as near as possible to the birthday of Queen Victoria, May 24. This has been continued and has been a very material aid, besides acquainting the public with, and keeping before it, the good work being done. The amount of money expended has reached the sum of \$2,500. Some of these benefits have been unique; as, a bazaar of "Nations," each booth being appropriately decorated and presided over by ladies finely costumed; a handkerchief bazaar, to which contributions were made as far away as the Pacific Coast; and others equally characteristic.

In 1895 the collection taken at the union services of the churches of the village on Thanksgiving Day was given to the "Daughters" and continues to be so given.

Barrels and boxes of clothing and comforts have been sent to Nebraska, Texas, California, and other points; literature to logging and lumber camps and to soldiers; and a flower mission is maintained, brightening sick-rooms and comforting mourning hearts on funeral occasions.

A special Christmas Committee each year

delivers carefully selected, generous baskets and boxes to those who are in special need of good cheer, and in many ways the words of our beloved Mrs. Dickinson are being carried out by loving hearts and hands: "The wearers of the crown must be the bearers of the cross, and this cross is often just another's burden."

CONTRIBUTED.

### Independence, N. Y.

Sixteen out of the twenty-five members of the Independence Ladies' Aid Society met on Monday afternoon, January 8, at the home of Mrs. Addie Greene for their annual business meeting.

The following officers were elected for the ensuing year: president, Mrs. Edna Livermore; first vice president, Mrs. Celestia Clarke; second vice president, Mrs. Nona Potter; third vice president, Mrs. Hattie Crandall; secretary, Mrs. Ethel Clarke; treasurer, Mrs. Alida Livermore; Press Committee, Mrs. Bessie Clarke; Program Committee, Mrs. Helen Mingus, Mrs. Mizpah Greene, and Mrs. Nona Kenyon.

The reports of the officers and committees for the past year showed very gratifying results. We served ten suppers at the parish house during the year, each of the five divisions serving twice, all the members furnishing the supper under the direction of the committee. At five of these the Program Committee arranged for a sort of dessert. These were: "China, Past and Present," by our pastor; "Rural Landscaping," by Professor F. S. Place, of Alfred (both of these were illustrated with lantern slides); The Saxophone Quartet, of Andover; Professor B. R. Crandall, of Holtville, Cal.; Rev. J. W. Crofoot, of Shanghai, China; and some music by local talent. We found these programs very helpful in many ways, for living as we do so far from a town of any size, it is impossible to attend many lectures or entertainments.

The society also helps to keep the parish house and parsonage in repair. The treasurer's report showed \$162.74 raised, of which \$51.64 has been paid out for various purposes. We hope to do much better work in the year that is before us.

BESSIE E. CLARKE,  
Press Committee.

Jan. 12, 1917.

## Report of Marlboro Ladies' Aid Society

The first meeting of the Marlboro Ladies' Aid Society in 1916 was held at the home of Mrs. Henry L. Davis. It was voted at this time to act upon the suggestion of Mrs. Elsie Hummel Ayars to use envelopes for thank offerings for six months.

A budget of expenses for the year was made out, and a number of plans, suggested to the society by the board of managers, were accepted.

In February the society was entertained by Mrs. E. B. Fisher. A letter of thanks was received from Mrs. Edward Hummel, who is now a shut-in, for a very nice "surprise box" sent her by the society in January.

On March 8 a number of the ladies of the society accompanied by husbands and children drove through a hard snowstorm to the home of Mr. and Mrs. John P. Ridgway, a distance of ten miles. However the excellent dinner and enjoyable social time repaid all for their effort in braving the storm.

An all-day meeting was held on April 6, with Mrs. George White, who had recently moved into the community, and who that day became a member of our society. Mrs. Wilburt Davis was also welcomed as a member at the same time.

Mrs. John Cottrell, of Plainfield, was present. She read a communication from the Woman's Board, which she represented, and also gave an interesting account of the work of the Plainfield society.

In May the society met with Mrs. Charles Fisher and in June with Mrs. Warren Harris. The thank offering envelopes were opened at the June meeting and \$8.82 added to the fund of the society, and it was voted to try the same plan for another six months.

Mrs. J. E. Hutchins entertained the society at the parsonage in July, and in August the ladies met with Mrs. Anna C. S. Campbell, for a long time the efficient secretary of the society.

The September meeting was omitted on account of the epidemic of infantile paralysis.

Mrs. Henry Mickel was hostess for the October meeting. At this time Miss Lavinia Munro, formerly of Gentry, Ark., became a member of the society.

At the November meeting, which was held with Mrs. Victor Olsen, a debate oc-

curred; the excellent points of the affirmative side have already appeared in the RECORDER. Question: "Resolved that it is more important to attend the Ladies' Aid than anything else on the same day."

Mrs. Emil Magnussen entertained the society in December. At this time the Nominating Committee handed in their report and the following officers were elected for 1917: president, Mrs. Howard L. Davis; vice president, Mrs. Thomas Davis; secretary, Miss Luey Campbell; assistant secretary, Mrs. Elsie Harris; treasurer, Mrs. Henry Mickel; chorister, Mrs. Wilburt Davis; Purchasing Committee, Miss Lottie Schaible; Press Committee, Mrs. Luther S. Davis.

At the end of the second six months the thank offering envelopes netted the society \$12.14.

The treasurer's report for 1916 showed that a balance of \$29.22 was received from 1915 and that \$180.05 had been raised during the year. The society paid out of this their apportionment to the Woman's Board, assisted in paying the pastor's salary, made repairs on the parsonage, cleaned the church, sent flowers and fruit to the sick, extended financial help to those in need, and in many ways have wisely expended their money—and end the year with a balance of \$31.25 in the treasury.

At each meeting a short program of music, readings, recitations, etc., is given after the business session, and the hostess serves a light lunch for which a charge of 5 cents is made.

The ladies have made a number of quilts, have sold extracts, held several social suppers, and in various ways have added to the regular income from dues and birthday offerings.

MRS. LUTHER S. DAVIS,  
Press Committee.

An island afar in the ocean's wide waste,  
Bleak, barren, alone;  
A bird from the mainland, a seed in its bill,  
God-guided has flown.  
The centuries flee, and the seed that was sown  
To being has stirred;  
A paradise blooms where the desert has lain—  
Forgotten the bird.

— S. A. Wardlow.

"Life insurance men declare that moderate drinkers shorten life on an average from ten to thirteen years."

**Rachel Landow, the Hebrew Orphan**

REV. HERMAN D. CLARKE

## CHAPTER IV

*(Continued)*

The placing of these children took place on Thursday. Dr. and Mrs. Brown were most excellent people, and had always wanted a daughter. They had one son grown and now in college. He was preparing for the Baptist ministry, and was already quite a speaker though only twenty-two years of age. He had taken the second honors in an intercollegiate debate, his subject being "Statewide Prohibition." The family had expected him home the day of the distribution, but he did not arrive until Friday noon.

"Leland," said his father after greetings were over, "let me present to you our daughter, Miss Rachel."

"I greet you, Rachel, but I do not understand this. What has happened since I was at home last?"

His mother explained how it was and that they had taken the girl to live with them and be as a daughter and that he must share the home with her as a brother.

"That I will do, Mother, I have always wanted a sister to tease. But I am an American and how is it that my new sister is a Jewess?"

"Because she could not help it," replied his father. "That, however, need not make any difference. It will be one more Hebrew brought to the Baptist faith and you must preach to her pretty soon while she is ready for a new heart and life."

Rachel colored and tears came to her eyes. Must she be subject to conversion to a Gentile faith. Never, she said to herself. Quickly she thought of her mother and the death scenes, and of that mother's faith and parting advice.

"I think I can do that easy enough," said Leland. "Let's begin now. You believe in God, Rachel?"

"I believe in the God of Abraham, Isaac, and Jacob," she said.

"You believe in the prophets?"

"Yes."

"You believe that they foretold of a Messiah to come?"

"My mother taught me that."

"And he has come and changed all things. You have heard of Jesus, the Christ?"

"I have heard that Gentiles claimed that, but their Christ does not meet the prophecy as I heard it."

"You are a good scholar and reply promptly. I think I shall enjoy teaching you the Christian faith and showing you how much it has done for the world. What are some of the things you think our Christ does not fulfil in the prophecy?"

"Our Christ or Messiah will magnify the law and make it honorable. Your supposed Christ destroys it," said Rachel.

"How is that, Rachel? I think he does magnify it. He taught very much of the law and quoted much of it. What part of the law does he destroy?" asked Leland.

"Your Christ, if I am informed correctly by some Gentiles I have heard, destroys the Sabbath law and substitutes a day God never blessed or set apart for holy uses. I have been taught by my mother very much about that," replied Rachel.

"But he changed the old Jewish Sabbath to the resurrection day," said her teacher.

"Our Jewish people," replied Rachel, "were not born or organized until over two thousand years after the creation, and God gave to men his Sabbath at creation. So our Book of the Law tells us. How, then, is it all Jewish? But it is a sign between us and God."

"Yes, it was a sign between your people and God, but not between us now and God. God did a greater work than creation; he through the Christ redeemed men from sin, and so he wants us to keep the day on which he finished this greater work."

"Did your Christ tell you that? I never knew that, only that your churches so regarded it. I have never read your book you call the New Testament. Is it said in your Testament that the Christ told his followers that he would do away with the Jewish Sabbath, as you call it, and that he wanted you to keep your first day of the week?"

"Well, no, it is not so stated in just those words, but when Christ was resurrected his disciples met on that day and ever afterwards. So that day is now the Christian Sabbath, and we keep it in honor of that great event."

"Then he is not the Christ; for he will not break the Father's law, if he is a true Messiah. No prophet ever foretold that, and the Bible we have says that his law

shall stand forever—I mean the law of the Ten Commandments."

"Well," said Dr. Brown, "better adjourn now for a few days and get better acquainted. Your pupil, Leland, has commenced discussion, and that does not win with youth. Wait until she sees what we do and hears our preachers. Leland, take her out to drive with her Shetland that is hers now if she stays with us. Drive round the park, our village park, and show her the new schoolhouse where she will go to school."

Leland was surprised to find Rachel so well informed from the prophets and that he had almost met his match in discussion. He must adopt some other method if he converts the girl to Christianity. While driving the little pony and cart with his new sister, he met his pastor, Rev. Mr. Munson, and stopped to greet him.

"Got home to stay a while, Leland?" said the pastor.

"Only a few days now," he replied. "Pastor, I have a new sister, Miss Rachel. Does she look like the family?"

"Hardly, but I knew she was at your home. I saw her taken when at the opera house yesterday. I hope you and she will be indeed as brother and sister. Bring her to church Sunday, and let her come to my wife's class in Sunday school."

"All right, pastor, but she knows a whole lot about the Old Testament. She had a mother well informed in the Talmud and Book of the Law. Come over and see us when convenient."

They drove about the town and soon were laughing and talking about things that interested the girl, for Leland was a good talker and had a streak of fun about him that soon won the girl and took her mind, for the day, from the discussion and her mother.

At the supper table she ate heartily, as she had been so long living on small diet. But when the meat was passed to her she declined it but said nothing.

"Don't you like good beefsteak, Rachel?" asked the Doctor.

"Yes, when it is prepared after the directions of our rabbi."

"Does that make it taste different?" asked Leland.

"Perhaps not, but we do not eat meat except it is killed with our religious ceremony."

"Well, that is news to me," said Leland.

"I guess you are a full-blooded Jewess, but just try this nice piece, sister, it will not hurt you."

Rachel refused it and they were perplexed to know what to do. Were they to be opposed by this bright Jewess and have trouble? This was not what they had anticipated. The Doctor, while a kind man and usually tactful, having had such varied experience with patients, was also a very strong-willed man and in his family things went as he said without ifs, ands, and buts.

"Rachel," he said, "if you live with us you will have to conform to our ways of living and go with us to our church and have no discussions about it. We have taken you to give you a good home and all that money can do for your education and happiness. I hope you will not oppose us and will remember that we are now your foster parents giving you the home that you need. We plan great things for you in the future—high school, college, music, teaching, anything that you prove yourself capable of doing as you grow older. There will be no hard work for you here, only what is absolutely essential for your proper education and future usefulness. All girls should learn housekeeping as well as some of the other arts. Do your best and be happy."

Thus the first full day ended and at night when Rachel had retired she wept bitterly. "O my mother dear, what shall I do? How I miss you. You taught me the law and the great prophecies, and now I am to be compelled to go contrary to your teachings. I just can't." And she cried herself to sleep. It was also now her Sabbath Day. What would they ask her to do?

"I heard you crying last night, Rachel," said Mrs. Brown. "Of course you miss your mother. We are sorry for you. Thousands of others also feel the same loss, but now that she has died you must be brave and do the best you can. We will get our work off our hands early today and go visiting this afternoon and to the concert this evening and get ready for church Sunday. You may, please, now wash out some of your handkerchiefs, and sew up the rent in your dress, and then we will dress the chicken and have a good dinner."

"O Mrs. Brown—"

"Call me mother now, please," interrupted Mrs. Brown.

"How can I when my dear own mother has just died? Oh, let me call you 'auntie.' Please do."

"But that will not sound as well to others and I want to be your mother. But let that drop for awhile, and now wash out the few things you will need."

Rachel sat down and wept.

"I can not do a washing today. It is mother's Sabbath and the law forbids it. I can wait for the handkerchiefs," said Rachel.

"But we all work here on Saturdays," said Mrs. Brown, "and you will have to do some of it but not enough to weary you. That's a good child. It will not take you ten minutes and then the sewing will be only a few minutes and then you can go to the store and get your ten cents' worth of candy if you want it."

"I can't buy things on the Sabbath," she said.

"Oh, you need not be so particular about that. There is a Jew here in town and he keeps his store open on Saturdays. They all do that in this country."

"But the law is against it, and my mother's family did not work on the Sabbath and we went to the Temple in the city almost every Sabbath when mamma was well enough."

Mrs. Brown could hardly restrain herself. Here was a new problem for her and she hardly felt able to meet it. When her husband came home to supper she told him that she had been unable to get any work out of Rachel that day and that the child had rebelled against her commands and wishes and talked Sabbath until she, Mrs. Brown, was tired out. What should they do?

"Well, Lena, wait a week or so and do not insist just now upon these things and soon she will be acclimated and there will be no trouble," said the Doctor.

On Sunday they took Rachel with them but she did not appear pleased with anything said or done. She said that at the Temple they had such fine singing and a pipe organ and the ritual was so beautiful and that she did not like this way of worship.

A month passed and an occasional attempt by Leland to show her the Christian life. He tried to show her how Jesus

fulfilled the prophets' account of him and how the gospel had done what the Jewish religion had never done for the world. All this was not convincing to the girl and she was ready at any time to discuss what she had learned from her mother out of the Book of the Law.

Rev. Mr. Munson came over two or three times and talked with her. Of the New Testament she knew little or nothing, but as to the Old Testament she was almost equal to the pastor in quoting from it. And he had to admit to himself that she could better interpret some prophecies than he himself. She could show him how Isaiah foretold that the Gentiles should come to them and also observe their Sabbath.

"The Gentiles shall come to thy light, and kings to the brightness of thy rising." "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it. . . . Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain. . . ."

Surely God through the prophet said nothing about his people having any other Sabbath than the one he had given at creation and on Mount Sinai, and this was the Sabbath to which God called Gentiles who "joined themselves to the Lord."

If Rev. Mr. Munson's Christ taught anything contrary to the prophets or the law of the Ten Commandments, then he was a false Christ. He was not the Messiah that the Hebrews could accept. It seemed vain to reason with her and in fact the pastor was not able from the Old Testament to show anything about a change of the Sabbath by the Christ or any other divine authority, and once Rachel asked him to read from his Testament what his Jesus had said about it and he could not. He tried to tell her how Jesus' disciples preached on the First Day and met together and all that, but Rachel could not see how that could put aside the plain command of God to keep the Seventh Day.

"Sister Brown," he said after Rachel

had gone out into the garden, "you have a problem on your hands. I never saw a child of her age that could so confidently hold an argument with a minister. Her mother has certainly made a lasting impression on her heart and mind and it will take a few years to get her away from it. Do you want the care and strain that will come from this effort?"

"I am afraid I do not want the trouble. I can not get her to work on Saturday without a stern command and that is driving away her affections; and she will not study the Sunday-school lessons since she saw what they said about keeping the Christian Sabbath. She is all the time quoting her mother and her law."

"I guess a Hebrew is as bad as a Catholic about sticking to his religion whether he practices it or not," said her pastor.

Several months had passed away when, one day, Mrs. Brown found in Rachel's room a letter which Rachel had failed to seal and mail that day. It was as follows:

"DEAR MR. CLAIRE: I want you to come and get me. I can't stay here. The home is pleasant and I have nice dresses and plenty to eat, but they will not let me obey my God and my mother's teachings. Leland is studying for the ministry and he will not let me alone about religion. He tries all sorts of ways to make me see what I can't see and I have no faith in their religion, it is so contrary to the teachings of the prophets. I am unhappy. Come and get me and give me a home among my people. I'll try so hard to be a good girl and I do now try but I can never feel at home here. Twice they took down my mother's picture in my room saying I ought now to forget all the past. I shall never forget my mother. Do come. RACHEL."

The Doctor wrote to the agent to come soon, as they were unable to do anything with the girl.

Mr. Claire wrote to an applicant about this girl and said if the family could try a different method of conversion of the Jewess he'd bring her and let them try it. He believed that the home where she was had lacked tact and judgment. They answered that they thought they could succeed and would take her.

In a few days after Doctor Brown had written, the agent came and removed

Rachel. He told the girl he did not wish to compel her against her mother's teachings and her present convictions, but that many good mothers had erred and many people changed their faith after investigation, and that he wanted her to promise that if they would let her keep Saturday until she was convinced otherwise she would read through the New Testament and read a few tracts he would send her, and she said she would. He gave her a pretty Testament with her name in it and his, and also pasted on the inside cover a picture of himself.

They went to Marshalltown, a pretty city in the center of the State, and she was placed with a Mr. and Mrs. David Menlo, another Baptist family. They were not wealthy but were in comfortable circumstances and were very pleasant people. Promising to write to Rachel occasionally and send her something, the agent left. And again she commenced life among strangers.

(To be continued)

As vice-president of the Pullman Company, General Horace Porter used to receive numerous complaints from super-sensitive military men who had occasion to travel in the company's cars.

One of these, riding on an extra train hurriedly added one day in a holiday rush, deemed the negro porter negligent in some small details and demanded his instant discharge.

Realizing that, in the circumstances, the employee had been excusable, the General replied simply that investigation was being made. Again the protest came. Then again and again, each more violent, vehement and vindictive than the last. Attempts to mollify the complaint failed utterly and he wrote finally with such ferocity that the General dictated this response:

"Sir: Thanking you for your favor, permit me to say that we have hanged the porter, shot the conductor, burned the cars and discontinued the line. I trust that this will be entirely satisfactory to you."—*The Christian Herald*.

"In nearly every instance nations brought to the light of civilization during the last century have been prepared for the process by the work of missions."

## YOUNG PEOPLE'S WORK

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

### Visions and Tasks

REV. H. D. CLARKE

*Christian Endeavor Topic for Sabbath Day,  
February 3, 1917*

#### Daily Readings

Sunday—Soul-winning (Dan. 12: 1-3)  
Monday—Spreading the kingdom (1 Cor. 2: 1-9)  
Tuesday—More givers (2 Cor. 9: 1-15)  
Wednesday—Deeper spiritual life (Eph. 3: 13-21)  
Thursday—Cleansing our cities (John 2: 13-25)  
Friday—Working for peace (Matt. 5: 9)  
Sabbath Day—Visions and tasks (Joel 2: 28-29; 2 Chron. 34: 1-7) (Decision Day)

#### THOUGHTS FOR THE WEEK

Jesus recognized Daniel as a prophet, a foreteller of great events. At some time in the history of the world and during great trouble, those who had their names written in "the book" were to have deliverance. It would seem that, in his vision, Daniel saw the great resurrection of the just and the unjust, the blessedness of the one and the shame of the other. But eternally happy are they to be who win souls for Christ. To turn from sin to righteousness one soul is a great work. Editor Thorngate told us of the vast millions of pagans and heathen now in utter darkness, and of the "big job awaiting us." The live Christian Endeavorer is "on his job" and that is to win souls. Are you on the job, young brother, sister?

It does not demand eloquence and a fluent speech to help spread the kingdom. Success is not determined by one's ability to grammatically and rhetorically speak. The greatest evangelist the world ever knew, Paul, went about with the consciousness of weakness, and in much fear and in trembling, and he says he used not enticing words. But he was a consecrated man, full of faith, and burning with zeal to tell men of Christ. Once you know or feel the value of a soul and its dangers, and once you come to love men, you'll want to tell them in your own way and as weak as you feel, what Jesus has done for you.

And you will want to earn some money for the purpose of spreading the gospel.

Great joy will come to him who cheerfully, not grudgingly, gives to support the enterprises of the gospel. Is your name on the church subscription, and do you give to our missionaries societies? Don't wait for the solicitor or to have a great abundance but commence now with the little you may have. "Get the habit."

But to be a cheerful giver and to be a soul-winner, one must have Christ dwell in his heart by faith. He must have the deep spiritual life that comes from intercourse with God in prayer and in works of faith. We can not put this on just for the Endeavor meeting or for Sabbath Day; it must be a vital living thing in us every day. Spirituality is a life-within bearing fruit.

But to save men, we must help make their environment better. Get busy with the problems of the cities and towns. Vote out the saloons from the whole nation. Vote for men who hate pool rooms and will not license them; help to establish parks and playgrounds for children placed under proper surveillance. Work in every lawful way, for a better city where you live.

Work for world-wide peace. It is a great problem. The greatest statesmen have not yet solved it. That is because they have not fully adopted the gospel method of having peace. No lasting peace can come except through the children of God. "Live peaceably with all men," says the apostle. God is called "the God of peace."

#### THE TOPIC

"Your young men shall see visions." We often speak of "getting the vision." Not necessarily with the inspiration of Joel and other ancient prophets. But when a man or woman comes to understand life and its responsibilities, its opportunities, and his God-given abilities, he gets a vision of what he can be and ought to be, and what he can help the world to be. He sees the open doors of opportunity. He sees his need of a proper education and bends his energies to obtain it that he may be fitted for his mission. The Holy Spirit leads him to service. Has he not received an inspiration? Has he not seen a vision?

"Your sons and daughters shall prophesy." Teach, preach, instruct others, talk of the kingdom. We already have the "sure word of prophecy"; now proclaim it to a lost world. "The testimony of Jesus

is the spirit of prophecy" (Rev. 19: 10; 12: 17), that is, the gospel message. Those who keep the commandments of God have this message as no others can have it, and are best qualified to proclaim it. What an encouragement to Sabbath-keepers. Joel 2: 28-29 is a message for you, young people, today. Let the Spirit fill you. What an opportunity and what a privilege. Be not "disobedient unto the heavenly vision." Equipment will come when our hearts are emptied of self and we are willing "servants and handmaidens," ready to do our work.

"He did that which was right" (2 Chron. 14: 2). Not that which was expedient, convenient, worldly profits in view. How many evils would be avoided, how many saved to truth and salvation, if they would first settle "what is right in the sight of the Lord" and do it. Consequences are not for us to decide always. God has results and our task is "Do right." "I'd rather be right than President," said one; I'd rather be right than successful as the world views it, right than to obtain fame, pleasure, riches, honor such as the world gives. I'd rather be "right in the sight of the Lord" than "get a living" by disobedience or compromise.

Here is our vision and task. *Get busy.*

#### DECISIONS

This is called "Decision Day." Decide what? That you will be a Christian? All right. Some in the society may not have made a public profession of Christ. "Now is the day of salvation, now is the accepted time." No better time or opportunity will you have. See the inducements God gives. See the good that can be done. See what a successful life it will make. See the eternal rewards.

Decide that you will be a more useful Christian? Are you a Christian? But see the claims of these times on you now. Never have the followers of Christ had more inducement than now and more opportunity than now, and better qualifications than now. The multiplied blessings of God have brought great duties and responsibilities to this generation. Our rich inheritance is the result of the toil and sacrifice and devotion of those who have gone before us. They suffered and many died to preserve for us our liberties and our religion. Shall any of us now be unworthy this inheritance? These times demand great intellectual activity and force, as well as greater

spiritual power. Years ago, knowledge was locked up in colleges for the few, and only privileged classes had access to their treasures. Now they are the property of any one who has force of character and energy of mind. Poverty does not deprive one of the privilege of acquiring essential knowledge. The greatest Christian statesmen and theologians and teachers of modern times forced their way up in spite of difficulties. The world's and heaven's vast resources are accessible to the people as never before, not only for mental culture but for every practical purpose of life.

Decision should now be made to meet the present-day claims upon our philanthropy, claims upon all there is of us mentally, physically, financially, spiritually. What does justice, humanity and God require of us? Ask that and decide. Decide that we will be men and women of earnestness, energy, and devotion, and will, if need be, stand alone in defense of truth and justice and humanity. To be able, like Elijah, to face thousands of present-day idolaters; like Daniel, fearing not the rage of rulers and lions; like Luther, to face and oppose the aggressions of Rome and ignorance and superstition; like hundreds of fearless advocates of truth or unpopular reforms. One of you shall chase a thousand and two put ten thousand to flight.

Do good unto all men, but especially work for the church and denomination that gives you opportunity and calls you to the standard. Devote your future farms and shops and trades and professions to the cause we now represent. Make money that you may give for the gospel; get education that you may have added power therein; marry and establish homes that you may be united in aggressive work for the Sabbath and all that we represent in missions for Christ. Whatsoever thine hands find to do do it with all thy might. Decide for all this. *Decide.*

### Confession

REV. H. D. CLARKE

*Christian Endeavor Topic for Sabbath Day,  
February 10, 1917*

#### Daily Readings

*Sunday.*—Promise of pardon (Jer. 3: 11-19). Would that we gave more attention to the gracious promises of God. Not a sin-

ner so vile, not a backslider so far away, but God longs to welcome him back and "abundantly pardon." Who can fathom the depths of his mercy? "I will be merciful. . . . I will not keep anger forever." Does not "the goodness of God lead us to repentance"? And he says, "I am married unto you." Then if we go after other gods, of pleasure, Sabbath-breaking, and other sins, we be adulterers.

**Monday.**—National confession (Neh. 1: 1-11). What a sight it would be, if our national Congress appointed a day for prayer and confession in the Assembly and Senate rooms! Let the Speaker of the House and the Vice President lead all in a heartfelt confession of the sins of this people. But we fear that all such confessions must be left for a lone man here and there. And what confessions we could make! Years of wicked rum and beer business, partnership with iniquity. Red-light districts tolerated, with many officials in league with them. Thousands and ten thousands of white slaves, degraded and slain on the altar of lust. And the great tobacco evil licensed and bringing disease to the young and blunting the moral sensibilities of the people. Surely we have need of a national confession.

**Tuesday.**—The prodigal's confession (Luke 15: 11-24). All the prodigals are not sons merely. Thousands are fathers and some are mothers. But so many of us have wandered away from our Lord—broken our pledges we solemnly made. So many of us have been unkind to each other, and have neglected to "watch over each other for good." There can be no real forgiveness, such as we can appropriate, unless we make heartfelt confession.

**Wednesday.**—The shame of David (2 Sam. 12: 1-13). Who wants his shame made public? No one. But we have this terrible example both for warning and for encouragement. Why was this man of shame "a man after God's own heart"? Because when he fell he confessed and rose to start anew. God can cleanse the adulterer and the murderer. What a God! Confession that means repentance brings this healing and salvation.

**Thursday.**—Mutual confession (Jas. 5: 16). Nothing is more magnanimous and noble than to confess to another the wrongs done him and the faults that are known to the public. Why lose further reputation

and still more harden the heart, when we are conscious of wrongdoing and when others know we have the fault? Get it off the conscience as quickly as possible and make it right.

**Friday.**—Confession too late (Matt. 27: 1-10). Then there is no repentance and only remorse. "It were better for that man if he had never been born." Better to have never had life and opportunity than to have done wrong without confession and repentance. The quicker we confess the easier it will be, and the greater the joys of forgiveness.

**Sabbath Day.**—Confession (Luke 19: 1-10). Every seeker after Christ finds some hindrances to his finding him. Usually it is the crowd that keeps most people away from Jesus and the confession of their wrongs. Zaccheus heeded not the crowd nor the opposition but did the eccentric thing that was necessary. Why "go forward"? why stand up or raise a hand? Why "get up in meeting and make a public confession"? Is it necessary to salvation? Why no, not just that particular way may be necessary, but whatever a man says he "will not do" that is usually the very thing he must do or be willing to do. The will must be surrendered to Christ.

But confession is to be followed by the works of faith, deeds, restoration. Zaccheus made full confession and restitution beyond what is required. And that day salvation came to his house.

CONSECRATION

Again has come a consecration meeting. What does it mean? What did it mean last month? Did my consecration last month bring me a blessing and a blessing to others? One says, "I want to consecrate myself anew to the service of my Master." That is: I now will devote myself to any work that Christ gives me to do and wherever it may be. If I can minister to the sick or discouraged, that will I do. If I can be industrious enough to earn more, I will give more for the cause of truth. If I can attend better the services for worship, I'll do that. I'll set myself apart for special activities along religious lines for this month. I'll make Christ my "example," or writing copy as far as I know how to imitate him. Then that means a careful study of the life of Christ. That means a study of the Bible in prayerful, submissive spirit. No lexi-

cographer can furnish us with as accurate definitions of moral truth, virtue, benevolence as the life of Jesus Christ teaches us as we view it in the narratives of the Bible. Study it carefully and we are deeply impressed, our sensibilities touched and affections won. Jesus "went about doing good"—good to every class, every nationality coming into his presence.

Consecrated, or devoted, Jesus molds our characters, conforms them with the pattern he has given; we yield to the power of his love, and gird on the Christian armor for our great life conflict.

Membership in the Christian Endeavor society and in the church is an essential, no doubt, to growth and fellowship; it is commended, but it does not essentially render us efficient as laborers in God's vineyard. Our efficiency results from what is within us, not from any mere associate relations. We must have on the whole armor and have energy beneath that armor, and hearts beating with loyalty. There is strength in organization but even that demands of each one of us individual force.

To follow Jesus Christ involves great personal activity, self-consecration, devotion to the cause of Christ, knowing no limits, stopping at no obstacles, no discouragements; everything laid upon the altar of sacrifice. No nonsense about "I've got to get a living" comes in here. It is truth and right, if we suffer for it or die for it. When Sabbath-keepers are consecrated in the true sense, there will be success that has not yet been known or seen. What then is the truth? Now here I stand, says the consecrated Endeavorer, I can not yield. I can die if I must, but I can not compromise or yield. Such lives as that will shake the world.

Will this truly be a consecration meeting as far as I am concerned?

Meeting of the Young People's Board

The Young People's Board met with Miss Beulah Greenman at Milton Junction, Sunday afternoon, January 14, 1917, at 2.30 p. m.

Those present were: Minnie Godfrey, Marion Ingham, Verna Foster, Rev. H. N. Jordan, Professor L. H. Stringer, Harry Talbot, Clifford Burdick, Wayland Coon and Beulah Greenman.

The meeting was called to order by the

President, Rev. H. N. Jordan, and opened with prayer by Miss Verna Foster.

Report of the Corresponding Secretary.  
Report of the Treasurer from December 17, 1916, to January 14, 1917.

Dr.

On hand December 17, 1916.....	\$117 44
Alfred Intermediate .....	6 00
Alfred .....	4 00
Waterford ..	4 00
Plainfield ..	10 00
Farnam ..	2 00
Chicago ..	9 60
Helen A. Titsworth ..	5 40
Garwin ..	5 00
Leonardsville ..	8 00
Welton ..	2 10
Sabbath School Board ..	1 78
Battle Creek ..	5 00
Pawcatuck ..	10 00
New Market ..	10 00
New York City Church ..	1 37
First Hopkinton ..	15 00

\$214 09

Cr.

Rev. H. N. Jordan, postage .....	\$ 1 40
Wayland Coon, postage .....	66
Marion Ingham, postage .....	86
Minnie Godfrey, postage .....	2 60
Fouke School ..	75 00
Salem College Library ..	25 00
Woman's Board ..	10 00
Dr. Palmborg's salary ..	25 00

\$140 52

Balance on hand January 14, 1917..... 73 57

\$214 09

The report of the Finance Committee is one of progress.

The report of the Tenth Legion Superintendent shows that fourteen names have been sent to the United Society as members of the Tenth Legion and that certificates have been sent to each.

The Mission Study Superintendent reports that letters have been sent to fifteen of the societies regarding Mission Study classes.

Voted that the President be instructed to appoint a representative for the Young People's societies of the southern Wisconsin and Chicago quarterly meeting, to arrange for the Young People's programs during this year.

Representative: Miss Minnie Godfrey.

Voted that Mrs. W. D. Burdick be appointed Editor of the Junior Department in the *Sabbath Visitor*.

The committee on Christian Endeavor

Week reports that outlines for the week have been sent to each society in the denomination and a copy to the SABBATH RECORDER.

Voted that the report be accepted and the committee discharged.

Voted that the report of the committee for securing a table for the mimeograph be accepted, that an order for \$6 be drawn on the treasury and the committee continued.

Voted that the Treasurer be instructed to pay \$25 to Mr. Siedhoff, principal of the Fouke School, and \$25 to the Missionary Society, to be used at their discretion.

Minutes read and approved.

Voted that we adjourn to meet with Professor L. H. Stringer at Milton, Wis., February 18, 1917, at half past two o'clock.

BEULAH C. GREENMAN,  
Recording Secretary.

### News Notes

WELTON, IA.—The Christmas exercises and tree arranged by the Christian Endeavor was given on the evening of December 23, in place of our regular missionary program. The church was filled to its limit and a good time is reported by all. Several of our First-day friends took part in our program.

We have good attendance at our Christian Endeavor meetings and all the members are interested in the work and are ready to do anything they can to help the cause along.

We are just beginning another new year with our new officers and committees, and everything seems to be starting with new vim and courage. Some of our First-day young people seem to be interested in our Christian Endeavor and we are hoping they will soon join us.

The Junior society has discontinued its meetings during the winter months as it is so disagreeable for the little ones to come from the country. However, some of the older Juniors attend the Christian Endeavor meetings now.

Our Sunday night meetings, which had been closed on account of revival meetings in the Methodist church, were opened two weeks ago last night. We have good attendance at these meetings and we feel it is an opportunity to do much good.

We are few in numbers but we hope that,

by working together and for Him, we may be of some use.

ESTHER HURLEY,  
Corresponding Secretary, Welton C. E.

### President Daland Goes South for Health

It was with sad hearts that the students of Milton College, and no less the citizens of the community, received the announcement that President Daland must leave his school work temporarily on account of his health.

His physicians advised a period of rest and quiet in a milder climate for at least two months and accordingly he left for Daytona, Fla., to carry out their instructions. His departure did not take the sad tone that it might easily have done under the circumstances, for about a hundred of the students met at the station at 6.30 Sunday morning to wish "Prexy" bon voyage. Songs were sung, and yells given for the man who is "First in war, first in peace, first in the hearts of Milton men." Though the President expects to be away at least two months the students are somewhat reconciled, because they expect him to return to them with his health regained and with his usually cheerful countenance and helpful, inspiring personality.

At the chapel Friday morning a meeting of the ladies was called in the Crandall room and one of the gentlemen in the chapel. As soon as President Daland had gone down to his office the ladies filed into the chapel and a meeting of the student body was called to order. In a short time a substantial purse was raised as an expression of the affection the students have for their president. The money was placed in an envelope and with the connivance of Miss Stephanie Daland was slipped into his grip at the depot Sunday morning.

Professor A. E. Whitford will be acting president of the college during President Daland's absence and C. F. Gesler of the class of 1916, who is taking graduate work at the state university, and Miss Mabel Maxson will have charge of his classes.

"'Move up forward,' calls the street car conductor, and so every wise person calls out to his own mind and soul. There is more room with a better atmosphere and a more pleasant life generally 'up forward.'"

## CHILDREN'S PAGE

### Forks in the Road: A Sermon to Boys and Girls

REV. WILLIAM M. SIMPSON

One day I was driving through a strange country when I came to a fork in the road. Which way should I take? Well, I took the road to the left. On and on I drove, and after a while I began to think that I was on the wrong road. So I inquired of the next person I met: "Is this the way to B—?" "No," said the man, "you should have turned to the right back yonder at the fork in the road." So I turned around and drove back to the fork in the road. Right there it seemed to make very little difference which road one should take. Both roads run side by side not far apart for quite a long distance. After that they separate and lead farther and farther away.

On the highway of life there are many forks in the road. At many of these places it may seem to make very little difference which way one goes. But the roads lead farther and farther away. Always keep to the "right." At one of the forks in the road the left leads to bad habits, evil companions, bad living; the right leads to good companions, good habits, good living. The guidepost says: "Walk not thou in the way of evil men" (Prov. 4: 14).

The principal fork in the road is one at which one chooses whether he will follow Jesus or not. It is important at that place to "keep to the right." Of course, Jesus did not have a pleasant path all the way. But his way is right, and it is the only one leading to the place to which we all wish to go. When the disciple Thomas inquired the way, Jesus said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14: 6).

Text: "Show me thy ways, O Jehovah; teach me thy paths" (Ps. 25: 4).

"Though for some persons growth is harder than for others, each can grow if he has the will. So-called fate can not overcome the power of a Christ-depending will."

### Tract Society—Meeting Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 14, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Asa F. Randolph, Henry M. Maxson, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Theodore G. Davis, Iseus F. Randolph, Jesse G. Burdick, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Arthur L. Titworth, and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Herbert L. Polan.

Minutes of last meeting were read.

The Supervisory Committee reported work still active at the Publishing House, and that negotiations were under way for the installation of the new linotype machine in February.

The Committee on Distribution of Literature reported:

No. RECORDER subscriptions added ..... 50  
No. RECORDER subscriptions discontinued .... 31

Net gain ..... 19

Reasons for discontinuing RECORDER:

14—requested to have it discontinued  
8—gifts, to be discontinued at expiration  
9—dead

Pages of tracts distributed ..... 1,351  
There are only five "Great Tests" left.

W. C. HUBBARD,  
Chairman.

Jan. 14, 1917.

The Committee on Italian Missions reported for the months of November and December, 1916, 23 sermons and addresses by Mr. Savarese with an average attendance at New Era of 20 and in New York of 9, and 500 papers distributed.

The Treasurer presented further correspondence relating to the will and bequest of Rebecca L. Babcock, and on motion the Treasurer was authorized to employ legal talent if necessary to care for our interests under the will.

The Treasurer presented his report for the second quarter duly audited, and the same was adopted.

Voted that the type of the new serial by Rev. H. D. Clarke, entitled "Rachel Landow, the Hebrew Orphan," now being pub-

lished in the SABBATH RECORDER, be preserved for possible use for publication in book form.

Pursuant to correspondence from Herbert G. Whipple, attorney, presented by the Treasurer, the proper officers were authorized to execute the necessary papers to release and discharge the executors of the last will and testament of Stephen Babcock, deceased, as Trustees under the will of Amanda B. Greene, deceased, late of Westerly, R. I., after which this Society will receive \$1,084.33 as its share of her estate.

Secretary Shaw by correspondence informed the Board that he attended the quadrennial session of the Federal Council of the Churches of Christ in America, December 6-10, 1916, as requested by the Board; and also attended various meetings in New York City and Garden City of the Home Missions Council, the Foreign Missions Conference and the Missionary Education Movement.

Correspondence was received from Rev. George Seeley with report for the month of December, 1916, showing 38,528 pages of literature distributed during the month.

The President notified the Board of the death of Ch. Th. Lucky which occurred November 25, 1916, at Berlin-Steglitz, and the Board hereby expresses its admiration for the patient, self-sacrificing labors of Brother Lucky on behalf of his people, and his faithfulness even amid many disappointments and sorrows.

By vote the request of the Historical Society for two copies of the SABBATH RECORDER each week for their files was granted.

Minutes read and approved.

ARTHUR E. TITSWORTH,  
Recording Secretary.

Grandma had a very bad cold one day when her little granddaughter made her a visit.

Suddenly she sneezed very hard. Much pleased with the unexpected excitement the child looked up and said, "Honk again, grandma."—*The Christian Herald*.

"The Federal Council of the Churches of Christ reports that it is sending about \$5,000 a week for relief of the Protestant churches in France."

## HOME NEWS

VERONA, N. Y.—The Ladies Benevolent Society of the First Verona Church served a chicken-pie dinner at the parsonage New Year's Day, to which the whole society was invited. Although a snowstorm prevailed and several were kept home on account of an epidemic of measles, there was a large attendance. A short literary program appropriate to the season was given. All spent a very pleasant social day.

We held a ten-cent social at the pleasant home of Mr. and Mrs. A. A. Thayer just before Christmas. The house was well filled, musical numbers were rendered during almost the entire evening, and with games and light refreshments a very enjoyable evening was passed and the collection helped to swell the ladies' treasury.

We do whatever work we can find at the regular monthly meetings. At present a quilt is being quilted.

Our Sabbath school observed the "White" Christmas. Each class gave an appropriate song or exercise for the benevolent object to which they gave. No one excepting the children received any gifts from the tree. A very interesting program was given. Our school is doing good work under the efficient leadership of T. Stuart Smith, although of late the attendance has been light as so many were ill with measles. Pastor and Mrs. Simpson are doing all they can in musical and other ways to help, which is greatly appreciated by all.

ONE OF PRESS COMMITTEE.

Jan. 24, 1917.

NORTH LOUP, NEB.—The pastor served oysters to his Sabbath-school class Sunday night at the parsonage.

Because of the cold night but few attended prayer meeting Friday night. Better attend tonight to make up for lost time.

The Brotherhood will hold its regular meeting Sunday night. A prominent feature of the program will be a debate on the question of allowing games to be played in the rest room of the church. Whichever way it is decided, the decision will not make a reading room or a game room of the rest room.

Pursuant to call, several former Milton College students met at the home of the writer Monday night to perfect arrangements for a banquet at the time of the visit here of Rev. L. C. Randolph, who is doing field work in the interests of the college. It was decided to hold a banquet Monday night, the 29th, and invite every one to attend. Tickets will be on sale, and will be sold for about enough to cover the cost of the feed. The Women's society will be invited to prepare the banquet; several former students will be invited to respond to toasts. Of course Mr. Randolph will be the principal speaker.—*Loyalist*.

LEONARDSVILLE, N. Y.—The First Brookfield, Second Brookfield and West Edmeston Seventh Day Baptist churches will hold their triannual meeting with the First Brookfield Church at Leonardsville beginning January 19 at 7.30 p. m. Sermon by Rev. R. R. Thorngate, of Scott, N. Y.

Sabbath morning at 11 o'clock, sermon by Rev. D. B. Coon, of Battle Creek, Mich., followed by Sabbath-school session, after which a basket dinner will be served.

At 2.30, sermon by Rev. Jesse E. Hutchins, of Marlboro, N. J., who is the singing evangelist accompanying Evangelist Coon in the services in West Edmeston at the present time. This meeting will be followed by a conference, with young people's work being made prominent.

Special music will be furnished by local and visiting singers. An interesting feature of the Friday-night service and the Sabbath school will be the Junior choir of the Leonardsville Christian Endeavor.

Rev. R. R. Thorngate, of Scott, is in town for a week or more. He occupied the pulpit of the Seventh Day Baptist church Sabbath morning, and Monday attended the ministers' meeting at Leonardsville. Mr. Thorngate is being entertained at the home of Mr. and Mrs. J. J. Witter.—*Brookfield Courier*.

WEST EDMESTON, N. Y.—The evangelistic meetings, conducted by Rev. D. B. Coon and Rev. J. E. Hutchins, assisted by Pastor Crofoot, will be held every evening till further notice. It is hoped all will make an effort to attend.

Rev. A. G. Crofoot, Rev. D. B. Coon and Rev. J. E. Hutchins attended the ministerial meeting which convened at the home

of Rev. William Williams in Leonardsville Monday.

Rev. J. T. Davis and Miss Ethlyn Davis, of Leonardsville, and Rev. R. R. Thorngate attended the evangelistic meeting Sunday evening.—*Brookfield Courier*.

MILTON JUNCTION, WIS.—A Sabbath institute will be held in the Seventh Day Baptist church at Milton Junction, beginning on Wednesday, January 24, and continuing up to the following Sunday night. The institute will be conducted by Rev. Willard D. Burdick, field and Sabbath evangelist under the employ of the Seventh Day Baptist Missionary and Tract boards. Mr. Burdick will be aided by local helpers. These meetings are open to all who are interested and every one will be cordially welcomed.

Dr. William C. Daland filled the appointment at the Seventh Day Baptist church Sabbath morning, in place of Rev. Henry N. Jordan, who preached for Dr. Daland in Chicago.—*Journal-Telephone*.

### Letter From Texas

DEAR DR. GARDINER AND WIFE:

Enclosed please find money order for \$4 to pay up and continue. We are here in San Antonio and have been since November, 1915, with Orsen and Maud [Mr. Davis' daughter and her husband, a brother to Eugene, our missionary], and are very pleasantly situated, although we miss the dear faces we left in North Loup, our old home, where we have lived most of the time since 1877 and where three of our children were born, now having families of their own.

You had a word of praise in the last RECORDER for the Adventists. We meet with them every pleasant Sabbath Day and they appear to enjoy our being with them. In some ways I think they are nearer the truth than our own denomination. I read a piece in the RECORDER from N. O. Moore in regard to the Federation of Churches in America, and I said to myself, Here, Mr. Moore, shake hands. It seems to me if we loved the Lord Jesus as we ought to, we would not have to look to thirty or forty different churches to find friends. These words do not just express my meaning, but I fail to bring to mind the right words.

Brother Gardiner, if I remember aright

(Continued on page 160)

# SABBATH SCHOOL

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

## An Excellent Report

The following report is such an excellent example of what an annual report may be that we are giving it entire. That Milton Junction school is a live one, as may be judged by the activities recounted below.

## Annual Report of the Milton Junction Seventh Day Baptist Sabbath School For the Year 1916

At the beginning of the year 1916 there were registered in the main school 75. The present enrolment on the basis of having been present four times during the last quarter, 59. Registered in the primary department at the beginning of the year, 36. Promoted to the adult department, 4. Present enrolment, 32. Total present enrolment of school, 91.

Number of sessions held in adult department, 49; in primary, 50.

Average attendance in adult department, 42; in primary, 19.7.

Perfect attendance: W. H. Greenman, Hazel Johnson, Dorothy Davis, Esther Davis.

Absent only once: Neal Mills, Mrs. J. B. Crandall, Beth Davis. (Beth's absence was on account of sickness and she was awarded a medal by the primary superintendent the same as was given her sisters Dorothy and Esther for perfect attendance.)

Absent only twice: George Greenman, Helen Jordan.

Largest attendance at any one session, 91.

Three primary classes are doing graded work with helps published by the Westminster Publishing House.

For part of the year the Messenger class have used Bible studies prepared especially for boys by the Y. M. C. A.

One mixed class of young men and young ladies are pursuing a teaching course.

The remaining classes of the school are using the International Uniform Lessons.

The helps and papers taken the past year were: 80 copies of the *Helping Hand*; 30 copies of the *Junior Quarterly*; 40 *Sabbath Visitors*; 12 *Girl's Companion*; 8 *Boys' World*, and the necessary graded helps for the primary.

O. S. Mills, home department superintendent, reports at the beginning of the year 25 members; loss by death, 1; joined main school, 2; added during the year, 1; present enrolment, 24. Receipts, \$10.18; supplies, \$1.65; balance paid Sabbath-school treasurer, \$8.53.

The cradle roll department superintendent, Miss Angie Langworthy, reports 14 members at the beginning of the year. Added during the year, 4; promoted to primary department, 10; present enrolment, 8.

Very successful Children's Day, Rally and Promotion Day, and Christmas programs have been held.

The financial budget proposed at the beginning of the year has been fully met. All known bills have been paid to date with a small balance in the treasury. Following is the treasurer's report in a condensed form:

RECEIPTS	
Balance on hand January 1, 1916.....	\$ 08
Received from pledges, and loose change.	110 71
Birthday offerings .....	91
Children's Day offering .....	6 33
Home department offerings .....	8 53
	<b>\$126 56</b>

EXPENDITURES	
Sabbath Tract Society, for helps .....	\$ 71 74
Primary supplies .....	9 49
David C. Cook, for papers .....	5 65
Primary chairs, tables and bookcase .....	7 85
Cradle roll supplies .....	3 00
Delegates, Mrs. Hughes and Mrs. Clarke .....	3 50
Teacher training books .....	3 50
Davis Printing Co., for envelopes.....	6 00
State and county work.....	5 65
Sabbath School Board.....	7 34
Balance in treasury January 1, 1917.....	2 84
	<b>\$126 56</b>

## Supplemental Report of White Christmas Offerings

White gifts were contributed at the Christmas exercises for the following purposes:

Orphans cared for by the school in China..	\$ 65
Marie Jansz .....	26 50
Council Bluffs Children's Home .....	8 50
Eugene Davis, China .....	4 13

# DEATHS

Debt of Missionary Society .....	8 00
Debt of Tract Society .....	5 00
Fouke School .....	5 20
Kovats Mission, Chicago .....	8 75
Dr. Grace Crandall .....	1 00
Ministerial Relief Fund .....	6 00
Mission at Georgetown, South America,...	5 00
Church incidentals .....	1 00
Pastor .....	1 00
For sending Dr. Sinclair to China .....	5 00
Gifts undesignated .....	3 40

Total cash gifts .....\$86 41

There were also toys sent to the Home and useful gifts of a quilt and some clothing. Useful gifts were sent to the Fouke School and a book to an absent member of the G. R. G. class. There were also pledges of service in the church, Sabbath school and Endeavor society.

E. M. HOLSTON,  
Superintendent.

## Lesson VI.—February 10, 1917

JESUS AND THE WOMAN OF SAMARIA. John 4: 1-29  
*Golden Text.*—Christ Jesus came into the world to save sinners. I Tim. 1: 15.

Feb. 4—Jno. 4: 1-14. Jesus and the Woman of Samaria

Feb. 5—Jno. 4: 19-26. True Worship  
Feb. 6—Jno. 4: 27-38. One Soweth, Another Reapeth

Feb. 7—Jno. 4: 39-42. Faith of the Samaritans.

Feb. 8—Acts 8: 4-13. Gospel in Samaria  
Feb. 9—Acts 10: 34-43. No Respector of Persons

Feb. 10—Rom. 10: 11-21. Salvation for All  
(For Lesson Notes, See *Helping Hand*)

## Marriage

COLE-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. A. Julian Crandall, in Ashaway, R. I., on January 17, 1917, by Rev. George B. Shaw, Ernest Cole, of Winchester, Ky., and Caroline Anna Crandall, of Ashaway. G. B. S.

In a certain church, at a midweek meeting, the minister asked if any one had noticed any irreverence in the church. One member of the meeting raised her hand, and when asked what it replied, "So much looking around in prayer time."—*The Christian Herald*.

"How large a proportion of unconverted, or half-converted, worldly-minded people is it safe for a church to take in if it would retain spiritual power?"

HUMMEL.—In Boulder, Colo.; November 7, 1916, Eugene Stillman Hummel, son of Paul and Geneva E. Hummel, aged 3 years, 2 months, and 26 days.

Eugene was born at Sheridan Lake, Colo., August 11, 1913, and passed away after a brief illness of twenty-four hours. He was an exceptionally interesting and lovable child, and these qualities had endeared him to all who knew him. There were many aching hearts as the little form was taken to Green Mountain Cemetery for interment.

The parents and immediate relatives are comforted and assured in their bereavement by the Christian hope, and the sympathy of loving friends. They sorrow not as those who have no hope.

Brief remarks based on Psalm 55: 22 and Isaiah 53: 4 were offered by the writer.

L. A. W.

VINCENT.—Ida E. Champlin Vincent, daughter of Green and Narcissa Crandall Champlin, was born December 4, 1853, and died January 12, 1917, aged 63 years, 1 month, and 8 days.

She was born at Little Genesee, N. Y., and was the oldest of three children. Her parents moved to the town of Alfred when she was a little child, and her entire life from infancy was lived in the vicinity of Alfred Station. She was united in marriage to Francis M. Vincent, December 29, 1883. Her entire married life was spent in her pleasant little home in Railroad Valley.

She was always a Christian woman, but did not put on Christ in baptism until some five years ago. Her life was full of sunshine; she was faithful to her home and its duties, never complaining, was always cheerful, patient and kind. She will be missed not only in her home, but by all who knew her. She had been sick for many months, yet she bore her suffering with Christian fortitude and grace. She leaves to mourn their loss, her husband, one brother, F. S. Champlin, one sister, Mrs. N. V. Brown, all of Alfred Station, and many other relatives and friends.

Funeral services were conducted in the home at 2 o'clock, Monday, January 15, 1917, by Pastor Ira S. Goff. Interment was made in the Alfred Rural Cemetery. I. S. G.

LUCKY.—Christian Theophilus Lucky fell asleep on Sabbath, November 25, 1916, in the hospital "Ebenezer," Steglitz, Berlin, Germany, at the age of sixty-two.

Mr. Lucky was a notable man. Bernstein, in his "Jewish Witnesses for Christ," speaks of him as "a most remarkable convert to Christianity in the nineteenth century." A native of Tsimnitz, in Galicia, he was early trained in all the wisdom of the Jewish people. Passing to the University of Berlin, he made researches in philosophy and religion; and was led to a confession of Christ.

About thirty years ago, he arrived in America, where he pursued further studies, and associated himself with the Seventh Day Baptist body. He edited, alone or in association with others, magazines in Hebrew and English, for Jewish converts and others who would instruct them in the gospel. At length he received ordination as a minister; and till the end of life he remained loyal to the principles of the denomination.

Returning to his native country, he preached the gospel among his brethren in Galicia, and was so engaged when the European War broke out in 1914. In course of time, he had to flee from the war zone, and arriving in Holland as a refugee, he undertook pastoral work at Rotterdam. Owing to illness, this had to be given up some months ago; and removing into Germany, the sufferer was treated with great tenderness by Christian friends there.

Bernstein writes of him: "He was known as a great Hebrew scholar, writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature." Consequently, he was consulted by university professors, commentators, and others, and his judgment was rarely sought in vain. Indeed, when his help was asked, it was ever rendered with readiness, and for the cause of truth rather than the pursuit of personal ends.

In many lands there are Christians who mourn the loss of C. T. Lucky. While a devoted Christian, he observed the Jewish festivals and dietary laws, for the love of his nation; and at length he was buried in the Jewish cemetery at Plau, in Mecklenburg. Most assuredly, the memory of this good man will be rich in benediction for long years to come. J. W. T.

[A more complete life sketch will be given in a later issue of the SABBATH RECORDER.—ED.]

**MARSH.**—Caroline Drake Marsh, the youngest daughter of Randolph and Jane Drake, was born in Plainfield, N. J., December 31, 1851, and died at her home in Farina, December 23, 1916, being nearly sixty-five years of age. She moved with her parents to Illinois in early girlhood, and later located at Farina. On March 31, 1870, she was united to James Marsh, who preceded her by death only a few months. Of the seven children born to this union all reached maturity, and all, save one, survive her.

She had been almost a constant sufferer for a number of years, yet she bore her suffering with patience and sublime resignation. In all her frailty and pain she always had a consideration for the welfare of others. She had a deep devotion to her home and family. She united with the Seventh Day Baptist church in her youth and was an active worker as long as health permitted. For a number of years she served as organist. She had great faith in God, which she was always glad to acknowledge. She will be greatly missed by her large family of children and her host of friends.

Funeral services were held in the Seventh Day Baptist church, December 26, 1916, at two o'clock in the afternoon, conducted by Rev. L. D. Seager. She was laid to rest by the side of her husband in the Farina Cemetery. L. D. S.

## The Sabbath Recorder

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

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(Continued from page 157)

we were born the same year, 1844. Do you feel as though you were growing old? I do not, except when I try to work, then I notice the difference. Brother Jacob Williams and wife are fairly well and enjoying a visit with their daughter, Sadie Cox. We have a Sabbath school in operation, with about ten adults and about the same number of children. Tom and Bell East [formerly of North Loup] live just across the street from us and are a good addition to our Sabbath school.

From Christmas up till last Sunday we had a fire in the stove only three or four times. Since then we have fire most of the time. I have paid \$4 for heating so far this winter, with sufficient fuel on hand to last till February, and then spring will be here.

Well, it is ten o'clock and the house is all in bed except me. Now, Elder, I have a good many friends that read the RECORDER and if you can make anything out of this and care to, you may publish it. May God bless and keep you and your wife.

HENRY S. DAVIS.

You can give without loving, but you can not love without giving.—Anon.

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