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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. 7

PLAINFIELD, N. J., FEBRUARY 12, 1917

WHOLE NO. 3,754

Real Object of the Denominational Paper Many fail to recognize the real purpose of the denominational paper.

They regard it as a business enterprise rather than as a real missionary agency, absolutely essential to the welfare and growth of the church. Its business is to provide stimulus for Christian activities, and knowledge of the various needs in fields of labor, so the people can unite in efforts to Christianize the world. It is to the denomination as the pastor is to the church, and the missionary to the field. Therefore its object is not to make money, but to help people to better Christian living—to promote the interests of the kingdom of God. Whether the church paper pays its way or not, it should be supported just as the missionary or the pastor is supported, and largely for the same purpose. If financial assistance is necessary to success it should be provided, just as such help is provided for denominational schools, for Sabbath-school literature and lesson helps.

The church paper can be helpful or harmful to the cause of Christ according to the spirit manifested by those who write for it. It should offer the bread of life, bear messages of comfort, courage, and inspiration to its readers, many of whom sorely need help of this kind. Nothing but the spirit of Christian kindness should manifest itself in such a paper. Every line of bitterness, every unkind word that is allowed to creep in only detracts from its helpful influence.

Some denominations, realizing the value of their paper as a missionary agency and a helpful messenger among the churches, are making provision in their budgets for funds to send it to every family in their respective churches that is unable to pay for it.

Comfort in Christian Songs I once knew one who had passed through great trouble, and who, making heroic efforts to live above her grief, would now and then go to the piano and in subdued tones sing some trustful song and then go on her way comforted. One song that seemed especially precious to her was—

"Be not dismayed whate'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you.

"No matter what may be the test,
God will take care of you;
Lean, weary one, upon his breast,
God will take care of you."

Who can measure the worth of songs that breathe the very comforts of God to the heart that is in trouble? The Psalmist must have realized their worth when he sang: "God is our refuge and strength, a very present help in trouble." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The angel of the Lord encampeth round about them that fear him, and delivereth them." "The Lord is nigh unto them that are of a broken heart."

A Father in Israel In this RECORDER will be found two articles from our aged friend and brother, Rev. Samuel R. Wheeler, of Boulder, Colo. For fifty-one years no name has appeared oftener in our reports of frontier mission work than that of Samuel R. Wheeler. From the time of his graduation from Alfred University, in 1866, a classmate of Rev. Lewis A. Platts and Rev. Leander E. Livermore, both of sacred memory, until old age compelled him to lay aside his work, Brother Wheeler was a devoted, self-sacrificing missionary and pastor. He began with the little missionary church at Hebron, Pa., in 1867, and 1870 found him serving the Pardee (now the Nortonville) Church, Kansas, which was then struggling for existence, and acting as general missionary in Kansas, Nebraska, and Missouri. Well do we remember Brother Wheeler's appeals that stirred the denomination during the ravages of the grasshoppers in Kansas in the early seventies.

Several churches in the Southwest and Northwest were organized by Brother Wheeler's aid, and it is probable that no minister now living is better prepared to tell the story of privations

and sufferings endured by the pioneer settlers who founded them.

The article on the Boulder Church was written last autumn for the Ladies' Missionary Society of the Seventh Day Baptist Church of Nortonville, Kan. At that time the ladies of this society were making a study of the churches of the denomination.

The one who sent the sketch to us writes: "It was carefully written, and was quite a task upon his failing strength." In a personal note to the editor, dated January 29, 1917, Brother Wheeler says: "It is no easy task for me to write in these days of discomfort and suffering, of which I have more or less every day." We know there are thousands among our readers whose hearts will go out in sympathy toward this "father in Israel" who in years gone by has been their safe counselor and helpful friend. And he may feel assured that all through this land those whom he has helped and comforted in the past will pray for him now, that the God of all comfort may sustain him in old age and that for him the promise, "At evening time it shall be light," may be graciously fulfilled.

Evening

When the sun at close of day sinks behind the mountains, and the west is lighted with a glory which even the noonday has not known, one might wonder why the day smiles as it dies and why such a glory heralds the approach of night. Does the beauty of evening after a perfect day reveal beyond the night a more glorious morning? This should be the case with one whose life is in its evening, after his day has been well spent. Nothing brings such perfect peace and restful joy at the close of life's day as a well-lived past. Thankful should an old man be for his day, if it has brought him to a beautiful evening. He can hear the Master's call as the twilight gathers and say with a glad heart, "I have had my day." He can trust God in the gloaming, and feel that it is but a step through the dark to the light of a heavenly morning. He can say,—

"I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day,
Yes, I have had, dear Lord, the day.
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

Rev. S. G. Zerfass Honored

The *Review* of Ephrata, Pa., gives a glowing account of a banquet given Ephrata's soldier boys on their return from the Mexican border. At this banquet Rev. S. G. Zerfass, a German Seventh Day Baptist of the Ephrata Cloister, made the address of the evening. This address is referred to as "extremely eloquent," manifesting an enthusiastic patriotism that moved all hearts. Rev. Mr. Zerfass referred to the part Ephrata had taken in the trying scenes of the Revolutionary War and paid a noble tribute to the flag under which the boys had served.

The paper also states that Rev. Mr. Zerfass has been appointed chaplain of the House of Representatives in his State. For this position he has resigned his place in the school of which he was principal and has taken up the work in Harrisburg. The paper adds: "This honor has been worthily bestowed, as Rev. Mr. Zerfass is a well-known citizen and capable of filling the position."

Since the days of Rev. Peter Miller, Washington's friend, and a diplomatic correspondent of Revolutionary times, it seems that there have always been among the German Seventh Day Baptists men trusted and honored by the State. Since the time of Ludwig Höcker, who organized the first Sabbath school forty years before Robert Raikes organized his Sunday school, our German brethren have had in their membership strong and able defenders of the faith of their fathers.

We, Too, Praise God

Don't fail to read the encouraging letter from joyous converts to the Sabbath in this week's Sabbath Reform department. These new friends are experiencing just what we have long claimed would be enjoyed by all, would they but open their hearts to receive the truth. In many cases with which we are familiar, embracing the Sabbath has brought unspeakable joy from the Lord—such joy as comes to the one who finds Jesus for the first time. It is like a new conversion. What a pentecostal uplift this old world would receive if every Christian would return to the Sabbath of Christ and keep the day His Father made holy! We, too, praise the Lord with the one who wrote that letter, and let us all pray that grace

may be given them from him who is Lord of the Sabbath, and who said, "Lo, I am with you alway, even unto the end of the world."

What America is Doing For War Relief

While it is admitted that the American people as a whole have not yet been greatly stirred to contribute to the fund for relief of war sufferers, still it is true that in many sections churches are doing splendid work in this line. The donations thus far average only 50 cents per capita for the whole people, but one strong New England church has collected nearly \$34,000, and a small church of forty members in South Carolina is giving over \$40 a month for war sufferers. We read of one city church in a poor district, that, after raising money for much-needed repairs on the house of worship, decided that it would not be right to use the money for repairs while men, women, and children were starving to death, and so voted to give the repair money for war relief purposes and wait till the war is over before repairing the house. The spirit of consecration and self-sacrifice is by no means dead in America.

"Not Even the Children Are Left" in Poland

A Christian worker from Poland writes: "Not even the children are left—all the little ones under seven years of age have gone." Poor, devastated Poland! Who can imagine the desolation of a land bereft of its children by the ravages of war? Even the Belgians say, "Their needs are greater than ours."

Probably the Jews in America have done more than all others for their countrymen in Poland, but their aid has been wholly inadequate to meet the needs. "Eleven million out of twenty million remain alive in Poland, helpless women, sad-eyed older girls and boys, peasant workmen, bowed with age, homeless, driven into the open, wandering dazed through the woods, creeping into hollows for rest under the stars, hungry, sick, weary, worn, racked with the struggle, subsisting on the bark of trees, on roots torn from the earth and on the slight help the palsied hand of charity of others of their own people can give them, and the comparatively slight help from other nations. This is Poland today!"

Please Return the Cuts For some time our office has complied with requests from various persons to loan them certain cuts belonging to it, under the promise that each cut would be returned. Some of these are cuts of persons and some of churches or school buildings. It frequently happens that with some life sketch or historical writing we would be glad to use these cuts, but find after a long search that some one has borrowed and failed to return them. Please return to the RECORDER office any cuts you may have at any time borrowed from it.

What Would Lincoln Do?

As this RECORDER comes from the press bearing the date of Lincoln's birthday, it is probable that no one question will be more prominent in the homes to which it goes than this, "What would Lincoln do if he were in the White House today?"

We do not hesitate to say, that, while Abraham Lincoln was by nature a man who dreaded war and did everything in his power to prevent strife; while he would if here now be our greatest champion of peace, no one would be firmer in guarding the sacred rights of American citizens on either land or sea.

When on the way to his first inauguration his speeches showed him to be strongly opposed to war. He said: "War is not necessary. I am not in favor of such a course. . . . There will be no bloodshed unless it is forced upon the government"; and yet the first gun fired on Fort Sumpter found President Lincoln a man of action, who as commander in chief of the army soon proved himself most resolute and uncompromising. While he had no strength to spend in offensive warfare, his very life and the lives of all who rallied around his standard were pledged to the defense of the government and the protection of its citizens. We are not left to conjecture as to what Lincoln would do if here today. He would exercise the utmost caution against precipitating the country into war; but when his every effort to keep peace had failed, and the rights of American citizens were being violated; when the lives of his countrymen were menaced and their property threatened with destruction, there would be no hesitancy, and his enemies would find in him a most formidable foe.

Can Another Copy of The Story Be Found?

This question comes today from one who is anxious to secure a copy of the story, "The Great Test," by Rev. H. D. Clarke, and we have not a single copy to send her. In the same mail came a check for four copies, and a day or two ago another for six, not one of which could be sent, and the checks had to be returned. We do not know just how many have asked for the book since the edition was exhausted; we are sorry so many are disappointed.

Possibly some of the agents in the churches to whom several volumes were sent to be sold may still have copies on hand which could be returned or mailed to buyers elsewhere. If this should be so, please let us know, and in this way some of the applicants may yet be supplied.

The Debts

In the RECORDER of January 29, page 131, under the heading "Come On, Friends, Let Us Pay Our Debts," the indebtedness of the two boards was carefully explained, and we promised to report progress week by week until the debts are paid. We believe that our people will respond liberally if the matter is kept before them; therefore these weekly notices are given "lest we forget." We report here only the offerings marked, "For the debt."

Address of Missionary's Society's treasurer, Rev. Samuel H. Davis, Westerly, R. I.

Address of Tract Society's treasurer, Frank J. Hubbard, Plainfield, N. J.

Missionary Board's debt.....\$2,500.00
Received to February 7..... 16.00

Still due.....\$2,444.00
Tract Board's debt.....\$3,000.00
Received to February 8..... 38.00

— Still due.....\$2,962.00

Christian Theophilus Lucky

REV. GERHARD VELTHUYSEN, JR.

(The following is taken from "De Boodschapper," of Amsterdam, Holland, for December, 1916, from the pen of its editor. The translation is by Jacob Bakker, formerly of Rotterdam, Holland, but now of Plainfield, N. J.)

"Peace to Israel. Our dear pastor and friend, the Hebrew writer, Rabbi Chajim Jedidjah (Christian Theophilus) Pollak, surnamed Lucky, died Nov. 25th, 1916, just at the close of the earthly Sabbath.

His was a life filled with care. He was a member of the original, apostolic church of Jerusalem, zealous for the law of the fathers and witness of Jeschua in Israel.

"There remaineth therefore a rest to the people of God."

"On behalf of the believing Jews, who are faithful to the Law.

"B. Fliegelman,
"Lemberg (Galicia),
"Kleparau 267.

"On behalf of friends from the Christian Nations.

"A. Wiegand, Pastor,
"Plau in Mecklenburg, Germany.

"Memorial service in Steglitz, Hospital Ebenezer, Monday evening, Nov. 27, at 9.30. Burial in the Jewish cemetery at Plau, Wednesday, Nov. 29th, at 9.30 a. m."

This was the sad, impressive message which reached us concerning the home-going of our beloved friend and brother Lucky. A life filled with care! This was indeed true of him. Brother Lucky was an idealist; he stood alone. In many parts of the world—in his native country Galicia, in Russia, Roumania, Servia, Germany, England, Holland, South Africa, and the United States of America—did he toil and labor; few understood him, by many he was disowned. Still, as far as we can see, he was right. Like Huss for Martin Luther, so was Brother Lucky a forerunner, one who prepared the way for the great and significant reformation, the salvation of Israel. To him, all the misery caused by the present great world-war was the beginning of the restoration of his own people, whom he loved so much.

Some time ago, in conversation at my home with the Reverend Mr. Lipshytz, director of the Barbican Mission at London, he said to me that he knew no one who had, by word or pen, fought the methods of the several missionary societies, including the Barbican Mission, which are working among the Jews, as had Brother Lucky. But for all that, having known him intimately for more than thirty years, he had loved him deeply as a faithful co-worker in the vineyard of the Lord.

Brother Lucky, in his ardent love for Israel and his deep regard for the Laws of the fathers, could not bear the thought that every convert made by the missions was lost to Israel as a people; nor that every

converted Jew was taught to forsake God's holy Sabbath and the several high feasts of his nation. The influence of Brother Lucky's testimony can not be measured by the number of members of the Jewish church founded by him—those who believed in Jesus as the Messiah without leaving the Sabbath or the testimonies. Surely, the seed sown by our brother shall bear a bountiful harvest in the future.

How much had we desired to consult with him after the war, in regard to the furtherance of our cause in Europe; but it was not to be! Without doubt, all his manuscripts were burned when the Russians captured Stanislau.

He came to visit us just before the war. We were glad when he took charge of the church at Rotterdam, Holland. Last year he spent a few months in England; but he was not contented there. The bitter feeling shown by the English Christians toward the brethren of Germany, whom he loved so dearly, was revolting to him. Brother Lucky thought that the worst thing that could happen to his people would be the victory of Russia, a nation which he regarded as the greatest enemy of Israel and the instigator of the present war.

Brother Lucky was born November 11, 1854, in a little village near Stanislau, Galicia. His father intended for him to become a rabbi; but while pursuing his studies he became acquainted with the New Testament, and was struck by the pure Jewish character of the evangelist Matthew, and also felt himself attracted by the mysticism of John. His interest being thus awakened, he continued to search the New Testament, and came to believe in Jesus as the Messiah.

Afterwards, he went to the United States, I think, to finish his studies at Harvard University. But he was grieved to find that all Christendom expected the converted Jew to turn his back on his own people and all the precious promises given them in the Holy Scriptures, to disregard God's law, and especially to leave God's Sabbath and the Laws of the fathers. It gave him, therefore, great joy when he discovered in the United States a denomination of non-Jews, who, along with the testimony of Jesus, also honored the Law of Jehovah.

On October 1, 1886, he started work in New York City under the auspices of our Missionary Society. God blessed his testimony; a number of his people were con-

verted; eight or more of these were baptized and joined the Seventh Day Baptist Church, at New Market, N. J. But even this work did not satisfy him. His aim was to organize churches made up of Hebrew membership only, who should serve as lights and leaven among the Jews.

So, aided by the Missionary Society, he began the publication of a Hebrew paper entitled *Eduth V'Israel* ("The Witness for Israel"), mainly for the educated Jews. This publication was followed a little later by another in English called *The Peculiar People*. In editing these papers, he was assisted by a Jewish brother named Friedländer; while still another brother, Joseph Landow, went to Galicia, to labor there in the same manner among the Jews. God blessed his work,—his house to house visiting, and the spread of the Hebrew edition of the New Testament and Brother Lucky's Hebrew paper.

But, alas! within a year after his departure, Brother Landow died in Roumania, at the home of one of the converts. He had experienced much opposition, not only from his own unbelieving people, but also from the several societies which were working among the Jews. A similar lot befell Brother Friedländer soon after his arrival in eastern Europe.

In this way the labors of Brother Lucky have been a series of disappointments. Notwithstanding all this, however, his devotion to his ideals did not grow cold, nor did his faith waver. He now severed his connection with the Missionary Society and went to Europe, himself, to labor there.

There is scarcely a country in Europe where Brother Lucky has not been. He was acquainted with leading persons in these countries, especially those interested in the work of the Jews. He had an extraordinary memory; he could remember very clearly persons whom he had met many, many years before,—the individuals, their family relations, their environments, and their ideals. He mastered many languages. Besides several Slavic tongues, he understood Hebrew thoroughly. The renowned Hebrew scholar, the late Professor Delitzsch, praised his knowledge of the ancient Hebrew language, and the genuine Christian spirit which breathed forth from his writings, particularly from the paper *Eduth V'Israel*, mentioned above. He was a thorough Greek scholar. He read Latin and French, and several other Romance

languages fluently; he spoke German and English with ease, and in his old age, only a short time before his death, he had mastered the Dutch (Holland) language to such an extent that he could preach in it, and also write for the press.

Humanly speaking, our cause has suffered a great loss, in that, just now, while the prophecies concerning Israel seem to be nearing fulfilment, our Brother Lucky has been taken away. But God rules over all and is all-wise; He makes no mistakes.

During the last few months of his stay in Holland, Brother Lucky was rather depressed; as had been the case so often before in his life of wandering, his plans and hopes had not been realized. He felt that Holland was no longer his home. Not only was he sorely cast down in spirit, but he was weak and exhausted physically. Although he knew how deep was the gloom that pervaded Germany, he longed to depart thence, hoping to learn something definite about the brethren in Galicia.

He did not get further than Leipzig. Friends had him taken to a sanitarium in Chemnitz [in Saxony, about thirty-eight miles southwest of Dresden]. About October first, he was placed in the hospital Ebenezer in Steglitz, a suburb of Berlin, where he died, November 25, 1916.

We are thankful when we think what Brother Lucky has been to us and ours.

When you have time, turn to the *Boodschapper*, and look over the articles signed "Jedidjah." The first one appeared in the April number of 1911, written, while full of enthusiasm, after he had established, in company with his friend Philip Cokes, of Johannesburg, South Africa, a new paper, entitled, *The Messianic Jew*. His expectations for this paper were not realized; only a few numbers appeared. But even this seed will bear fruit. Who can study the prophecies of the Old and the New Testaments carefully and with an open mind, and not believe in Israel's future? And how many have there not been who, like Jeremiah of old, have stood alone, and whose lives have been filled with disappointments? Even so this witness of Joshua to Israel has fulfilled the Lord's purpose on earth, but his testimony still lives!

God grant that we may see a bountiful harvest of the seed sown with many tears, bitter disappointments, and strong perseverance.

May the life of Brother Lucky be a

blessed memory among his friends all over the world!

Seventh Day Baptist Church of Boulder, Colorado—Historic

REV. SAMUEL R. WHEELER

This is a cheerful response to a request to write a history of the above named church.

Under the direction of our Missionary Board I arrived in Boulder with my family April 18, 1893. A Sabbath school was holding weekly sessions in private houses. The first Sabbath, April 22, the preaching service was in Brother T. H. Tucker's house.

The Swedish Mission church, 17th and Spruce Streets, was readily rented for our Sabbath services. We continued to use this house until our own house was built. In this house the church was organized, May 20, 1893, with fifteen members. Also articles of faith and practice, and a church covenant were adopted—all in full harmony with the belief and teachings of our denomination.

The first Sabbath in June the services were preaching, covenant meeting, communion, and Sabbath school.

An incorporation affidavit of the church was filed in the county clerk's office—Boulder is the county seat—August 28, 1893. Millard F. Tucker, Henry S. Davis and Charles L. Clarke were trustees.

It required some months to secure a lot on which to build our house of worship. The deed for this was legally completed and filed for record December 18, 1893. It is found in Book 157, page 100, Boulder County Records.

A deed with its restrictions from the church to the Missionary Society, dated April 6, 1896, is recorded in Book 183, page 62, Boulder County Records. The especial object of this deed was to give possession of the property to the denomination without trouble or expense, in case the church should fail to continue its organization. The deed allows the church to handle the property the same as though this deed was not given.

The property cost about \$2,500,—beside the donations of work of our own people,—largely collected from different parts of the denomination. Therefore it seemed proper to give this deed.

A quit claim deed from the City to our Missionary Society, dated June 11, 1900, is recorded in Book 232, page 116. This deed was given by the city to clear up any question of title to the front portion of the lot caused by straightening the street.

The day the lot was fully secured—December 18, 1893—the work of excavating began. The weather continued favorable until the foundations were completed. In the spring of 1894, the work went along nicely until the disastrous flood came. The month of May was very rainy on the mountains and in the valley. The night of May 30 brought the climax. Every bridge in the city, including the railroad bridge, went out. The creek overflowed its banks and the water took extended possession. Many citizens found themselves water-bound in their homes. Our church building and lot were damaged some \$400.

The water continued to flow down the mountains and held its place in the city a number of days. It was still running when I started for the Northwestern Association, then in session at Dodge Center. There and elsewhere I made known our trouble, did some canvassing from house to house and, many thanks to the donors, returned with money to repair the damage.

The back end was built up just where the flood left it and the front end extended 12 feet, making the house 44 feet long; width, 26 feet. In due time the lot was refilled and graded. The immediate cause of our church building being wrecked was a frame house a little way upstream. It was undermined, toppled over, floated down, lodged, and threw the raging current onto our lot.

A few remembered some such flood thirty years before. It has now been twenty-two years and there has been nothing since to begin to compare with it. Enlarged and better bridges were built and the channel improved. By straightening the channel the creek was so far removed from our church that we never think of any such trouble again.

The first money to greatly encourage us in building came from our young people. Our much lamented brother and worker, Secretary Saunders, suggested, through the RECORDER, that every individual member of Christian Endeavor should give 5 cents. About \$200 came from that source. Boulder citizens were kindly generous with money and material. Also the churches and individuals of the denomination when

called upon were so friendly and responded so cheerfully that the task of collecting was very much lightened. Twenty-one years have passed but those collecting visits are remembered with grateful satisfaction.

Many times then we heartily thanked God for such good brethren and sisters in Christ, old and young, and we thank him the more as the years go by.

"Except the Lord build the house, they labor in vain that build it" (Ps. 127: 1). This was steadily remembered and often repeated while the house was being built, especially in times of discouragement. Praise God, with the labors of the faithful home workers the work was so far completed that the church building was dedicated to the worship of God February 17, 1895. Many citizens were present and the room was filled to its utmost capacity.

But there were about six hundred dollars unpaid bills. At a special church meeting, June 15, it was arranged for me to attend the General Conference held at Plainfield that year. This I did, then visited Rhode Island and steadily moved westward. This visitation brought enough to pay the debt and finish the basement. The good people at Leonardsville donated a furnace which has held its place through all these years.

During the erection of this home for Christian worshipers and workers earnest prayers were offered that it would be occupied by an active living membership influenced by the Holy Spirit to the glory of God the Father and Jesus Christ our Savior.

In accord with those prayers Sabbath services have been held with usual regularity. The business department has received proper attention. Sabbath school, Christian Endeavor, Woman's Aid and Missionary societies, social gatherings annually and on other occasions, have been attended to in their order. Also the church has surely given some valuable service in the civic, charitable, and religious work of the city and county.

The following have served the church as pastors: Rev. S. R. Wheeler, ten years; Rev. F. O. Burdick and Rev. A. L. Davis each six years. Total membership since the organization of the church, 188; present membership, 90; resident membership, 66; non-resident membership, 24.

That the church may live and prosper, increasing in numbers and spiritual power, is our continual sincere prayer.

SABBATH REFORM

I Am a Seventh Day Baptist. Why?

Because God blessed and made holy the seventh day of the week, making it sacred time, and commanded that it be observed as a memorial of him forever.

Because Christ kept it all his life, gave no hint of any change, and the apostles wrote of it years after Christ as the day before "the first day of the week."

The Bible is the Christian's rule of life, and it nowhere teaches that the Sabbath of Christ and his Father was ever to be changed.

Tract Society Notes

The March number of the *Pulpit* will contain five sermons, the writers being Rev. George W. Hills, Los Angeles, Cal.; Rev. Royal R. Thorngate, Scott, N. Y.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. M. G. Stillman, Lost Creek, W. Va.; and Mr. T. H. Wise, Shepherdsville, Ky.

In reference to the arguments concerning the time of the crucifixion of Jesus Christ and of his resurrection, as set forth in the sermon by Brother Wise, it is perhaps fair to say that many of us feel, after long and careful study, that the question is a difficult one; but that by far the larger part of the evidence as found in the Gospels favors the theory of a crucifixion on Friday afternoon and a resurrection early on Sunday morning. Then, too, we must acknowledge the fact that very soon in the history of the church we find a celebration on the first day of the week in memory of the resurrection. Such a belief must have existed back even to the times of the apostles.

But what is to be kept clearly in mind is that the time of the resurrection has no relation to the observance of the Sabbath. Neither has it any bearing on the matter of a change in the day of the Sabbath. The celebration of the first day of the week in memory of the resurrection grew up gradually, right along side by side with the observance of the Sabbath for many, many

years. In accepting Christianity many people of the Gentile nations did not take the Sabbath into their lives. They knew nothing much about it. They supposed it was purely a Jewish custom. They had not the Bible in printed form, and few could have read it if it had been available. No wonder that the Sabbath was forgotten and neglected so many centuries.

Then when there came a revival of learning, and people began to read the Scriptures, and came to know of a Sabbath, and its value and obligations, the mistake was made of trying to change the Sabbath idea from the day observed only by the Jews, with a few scattered, almost unknown exceptions, to a day of the week already observed by the church every week in honor of the resurrection, and the line of least resistance prevailed, and the Protestant Christians accepted Sunday as a Sabbath.

The time of the resurrection therefore has nothing to do with our position and work in regard to the Sabbath. It is an interesting question; I have found it so. But I feel that we may make a mistake if we try to make too much of a discussion of the question as though it had any bearing on the matter of the Sabbath.

Our Sabbath evangelist, Rev. Willard D. Burdick, is now at work in the Western Association, beginning February at Independence, N. Y. The Milton Church, where he labored for January, has fully recompensed the Tract Society for his salary and expenses of that month. He plans to spend the next ten weeks among the churches and people of the Western Association, and at the Theological Seminary at Alfred.

The SABBATH RECORDER and the *Pulpit* in every home among Seventh Day Baptists. Such is the thought and belief and hope of many of us. Most of us are willing and glad to pay the two dollars a year as regular subscribers. There are those who feel that they are not financially able to do this. How shall it be provided to them? There are those who do not have a sufficient interest in our work as a people to move them to keep up their subscriptions. How shall such homes be treated?

What obligations are upon the Tract Society to place the SABBATH RECORDER and the *Pulpit* in every Seventh Day Baptist home whether paid for or not by that home? Our fathers left endowment funds in trust to the Tract Society to use for the Sabbath truth. Should the income on such funds be used to send these denominational magazines *free* into homes with the purpose of arousing interest, of giving information, of keeping alive Sabbath loyalty, of developing strength in Christian character and inspiring zeal for Christian service? What is the answer? What better messengers of love and truth can we send? How shall it be done? If these papers were sent *free* to those who do not now take them, would others who do pay feel that an injustice were being done? Personally I should be glad to have people express their views and offer suggestions.

SECRETARY SHAW.

Happy Converts to the Sabbath

Many RECORDER readers will be cheered by the following letter "to Seventh Day Baptists," which has the true ring. No doubt some who read it will be glad to write words of encouragement to these three who are now bearing the cross for Jesus. There are lone Sabbath-keepers to whom this letter will come with a special meaning, for they, too, have passed through just such experiences as this father, mother, and daughter are having. Let us bid them Godspeed, and pray that the seed they sow may bring an abundant harvest.

BELÖVED IN THE LORD:

How I praise God for some of your tracts, as they are just what I want. Mother and I have kept Sabbath since Jesus gave us light on the same, and now my father accepts it and has closed up his large hardware store for two Sabbaths, which is causing much persecution and is the talk of the town. I am bookkeeper and clerk also in the store, and God sent in trade enough on Monday to make up for the Sabbath alone.

Pray for us at this testing time. There are a few of us scattered through here, but it is marvelous how God is bringing his people into this light. We are so delighted that he opened our eyes and has rooted and grounded us in the Sabbath and given us songs on the Sabbath also.

I enclose \$1.00 and will you send me a lot of postals, "The Sabbath," by George B. Shaw—and do you have "Pro and Con" of the Sabbath in tract form and "Her Wedding Ring," also on the Sabbath, and any others equally as good, so I can hand them out at the store. When people come in and want to argue I can tell them to go home and look up in their Bibles and then they will know *why* we close up Sabbaths—for we keep a sign in the window all the week, saying, Closed on Saturday. I can use these tracts to good advantage. We surely delight ourselves feeding on the word on *His* Sabbaths.

Your sister, earnestly contending for the faith once delivered to the saints,

MRS. FLORENCE JOHNSON.

Odessa, N. Y.,
Feb. 4, 1917.

How I Brought Experience

In the January *Farm and Fireside* a writer says:

"When commencing to farm I gave no thought to the matter of adaptability of crops to soil and location, and planted my young orchard on low, level land. The result was a failure. Then I planted my hill-tops to apples, peaches, pears, and plums, and am beginning to reap success from my orchards thus located. I find that the trees planted on the hillside are injured but little with frost. I have since learned that the frosty air settles to the lower levels the same way that water runs down-hill. Experts call it atmospheric drainage.

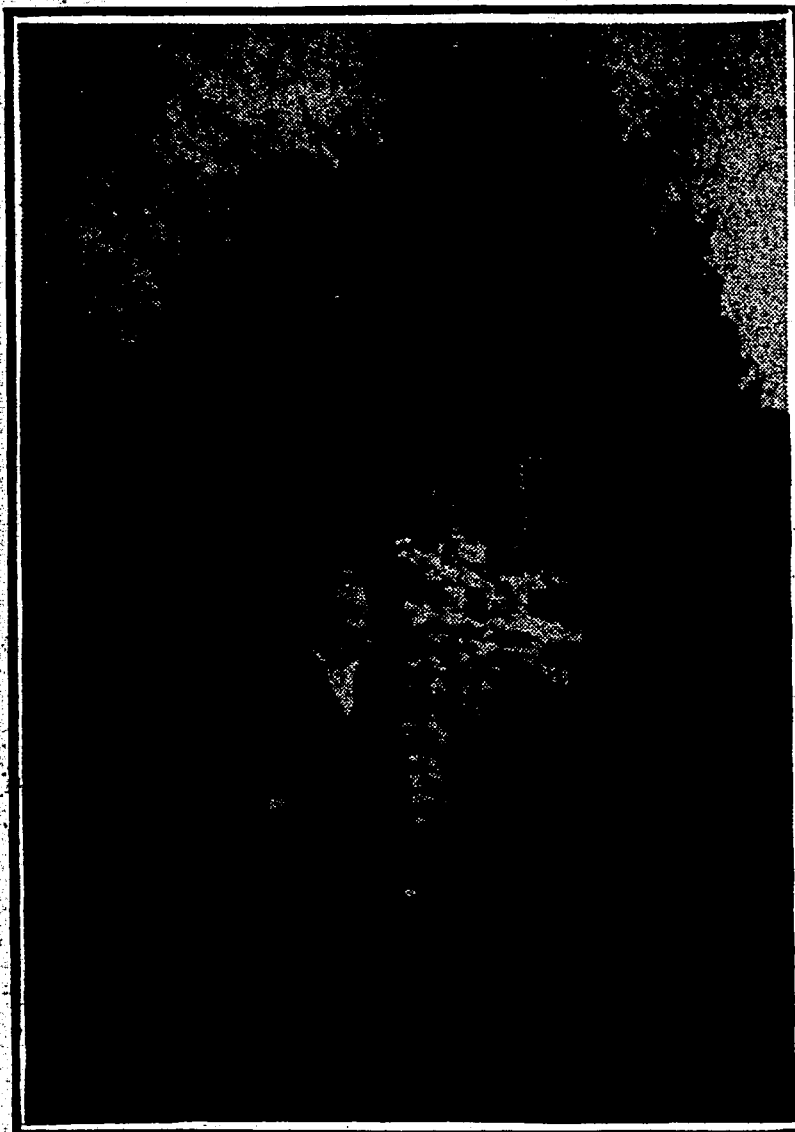
"I find that my orchard on the high lands now escapes frost where the fruit blossoms are killed on the low lands. I was first impressed with the location for orchards when visiting an expert orchard man in charge of a large orchard in New York."

FOR SALE

A fine home for a Sabbath-keeper at a bargain. Five-room house in good repair. Best well of water. Thirty acres of level land fenced and cross fenced. Fruit trees and small fruit. Shade trees around house and barn. Three miles out of Gentry, Ark. Mild winters. Good roads. A beautiful home. \$2,000 on terms. If you can pay all cash will sell for less. Write John Knight, Gentry, Ark., owner, or E. D. Stillman, Elkhart, Kan., at once.

President Daland in Daytona, Fla.

When three pillars—two of them Posts—of the medical profession say you must, then you must! That is all there is of it. And that is why, instead of being active and useful in Milton with the mercury at zero, I am inactive and idle in beautiful Day-



President Daland at corner of ruins of old sugar mill

tona, with the mercury at eighty. Instead of lecturing on the noble uses of the semicolon or on the way our alphabet has come to us from Cadmus or the Egyptians, at the time the students pursuing these mysteries are before their teacher I sit in a summer house on the shore of the Halifax River watching ducks dive for clams! Instead of attending chapel worship in a proper and wholly dignified manner at ten o'clock, I may be seen at that time bobbing up and down in the surf of the old Atlantic in a manner exhibiting somewhat less dignity—even racing on the beach in more or less abbreviated garments under the warm Florida sun. This happened once!

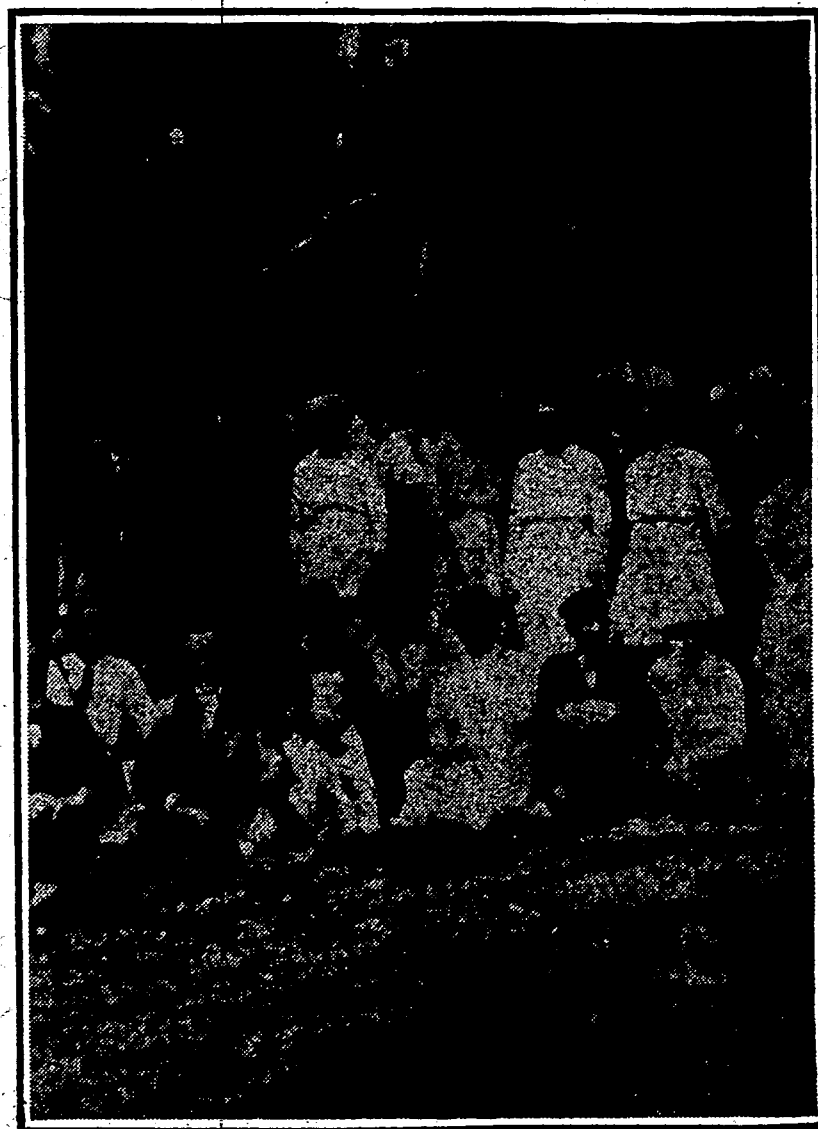
It is hard for me to realize that it is all true, so swift and sudden has been the transition from north to south, from work to play, from furnace and coal-bin to or-

ange grove and palmetto-bordered driveway. But out of sudden ill may come unexpected blessing.

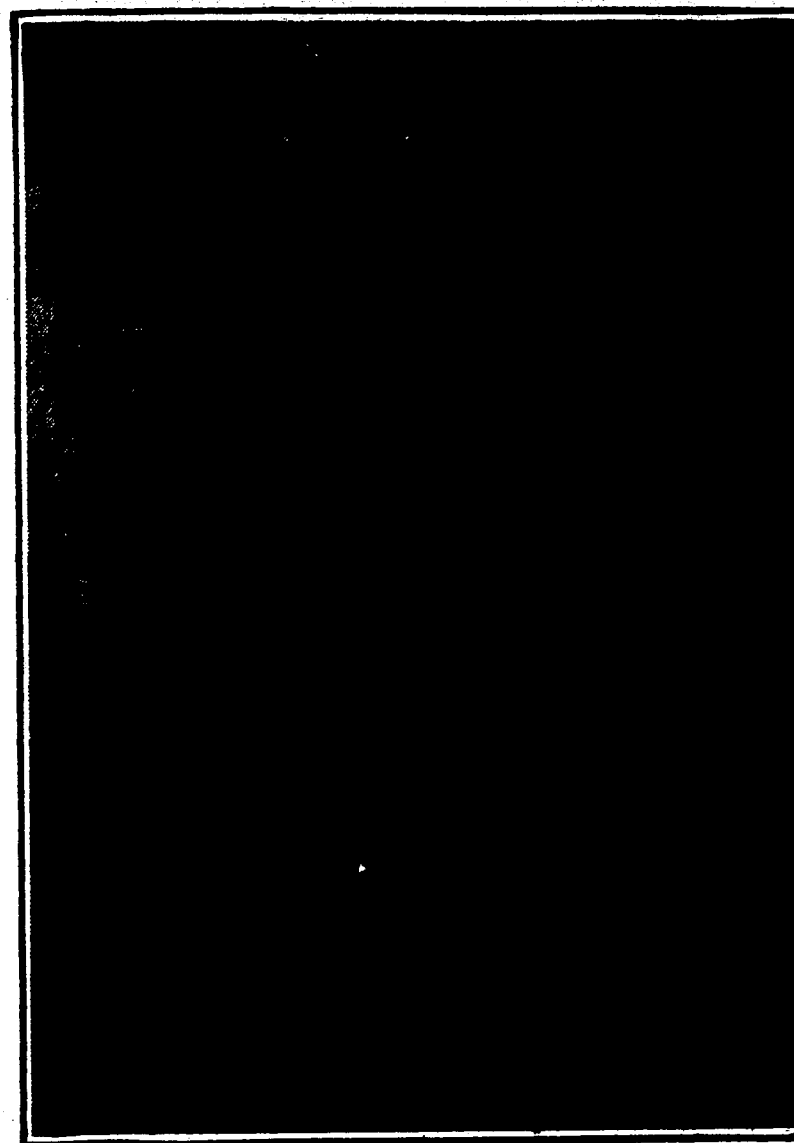
Had it not been for the calamity of illness, I should not have known the depth of the love of students and fellow-teachers, the loyalty and devotion of friends. In fact, I should never have come to Daytona.

Daytona is surely the place of all places if one seeks warmth and joy in the cold and merciless winter time. I gladly sing its praises out of a grateful heart. Where else in January can you find the woods of summer in the country, the pleasures of river life, and the enjoyments of the seaside as in July? You take your choice of these and all within an hour's time.

Daytona is a very pretty town on the Halifax River. Across the river to the east is the Peninsula on which is Daytona Beach. Then far as eye can reach stretches the old Atlantic, ceaselessly washing the silvery sands with its rainbow-crowned surf. Four bridges lead across the river from the town to the seashore. Beach Street, the commercial thoroughfare, runs north and south, parallel to the



Daytona Sabbath School Picnic near old sugar mill, January 24, 1917



President Daland in old sugar mill, showing ruins of machinery

river. Palmetto Street and Ridgewood Avenue are parallel to Beach Street. Then comes the railroad with more of the town further west. On the east side of Beach Street is the Esplanade, a wide walk by the river, lighted at night with many clusters of electric lights. Beautifully shaded avenues run east and west through the chief part of the city.

The population of Daytona throughout the year is about six thousand. But in the winter, when tourists are here, the population is even conservatively estimated to be twenty thousand. The town contains beautiful buildings, fine churches, and supports excellent schools. The city water and sewer systems are of the most modern and approved sort, and are under the management of Mr. George Main. The new system of sewerage disposal was installed by Mr. Clarence Rogers, son of Mr. David D. Rogers, the pioneer surveyor and settler of Daytona.

The Sabbath-keeping group of residents meet Sabbath morning from house to house; now at Mr. Main's, now at Dr. Langworthy's, and then at Mr. Stillman's and so on. It has been a pleasure to meet with

the Sabbath school and take part in its exercises. On the 24th of January the Sabbath school held an adult picnic. The youngsters must be at school in the winter; only the older and idler ones could indulge in this outing. The objective point of the trip was a ruined sugar mill seven or eight miles away and the stated purpose of our going was an "oyster roast," which bears a distant resemblance to a New England "clambake."

In a pretty clearing, under a giant oak, whose branches spread more than one hundred feet, we camped during the warmest time of the day. The old mill, used in the eighteenth century, destroyed by Indians in 1835, rebuilt in 1857, again restored in 1883, but for nearly a quarter of a century disused and now in ruins, was an object of interesting study to us all. The sojourner from Wisconsin played familiar airs and many tunes on his violin, and the time after dinner was spent in conversation and simple pleasures. After climbing upon the machinery of the old mill and settling its age and past history, at least to our own satisfaction, the happy group disbursed in the swiftly gliding automobiles that brought them to this rare old spot. The Daytona Sabbath-keepers are a happy family and to share their hospitality is such a privilege that one would be willing to be twice ill rather than to fail to enjoy it once.

WILLIAM C. DALAND.

*La Cross Villa,
Daytona, Fla.,
Jan. 30, 1917.*

Seventh Day Baptists

CORLISS F. RANDOLPH, LL. D.*

Modern organic bodies of English-speaking Seventh Day Baptists, sprang from the English reformation in the 16th century, when the great body of dissenters began to organize into sectarian groups, including Presbyterians, Congregationalists, Baptists, and others. Sabbath-keeping Baptists attracted widespread attention in England before the close of that century, and in the second decade of the 17th century, probably in 1617, organized their first

*Abstract of statement made by the author before the Judiciary Committee of the U. S. House of Representatives, on the occasion of a hearing, held February 18, 1916, on H. R. Bill, No. 53 (to incorporate the Seventh Day Baptist General Conference), with corrections and additions.

church,—the Mill Yard Church of London,—which has had a continuous existence down to the present day. In common with other nonconformists of the time, the early defenders of our faith were subjected to persecution at the hands of the Royal Government; heavy fines were imposed, many were imprisoned, and some even suffered death for their consciences' sake. John James, one of the early pastors of the Mill Yard Church, was taken from his pulpit while preaching one Sabbath Day and committed to Newgate Prison. He was subsequently beheaded, drawn and quartered, and his heart burned, his head placed on a pole near the entrance to his church, and his quarters affixed to the gates of the city.

But, while at times they suffered so severely from persecution, at others they were honored with preferment. Thomas Bampfield, a brother of a pastor of the Cripplegate Seventh Day Baptist Church of London, was speaker of one of Cromwell's parliaments; Joseph Stennett, another pastor of this church, was chosen by the Baptists to address the throne in their behalf at the time of the deliverance of King William from assassination. On another occasion, he was appointed by the dissenting clergymen of London to prepare an Address to Queen Anne, which was presented in 1706. Samuel Stennett, son of Joseph above, and himself a pastor of the Cripplegate Church, was a personal friend of King George III, and interceded with him in behalf of the persecuted Baptists of New England. Dr. Peter Chamberlen, who may fairly be called the founder of the modern science of obstetrics, a member of the Mill Yard Church, which he served as pastor for a term of years, was Physician in Ordinary to three kings and queens of England; viz., James I and Anna, Charles I and Henrietta Maria, and Charles II and Catherine. A lay member of Mill Yard, Nathanael Bailey, compiled and edited what may fairly be called the first great English dictionary, which, though first published in 1721, had run through 30 editions by 1802. Rev. William H. Black, F. S. A., pastor of Mill Yard for thirty-two years previous to his death in 1872, was Sub-Commissioner of Records under William IV, and Assistant Keeper of Public Records under Queen Victoria. Our own records show that since the organization of the Mill Yard Church, there have been upwards of 30

churches, in all, in the British Isles, including England, Scotland, Wales and Ireland, of which two survive; namely, Mill Yard, in London, and Natton, near Tewkesbury.

The first Seventh Day Baptist church in this country was organized at Newport, R. I., in 1671. A second Rhode Island church was organized at Westerly, in 1708. In 1705, the first church of this faith in New Jersey, was organized near Plainfield, within thirty miles of New York City. A group of four churches was organized in Pennsylvania, near Philadelphia, about 1700. By the end of the 18th century, there were 18 Seventh Day Baptist churches in the American Colonies; in Rhode Island, Connecticut, New Jersey, New York, Pennsylvania, Western Virginia, South Carolina, and Georgia. During the 19th century, this number grew into a grand total of 190 churches, including 29 states, extending from the Atlantic to the Pacific, and from the Canadian border to the Gulf. A church was organized in Shanghai, China, as early as 1850; Haarlem, Holland, in 1880; Asaa, Denmark, in 1889; Harburg, Germany, in 1897; on the Gold Coast, West Africa, and in British Central Africa, both in 1900. Many of these churches have become extinct, so that at the present time we have 80 churches in 22 states of this country, besides 2 churches in China, 2 in Holland, 2 in England, 1 in Germany, 1 in Denmark, 1 in West Africa, and 1 in British Guiana, including 8,500 communicants; their non-resident membership being scattered in all the states of the Union, with the possible exception of Georgia and Nevada, as well as numerous foreign countries among which are Canada, South Africa, Honolulu, Ceylon, and in various parts of the foreign countries where churches are situated.

Our missionary activities include home missions in various parts of this country and Canada, and foreign missions in China (since 1847), Africa, South America, Java, Holland, British Isles, Galicia in Austria, and less active interests in India and Ceylon. These are carried on under the auspices of our permanently organized Missionary and Tract societies.

(To be continued)

"If you do not have some hell in the pulpit, there will be a lot of it in the pew."

MISSIONS

Mission Notes

From our evangelists we learn that the interest at West Edmeston is increasing. People from Leonardsville and Brookfield go in sleigh loads to help. These three churches have united in a concerted effort. The evangelists are to go to Brookfield soon. Let us pray for this work.

Word comes from Gentry that Field Worker Van Horn is going to Fouke for special meetings with the people of that church and community. From there he plans to visit Belzoni, Okla., and the south part of the State. On this trip, which may include Attalla, Ala., he will also represent in some definite way the Sabbath School Board.

A letter from J. A. Davidson tells of his having been ill for a time in the hospital at Kindersley, Sask., where he is now living and working. The tent which the Tract Society gave him did not arrive from Scott, N. Y., in time for him to use it before cold weather came on. He tells of a convert to the Sabbath at Holbeck, Sask., and of others who are interested. He supports himself, receiving at the present time no financial help from any of our boards or societies.

From Georgetown, South America, we hear, in the words of Missionary Spencer, "I am planning for a special series of services to be held early in the year. A lady from the island of Trinidad who has been attending our mission for a few months has applied for baptism. A few who had backslidden have asked for restoration. The seed is being sown in every way, and we are looking for results in God's time."

Missionary Jay W. Crofoot is making his home at Alfred, N. Y., while in America on his vacation from his field in Shanghai, China. After attending the meeting of the Missionary Board, and visiting several of the churches in the Eastern Association in January, he returned

home, stopping for a day and a night to see his father who is the pastor of the church at West Edmeston, N. Y.

No word has been received recently from Dr. Sinclair. She may now be on her way to America from England. The uncertainties of the mails and the perils of a voyage across the Atlantic in war times must ever be taken into account. As to the condition of things in China we are rejoiced in the word that the doctors are both much better in health.

"More Men for the Ministry," with the accent on "men," or the accent on "more," or the accent on "ministry." Who will send to the secretary paragraphs of not to exceed one hundred words on this topic? I shall be glad to hear from many. If you have thoughts to express, express them now.

SECRETARY SHAW.

Monthly Statement

January 1, 1917, to February 1, 1917

S. H. Davis,

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand January 1, 1917.....	\$678 83
Mrs. F. P. Schoonmaker, L. S. K.....	5 00
Lucius Sanborn, L. S. K.....	10 00
T. A. Saunders.....	5 00
Mrs. C. H. Threlkeld, L. S. K.....	4 25
Mrs. M. C. Parker.....	3 00
Rev. George P. Kenyon.....	10 00
T. J. Van Horn, collections on field.....	1 80
Carrie E. Greene, L. S. K., cred. to Dodge Center Church.....	2 00
Dr. S. C. Maxson, cred. to Leonardsville Church.....	5 00
Dr. and Mrs. T. L. Gardiner, Debt Fund..	5 00
Churches:	
Farina.....	20 98
First New York City.....	20 91
Little Genesee.....	22 14
Independence.....	9 34
Nortonville.....	21 63
First Hopkinton.....	6 15
Dodge Center.....	1 25
Dodge Center, Boys' and Girls' School, China.....	1 90
Dodge Center, Lieu-oo Hospital.....	4 45
Cartwright.....	10 00
Second Alfred.....	18 20
Second Alfred, Java Mission.....	1 50
First Brookfield.....	6 82
Marlboro.....	11 32
Battle Creek.....	50 00
Milton Junction.....	28 80
Milton Junction, Marie Jansz.....	4 00
Milton Junction, Dr. Crandall.....	1 25
Milton Junction, Dr. Sinclair.....	5 00
Riverside.....	23 25
Plainfield.....	35 70
Bradford.....	28 19
Richburg.....	10 70
Fouke.....	10 00
Milton.....	71 39
Walworth.....	27 51
Albion.....	11 80
Salem.....	40 00
Second Hopkinton.....	16 90
Syracuse.....	1 01

Grand Marsh	2 00
Carlton	6 00
Hammond	5 00
Farina S. S.	6 78
Yearly Meeting, N. Y., N. J., and Berlin Churches	3 42
Marlboro Junior Society, cred. to Marlboro Church	2 50
Marlboro Junior Society, cred. to Debt Fund, Marlboro Church	2 50
Milton Junction, S. S., Debt Fund	8 00
Milton Junction S. S., Dr. Sinclair	5 00
Young People's Board	25 00
Young People's Board, Dr. Palmberg's salary	25 00
Memorial Board:	
Church Utica, Wis.	13 75
D. C. Burdick Farm	15 00
Eugenia L. Babcock Beq.	71 25
Income E. W. Burdick Est.	26 45
D. C. Burdick Est.	258 30
Henry W. Stillman Beq.	195 16
Woman's Board:	
Marie Jansz	57 00
Dr. Grace Crandall	5 00
Dr. Sinclair	12 75
Int. on checking acct., Oct., Nov., Dec., Jan.	5 35
	<u>\$2,003 18</u>

Cr.	
J. G. Burdick, December salary	\$ 29 16
Mrs. Angeline Abbey, December salary ..	10 00
J. J. Kovats, December salary	20 00
D. Burdett Coon, December salary and trav. exp.	88 55
T. L. M. Spencer, January salary	50 00
Jesse E. Hutchins, sal. Oct. 1—Jan. 1, and trav. exp.	40 00
L. A. Wing, sal. Oct. 1—Jan. 1	112 50
R. R. Thorngate, sal. Oct. 1—Jan. 1	87 50
George P. Kenyon, sal. Oct. 1—Jan. 1	25 00
E. Lee Burdick, sal. Oct. 1—Jan. 1	25 00
B. E. Fisk, sal. Oct. 1—Jan. 1	30 00
S. S. Powell, sal. Oct. 1—Jan. 1	50 00
W. D. Tickner, sal. Oct. 1—Jan. 1	25 00
R. G. Davis, sal. Oct. 1—Jan. 1	25 00
A. G. Crofoot, sal. Oct. 1—Jan. 1	25 00
T. J. Van Horn, sal. Oct. 1—Jan. 1, and trav. exp.	130 50
George W. Hills, sal. Oct. 1—Jan. 1	87 50
G. H. F. Randolph, sal. July 1—Jan. 1 ..	50 00
E. Mildred Saunders, sal. Dec. 1—Jan. 1 ..	21 49
Marie Jansz, sal. Jan. 1—April 1	37 50
Gerard Velthuysen, sal. Jan. 1—April 1 ..	75 00
J. W. Crofoot, acct, trav. exp.	25 00
Robert L. Coon, committee expenses to Plainfield	6 81
A. S. Babcock, committee expenses to Plainfield	6 80
S. H. Davis, committee expenses to Plainfield	6 80
S. H. Davis, expenses to Conference at Salem	37 50
Treasurer's expenses	25 00
Exchange	1 20
	<u>\$1,154 81</u>
Balance on hand, February 1, 1917	848 37
	<u>\$2,003 18</u>

Bills Payable in February, about

Notes outstanding February 1, 1917

S. H. Davis,
Treasurer.

E. & O. E.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

"What Has Been Gained"

DEAR EDITOR:

For the benefit of the RECORDER readers I would like to discuss briefly what you said on the above topic in the issue of January 22, 1917. I do not know who your questioners were, but it seems clear to me that they were fully justified in looking for converts to the Sabbath as a direct result of our connection with the Federal Council.

It is well known to all Seventh Day Baptists that the inducement offered us for going into the Federation in the first place was, "We will be able to get our great Sabbath question squarely before the religious leaders." This was the inducement offered *then* to get us to *join* the Federation, and is the inducement offered *now* to get us to *remain* in membership. Not another inducement or reason has been offered. Even our membership in the Commission on Sunday Observance was justified and boasted of on exactly the same ground,—that here was a great opportunity to press the claims of the Sabbath.

We have held membership in the Federal Council for about ten years, and in the editorial above referred to it is frankly admitted that "no direct converts to the Sabbath have yet been made by this movement." The expression, "yet been made by this movement," shows that the editor himself is looking for Sabbath converts from this alliance. Not only so, but we notice that he hastens to bring forward, in the same breath, that same old *reason*, that same old *inducement*, "A most excellent opportunity has been afforded to give light on the great truth that makes us a people." The Sabbath "truth," of course, is meant; for that is "the great truth that makes us a people." Everywhere and all the time this matter of getting the Sabbath truth before the "religious leaders" has been the reason or *excuse* for our membership in the Federation. The opportunity to be identified with great world movements has been mentioned, but not as a reason for our membership; for we have always been identified with these movements without membership in any Federation.

Therefore, having been taught to believe that our membership in the Federal Council was for the *single, sole* purpose of getting the Sabbath question prominently before the "religious leaders," what could we fairly

expect from efforts put forth in such (supposedly) fertile fields? We have been taught to believe that the labor put forth in this Federation would bring great returns. Returns in what? In converts to Christianity? Certainly not; for those "religious leaders" claim to have been converted to Christianity already. It is converts to the Sabbath that we should look for as returns for our membership in this Federation. A common schoolboy could hardly miss this deduction.

The editor asks this question, "If every line of Christian work were to be judged by the number of converts to the Sabbath that have or have not been gained thereby, how many of our denominational activities would stand the test?" We reply, that if "all our denominational activities" have for their *one single* business the winning of "religious leaders" to the Sabbath, as our membership in the Federal Council has, then they ought to be put to just that test, whether they "could stand the test" or not. But we all know that that is not their one special business. They do not claim it. They do not boast of it. They do not put that forth as the one reason for their existence, nor as a reason why they should continue. Pastors have for their special business the shepherding of the flock. The missionaries have for their special business the spreading of the gospel message, and so with every branch of "denominational activity," and they should be brought to the test touching their special line, and if they can not produce the goods, they ought to be required to face it in the wide open.

Though it is legitimate and fair, in view of the inducements offered for our membership in the Federation, to expect converts to the Sabbath from the ranks of the "religious leaders," a little deeper look into this question shows the utter folly of it.

THE HARDEST JOB

These men in the Council are leaders, and they are leaders by virtue of their staunch loyalty and faithful devotion to the denomination they represent. Now fancy one of these men turning to the Sabbath! Think what it would mean to him. It would mean simply throwing away all he had gained during these many years of hard toil. Friendships the most tender and true would have to be broken. Associations the most agreeable and pleasant would

have to be abandoned. From a salary of thousands of dollars he would have to come down to one of a few hundred, if he found a job at all among Seventh Day Baptists. And I declare that it simply is not in the nature of the case that men thus seasoned, tested and tried in a religion, men who are "leaders" among their sect, men upon whom large masses of people are depending to guide their denominational craft safely through all dangers, will change. They would feel like sheep-killing dogs to ever face the people who had reposed such implicit confidence in them, and the Seventh Day Baptist enthusiasts who propose to change these men have laid out for themselves a stupendous task, and personally I am not surprised at the poor results.

IS IT ECONOMY?

With all these odds against them what an immense amount of labor, time and expense must be put forth in order to realize any appreciable benefit! And let us ask, Why do that, when there are multitudes of people all about us who are not "leaders," people who are not set and settled and bound by such unbreakable fetters? We admit that when we chance to see some great, fine fish down deep in the water, we are inclined to fool away all our time trying to catch those *big fellows* when they won't bite. There are a plenty of perch and blue gills all about and are easily caught, but we waste all our time on these *big fish*, and go home empty-handed. Is it economy?

SEE THE EXAMPLE OF JESUS

The Pharisees were the best people in all Palestine, the best religiously, the best socially, and the best educationally. And the apostle Paul was able to establish his standing in all those lines when, in the presence of Agrippa, he said, "After the strictest sect of our religion I lived a Pharisee." But the Pharisees as a class were set and settled in their religion; for they were "religious leaders," and I call you to witness that Jesus let them alone. There was occasionally a straggler that broke away from them and came to Jesus like Nicodemus, but you find no place where Jesus *joined* with the Pharisees, you find no place where he *catered* to that class of splendid "religious leaders." You find no place where he *held a meeting* for that class, or where he made any special effort to reach them or bring them under his influence. But on

the other hand it is very easy to find where he plainly told these "religious leaders" (when they asked him why he did not associate with them instead of the publicans and sinners), "I am not sent but to the lost sheep of the house of Israel." He also denounced them, their doctrines and their practices at every turn in the road, calling them names the most uncomplimentary (see Matt. 23). He also warned his disciples against them saying, "Take heed and beware of the leaven of the Pharisees and the Sadducees," showing that Jesus Christ knew better than to pit the leaven of the gospel against the leaven of the Pharisees and Sadducees. And again he expressly said to his disciples, "Let them alone; they be blind leaders of the blind." It is no sign that Jesus was mad at these Pharisees because he would not spend his time trying to win them to the gospel. It was simply in the nature of the case. By the laws of logic, psychology and economy, this was simply the only course to pursue, and Jesus would not violate these simple, well-known laws of God, no matter how flattering the prospects, and no matter how pleasant it would have made his stay on earth.

APPLICATION

Is there any wonder that we have not realized any benefit from association in the Federal Council? If Jesus did not tackle such a job on account of the difficulties involved, is it not astonishing that Seventh Day Baptists should hope to gain by such a move? And when we have the example and teaching of Jesus Christ, the One whom we have chosen as our pattern, squarely against such efforts, how is it that Seventh Day Baptists persist in remaining in the Federation? How can they claim to follow the example and teaching of Jesus?

CHARLES S. SAYRE.

Albion, Wis., Jan. 29, 1917.

An Abnormal Conscience

REV. SAMUEL R. WHEELER

"Abnormal—Contrary to rule, law, or system; irregular."—Webster.

Irregularity is found in vegetable and animal life; also in man—body, mind, and conscience.

A Christian is supposed to be governed largely by his conscience.

When a Christian finds himself con-

scientiously out of working harmony with those who subscribe to the same articles of Christian faith and the same church covenant and have the same earnest desires as himself to advance the same fundamental Bible truths, he has good reason to think that his conscience is abnormal.

When he sets himself in opposition to the combined conscientious business decisions of the Missionary and Tract boards, he has every reason to think that his business conscience is abnormal.

When he charges the conscientious Christian editor of the SABBATH RECORDER and his advisers with favoritism as to what is best to publish, he has every reason to think his charity conscience is abnormal.

When he utterly repudiates the decision of the General Conference on an important question conscientiously settled by vote after a free discussion, he has every reason to think his judgment conscience is abnormal.

Sometimes an abnormal conscience is as blind to the virtues of the one and the faults of the other as was the mother who had a son in a military company. One day she visited the camp and watched the parade. She had no complimentary word for the many who were accurate in movements of both body and feet. But when her son came along all out of order she exultantly exclaimed "Oh, do see my son! He is the only one in all the company that is keeping step."

An abnormal conscience is a most serious misfortune, bringing disappointment and sorrow to many friendly hearts, especially when it sours the disposition, making the person uncomfortable to himself and to those about him, and especially when it drives out brotherly love and makes him a ready faultfinder and sarcastic critic.

Then it paralyzes his own usefulness, annoys and hinders the working brethren to whom he should be giving helpful encouragement.

Blessed be God there is a remedy. Divine power lifts fallen men and women out of the most vicious habits which were inbred and long practiced.

Surely, then, this same divine power can correct the abnormal conscience of the Christian and enable him to overcome the besetting sins it has induced him to indulge.

632 University Ave.,
Boulder, Colo.

WOMAN'S WORK

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

"May every soul that touches mine,
Be it the slightest contact, get therefrom
some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the
gathering mists,
To make this life worth while,
And Heaven a surer heritage."

Letter From Miss West

To the Woman's Board.

DEAR FRIENDS: Our clock struck twelve a minute ago, and then waited a half a minute and struck six. So the time has flown this fall, for only day before yesterday it was summer and now it is winter, with Christmas close at hand.

You may be interested to know that instead of doing as we so often have done,—each school having its own Christmas celebrations,—we are following the example of so many of our churches at home and having a "White" Christmas in the Sabbath school. Mr. Davis presented the plan at our Sabbath school teachers' meeting, and after they understood it they entered into the idea of it most enthusiastically. For each teacher to be responsible for an exercise from his or her own class was also a new experience, but it has called forth much interest and originality. I don't know how it is in the boys' school but here, noons, recesses and after school, piano and organ are much in demand and practising takes up all the spare minutes.

You remember our writing about the organization of a temperance society among the girls. We have monthly meetings and I wish you might have attended the one last week. Miss Burdick had taken the story of "Little Sir Galahad" and selected the most important points. We borrowed coats and hats from Mr. Davis and the boys' school; and the girls, properly (?) costumed, acted out about fifteen scenes, while Miss Burdick told the story to the au-

dience. There seemed to be no doubt that they 'got the points.'

One morning this week we were rather stirred up by the announcement that the body of a dead baby lay just over the fence from our school. This is the second time such a thing has happened in a little over a year. This time instead of a child who had had smallpox it seemed to be a tiny baby. Whether it had been left there uncoffined or whether it had been in a coffin and some one had stolen the latter I do not know. Babies are often put into kerosene oil or other light-weight boxes and left by the side of the road or in unfrequented spots such as the grave mound outside our fence. It would also seem not unusual for the boxes and also the clothes on the child to be stolen. I used to wonder why there was not more tampering with the large coffins, but they say these are fastened and sealed so securely it would be a difficult thing to do. Then, too, those of the wealthy in which there would be much spoil would not be left above ground in the open field as some are.

The morning's paper yesterday brought the news that Germany was ready for peace. There seems to be a general feeling that the Allies will not be willing to accept their terms but one can not but long that this Christmas might usher in a time of "peace on earth, good will to men."

A couple of weeks ago I heard Mr. Rugh, of the Y. M. C. A., speak on the subject of the war and he made some statements that impressed me very much. He said that the cause of it is interracial, international lack of sympathy. Not only the belligerent nations but all nations are guilty of this, and not until we can all overcome this difference in treatment of, and thought toward, our own people in contrast to those of other races, not until then will there be real peace on earth. We are all children of God. His purpose is that we be loving children. Mr. Rugh said it was his belief that it is just exactly for this purpose of bringing all the nations of the earth into one "dooryard" that scientific inventions have so accelerated traffic and have made possible this quick transportation and communication between distances. He said he knew a man whom it took about one hundred and seventy days to come to China, while on his last trip he came in six-

teen days. God saw that his peoples were far from each other and he is using these means of bringing them into loving relationship.

We certainly all do need this lesson of mutual love, sympathy and consideration. Would that we might learn it quickly and thoroughly and be spared wars and more wars.

Yours for His kingdom,
ANNA M. WEST.

West Gate, Shanghai,
Dec. 15, 1916.

Workers' Exchange

Milton Junction, Wis.

At the regular meeting of the Ladies' Aid Society, January 3, new officers were elected for the year and committees for six months.

The past six months the Work Committee saw to it that we were provided with work at each meeting,—the making of aprons, little and big, sewing carpet rags and making comforters. There is always sale for the aprons. One comforter and a box of clothing were sent to Fouke, Ark., also a barrel of clothing to Rev. Mr. Kovats in Chicago.

In July the society was divided into three groups. Each one was to do something to earn money for the society. Two of the groups decided to each earn or at least give \$1.00 per member. The other group had a parcel post sale and supper. Although they earned the most money for the society, the other method has its good points.

We have given, through the Woman's Board, to the Fouke School, the Missionary and Tract societies, to Marie Jansz, and have furnished one ward in Lieu-oo Hospital.

PRESS COMMITTEE.

Let it fill you with cheerfulness and exalted feeling that God is leading you on, girding you for a work, preparing you for a good that is worthy of his divine magnificence. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—*Horace Bushnell.*

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER VI

(Continued)

In a few weeks a picnic party came over from the little town of Garwin to the Soldiers' Home, and the man who had once asked for milk at Mrs. Menlo's was there with Edna. It was a mixed company and it happened that day that Mrs. Menlo took Rachel over not knowing that there was a picnic. She met her friend and at once Rachel was introduced as Mrs. Menlo's new daughter!

"Doesn't resemble you very much," said her friend.

"No," said Mrs. Menlo, "too black hair and complexion to look like my side of the house. Doesn't she look like my husband?" she laughingly asked.

"Well, in fact I think she does a little. Girls are more apt to resemble their fathers, they say."

"Who's here from Garwin?" asked Mrs. Menlo.

"Oh, lots. Here is my friend, Mrs. Shade, with her adopted girl from New York—Edna they call her—and here is Mrs. France with her girl, also a New Yorker. But say, your girl and Mrs. France's look somewhat alike. Hebrew, did you say? Let's look into this."

Mrs. France was called and her girl, and both were introduced.

"Minnie," said Mrs. France, "here is Miss Rachel, a girl from the same city you came from and of your nationality. Maybe you have met before but do not remember it."

"No, I do not know that I ever saw you, Minnie. I came from the Jewish section of the city. Where were your people?" asked Rachel.

"I do not know, but probably from the same section. I did not know I was a Jewess until lately, when I began to look up my people. I thought I was a German and so did Mr. Claire who brought me here. He was mistaken," replied Minnie.

"The Hebrews keep Saturday as it is called—do you?" asked Miss Rachel.

"Oh, no, I keep Sunday, but there are a lot of people at Garwin who do keep Saturday and they are not Hebrews."

"I'd like to see them," said Rachel.

Just then Mr. and Mrs. Menlo came again where the girls were talking.

"Say, Rachel, my friend here asks me if you can go home with her until Monday and they will see that you can get back in time for school in the afternoon. Would you like to go?" asked Mrs. Menlo.

"Yes, auntie, if you are willing, and thank you so much."

They went home and arranged for her to go and soon they were driving over the country to the little village mentioned.

The next day, Friday, the three orphan girls met and had quite a pleasant visit and walked through the streets and up on the little hill until they came to a church.

"This," said Edna, "is where we attend church Saturdays."

And looking down the hill, Minnie said, "And there is where I attend on Sundays."

"I'd like to go to each of your churches," said Rachel, "and see which one I like best."

"Then I'll call for you tomorrow morning," said Edna, "and we will attend here. I myself do not care much what day people keep, but my foster mother is very particular and I go with her. And papa, he goes sometimes but does not keep the day with her."

"Well, when I get married," said Rachel, "my husband will keep the day I do. It is not very nice to be divided but I suppose they can get along somehow and be happy."

"What day do you keep?" asked Minnie.

"Oh, I go to church Sundays but I keep the real Sabbath as well as I can. They are trying to show me that Sunday is the Christian Sabbath, and I am studying the Bible to see what it really teaches."

"Are you not a Jewess?" asked Edna.

"Yes, and I am proud of that," answered Rachel. "The Jews saved the world from complete idolatry and, I am thinking, have saved not only the knowledge of the one true God but his Sabbath."

"Oh, you'll get all over that in a short time," said Minnie. "I am a Jewess, but I never heard of keeping Saturday until I came to this town. I guess Mr. Claire must know all about these questions, but he did not tell me about this. I soon saw it and wondered. But I have lots of dear friends here among the Seventh-day people. They are a nice people."

The next day, Edna went after Rachel and they entered the church together. The pastor greeted them kindly and asked who the young girl was with Edna.

"This is our pastor; Rev. Mr. Davis," said Edna, and to the pastor she said, "This is a Marshalltown girl taken by Mrs. Menlo. She is a Hebrew and still keeps your day but goes to church on Sunday."

"Well, that is interesting," said Pastor Davis. "I guess we will have to get acquainted sometime. Can't you come to the parsonage this afternoon to our Junior meeting? You will like it I am sure."

Pastor Davis preached a good sermon to young people that day, telling them how to stand true to God and his truth, no matter what the world said or did. "Soon you young people are to be the leaders of thought and action and you need Christian principles and a solid rock on which to stand and a law for the government of all your relations with God and men. That law is the law of God as expressed in the Ten Commandments. That law is immutable, and blessed is he who delights in it. All love to God and to fellow-men is summarized in that one law." Much more he said that made a lasting impression on the mind of Rachel. In many a discussion afterwards she referred to these words of Pastor Davis.

That some Gentiles now kept the Sabbath of the fourth commandment was a new thing to her and made her more interested in the subject and more determined to study it well and obey God.

She was again settled at home and studied well at school and also made prayerful inquiry for the truth on Bible questions.

Sometimes she was rebellious and made her foster mother question her wisdom in having taken her, but in most things she was a lovable girl and a great help in the home and became attached to it very much. She was affectionate and it gave Mrs. Menlo great comfort to have her for company.

But it was not very long before a second sorrow came to her. Mr. Menlo had signed a note with a friend and had it to pay. He was in great trouble over it. They might lose their home. He was also now in poor health and could not work all the time and thus his income was greatly decreased. How could they keep Rachel and do by her as they felt they ought?

Rachel heard of this and cried bitterly.

"Auntie, I'll work hard and stay out of school if need be, and help you all I can. I do not want to leave you now," sobbed the girl.

About that time Mrs. Menlo's sister came

to visit her and to comfort her, as she had heard of the trouble.

"Sister, I will not let you suffer. But what about this girl? You can't keep her and do by her as she needs. I see she is a girl of much promise, but she can not be of much help while in school and she ought to have the best education one can give her."

"True, sister," said Mrs. Menlo, "but I can't turn her off now. She loves us so much and we have never had any children and I had set my heart on this child. What can I do?"

"I have been thinking Mr. Selover and I might take her, since Lorna has gone away. Lorna asked me after her marriage if I would not take a girl to be company for me, especially now that Harold will soon be in college studying medicine, and so far away most of the time, with the prospect of perhaps settling away from home and leaving us alone."

The agent was written to for consent. Mrs. Selover wrote to her husband, and the outcome was that it was arranged that Rachel should go to the Selover's.

"You can often write to your 'auntie' and sometimes we will visit her," said Mrs. Selover.

"Be a good girl, Rachel," said Mrs. Menlo, weeping, as Rachel clung to her sobbing. "You will have a good home, darling, and an education we can not now give you. But, sister, I did not tell you that Rachel is to keep her Sabbath until she is converted to the Christian Sabbath. I am sure she will see it in time. Be patient with her and do not discuss the matter too much and make it easy for her on her day. It will do you no harm and will win her to you. You do not need her work enough to insist upon much work on Saturdays."

Mrs. Selover said she could arrange that all right, and in a few days she and Rachel left for Plattville.

This was a lonesome change for Rachel, and while she had a much nicer room and they at once dressed her beautifully, yet she was quick to feel that "Auntie Menlo's" sister was not the affectionate foster mother she had been used to, at least it so appeared. But Mrs. Selover was kind and tried to make the girl feel at home. Her music was at once continued and her new teacher, Professor Reiga, was delighted with her progress. He soon planned to have her in his orchestra.

In a few days Mr. Selover thought he would make the girl happy and help her to forget her recent loss by planning a party for her.

"We will invite several of her new acquaintances here and her teacher in music. I will also buy her a new graphophone for her to entertain her friends with. Don't you think that will help to acclimate her?" said he to his wife.

"Yes," she replied, "but wait until the last of the week when Harold will be here and at liberty to assist in the entertainment."

The phonograph was purchased and Rachel was instructed in its use as well as in the lessons that Professor Reiga gave her on the piano.

"I think that the girl is a natural musician, Mrs. Selover," said the Professor, "and she is the first Hebrew pupil I ever had. I did not suppose they were gifted in music."

"There is where you are mistaken," replied Mrs. Selover. "Among the greatest musicians of the world have been Jews, and you must not forget about 'the sweet singer of Israel.' The Bible has much to say about the musicians of the Hebrews. Even the Gentiles who took them away captive 'required of them a song.' But they would not sing in a strange land. Their harps were on the willows. I hope Rachel will make good in this, for I have so missed my own daughter's sweet music."

"Your daughter was a rare musician and that husband of hers seemed to charm the people here who heard him play the violin."

"We are going to make a party for the girl, Professor, to help her feel at home and get her better acquainted with our young church people. Harold will be here and we want you to come and assist with the music," said Mrs. Selover.

"I shall certainly be pleased to come and help all I can. I am so glad to have this new pupil and with your consent I want to train her for my orchestra."

Rachel was all anticipation when she heard of the party.

"When will my party be held, auntie?" asked the girl.

"A week from tomorrow, I think, as Harold will not be home until Wednesday and he will want to rest a little."

"But that comes on my Sabbath. Can't you make it on Friday?"

"What harm on Saturday, Rachel? That is the day when most parties are held in this town, and when school does not keep."

"But the law says to keep the Sabbath holy, and that is not holy observance of the day. That is a picnic and mere pleasure day. Please change it to some other time. School does not keep on that Friday afternoon, the teacher said, as they go to some institute."

"I wish you were not so set on your Saturday-keeping, Rachel. How can we always avoid work or play or visits on that day?" almost petulantly answered Mrs. Selover.

"But I heard at school that your daughter keeps it and that Harold said that he would as soon as he is of age or in school somewhere. Would they make a party on the Sabbath?"

This was leading to a part of their history that they did not care for Rachel to know then, and so to avoid further discussion and questioning Mrs. Selover made the change in the day for the party.

It was a bright and lively company that assembled at Mr. and Mrs. Selover's at the time appointed. Rachel was introduced to those whom she had not already known or met. Mr. Selover spared no money to make this a great day for the young people. Professor Reiga was at his best, Rachel had already committed two popular piano pieces which she played with credit to herself, and Harold sang several solos. Rachel played the phonograph and also introduced a few games she had learned in the city. While she could not speak the Hebrew tongue she had been taught the Ten Commandments, the Twenty-third Psalm and other favorites in the Hebrew. These she recited, causing wonder at her ability and acquaintance with Scripture.

"Tell us just the right translation of that fourth commandment you just recited in Hebrew," said Harold with a twinkle in his eyes, knowing that it would bring on a discussion or cause them to think of his sister who had embraced the Sabbath of that commandment. "What part of it says, 'Remember the first day of the week to keep it holy'? I heard a minister repeat that commandment last Sunday and tell his congregation that they ought to be more particular in the keeping of Sunday as the commandment said 'keep it holy.'"

"It says no such thing," quickly replied Rachel. "It says, 'The seventh day is the

Sabbath of the Lord thy God; in it thou shalt not do any work."

"Well, does not that depend on when you begin to count?" said Mary Fisher. "Monday the first day, Tuesday the second, and so on to Sunday the seventh."

"The Hebrews have always counted your Sunday the first day of the week and all your almanacs say so, and all the languages of the nations so regard it, I have heard scholars say. And I have heard your ministers talk about Jesus changing the Sabbath from the seventh to the first, which he did not do if the Testament given me is correct and the agent of the Home gave me the Testament," replied Rachel.

"Well, it doesn't make any difference anyway," said Jennie Roy.

"Then if it doesn't make any difference, why did God give to our people manna six days and withhold it on the seventh?" asked Rachel. "For forty years he fed our people with manna, and it never was given on the Sabbath. And while it would not keep over night on all the days except Sabbath, it *did* keep and not breed worms when gathered on the sixth day, called Friday, and eaten on the Sabbath."

Harold was delighted with his new sister and wanted to keep the discussion going, but his father happening to come in stopped it, saying that discussions always spoiled a party.

"Let's have some more music, Professor Reiga," said Harold.

"Sure, and I will ask Miss Rachel to play this duet with me that we tried one day last week. She has not learned it quite yet but we'll stumble over it. I think it very pretty."

After this the supper bell rang and all were led to the dining room.

Gossip, stories, conundrums, mixed with the menu, made the occasion one long to be remembered. Mrs. Selover wanted to have Rachel make a good impression at this introductory party—to "give her standing," as she said to her husband.

"Professor Reiga, have some of Rachel's cake. She made it yesterday," said Mr. Selover, passing the cake.

"The proof of the pudding is in the eating," said the Professor. "It certainly is worthy the table of a bride. Did you really make this cake, Miss Rachel?"

"Ask auntie," replied the girl.

"Yes," said Mrs. Selover. "Rachel has made several since she came here and I

can not do better myself with thirty years and more experience."

"Let me take a piece home to my mother," said the professor. "She is the best judge I ever saw. If she says this is as good as she herself can make, I'll surely ask Rachel to make some for our county or state fair and I'll double the premium she gets."

"She says that her school at Marshalltown taught her, even at her age, many things about cooking. I am impressed with the thought that a great mistake is made in educating boys and girls as they do in most schools of today. I know that many important sciences are taught, including domestic, but there is such confusion of instruction and education. When I was in school, educators strained the mind instead of cultivating it. I was wearied with mechanical writing and it seemed that the teachers were bound that we should all follow the same style and copy, instead of letting each one have individuality as well as freedom of motion. We were burdened with long lists of dates and names of kings and queens, and a lot of stuff that was never related to our daily wants and occupations," said Mrs. Selover.

"Well," said Professor Reiga, "my father is on the school board, and he has for some time been introducing these new ideas into our city school. We want our pupils not merely to have their minds filled with dry facts, but to have a great variety of mental food, to cultivate their tastes, and be given a real wish to learn. We wish to associate the lessons with the child's daily living and surroundings. My father says he would rather see a boy acquire a thirst for knowledge, even if he learns but little in the schoolroom. He would then teach himself more than is to be learned from even the best of teachers."

"I have noticed all that," said Mr. Selover, "and Harold in his high school course seemed the last two years to have an increased interest. The acquirement of knowledge seemed to be placed before him in a way that was not irksome and fatiguing, and I think he has been trained to think rather than memorize, and to observe more than mere books could teach him. I think that the coming generation will have the way opened up for them for purest pleasure in leisure hours and they will have wiser judgment in their life work than pupils had in my school days."

"The young folks are through eating, Mr. Selover, and our talk is too profound for them. Let's all have a study of pictures. Here is a picture that I am sure the young people will be interested in. It is William Hahn's 'Water Front in Naples.' See the distant volcano? Observe the style of dress of those women, and the natural pose of those children squatting down in the street. I wish you business men, Mr. Selover, would adorn your offices with such paintings and surround your details of business with the atmosphere of home," remarked Mrs. Selover.

"Oh, here is the dandy scene," said Jennie Roy. "'Engaged'! Who painted that, Mrs. Selover?"

"That is a masterwork by Tito Conti. Perhaps the lady viewing the other's ring is a bit jealous. However they both look happy. But I admire this picture more than that—'David James' 'A Cornish Roller.' Rachel, when you were in New York did you ever visit the seashore?"

"Yes, auntie, and I have seen just such waves as that. It is just grand. I would not want to get caught in such a roller as that," said Rachel.

"I'm most interested in this," said Nellie Race. "I used to live on a farm. Papa kept sheep and he always had some tame ones that would come at my call. You seem to know all the artists, Mrs. Selover,—who painted this?"

"That is 'Cattle, Sheep and Goats' by Watson. It is as true to animal life as can be found."

"This is my favorite," remarked Professor Reiga,—"'Costa's great painting, 'Courtship,' and the companion painting, 'Fifty Years After.' An Italian romance, but dear me, must handsome young couples like that become wrinkled and aged-faced as in this picture?"

"That is just what must come, but happy the couple that celebrates the golden wedding with even the looks of that aged couple. Love is like other values that are greater the greater the age. Many, many books could be written from those two pictures," said Mrs. Selover.

And so they studied, until Mrs. Selover recited from Ruskin: "High art consists neither in altering, nor in improving nature; but seeking throughout nature for 'whatsoever things are lovely, whatsoever things are pure'; in loving these, in displaying to the utmost of the painter's power such love-

liness as is in them, and directing the thoughts of others to them by winning art, or gentle emphasis. Art is great in exact proportion to the love of beauty shown by the painter, provided that love of beauty forfeit no atom of truth."

"Some so-called artists," remarked Professor Reiga, "deceive and do not train the eye. The function should refer to our minds more than to the eye."

"Let us close this study," said Mr. Selover, "with a thought from Shakespeare:

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess."

"This has been a delightful occasion," said the girls, "and we are all grateful for your invitation and glad to have made the acquaintance of Miss Rachel. We hope your coming to Plattville will not only be of benefit to you, Miss Rachel, but gladden all our lives."

That was a happy day for Rachel. As she retired, flushed with excitement and hopeful for the future, she began to think again of her dear mother. What would she think could she now know of the condition of her dear girl? And would she, if light had dawned on her as on Rachel from her New Testament, be a Christian? Could her mother be wrong? Why did not the Jews accept Jesus as their Messiah, It was all a wonder to her.

(To be continued)

Quarterly Meeting of the Southern Wisconsin and Chicago Churches

The quarterly meeting of the southern Wisconsin and Chicago churches was held with the Milton Church, January 19-21.

The meeting began on Friday night with a strong evangelistic sermon on "The Great Invitation," by Pastor Sayre, of Albion. A good number responded with testimonies in the after-meeting that was conducted by Elder Willard D. Burdick.

The Sabbath was a beautiful day. After the Sabbath school, conducted by Prof. Inglis, the superintendent of the Milton School, a crowded house listened to a strong and helpful sermon by Pastor H. N. Jordan, of Milton Junction.

In the afternoon a program arranged by a representative of the Young People's Board was presented. The president of the Milton Society, Grace Babcock, presided, and read an appropriate Scripture lesson.

Those on the program were Leland Shaw, Miss Minnie Godfrey, James Stillman, Rev. Willard D. Burdick, and Prof. L. H. Stringer.

Following the program the president of the Milton Junction society, Beulah Greenman, conducted a devotional service, an impressive part of which was that the leader mentioned several objects and after each she asked the congregation to engage in silent prayer. A Junior Christian Endeavor devotional service, in charge of Mrs. W. D. Burdick, was also held on Sabbath afternoon.

Another helpful evangelistic service was held on the evening after the Sabbath. Elder George W. Burdick preached one of his thoughtful and spiritual sermons, and Elder O. S. Mills led in the conference meeting.

Sunday was a stormy day and the congregations were smaller, but the interest throughout the day was excellent.

At 10:15 the annual business meeting was held. The moderator of each meeting is the pastor of the church where the meeting is held. Elder O. S. Mills was re-elected secretary-treasurer. Miss Minnie Godfrey is the representative of the Young People's Board. These three prepare the programs for the quarterly meetings. Dr. L. M. Babcock is chairman of the Evangelistic Committee.

The morning service was concluded with a stirring sermon by Pastor C. B. Loofbourrow.

The afternoon was given to a discussion of denominational interests under the leadership of Willard D. Burdick. Short addresses were given by Mrs. A. B. West on the work of the Woman's Board. Mrs. West spoke particularly of the work at Lieu-oo and in Java. Prof. A. E. Whitford gave in comprehensive outline the work of the Sabbath School Board. Pastor H. N. Jordan spoke of the Tract Society work. And Willard D. Burdick spoke of interests on the home field and of the proposed tent work for next season, stating that plans are under consideration that look to having the tent with a strong force of workers on the field for a longer season than common.

At the closing meeting on Sunday night Elder Willard D. Burdick preached and then conducted a testimony meeting.

These quarterly meetings are of great practical value to the churches represented and to the students who are attending Milton College. They tend to intensify the evangelistic spirit; they give frequent opportunities for presenting denominational interests, and for personal discussion of the same; they give occasions four times each year when the interests of the young people can be presented to representatives of the different Y. P. C. E. societies; and these meetings encourage the mingling together of the members of the different churches, which in these busy days is often neglected.

Long may the helpful influences of the quarterly meetings be realized in the churches of southern Wisconsin and Chicago!

Moderators of the quarterly meetings, take notice! It is your duty early in the meeting to secure some one to "write up" the meeting for publication in the RECORDER. I did not know this in time to secure a person to do the work, and I am having to do it while on my way to Andover, N. Y., to assist Pastor Greene in meetings.

Somewhere in Ohio, on the Erie R. R.,
WILLARD D. BURDICK.

YOUNG PEOPLE'S WORK

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

Home-Mission Boards

REV. HERMAN D. CLARKE

Christian Endeavor Topic for Sabbath Day,
February 24, 1916

Daily Readings

Sunday—The first board (Acts 6: 1-7)

Monday—A board of prophets (Acts 13: 1-12)

Tuesday—Supporting missionaries (Phil. 4: 9-23)

Wednesday—Spreading the gospel (1 Thess. 1: 1-10)

Thursday—Supporting weak churches (Acts 16: 1-5)

Friday—A bond of union (Ps. 133: 1-3)

Sabbath Day—The mission board of my denomination. What it is and what it is doing (Isa. 35: 1-10)

ORGANIZATION

It is evident that Jesus Christ and his apostles recognized the value and necessity of his people being organized in order to carry on the enterprise of "going into all the world to preach the gospel to every creature." First, Jesus referred to his church as a body organized in his name, as he tells his disciples in matters of personal grievance to "tell it to the church" as a last resort. Paul refers to such a power of this organization to deal with members who violate Christian principles. The ordination of elders, deacons, and proper officers is recognized. Each church while working in harmony with others was independent in its government as such. From this Scriptural organization for better Christian service, there grew up a federation of churches. If several or many members of one single church organization can better serve the cause of Christ, then still better will be an organization of many churches acting in harmony with Christian principles. Thus grows a denomination. Finally, a denomination or group of churches of a common faith, in branching out or widening its work for the salvation of men, organizes within itself different committees or boards, as they are called, for special work. An "Education Society" has special work in advancing the interests of its schools and colleges. A "Publishing

Society" or board attends to the printing of its papers, tracts, books and other work in common with this. Ours is called "The American Sabbath Tract Society" and will sometime this year be a topic for Christian Endeavor meetings no doubt.

WHAT IS OUR BOARD?

Some denominations have one Mission Board to look after the interests of missions in the homeland, and another board for work in foreign countries. But Seventh Day Baptists have one for both and it is called "The Seventh Day Baptist Missionary Society." This board is elected by our General Conference. To comply with its incorporation and to have a central place for meetings for its business, it is located with headquarters at Westerly, R. I., and the men chosen to have most direct insight into its work are chosen from that locality. Other members of the board live all over the country. Usually on the cover, inside page, of the SABBATH RECORDER is found a list of the officers and members, and notices of the meetings to be held. Look this up and be prepared to tell who its president is and other officers. It has had a corresponding secretary for many years who was the principal officer to look after all the work of the board and report to it. This year it joins with the Tract Society in having one man as corresponding secretary of both boards. Our board, then, is an elected body of men chosen to look after the mission interests committed to us as Sabbath-keepers, both in the homeland and in all foreign countries.

WHAT IS IT DOING?

Get your denominational *Year Book* and read the reports of this society. Observe under different headings the work as it is outlined. First notice the small churches in America that are not able financially to carry on their home work to best advantage. So the people, contributing money, enable our board to help these churches and communities. Thus the cause of Christ and truth is sustained in such neighborhoods and many are saved to truth and righteousness by having the means of grace, who might otherwise perish for lack of such means. These missionary pastors and home missionaries are also looking after new fields in our land where interests seem to spring up.

Then in this Missionary Report to our

Conference, you will observe special interests to look after in England, Holland, Java, China, Africa, and South America, and possibly other parts of foreign lands. Our boards give time and talent without salaries except the corresponding secretary, who devotes all his time to the work. These men have a great burden to carry on their hearts. The work can not stop, and when they are not sufficiently sustained you can see what a great anxiety it is and what faith in us as a people they try to have that we will not suffer the cause to perish for lack of support. Debts burden them, and how they pray for light and wisdom and help. The board will do everything that we furnish means for doing and the great doors of the nations are opened for us to enter and tell the Glad Story of Love and the great truth committed to us. That the board can not do all we want it to do is because so many withhold the support that God has given us means to render. Every Christian Endeavorer has the duty and great privilege of rendering assistance to our board in its great work of love and for the salvation of mankind. What the board is doing is what *we* are doing, no more, no less. If *we* fail, then the board must fail. The word is *ours*. Let us *do it*.

GOSPEL MISSIONS

This implies—

1. The spread of light and truth of the gospel through the world. "The man of sin" must be destroyed and this is the way. The earth must be filled with heavenly knowledge (Hab. 2: 14).
2. That many men and women who are burning and shining lights will be employed for this work—missionaries full of zeal for God and well equipped for it. They will take every risk and go by land and sea to speak the Good News. Perhaps God is calling one of you Endeavorers (Dan. 12: 4).
3. That the number of subjects of the kingdom of God will be constantly increased, and converts to Christ will be numerous as the drops of dew (Ps: 110: 2-3).
4. That truth, even Sabbath truth, will triumph over error in the end; that infidelity, popery, superstition, ignorance, shall give way before the blaze of the Sun of Righteousness.
5. That Christians must be united in "one faith, one Lord, one baptism," one

holy purpose to glorify God in every effort.

6. That public spirit among Christians the world over will be manifested, and that they shall cheerfully confess Him before men, use every resource available, and exert every power they possess to promote the good of their fellow-men.

Glorious work! Thus we have establishment of Bible societies, publishing houses, Missionary boards, and a work worthy the consecrated effort of every man, woman and child.

And now let every one, in his different capacity, do all possible to increase the glory of the Redeemer, for fearful will be the state of such as care nothing for it (Amos 6: 1, 6; Esther 4: 14).

A Message From New Market Christian Endeavor Society

Perhaps you would like to know how the New Market Christian Endeavor Society celebrated Christian Endeavor Week. Tuesday evening, the local union of Plainfield and vicinity, of which our society is a member, held a social in the First Baptist church of that city, at which several of our members were present. Thursday evening, about one third of our members attended the Christian Endeavor mass meeting at Netherwood.

The Sabbath following was a full day for our little Christian Endeavor society. In spite of the unfavorable weather, the attendance was fairly good at all the services. The morning service was in charge of the Christian Endeavor society. Preceding the helpful sermon by our pastor to Christian Endeavorers, the joint choirs of the church and Sabbath school held a praise service. Besides Christian Endeavor songs, the choir sang two special songs, one, "New Jersey for Christ," and the other, "Our Pledge," a song the chorus of which contains the Christian Endeavor pledge and was composed by our pastor's wife.

The afternoon meeting was a helpful and inspiring one, led by our president. In the evening a social was held in the church parlor. Each committee had been asked to conduct one game or stunt appropriate to that committee. The Social Committee conducted a game called, "D. B. F." or "The Aim of This Social"; the Prayer

Meeting Committee, "A Guessing Contest of Christian Endeavor Songs"; the Flower Committee, "A Floral Love Tale"; the Lookout Committee, a game called, "Lookout for C. E." The Missionary Committee then invited all present to adjourn to the dining room, which had previously been decorated with Japanese lanterns, flags, pictures, etc. The guests were requested to sit upon stools or hassocks arranged in a large circle about the room. Then followed a short Missionary program. Several girls and boys dressed in appropriate costumes to represent different nations told of their customs and needs in songs and recitations. These little people of different races collected the envelopes containing the money saved by Endeavorers during Self-denial Week. Envelopes were opened and verses read telling how different members had saved or earned the money, the author of the verses being guessed by other members. The Social Committee performed its stunt by passing little cakes containing C. E. monograms in red on white frosting, together with other tasty refreshments.

The sum raised as "New Dollars for Missions," amounted to nearly \$10.

Country Life in Cuba

Alfred tourists in Cuba have been much interested in studying the agricultural and country life conditions of the island of Cuba. We have made a number of trips by train and automobile into the interior of the country for the purpose of getting this knowledge at first hand. The six months rainy season beginning in April and the dry warm weather in winter make peculiar conditions for agriculture. The soil also is a determining factor. It is of a dark red color and at this time of year seems much more dry than that of Florida. Oranges and grapefruit do not seem adapted to the soil. They are much inferior to those grown in Florida. The principal timber seems to be the royal palm, which is very useful. Mahogany and other native woods are found here but not in so great abundance.

The farmers' homes are mostly made of lumber cut from the royal palm, and the roofs are thatched with the leaves of the royal palm. A few of the better houses in the country and all in the city have tile

roofs. Most of the country houses are very poor-looking thatched-roofed huts. They are built open for the sake of air, and glass windows are unknown. Even in the city, in the big hotels, there are no glass windows. There are latticed or slatted windows to shut out the sunshine. At night they are thrown wide open. There are very few flies and mosquitoes in Cuba.

The most important crop is sugar cane. It is planted in rows like a cornfield and can be cultivated. But here where there are no frosts it is perennial and does not have to be replanted each year. It is said to live and bear good crops from the same roots for 20 or 25 years. At this time of year the stalks are being cut off close to the ground, the leaves stripped off and the cane loaded into carts drawn by heavy oxen, to be taken to the mills or to the cars. One sees more train loads of cane in this country going to the sugar mills, than one does of coal on the Erie or Shawmut in New York.

Yesterday we visited a sugar mill about ten miles in the country from Havana. It turns out 1,000 bags of sugar daily, each bag weighing 325 pounds. It takes more than 50 car loads of cane to produce this amount of sugar daily. The cars are unloaded by dumping them on a moving platform which carries the cane and shoots it off into the big crushers which press out all the juice, running the cane through one set of heavy rollers after another. The crushed dry stalks are used for fuel for the furnaces. This is a great economy as Cuba has no coal. The cane juice is collected in troughs leading to big tanks, where it is treated to some purifying chemicals to remove the dirt. Then it is boiled in great tanks until it is thick enough to grain like maple sugar. Then in rapidly revolving kettles it is dried out, or the moisture thrown out by centrifugal force, and the "raw" brown sugar is then put in large bags to be shipped to refineries in the United States. In an incredibly short time the cane juice is converted into sugar, by a continuous process. There are over 150 such sugar mills in Cuba, all busy this time of year working night and day. With sugar at its present price the industry is very profitable, and vast fortunes are being rapidly accumulated.

But in Cuba, as elsewhere, the small producer himself gets but a small share of what

(Continued on page 224)

SABBATH SCHOOL

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

The Adolescent Heart

ETHLYN M. DAVIS

Paper read at the May meeting of the triannual session of the First Brookfield, Second Brookfield and West Edmeston Seventh Day Baptist churches, held at Brookfield, N. Y.

Antoinette Lamoreaux says in her book, "The Unfolding Life," "The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life. Here and there an artist in soul culture is found at the task, but the many are unskilled and the product of the labor is far from a perfect manhood or womanhood. In dealing with things, the object marred in the construction may be set aside or remodeled, but a *life* is for eternity. The faulty work can not be undone. The mistake can never be wholly rectified, for life never yields up what is given it. The look, the word, the invisible atmosphere of the home and church, the sights and sounds of all the busy days enter the sensitive soul of the child and are woven into life tissue. Character is fashioned thus; therefore its final beauty and worth will be determined in large measure by the quality of the material which entered in."

We must each realize deeply then that the children growing up in our communities are going to be what we make them. They will read us more than they will books.

"Between the quiet unfolding of childhood and the full development of maturity, there lies a period so fraught with danger and so filled with opportunity that it is more disastrous than at any other, while wisdom in dealing with the soul never has such rich reward. There are several reasons why these years are so critical.

"1. It is an awakening time of new possibilities, physical, mental, moral and spiritual.

"2. These are the years of greatest susceptibility to influence.

"3. During this period habits become permanent.

"4. The influence of heredity is strongly felt.

"5. This period contains the largest number of first commitments of crime.

"6. During the early part of this period, by far the heaviest losses from church and Sabbath school occur."

The first four years of adolescence, 12 to 16 in boys and 11 to 15 in girls, are the most trying—the time when temptations are the severest. If ever a close intimacy is needed between father and son and between mother and daughter, it is at this time of mystery and question, when the life does not understand itself nor the meaning of what God now gives it. Parents and Sabbath-school teachers should earnestly consider this responsibility.

Awkwardness and painful sensitiveness are felt at this time and need patient, loving thoughtfulness. It is not always the girl's fault that she breaks so many dishes!

"O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But mothers, whatever may vex you,
Send the children to bed with a kiss!

"The dear little feet wander often,
Perhaps, from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

"For some day their noise will not vex you,
The silence will hurt you far more;
You will long for their sweet childish voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this!
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!"

The reading craze is at its height now and how careful we should be what our boys and girls read. Mrs. Emma Gary Wallace tells of a little boy whose devoted relatives, seeing his great liking for exciting, unwholesome stories, unthoughtedly gave him a great many such books. The result was the formation of a character typical of those described in the books, and the youth grew to be a disgrace. In choosing books of fiction, every father and mother should know and approve the book before the youth's mind is warped through unwise choices. Think you that it is wasteful ex-

travagance to have on your library table and in a convenient place in your living room, books of the right mold which are sufficiently interesting to entice the youth to spend their evenings with them?

Up to the teen age, children love the Bible stories of mystery and wonder; now, great and noble characters such as Abraham, Moses, Noah, Jacob, and Joseph will teach loyalty and faithfulness to God. The purity and bravery of the boys Daniel and David and the courage of a Gideon are good character food; while the gentleness and loyal love of Esther and Ruth are worthy examples for emulation.

This is the time for hero worship. Mrs. Wallace says: "A boy's first hero and a girl's first lover should be the father." Here also is the Sabbath and public school-teacher's opportunity. How many of us who are older look back to some teacher who was our ideal of perfection and loveliness? It happens many times that the teacher who has her class only one hour in the week has a stronger influence than any one else. Therefore, teachers for classes of this age should be carefully chosen. A noble man with high ideals and purposes is usually preferable for boys because he has passed through the same stages of development and can sympathize and understand better than most women, while a tactful woman with a deep understanding love is the one for a girls' class. In short, whoever the favored workers, they should be characters worthy of emulation. The old negro minister's advice to his audience is well worth the repeating here: "Be what yo' is and not what yo' ain't, 'cause, if yo' is what yo' ain't, yo' ain't what yo' is." And every boy and girl is measuring us up for what we are. They can see through any sham. Oh, what a responsibility! what an opportunity!

Some one has said that there are two decisions which every one must make in life, and it is during the teen age that they are most often made. The first is for or against Christ. The second is life's happiness, or the choice of a companion. There should be that confidence between parents and children that father and mother may be asked for advice as to choice of companions. The first decision should have a strong influence on the second. Teach in the Sabbath school to remember our duty to the future. Young people should know how to have strong bodies. God pity the

father and mother who shrink from telling their boys and girls the secrets of life which they must know and will learn through some evil channel if not forewarned by their rightful informants. One of the most precious treasures the writer holds is the memory of that morning when my sainted mother kept me at home from school for a time that we might be alone, and there that sacred, mysterious story was revealed; then, oh, such a short time, and she was gone forever! When at last naughty children thought to enlighten me, their stories had no evil effect. My mother had opened the book. My secret was too precious to tell. Thank God!

Dr. Lloyd found among 1,139 boys, 954 societies. Boys begin to form groups or gangs at about eleven years and after this begins, it is difficult to work with individuals. If you want anything done, get the group to do it. Work through the gang and its leader. "Gang motives," Dr. Lloyd says, "are a longing for real life and a desire to see something doing." A boy's religion at this stage consists in loyalty to ideals and to persons.

Girls are true to "our crowd." To try to split them up is unwise unless it seems imperative. Develop their crowd instinct in the right direction. Girls of the teen age are hard to understand. They feel it keenly and are often discouraged and lonesome. Study them, sympathize with them, confide in them, fellowship with them and trust in them. Youth is full of energy. What we must do is to try to direct it aright. Suggest, never command.

"When a child comes to bless a home," says Mrs. Wallace, "that child deserves to be loved, understood, educated, and taught self-mastery. Praise as well as blame. Form good habits of will and action. Be a close companion always, so that when the youth comes to that period when he closes up like a clamshell, you, father or mother, may be locked in, too. What a wonderful and rich experience! A guest in the home of a busy physician noted the peculiarly tender and close relationship which existed between father and son, a splendid boy of about ten years. In answer to her comment upon it, the father said, with moist eyes: 'We are very close to one another. I know there is coming a time in his life when he will need a father as he has never needed him before and I mean to be ready. I never take a long drive in the country

that I do not have him excused from school to go with me. He wants to be a surgeon, so whenever I have to perform an operation, I always have him help me in some way. Up to this time, there is nothing that weighs for a minute with him over against an opportunity to be with me, and I am trying to keep his life so close to mine that nothing can ever come between us. When that boy reaches his crisis and life closes up, his father will be shut inside with him. Is there any question as to the outcome with a father and a father's God within?"

The need of this close touch with another is apparent in the unspeakable longing of the adolescent heart for understanding and sympathy, for appreciation and recognition, for help in choosing the life-work, and for love that is patient and deep. Perhaps the greatest longing of all is to be trusted, to feel the strong grip of a hand, and hear a voice vibrant with encouragement and assurance say, "I know you can do it."

Lesson VIII.—February 24, 1917

JESUS AT THE POOL OF BETHESDA. John 5: 1-15
Golden Text.—It was Jesus who had made him whole. John 9: 4.

DAILY READINGS

Feb. 18—Jno. 5: 1-9. Jesus at the Pool of Bethesda
Feb. 19—Jno. 5: 10-18. Lord of the Sabbath
Feb. 20—Jno. 5: 19-29. Authority of the Son
Feb. 21—Jno. 5: 30-47. Jesus' Defense
Feb. 22—Mark 5: 25-34. Power over Disease
Feb. 23—Mark 5: 21-24, 35-43. Power over Death
Feb. 24—Luke 5: 17-26. Power over Disease and Sin

(For Lesson Notes, See *Helping Hand*)

Home News

NEW AUBURN, MINN.—The church at New Auburn, Minn., is not dead, though it is small and not very strong. The Seventh Day Baptists here, as is common in other places, take the lead in efforts for the improvement and advancement of the community, spiritually and mentally.

Sabbath services are well attended, and the interest seems to be good. The union Christian Endeavor society meets on Friday nights alternately, in the two Baptist churches, except during the coldest weather, when they meet in the homes of the people who invite them.

The Sibley County Sunday School. Asso-

ciation is divided into two districts, the east and the west. The East District Convention was held here in November. The president was C. F. Maurer. Addresses or papers were given by Professor A. M. Locker, of Minneapolis, A. J. Turth (who was in Europe last year doing personal work with men in the trenches), Rev. W. F. Fritze and Mrs. Abbey. Shorter talks were given extemporaneously by others. Music was furnished by the Arlington, Gaylord and New Auburn choirs.

Between the afternoon and evening sessions dinner was served at the city hall, where some fine toasts were given, and a very pleasant time was spent getting acquainted with the visitors. All did ample justice to the bountiful repast.

It was a great treat to hear Professor Locker, who spoke twice. He is state secretary, and an expert in his line. At the business session Mr. R. Frank Hall, of New Auburn, was elected president for the year.

There was a union Christmas program and tree at the Seventh Day Baptist church on Christmas night. Though the night was stormy, there was a very good attendance. Many spoke words of appreciation to the members of the committee who had arranged the entertainment.

New Year's eve there was a union watch meeting at the First Day Baptist church. A song service by the congregation, a solo by Clyde Clapper and a sermon by Mrs. Abbey were followed by short addresses by Eugene Dresser, on "Opportunities for the Coming Year," and by Miss Gebert, on "Religion in the Home." A simple lunch was served at ten o'clock, and a social half-hour enjoyed. The people were called to order by the announcement of a hymn, in which all (practically) joined heartily. There were appropriate selections read by Mesdames Misengol, Hinchman and Ruby Dresser. A prayer and testimony service, in which nearly every one took part, pledging themselves to try to do more for Christ the coming year than during the past, closed the session at midnight. The people stood about, chatting, as though loath to leave the church. "Wasn't that a splendid meeting?" "I believe that was the best meeting I ever attended," etc., were heard as the people were separating.

On the evening of January 6, a "poverty social" was given by the Christian Endeav-

orsers at the city hall, which all seemed to enjoy. The net receipts were over \$11.00.

The people here are kind and appreciative. This was manifest at Christmas time by their presenting me with substantial gifts of money and other needful things, for which I am grateful to them and to the heavenly Father who prompted the giving. However, the majority of the people of the village are out of the habit, or have never formed the habit, of attending church. Card parties, dances and moving-picture shows are more popular than religious services. Some who used to like these things have turned away from them to follow Christ. We are praying for others.

Remember us when you pray.

Yours for the Kingdom,

ANGELINE ABBEY.

SALEM, W. VA.—The Salem Church has adopted a program of activities for the year which, with the regular work of the church and its auxiliaries, calls for consecrated service on the part of its members. The spirit of our prayer meetings for the last few weeks, where these matters have been considered thoughtfully and prayerfully, and the purpose and earnestness on the part of the committees that have already begun their work, give promise of a successful year.

It is my purpose here to outline the work as adopted at our regular business meeting in January, including certain matters that are a part of our regular yearly program.

1. Cottage prayer meetings from Christian Endeavor Week to the April communion.

There will be no prayer meetings at the church during this time. Instead there will be five simultaneous prayer meetings each week, held in the homes, and at the hour of the regular church prayer meeting, on Sixth-day night. The town has been cross-sectioned into five districts for this purpose, and a committee of six members has in charge the matter of place, leader, leader of music, etc. Reports will be given at each Sabbath morning service of the meetings held on the previous evening. Professor S. B. Bond is chairman of this committee, and the other members, one for each district, are Mrs. George Trainer, Mrs. Wardner Davis, Miss Elsie Bond, Audra M. Kelley, and M. Wardner Davis.

2. A campaign of personal evangelism for this same period.

Volunteers will be called for for this service on the "One win one" basis, and an effort will be made to enlist as many as possible, and to see that no one is omitted who ought to come into Christian—and church—fellowship with us. The committee is Pastor A. J. C. Bond, chairman, Professor Victor H. Davis, Mrs. Ed. Trainer, Earl W. Davis, Ernest Sutton, and Miss Lura Davis.

3. A Go to Church campaign.

One person for each prayer meeting district, together with a chairman, constitute a committee to work for better church attendance during these seven weeks. The number present each Sabbath morning will be registered on the church bulletin board. The committee is as follows: Okey W. Davis, chairman, Mrs. Mabel Gregory, Ernest O. Davis, Superintendent M. H. Van Horn, Guy Davis, and Mrs. Burdick Davis. Scorers: Paul Bond and Hurley Warren.

4. Church visitation.

The sick and distress department of the Brotherhood, and the T. E. L. Sabbath-school class are made responsible for special visitation of church members during this period. Deacon F. J. Ehret is chairman of this department of the Brotherhood, and Mrs. Edward Davis is president of the T. E. L. class.

Other items in our program for the year will be taken up and planned for more definitely as the time approaches to carry them out. Some of these are as follows:

5. A Sabbath institute in April, conducted by our Sabbath evangelist, Rev. W. D. Burdick.

6. A campaign for SABBATH RECORDER and *Pulpit* subscriptions.

7. Observance of annual Rally month in September.

8. Annual home-coming, October 5-7.

9. Third annual every member simultaneous canvass.

10. The celebration in some fitting way of the one-hundred-twenty-fifth anniversary of the church in Salem, the one-hundred-seventy-second of its history.

11. Printed annual reports in a church bulletin following the annual meeting in December.

At the last regular business meeting of the church a request was presented from the board of trustees of the college, asking that the pastor be allowed to teach some of President Clark's classes, in order that the latter might assist in the canvass for funds

for the institution. Favorable action was taken in this matter, and the pastor will teach two classes during the present semester.

Account was taken, also, of the pressure due to the high cost of living, and the salary was increased one hundred dollars. This is the second increase of that amount during the present pastorate, and it not only aids materially in providing the necessities of life for a hearty family of seven, but we believe it is indicative of the sympathetic relationship which exists between pastor and people. We trust this added financial assistance, and this expression of confidence and appreciation will but increase our own efficiency in the service to be rendered in this important field.

AHVA J. C. BOND.

Jan. 31, 1917.

NEW AUBURN, WIS.—DEAR FRIENDS: It has been a long time since you have heard from our Ladies' Aid Society, but we wish to be recognized as still at work, even if we have not done big things.

At our business meeting in January we elected new officers for the coming year. It was voted that I should send a report of the work to the RECORDER.

We held our meetings once a month, but as we are planning to have an apron sale in the near future, it was thought best to hold our meeting every two weeks, so we could get more work done. We hold our meetings at the different homes of the members, in turn.

We have a program arranged for each meeting,—songs, debates, items of interest, national and denominational. Last year we raised \$73.94, paid \$36.00 on the pastor's salary, and \$10.00 to the Woman's Board; current expenses, \$19.26.

In the last two or three years our church and society have grown in numbers, and we hope we have grown in grace as well as in numbers.

I would like to add that there is a good opening here in New Auburn for a good dentist, as there is none here.

A MEMBER.

Feb. 1, 1917.

MILTON, WIS.—The Advisory Committee of the Seventh Day Baptist church met at the home of Dr. G. E. Crosley Monday evening to plan the work of the church during the absence of Pastor Randolph.

Rev. W. D. Burdick, who has supplied the Seventh Day Baptist pulpit during the month of January, left Wednesday for New York State, where he will spend several weeks, working in the interest of the Tract Society.

Sunday evening the January division of Circle No. 3 entertained the other members of the circle and their husbands and friends at a birthday social in the Seventh Day Baptist church parlors. Each person on entering the room was asked to donate the amount of money of the date of his birth, and was then presented with a symbol of the month of his birth. The different months were then divided into groups and asked to compose rhymes of four lines, or more, about their birthday month. In this way it was discovered that not all the good "poets" were dead yet for there was some excellent talent (?) unearthed in some of the rhymes. Several other unique stunts had been arranged which caused much merriment.

The ladies brought a box lunch for two and coffee was served to those who wished it. There was also home-made candy and several five and ten cent articles for sale which disappeared like "hot cakes." The committee is surely to be commended for the pleasant evening's entertainment and it was voted a success both socially and financially.—*Journal-Telephone*.

NORTH LOUP, NEB.—The Milton College banquet Monday night was well attended—the tables were filled, covers being laid for about one hundred.

A male chorus and the ladies' quartet sang several much appreciated selections before and after the meal was served.

In the absence of H. M. Davis, who found at the last moment it would be impossible for him to be present, W. G. Rood acted as toastmaster. Pastor Davis spoke on "Milton College Debt to North Loup," L. G. Goodrich responded to "The Fellow Who Flunks," and then Dr. Lester C. Randolph spoke at length of his mission to our village—telling of his reasons for presenting the needs of the college. He also told his hearers of the splendid work done in the school, of the interest shown in athletics, of the personal touch the students have with their instructors, of the general uplifting influences of the institution. We are sure his splendid talk was a great inspiration to the young people who heard

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(Continued from page 218)

he produces, and the farmers and laborers seem poor, while great plantation and mill owners are piling up millions.

Next to sugar cane, tobacco is the principal agricultural crop, and the finest tobacco in the world is said to be grown here. But it requires greater care than sugar cane, and is subject to more pests and greater losses. The best tobacco is grown under shade, and enclosed in netting to keep off injurious insects. Such agriculture is expensive.

Very fine pineapples are grown here in large quantities. We have seen many hundreds of acres in single plantations.

The sisal industry is just being started in Cuba by a New York firm that has a 1,000 acre plantation and a rope and twine factory at Matanzas, about 60 miles east of Havana. We visited this plantation, which bids fair to start a big industry in Cuba, and may help to reduce the cost of binding twine for New York State farmers. Cuba has a great amount of land now uncultivated. Some of the finest old plantations were ruined during the revolutions before the American intervention here. The ruins of these old estates and idle lands are still seen in many places. But the saddest thing to be seen in the country life in Cuba is the absence of school advantages. We have seen some of the poor schools in the city, but in the country almost nothing is done for the education of the throngs of Cuban children.—*Boothe C. Davis, George W. Rosebush, in Alfred Sun.*

Havana, Cuba, January 19, 1917.

him and made them to think more of the school which all have an ambition to attend. Mrs. Sarah Weed Wheatcraft told of the school as she attended it more than half a century ago. Mrs. W. J. Hemphill demonstrated her ability as a speaker when she told of the inspirations she received as a student in the school and of the help she received from the "Elder." Superintendent Sharp, of our village schools, was called upon and made a hit with his witty remarks. He also spoke of the helpfulness one might receive by attending a small school and advised all young people to attend a small college for a year or two anyway. While the occasion might have been a more serious one—we liked it as it was—yet it was an inspiration and we believe it was one of the most successful banquets, all things considered, ever held in the church.

The three course dinner was splendidly served—was served by a number of young people who acted as if they had given years of their lives to just that kind of service. If the dinner could have been better cooked we do not know how or by what process it could have been done.

Only a fair-sized audience greeted Dr. L. C. Randolph on the evening after the Sabbath at the Seventh Day Baptist church, when he delivered his lecture, "The Bright Side of Life on Four Continents." And we are sure those who failed to hear him are sorry they missed the opportunity. The lecturer held the closest attention of his hearers for more than an hour—none seeming to get restless. The social hour before the lecture was enjoyed by a good many. The singing by the Brotherhood chorus under the leadership of C. W. Barber was another feature of the evening's entertainment.

The interest in all departments of the church seems to be increasing—there seems to be a growing desire to do something—for all to find some work to do.

Pastor Randolph gave us a splendid sermon last week, and led a very helpful prayer meeting Friday evening—a large number attended the prayer meeting.

Pastor Randolph has consented to remain with us all the week and will preach every night this week. Cards of invitation have been printed and distributed giving the subjects of his sermons.—*The Loyalist.*

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HAS any man been despoiled by passion until sin has swept through his life like a fire sweeping through a city, or as a cyclone sweeps through the land, leaving only ruined houses and gardens? Jesus Christ has an instant remedy, but it is the remedy for the individual—"Ye must be born again." The wild grape may have a new infusion of a large, sweet flow of sap that will transform its acid into the sweetness of the Concord; the wild rose may be fed at the bottom and grafted at the top until it becomes a rose double, of every color and every perfume; the wild rice may be born again and become the Fife wheat. If in the vegetable world there may be such strange increment of life and power, who shall say that in the world of morals and of mind man may not find a new power coming from beyond himself, and so recover manhood and achieve weight of character?—Newell Dwight Hillis.

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