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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

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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The Sabbath Recorder

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

VOL. 82, NO. 8 PLAINFIELD, N. J., FEBRUARY 19, 1917 WHOLE NO. 3,755

The Hanging Of a Lamp

Many times during the years that have passed since then, have we recalled one pleasant evening spent in the home of a friend. A company of neighbors who wished to show their regard for the family made a surprise party and brought with them a beautiful lamp, which they hung and lighted in the living room. It was a happy occasion, a time of congratulations and pleasant reminiscences. If there were any shadows or dark corners in the room before the new lamp was lighted, all these were driven away, and nothing but brightness remained. And we know that joy came, not only to those who lived in that home, but to all the friends who lighted that lamp.

"Thy Word is a Lamp"

Lamps are mentioned many times in the Bible, and the light they give symbolizes the source of life and joy among men. It typifies the good and the true; help for the needy, and hope for the lost. The Bible itself is spoken of as a lamp unto the feet, and a light unto the path. The wise man said, "For the commandment is a lamp; and the law is light"; and the Son of Man declared himself to be the light of the world, and called his followers the children of light. He taught that they, too, were to be the light, commanding them to so shine that others, seeing this light, might glorify the Father. His children must not hide their light; for no lamp is lighted to be covered up, but to be placed on a stand, where it can give light to all in the house.

In Bible times it was customary to keep a lamp filled with olive oil burning all night in the room where the family slept. Hence the frequent symbolic use of the word "light" in the Book of books was easily understood by the Jew. Expressions regarding the "outer darkness" were most impressive. Calamities were symbolized by the putting out of one's light. Job said: "The light of the wicked shall be put out. . . . The light shall be dark in his tabernacle." And again, "How oft is the lamp of the wicked put out." In Proverbs we

read: "Whosoever curseth his father or his mother, his lamp shall be put out in obscure darkness." When Christ came to earth, "the people who sat in darkness saw a great light"; and to this day, whenever he comes into any heart or any home, men pass from darkness to light.

Many times have such thoughts come to me since the days when the friends and neighbors gathered to hang that lamp in the home. What a blessing would come to the world about us if neighbors and friends were more active in carrying the Lamp of life into homes and communities where it is not! Too many homes have no light. Too many hearts are in "outer darkness," and too many Christians have allowed their lamps to go out or hidden them under a bushel.

A Lamp for The Parlor

The lamp referred to was hung in the living room. Everybody needs one, not only in that room, but in the dining room and the parlor. How desolate a home would be with no light! Yet far more desolate is the home without the Bible. I do not mean the dust-covered book on the table, buried beneath the papers; but the Bible hidden in the heart until its light shines in the life of the home.

Every Christian housekeeper knows how precious and helpful is this light in the kitchen, where the daily routine of duties tire hand and head, and in the dining room, where the children gather for the common meal. But the parlor, too, needs this light. This is the room into which cares are not expected to come. It is the place for entertaining our friends, the place for pleasure and diversion, and as such it needs the Light of the world in a special sense. There we need the Master to help us select the songs we sing, the books we read, and the amusements we indulge in. We need his Spirit to guide in the conversation, to guard us against harmful gossip or scandal, or the unbecoming, trifling talk that belittles.

We expect the Master's presence in the living room when we have prayers, and in the dining room when the blessing is asked at meals, and in the sleeping room when we put our children to bed, teaching them their little prayers. Let us be also careful that we have the Bible lamp in our parlors.

The Street Lamp Most Needed

Light is a wonderful safeguard against crime. Street lamps are said to be better than policemen in dark city streets. This suggests the mighty transforming power of the Light of the world, and what he would accomplish if the Bible were made the lamp in all city and community life. "Thy word is a lamp." When crime runs rampant; when virtue is made light of; when saloons are full, and jails are crowded; when churches are empty, and drunkards multiply; and when corruption revels among the rulers and in politics, the one great need of town and country is the Bible light. This must be sent into the dark alleys and into the saloons and dives of vice before the world can be lifted out of its degradation. All over this land and in cities and towns there needs to be proclaimed the gospel of Him who said, "I am the light of the world."

The Best Lamp For Store and Office Many a man has not the right lamp in his business. I read of a young man, a clerk in a great city store, who was discharged because his conscience would not allow him to misrepresent the goods offered for sale. He had the right light, but the merchant who discharged him was in darkness. That young man went out and established a business into which he carried the Bible as his guide, and prosperity crowned his efforts. He became a man of piety, as well as a man of great wealth and influence.

The Bible is the best lamp for him who wields the yardstick, or tends the weighing scale, or measures grain. The merchant needs this lamp in the store, the lawyer in his office, the farmer in his granary, the workman in the shop, if honor and justice are to prevail in the world of business.

"Time to Arise And Build" These are the words of the new pastor at Syracuse, N. Y., in a personal letter to the editor. He was writing of his work with that little flock, of the

outlook for securing a much needed house of worship, and promised to give the RECORDER something from time to time as to progress. "For," said he, "this work must go on. 'It is time to arise and build,' that the work of God may prosper."

Brother Clayton's plan is to secure a lot as soon as means are at hand for such a purpose, and to have the church so organized as to hold property. He has the hope that much help may be secured right there in the city. The visit made to him by Secretary Shaw and Pastor Thorngate was highly appreciated, for he has not yet had opportunity to meet many of our ministers. It cheered his heart to find these brethren in sympathy with the movement in Syracuse, and he said again, "So the work must go on. The number of our people is small, and they are poor, but God can make them a Gideon's band." We like the spirit of this brother's letter, and sincerely hope that God may make of him a Gideon indeed, leading his people to victory.

Revival Conference Honoring D. L. Moody In commemoration of the eightieth birthday of Dwight L. Moody, the Moody Bible Institute in Chicago held a six days' revival convention, closing on February 5, which was remarkable for its spirit of unity, and its power in prayer for a nation-wide revival. There was a deep sense of need manifested among the representatives of several denominations, and earnest appeals for Christians everywhere to cry unto God in the spirit of humiliation and confession, for an outpouring of the Holy Spirit and a world-wide revival of pure and undefiled religion.

Three or four speakers placed much stress on the teachings of prophecy regarding the Lord's return, in the light of the war. We notice that Christian leaders in several denominations are having something to say upon this great question.

The Moody Institute claims more than 12,000 students now scattered throughout the world, 760 of whom are in foreign fields.

German-Americans True to the Flag The question is often asked in these troublous times, "What will the Germans in America do in case of war with their Fatherland?" The question is well answered in a note published by the

Milton (Wis.) *Journal-Telephone*, in which Rev. G. A. Zimmer, a German, appeals to his "German-American friends of Milton and Milton Junction and vicinity" as follows:

It is a great time in which we live, a time that counts on every true citizen. The friendly relations between the United States and our old Fatherland, Germany, are broken. The President of the United States has spoken and other acts and measures may follow.

Therefore let us stand by the President. Let us stand by the Flag. Let us forget our private opinions. Let us not listen to what the heart feels. But let us listen to that duty to which our oath as citizens of the United States has called us. Like the 183,000 German-American soldiers in the War of the Rebellion, let us stand for the honor of our beloved country.

This we believe is the attitude, not only of the German-Americans who have already taken the oath of allegiance to the United States, but of the hundreds of Germans in America who are now hastening to secure naturalization papers. In a conversation I recently had with a thrifty German gardener near my home, who has three brothers in the German army and who is strongly attached to his Fatherland, he said unhesitatingly that in case of war between his country and this he should stand by the Stars and Stripes. "This country," said he, "protects my home and I must be loyal to it."

We believe this bright, intelligent German voiced the sentiments of nine tenths of the German people now in the United States.

The Debts The words of cheer that come with money sent to pay the debts are quite as encouraging as the money itself. When the writers express the wish that they could send much more than they do, and tell how glad they are to help, even though able to do but little, we know their hearts are right. If our work is to go on, we must have warm hearts as well as money. A church treasurer finds envelopes with money marked, "For the debt," with no name given, showing that some are anxious to help and allow their church to have the credit rather than themselves. Words like these, "With best wishes for the speedy payment of our debts," do much to cheer the burden-bearers and lead them to hope for a hearty response by the people.

DEBT STATEMENT

Missionary Board's debt, balance due February 7	\$2,444.00
Received since last report	24.50
Still due February 14	\$2,419.50
Tract Board's debt, balance due February 8	\$2,962.00
Received since last report	2.50
Still due February 14	\$2,959.50

Seventh Day Baptists

CORLISS F. RANDOLPH, LL. D.*

(Continued)

The German-speaking Seventh Day Baptists rose in Pennsylvania in the second decade of the 18th century, and established a very strong church and community at Ephrata, in Lancaster County, which played a very important part in the Colonial and Revolutionary history of that state. Other churches sprang from Ephrata and were established in other German-speaking communities.

Although a small body of people, destined by the very inconvenience of their practice in observing as the Sabbath a day (Saturday) not observed by the rest of the Christian world, to remain few in numbers indefinitely, Seventh Day Baptists have always been ready to assume their share of the responsibilities imposed upon all citizens, whether public or private, in peace and in war. They may confidently challenge any religious body of their small numerical strength, to show a more honorable record in this respect. For example: Richard Ward and his son Samuel were both colonial governors of Rhode Island. The latter was also a member of the Continental Congress, and his death from smallpox at Philadelphia, on March 26, 1776, probably alone prevented his signing the Declaration of Independence on the 4th of the following July. Governor Samuel Ward's son, Lt.-Col. Samuel Ward, was a distinguished officer in the Federal Army in the American Revolution. Indeed, the loyalty of Seventh Day Baptists to the Colonial cause in that struggle is well attested by the long roll of their members

*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, at Washington, D. C., on H. R. Bill, No. 53 (to incorporate the Seventh Day Baptist General Conference), with corrections and additions.

who served in its armies in the capacity of private and officer alike, their clergymen filling the office of chaplain. Sachse, the historian of the German Seventh Day Baptists of Pennsylvania, declares that the Rev. Peter Miller, pastor of their church at Ephrata, served the Continental Congress as the interpreter of its correspondence with non-English-speaking countries of Europe, and translated the Declaration of Independence into the various principal European languages. Sachse further avers that the first printed copies of that document were produced on a Seventh Day Baptist press at Ephrata, where the Seventh Day Baptists turned their society buildings into hospitals, and nursed and otherwise cared for the sick and wounded carried thither from the bloody fields of the Battle of Brandywine.

The mother of General ("Mad") Anthony Wayne was a Seventh Day Baptist, and members of that church followed him not only in the struggle for Independence, but in his campaign against the Indians in Ohio, years afterward.

Seventh Day Baptists likewise made honorable records in defense of their country in the war of 1812 against Great Britain, and in the more recent Spanish War; and in the Civil War, practically, if not literally, all their churches sent of their best blood to be shed in preservation of the Union. The Revenue Cutter Service of our National Government in the Civil War was organized by Thomas B. Stillman, an officer of the First Seventh Day Baptist Church of New York City.

Ever since the foundation of our National Government, Seventh Day Baptists have shared in its public offices. They have been found in the governor's chair and the legislatures of their respective states and in our National Congress. So recently as the 62nd Congress, the Second District of Rhode Island was represented by the Hon. George H. Utter, one of the officers of the Pawcatuck Seventh Day Baptist Church at Westerly in that state, who died before the expiration of his term. Mr. Utter had previously served two terms as governor of his state. West Virginia's only *post bellum* constitutional convention contained an officer of the largest Seventh Day Baptist church in that state.

Seventh Day Baptists have been distinguished for their interest in education. They assisted in the organization of Brown

University in Rhode Island, and today possess three institutions of collegiate rank of their own; namely, Alfred University (founded in 1836), at Alfred, N. Y.; Milton College (founded in 1844), at Milton, Wis.; and Salem College (founded in 1888), at Salem, W. Va. These colleges are all situated in the midst of large, thriving churches. Our theological seminary is situated at Alfred, and is an integral part of the University. Seventh Day Baptists have been found and are now to be found in the faculties of colleges and universities not of their own religious faith. Among these, Professor William A. Rogers, a member of our church at Waterford, Conn., made his noteworthy contribution to the German Survey of the Northern Heavens in the Observatory of Harvard University, and subsequently effected his achievements in Micrometry as a member of the faculty of Colby University. Thomas B. Stillman, 2nd, of our church at Plainfield, N. J., achieved an enviable reputation for himself as professor of Chemistry in the well-known Stevens Institute. Others have served acceptably as superintendents of schools of city and state.

The development of certain of our national industries owes not a little to Seventh Day Baptists, particularly the manufacture of textile and printing machinery, the modern scientific generation of steam for commercial uses, and others.

I have outlined this history, not in any boasting spirit, nor to magnify what Seventh Day Baptists have done, but for the sole reason that, though very small in numbers, what may fairly be called their organic history of three hundred years shows a permanency of institution, a persistence of life, and a consistency of purpose that fairly entitle them to a hearing in their plea for incorporation at your hands. If their faith and practice are such as to be regarded as odd, or peculiar, the fact remains that they have not segregated themselves from the world at large, but that they have recognized and accepted their responsibility as loyal citizens of their country, whether that has pertained to the arts of war or of peace, whether in public or private life.

(To be continued)

"It is not sowing wild oats, it is growing devil-grass, and it is full of snakes."

SABBATH REFORM

Tract Society Notes

SECRETARY EDWIN SHAW

Sabbath Day, May 19, 1917, is to be known as Sabbath Rally Day. Last year a mistake was made in the date, and there was a conflict with the Sabbath of Memorial Day week. Remember the day, the third Sabbath in May, the 19th of the month.

The observance of Sabbath Rally Day by our people each year is becoming more and more common. Each community takes up the matter in its own way, but the Tract Society will furnish outline programs for all who wish to use them. We shall have more to say about it later. Just keep the matter in mind and make plans to observe the day when the time arrives.

Rev. T. W. Richardson, of London, says in his report for the last quarter of 1916, "Our mission in Trinidad and Barbados seems to be taking root, but years of experience has taught me that 'gushing' letters must be viewed with caution. The money seeker will quote Scripture 'by the yard.' He will work for you (or prefers to) as long as he can get money from you. I forestall this at the first by explaining that we are not able to give any *financial* support. Then they usually fall off; but those who continue may generally be considered true. We have such in Trinidad and Barbados, I mean the true."

The following is a newspaper clipping, being one of a collection of several interesting court decisions.

The holding that to require Sabbatarians to keep Sunday does not prevent them from also keeping the seventh day overlooks the portion of the Divine commandment that they work six days as well as that they rest on the seventh.—*Krieger vs. State, Okla., 160 Pac. 36.*

This is one paragraph in the report of Rev. George Seeley for January:

"The output of our literature from this Canadian Branch office for the month has been 39,912 pages, going east, west, north and south, as heretofore, giving thousands of people the opportunity of seeing the Sab-

bath truth in its true Scriptural light; upon these people I humbly ask the blessing of God for their conversion to that truth for his praise and glory."

The following paragraphs concerning the work of our Sabbath evangelist at Milton Junction, Wis., are contributed by the pastor of the church, Rev. Henry N. Jordan.

"When I used to attend the meetings of the Tract Society the members of the board used to be concerned as to how the Tract Society could be made a real vital factor in aggressive Sabbath Reform work, not only among our people, but also among those who did not regard the Sabbath of the Old Testament and of Christ. You will recall the oft-repeated expression, 'What we need is to have the printed page accompanied and backed up by the living voice.' I am of the opinion that their earnest prayers have been answered.

"Rev. Willard D. Burdick conducted a Sabbath Institute at the Milton Junction church, January 24-28. Rev. Simeon H. Babcock, Rev. George W. Burdick, Professor D. Nelson Inglis and Rev. Orpheus S. Mills assisted him in giving clear, forceful messages upon timely, somewhat neglected phases of the Sabbath truth. I don't know whether these addresses and sermons will appear in print or not. They ought to go before the people.

"Evangelist Burdick gave three addresses and sermons. He made his hearers think while he pressed home some very pertinent plain facts in such topics as 'Reasons for Giving the Sabbath Question a Rehearing'; 'Letting Down the Bars'; 'How Sunday Came into the Christian Church.' He conducted two round table conferences which gave a chance to talk over, informally and frankly, the plans, needs, weaknesses and good points of the denominational boards.

"The Sabbath institute was a success. It brought the people face to face with the essential parts of their religious faith and practice (or lack of practice). It helped them to reaffirm their convictions about the Sabbath truth. They were given a chance to realize how large a part the Sabbath has in a true everyday religious and spiritual life. They were made to feel how

decadent is the interest in the Sabbath and how necessary is the movement back to Christ and the Scriptures of Jehovah God.

"Our church has been helped according to its disposition and willingness to make the institute the starting point for re-consecration of its life forces to the work of giving to all men the whole Word of God in its saving, sanctifying, vitalizing influence. I am not paraphrasing the Scriptures when I say, 'According to our faith and works be it unto us.'"

Letter From Fouke, Ark.

I doubt whether many of those who will read this are sitting now with their outside doors open and no fire in their rooms, as I am doing. We have had no fire in the school building today. That doesn't sound much like January, does it? Occasionally we have a reminder that we are traveling through the winter months. Two weeks ago about five inches of snow fell. This was the biggest snowstorm here in twenty-five years, so it was said. Most of the time our weather is splendid, however. Violets blossom in the dooryards all winter and now japonicas and other flowers are beginning to bloom. I found a violet in the woods a day or two ago.

How the woods appeal to one! The tall, stately pine trees, the spreading oaks, the sweet gum trees with their frayed and ragged back, the bay, the willow, the holly—but I'll not attempt to name them all. I couldn't if I would. But a walk in the woods makes you feel like new, when you're a little tired and a trifle blue.

The Fouke Cemetery lies off in the woods about a mile from here. Twice as we girls have gone for a stroll we have wandered about in the little cemetery and read the inscriptions on the tombstones. We noticed that a few of the graves were decorated with broken dishes of various descriptions, and found upon inquiry that the dishes symbolize a broken family.

But you will want to know something about our school, so we will leave the cemetery and the woods.

As we come to the edge of the wood, look off to your right and you will see the school building, a good-sized white building—yes, all white, for it has just been painted and it looks like new. You see

the new fence around the school and church property too. The men of the church recently built that. Some improvements have been added inside of the building also. Among these is a system of electric bells, for which we are indebted to Professor Siedhoff's ingenuity.

At present we have about ninety pupils enrolled, more than two thirds of which are tuition pupils. Children from First-day homes pay tuition. The assembly room is full mornings when the whole school meets for chapel exercises. We'd like to have you meet with us some morning. Take seats just a little back, please, so as to leave room for the thirty little people from the primary room. We like to have them occupy the front seats. Splendid little people, and the twenty-eight pupils who are filing in from the intermediate room are just like them, only a little older. We are all here now and we open the exercises with a song from the books used in our church services. (By the way, we are going to have some new song books for use in chapel exercises as soon as we are able. One friend sent \$2 for that purpose. They are waiting for more to join them.) Professor Siedhoff reads from the Bible and we all join in repeating the Lord's Prayer. We sing again and then we pass to our respective rooms for the day's work. Our rooms are full now. The public school building burned down two weeks ago. So now that ours is the only school in Fouke we have had as many applications for entrance as we are able to accommodate. For some time the matter of putting up a new public school building has been agitated. Perhaps now that the old building is no longer available a new one will be erected. Fouke needs it. There are a great many children here having scarcely a chance for any schooling whatever this year.

Rev. and Mrs. T. J. Van Horn will arrive this week to be with us about ten days. Rev. Mr. Van Horn will conduct a series of evangelistic meetings while here. We are praying that these meetings may result in a rich spiritual blessing for our church and community.

CARRIE E. NELSON.

Jan. 30, 1917.

God pardons like a mother that kisses the offense into everlasting forgetfulness.—*Beecher.*

Tract Society—Meeting Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 11, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, John B. Cottrell, Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Alex W. Vars, A. L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Rev. George B. Shaw, of Ashaway, R. I.

Prayer was offered by Rev. Herbert L. Polan.

Minutes of last meeting were read.

The Treasurer reported the receipt of \$1,084.33 from the estate of Amanda B. Greene, and that the same had been placed in the permanent fund. Also that \$100.00 had been added to the John G. Spicer permanent fund through Mrs. J. G. Spicer. The Treasurer presented correspondence relating to the will of Rebecca L. Babcock, to the effect that the will will be legally interpreted by the court on February 14.

The Corresponding Secretary reported on his work during the month of January in Rhode Island and New York State. This was followed by remarks on the work of the Board illustrated by chart, and on the work of the Sabbath Evangelist and the Sabbath School Board.

Correspondence was received from Rev. Henry N. Jordan, A. L. Burdick, Col. T. W. Richardson, Rev. T. L. M. Spencer, Rev. George Seeley, and Rev. J. J. Kovats.

In accordance with the correspondence from A. L. Burdick, Secretary of the Sabbath School Board, a permanent committee was appointed consisting of Edwin Shaw, H. L. Polan and F. J. Hubbard, to be known as the Sabbath School Board Publication Committee; whose duties shall be to consult with the Publication Committee of the Sabbath School Board on matters for publication.

The Committee on Distribution of Literature reported as follows:

No. RECORDER subscriptions added 16
No. RECORDER subscriptions discontinued..... 13

Net gain 3

Reasons for discontinuing paper:

2—Dead.

8—Requests to discontinue.

2—Unclaimed, notice from postmaster.

1—3 years overdue.

Pages of tracts sent out..... 8,909

Voted that Secretary Shaw be authorized to have such editions of tracts printed as may be needed, and with power to prepare the same in better form where advisable.

Rev. George B. Shaw, President of the next Conference, extended an invitation to the Society to be represented at the Conference, and also presented some suggestions regarding a leaflet of Bible readings for general denominational use.

Voted that President Randolph, Secretaries Shaw and Titsworth be a committee on program for Tract Society hour at Conference.

In accordance with Section II of Article IV of the Constitution which empowers the Board of Directors to fill vacancies occurring during the year, and there being one vacancy at this time, Rev. George B. Shaw, of Ashaway, R. I., was unanimously elected a Director of the Board.

Minutes read and approved, after which a closing prayer was offered by Rev. George B. Shaw.

Adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"Which is the mightier, physical strength or spiritual strength? seems at first sight a good subject for debate, but it would produce only a one-sided argument, for any thinking person could easily show the overmastering might of spiritual strength. If it is so powerful, then, it ought to be worth a great deal of hard effort to attain it."

Let us always remember that hope in us kindles hope in others, that smiles beget smiles, that trust creates trust, that goodness awakens goodness, that love awakens love, and that in unseen but sure ways integrity, strength and honor in us plant seeds of honor, strength and integrity in numberless other lives, many of whom we may know nothing of.—*J. T. Sutherland.*

MISSIONS

Mission Notes

SECRETARY EDWIN SHAW

The secretary has been at home for several days attending to the detail work of the office. Most of the month of January was spent on the field, and a large amount of correspondence for the two boards had accumulated.

This week he plans to visit the Italian missions at New Era and in New York City, and in consultation with Brother Savarese and the local committee see what can be done towards building up this work. The little chapel at New Era, property of the Missionary Society, is in need of repairs, and this matter must have attention.

Word is at hand from Dr. Sinclair that she plans to come to America soon after the 1st of April, and thus go on, as soon as arrangements can be made for the trip, to Shanghai, so she may arrive there before the hottest part of the summer season.

In the meantime it is expected that Dr. Grace I. Crandall will leave her post at Lieu-oo some time in May to come home for a year of rest and refreshment, and thus be able to go back in the early autumn of 1918 to relieve Dr. Palmborg. Let us hope and pray that the present good health of Dr. Palmborg may endure the strain of these months of delay.

A postcard from the pastor of one of our smaller churches that is being helped by the Missionary Society says:

"As I did not go to H—— today on account of extreme cold and severe wind I have not yet secured the information which you seek. I shall answer your questions in a few days."

Your attention is called to two contributions which have come to the secretary this week. The one is the interesting letter from Dr. Crandall, and the other is from Rev. J. J. Kovats of our Hungarian Mission in Chicago. The secretary has no personal knowledge of the matter to which Brother Kovats refers; but he has confi-

dence in the integrity and right intentions of the writer. It is possible that among the people of our Chicago Church there are those who could and will interest themselves in this matter. The secretary is just now too far away to give advice. He hopes that Brother Kovats may get into sympathetic touch with those in Chicago who may be able to give help and suggestive guidance. The two articles follow.

From Dr. Grace I. Crandall

DEAR RECORDER READERS:

This is a cold, rainy Friday afternoon, and so not many patients are in the dispensary. Just now I have a bit of leisure and will write a little for the RECORDER. I have been thinking that I should do so for some time but have not seemed to find a favorable opportunity.

We have just passed the Christmas season but did not try to do very much as we expect to open the hospital soon after the New Year (Chinese), and will have various exercises at that time. However, we did have a Christmas service, Christmas afternoon, at which Mr. Toong gave a short sermon and Dr. Palmborg told the story of "The Other Wise Man." We also had the Victrola outside, and sang some Christmas songs with it; also had some other music by it. The house was well filled, the greater part of the audience being children, who probably came hoping to get something. We gave no gifts excepting some picture postal cards.

In the forenoon Dr. Palmborg and I had been out to the homes of the church members who have children, with a few small gifts for the little folks.

The preparations for opening the hospital are progressing fairly well. As we have had opportunity, we have bought cotton of the farmers, which we shall soon have beaten and made into mattresses and comforters. The furnishing of the rooms and wards is fairly well provided for. Of course, there will be many finishing touches which must be added little by little as the money comes in, but we shall be in working shape when we have our opening. However, the operating and sterilizing rooms are not yet provided for, although we have \$50 gold for surgical instruments.

At present, we have one patient in our insane department. It is the young woman

who was with us several years ago and went away well. She has married since and her husband has died, so that she felt very sad and her trouble came again. She has been here two weeks now; has occasional times of being clear in her mind but for the most part is not herself.

Dr. Palmborg and I are both fairly well at present but neither of us have the endurance we had before our sickness. However, we feel very grateful that we are able to go on with the work as well as we are, and hope that time will restore us more fully. Trusting that we have your prayers for our spiritual as well as our physical strengthening, I remain

Yours in the work,

GRACE I. CRANDALL.

Lieu-oo, China, Dec. 29, 1916.

Hungarian Funeral

Some time ago we had in the RECORDER about the unfortunate Mike Sabo, how he lost everything, and later came the death of his wife.

About seven years ago, when I came from Milwaukee to Chicago, Mike Sabo with his wife and 13-year-old boy joined our Hungarian Seventh Day Baptist Church and were baptized. Mrs. Sabo had been insured for fifteen years. They paid it regular until last summer, when their boy went away from home. She grieved over the loss of her son, so that she became ill. The expenses became very heavy and they were unable to pay the insurance further and lost the right to it.

A couple of months ago Mr. Sabo built a house on money that he borrowed and with the help of his friends. He was unable to insure it as his wife was sick, thus making big expenses for him. He contemplated insuring the house after the holidays, but before this time, on December 22, 1916, his house burned down to the ground. Mrs. Sabo was saved from death by the neighbors. This was too much for the sickly woman and she became seriously ill. She was taken to the hospital where she died on January 18, being 59 years old. They had no money for the funeral, so I aided them by getting money from the loan company, with which we buried her. The funeral services were held on the 25th of January, the text being from Ecclesiastes 12: 7.

The money that I borrowed for him I am to pay back in a month and I kindly ask you, dear brothers and sisters, to aid me in such an unfortunate case as this. I am sure the Lord will bless all those that give in his name. Please send all donations to Rev. J. J. Kovats, 11819 S. Union Ave., Chicago, Ill. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19: 17).

We thank you one and all for the help you are to offer this unfortunate man. He certainly will appreciate it.

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

Fraternally yours,

J. J. KOVATS.

Conference Notes

At the regular church meeting held in Plainfield, February 4, the Conference Committee made a preliminary report.

It was recommended that the early morning prayer meetings and the communion service be held in our own church and the other meetings be held in the High School building, with the exception possibly of the Sabbath morning service, which matter will be decided later. This recommendation was accepted.

The High School is well fitted for accommodating the Conference sessions as it contains a large auditorium, numerous rooms available for committee work, writing rooms, rest rooms and others necessary for the entertainment of our Conference guests. The large gymnasium will make an ample dining hall, while the meals can be prepared under the same roof.

For those not familiar with Plainfield, it may be of interest to know that the High School is located at the corner of West Ninth St. and Arlington Ave. A trolley line runs from the railroad station directly to the building, while it is within easy walking distance for those who prefer that means of transportation.

The High School fronts on the City Park and on another side of the park is the Public Library with its reading rooms well filled with the current papers and magazines. It is thought that the church has been fortunate in securing the High School for its coming meeting of the General Conference.

PRESS COMMITTEE.

WOMAN'S WORK

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

Report of National W. C. T. U. Convention

CARRIE RICHMOND GREEN

The forty-third annual convention of the Woman's Christian Temperance Union met in Indianapolis, November 17-22, 1916.

As the delegates from all parts of the United States arrived we were met by cheerful, smiling women, who formed the reception committee and had autos waiting to take us to the Christian church, where we were assigned to the hospitable homes of Indianapolis.

The convention opened Friday morning, November 17, in the beautiful Murat Theater, Miss Anna Gordon presiding. We sang the Crusade Hymn and repeated the Crusade Psalm—Psalm 146. Twenty-three original Crusaders, and members of the Board of Evangelists occupied seats on the platform.

There were forty-seven state presidents or their representatives, twenty-seven national superintendents and seventeen organizers present, as well as the general officers, to answer the roll call.

There were six hundred and seventy voting delegates. The national conventions have sometimes had a larger voting delegation, but never before have there been so many visitors in attendance.

There were many reasons combining to make this the most enthusiastic convention ever held: twenty-three prohibition States and Alaska are something to rejoice over, as well as the recent victories in Canada and the Old World. We who have been in the thick of this peaceful warfare these many years, who have seen our dear comrades, one by one, leave us as they have been promoted to the ranks above, feel that we have a part with God in these victories, and can sing with faith:

"Our strength is in Jehovah and our cause is
in his care,
With him to lead us forward we will work and
fight and dare,
For national prohibition shall be our daily prayer,
Our righteous cause shall win."

It is said that never before has "Mother National" given us such splendid music. We were delighted with the Indianapolis Newsboys' Band, composed of sixty small boys, and with the Muncie Boys' Band, of forty-two boys between the ages of nine and seventeen years. Harold Stockton, the "Hoosier Bird Boy," is a perfect wonder, and thrilled us with all the bird songs that came from his lips. Then there was the Indianapolis News Glee Club of fifty members, a violin and flute duet by two boys of the Indiana State School for the Blind, and a chorus of two hundred colored children. This music was all much enjoyed and applauded. We heard from time to time many famous soloists, among them Mrs. Helen Warrum, a grand opera singer; but our own Frances E. Graham, National musical director, still holds the hearts of our W. C. T. U. women.

Miss Gordon's annual address was a masterpiece that ought to be more widely read. In her greeting to the city she said: "This year it is our happiness to be Hoosiers, and to gather in Indianapolis for our 'harvest home,' thus becoming an important factor in the centennial festivities of the Hoosier State. We are privileged to contribute to the one hundredth birthday celebration of this fair commonwealth the pageant of woman's sublime struggle to defend her home and her loved ones from the destroyer, alcohol. We surely are in the geographical hub of our republic. Our hostess State will not answer to the appellation of eastern, western, northern or southern; rather she belongs to all points of the compass, and with absolute impartiality loves us all—way-out westerners from suffrage land, beloved comrades from prohibition Dixie Land, New Englanders, with their pride in Plymouth Rock always in evidence. In this glad hour these white ribboners, with the closer circle of Indiana's next-door neighbors, feel the plentitude of her royal welcome. Let Boston generously concede to Indianapolis a temporary possession, at least, of the 'hub of the universe,' and we'll make it the center of a rapidly revolving convention wheel—a convention wheel whose total abstinence and prohibition hub-bub shall be heard the world around; a convention that dares defy the liquor oligarchy of the nation; a convention that joyfully predicts a sober world."

She called our attention to the fact that

it was our second visit to Indianapolis. It was here, in 1876, that Frances Willard was first elected president. There were one hundred and forty-eight delegates at this convention; the financial receipts for the year were \$1,213.73. During the reading of this address two little girls five years old came on the platform, each with a prohibition map of the United States, one of 1879 with only three white States, and one of 1916 with twenty-three white States. Then a little child enveloped in gray fur came and held up to our view a map of Alaska, all white.

Miss Gordon read on: "Thank God, the morning life of national prohibition is breaking; the darkness of the legalized liquor traffic disappears. . . . Let us never forget that our society worthily bears the name of 'Organized Mother Love!' Our hearts beat in unison with motherhood everywhere. Mother love never dies. It is supreme. No other love in all the world is so unselfish, so godlike. Mother love has infinite joy and infinite sorrow. With tender compassion women bind up the wounds made by war. 'In all the warring nations,' so writes a prominent journalist, 'there is a nation without a name, without a language, without a ruler, and its territory is not marked on the map. It is a nation of mothers—ten million mothers weeping like Rachel for their children and united by an invisible bond!' Today in the reverent silence of our heart we pray for these mothers who are suffering unmeasurable anguish. We feel the beat of all those aching, stricken hearts, and we want this nation of mothers, a nation without a name, united to our world's organization, united by the visible bond of the white ribbon."

Madam Layah Parahat, Syria, made an impassioned appeal for the people of her land, and urged the W. C. T. U. to send help to the starving ones. Later a collection was taken amounting to \$157.73.

Messages were brought from the Orient by Mrs. Etsu Sugimoto, Japan, and Frances Willard Wang-Wauh, China, a young girl who is a student at Northwestern University and lives with Miss Gordon. Miss Wang-Wauh will return to her own country and take up the work of a temperance missionary as soon as her education is finished. Mrs. Etsu laid stress on the fact that the Japanese society voted for a liquor-

less nation at the same time as the American society. Each of the women wore the picturesque dress of her own country.

A special feature of the morning sessions was the "Efficiency Congress," when department specialists dealt principally with anti-liquor problems, religious work among children, and plans of W. C. T. U. work, our own Mary Davis Tomlinson presiding.

The Y. P. B. and the L. T. L. did themselves credit in showing us "Uncle Sam's children." Uncle Sam and Aunt Columbia were the central figures, with hundreds of children representing foreign countries as well as the States. Many of the costumes worn by the children representing foreign countries where there are W. C. T. U. organizations were genuine, and some were very handsome. The children sang, waved flags, marched, gave their yells. The children representing the dry States were dressed in white.

Pledges to the amount of \$8,000 were received for the National Campaign Fund. We have 20,000 local unions working for national prohibition.

Many distinguished people were introduced and spoke words of cheer and encouragement. Presidents of the States that had just gone dry were given five minutes each to tell how they did it. Mrs. Bool, our National vice president, who had been in a campaign in Alaska, presented Miss Gordon with a gavel made of walrus tusks.

Miss Jennie M. Kemp, president of the Oregon W. C. T. U., brought to the platform a strange-looking banner. It proved to be the banner of the International Bartenders' League and she explained: "On January 1, 1916, when the saloons closed in Oregon, a company of the bartenders of the Dalles gathered around Mayor J. E. Anderson of that place, father of the prohibition law, and said to him, 'The saloons are now closed, the bartenders are out of business, you are the leader of the dry hosts. In token of our surrender to you we present to you a banner of the International Bartenders' Union.' This banner was the only trophy of the kind ever surrendered to the conquering hosts."

Among the speakers of national repute were W. J. Bryan, Richmond P. Hobson, J. Frank Hanley, Gov. George A. Carlson and others. And then our own evangelists, organizers and superintendents are such a

splendid lot of women that it is an inspiration just to look upon their faces.

Ex-Governor J. Frank Hanley said: "I believe of all the Presidential candidates of the last election I am the happiest. There was in the returns for me no disappointment, but there was in them the glad assurance of the fruition of the hope of a lifetime; that soon out of the conscience of the American people is to come the verdict that will free my country of the greatest evil that ever cursed a nation or a people. . . . Vote me up or vote me down as a candidate for President; do with me as you will, so you lift your State out of the column of the damned into the column of the redeemed. . . . I had the satisfaction of knowing that I had contributed what I could to the victories won in every one of these States. And I would rather have that consolation than to hold a certificate of election to the Presidency, with that certificate stained with connivance and partnership."

Just before Miss Gordon introduced Senator Richmond P. Hobson, hero of the Merrimack and hero of the first prohibition bill introduced in Congress, a telegram was handed her from Mrs. Hobson, saying that she was with us in heart and spirit. When Mr. Hobson came to the platform he was greeted with prolonged cheering, every State wishing to pay him some tribute of honor. His address was scholarly, scientific, and intensely interesting. He began by saying: "I feel deeply touched by the kindness and graciousness of your greeting. I come to you in a spirit of reverence that I somehow do not feel in any other convention. You typify, in my judgment, more nearly than any other organization with which I have been associated, the collective efficiency built upon individual consecration. . . . This reform will some day be declared to have been the greatest reform in the history of the world. And we are now in the beginning of the last stage. . . . We have the liquor traffic upon its knees, crying, 'What shall we do to be saved.'"

Sunday morning more than one hundred pulpits of the city were filled by W. C. T. U. speakers. Mrs. Stella B. Irvine, president of southern California, gave the convention sermon at the Murat, and judging by the crowd that filled the convention auditorium on Sunday, Indianapolis must

be a churchgoing city. One hundred and twenty-seven new members and eight honorary members were secured, and a collection of \$159.36 was received.

William J. Bryan gave two addresses, one on "Woman Suffrage" and one on "National Prohibition." He put up logical and convincing arguments on both subjects. He said: "There are just two things that stand out above all others that are essential for a voter. One is intelligence, the other morality; and unless you can show that women lack one or the other you can not successfully contend against the right of women to suffrage. Does woman lack morality? Let me give you the evidence. It is easily secured and can not be disputed. I sent to our penitentiary to find out the number of inmates two years ago and I found there were three hundred fifty-nine prisoners in the institution. I asked how many were women, and the answer was, 'Five women and three hundred fifty-four men.' More than 98 per cent of the inmates were men, and less than two per cent were women. And that is true of every penitentiary in the land; the women are never in the majority. But go to church, and there you will find them in the majority. If women have sense enough to keep out of the penitentiary, and morality enough to go to church, aren't they fit to go to the polls? . . ."

"Judge the two sides of this cause by the company they keep, and it will enable you to know where to stand temporarily while you make your investigation. You can go into any State where woman suffrage is an issue, and into any city, and you can not find a single man who profits by vice or makes money out of sin who is on the side of woman suffrage. A majority of the men who vote never go beyond the eighth grade of our common schools, and all they ever learn of the science of government from books they learn in the graded schools, and nearly all the teachers there are women. If women have sense enough to teach men, they ought to be able to vote."

Mrs. Bryan was on the platform and addressed the convention. She is our superintendent of Peace and Arbitration.

A cheer rang out when it was announced that Miss Jeannette Rankin, the newly elected Congresswoman, is a white ribboner and that prohibition was one of the issues

on which she made her spirited run. Child welfare is another one of her hobbies.

An hour was given to the children, when they came to the platform by the dozen and by the score, some being led and others in the arms of fond parents. They made a pretty picture as Miss Gordon dedicated them to the cause as "white ribbon recruits" and tied the white ribbon on each little wrist. One little mite, with a pretty wave of her hand, sang out in a clear, sweet voice:

"I can't vote, neither can Ma,
If the city goes wet, blame it on Pa."

There were very many side attractions. There was a constant stream of visitors going to the exhibit room, where one could find out anything she wished to know about our organization.

Every morning there was an hour's evangelistic service in a near-by church. These were real spiritual feasts. There was a half-hour devotional service every day at the noontide.

Over eight hundred newspapers refuse to take liquor advertising. Mr. Schermerhorn, editor of the *Detroit Times*, said in referring to the stand taken by that paper, "We refused to take the money of the liquor people. We believed that home rule spelled home ruin. We said that if Budweiser spelled temperance, better let temperance stay on the job, and not allow any one to spell it. We believe that if a newspaper carries on its first page the story of a tragedy caused by liquor, and on another a guaranteed cure for drink, and on still another asks everybody to have a drink, the whole process is as inconsistent as when the nurse marries the undertaker, to catch the patient coming and going."

By the payment of \$25 a name may be placed on the memorial list of the National, or one may become a life member of the National organization. Thirty-four names were placed on the memorial list and fifty were added to the life membership.

Amid much cheering and many great armfuls of flowers all the old officers were re-elected.

I am indebted to the *Union Signal* and to the *Minnesota White Ribbon* for help where my notes and memory failed.

Mora, Minn.,
January 18, 1917.

Minutes of Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. E. Whitford on February 5, 1917. Members present Mrs. West, Mrs. Babcock, Mrs. Whitford and Mrs. Crosley.

The President read the Scripture lesson from the sixth chapter of Matthew, and Mrs. Whitford offered prayer.

In the absence of the Recording Secretary, Mrs. Maxson, Mrs. Crosley was appointed Secretary pro tem.

Minutes of January 8 were read.

The Treasurer's report for January was read and adopted. Receipts, \$330.55. Disbursements, \$214.25.

The Treasurer read letters from Mrs. H. D. Witter, Gentry, Ark., Mrs. H. C. Van Horn, Dodge Center, Minn., Mrs. S. A. B. Gillings, Akron, N. Y., and Mrs. S. E. R. Babcock, Nortonville, Kan.

Mrs. Babcock, Corresponding Secretary, reported correspondence with Mrs. D. M. Andrews, Boulder, Colo., and presented letters from Miss Jansz, and from T. R. Lunt of the National Layman's Movement. She also reported responding to a request for a model constitution to be used in a woman's society recently organized in Exeland, Wis.

At the conclusion of her report Mrs. Babcock presented the following resolutions which were adopted.

Harriet Saunders Clarke, known to the denomination through her long-continued service as a member of the Woman's Executive Board as Mrs. S. J. Clarke, was born at Plainfield, N. Y., September 13, 1832, and entered into the life eternal January 23, 1917.

While her death will leave vacant places along many lines of Christian service we, as a Woman's Board, recognizing as we have her influence as a member of the Board for the best interests of the denomination and the cause of Christ throughout the world, feel a distinct personal loss. Since taking the honorary position of senior vice-president, in 1908, she has always attended the meetings of the Board whenever possible for her to do so, and with her unabated interest and by gentle counsel and by wisely spoken word, she has been a most valuable supporter of the work to which we have been pledged. Her place can scarcely be filled. Her wish would be to have younger women growing into these responsible places.

WHEREAS, As a Board we wish to show our appreciation of her worth,

Resolved, That while we bow to the will of God, who took her to himself, we strive to emulate her Christian virtues, and in our great loss we will try to do our own part of the work with more devotion to the cause she loved.

The memory of her beautiful life is for our comfort, and "The memory of the just is blessed."

Resolved, That a copy of this action of the Board be presented to the family of the deceased, and a copy be spread upon the records of the Woman's Board.

Mrs. Whitford presented a message to the Board from Miss Cora Clarke, daughter of Mrs. S. J. Clarke.

The President read a letter from Mrs. N. O. Blough, of New Enterprise, Pa., telling of the organization of a Benevolent society among the women of the Salemville Church.

It was voted to send small offerings of flowers with the greetings of the Board to Mrs. Morton, now our senior vice president, who was detained at home by illness and to Mrs. A. R. Crandall, another vice president, who was kept at home because of the serious illness of her husband, Professor A. R. Crandall.

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

MRS. A. B. WEST,
President.

NANIE B. CROSLY,
Secretary pro tem.

Rachel Landow, the Hebrew Orphan

REV. HERMAN D. CLARKE

CHAPTER VII

(Continued)

Rachel had made such rapid progress in her studies at Marshalltown and already at Plattsville, that the superintendent advanced her one grade, which placed her in the high school department and even well into the first year. She also was quick at her housework and sewing, and Mrs. Selover became very proud of her and because of this was more inclined to humor her in her Jewish notions as she termed them. In fact Mr. and Mrs. Selover learned many things about the Hebrew people and their practices and beliefs that most Christian people are ignorant of. This girl led them to take some time evenings to study the history of the Jews up to the present time and they were astonished at the great prominence of the race in almost every country; and while the family were still grieved that their own daughter, now married, had accepted the

Seventh-day Sabbath and that Harold had declared his belief and intention to keep it, yet somehow it seemed different to them in the case of their little Jewess. Of course the Jews kept that, or professed to do so, though the commercial spirit led most of them to trade on that day; yet it was the Sabbath they believed in and kept if they kept anything besides money!

Under the tuition of Professor Reiga, she made excellent advancement in piano music and voice culture, and took her place in the church choir and orchestra as the Professor directed. But there was one disposition that perplexed her foster parents; she was at times exceedingly stubborn. In the case of her religion she was conscientious, but the family attributed even that to her stubbornness. She would discuss questions and demand plain arguments and proofs. If the proof seemed plain she as readily yielded. Often in household matters she would have her way about things, and this sometimes made Mr. and Mrs. Selover wish they were rid of her. But then when the time came to decide, they saw so much of promise and so much of usefulness that they passed it by and let her stay. Harold seemed to be greatly pleased with her and they were often together studying religious matters, especially the Sabbath and churches, though the study was not altogether confined to religion. Harold helped her much in her school work when at home and by correspondence when away. Since his graduation at high school, he had been a year in college at Milton where his sister once attended and he was now trying to decide whether to return or to leave college and at once enter upon his medical course. His sister wrote urging him to complete his course as she thought that by doing so he would have a much better foundation for his future profession as well as general standing in the world. He decided at last to go another year and then consider the matter anew.

The day before he started for Milton, his father called him into the sitting room for a long talk.

"Harold, when I attended the commencement at Milton, at the time your sister was graduated, I was much pleased with the appearance of things and said to your sister that you could go there if you wished, and you have now been there one year. But somehow I am not fully satisfied. I had planned to have you take charge of my bus-

ness here if you would give up your choice of medicine. I have made a lot of money in this store and though as far as health and age are concerned I seem good for fifteen years or more, yet I thought I might retire and be a silent partner with you at the head. But you can't do anything and keep Saturday, as you have said you should. It is a great disappointment to me to have both you and your sister leave the great Methodist Church for a small and almost unknown people. I can not see why it is to be so. I wish you would reconsider these things and plan to be a man among men of influence. I did say that I would not furnish you any more money to pay out to a Seventh-day college or for any such plans as you have religiously. I am almost inclined to say that now and mean it. What will you do in such a case?"

Harold wanted a moment to calm himself, for he was impulsive, and then said: "Father, I appreciate all you have so kindly done for me. I know that I am different from sister Lorna and decide quickly instead of making long investigations. But I heard the long, long discussions you and she had and that our pastor had and it did not take me any time at all to see the fallacies of our preacher. You know and admit that Pastor Dudley did not meet the arguments Lorna had for the Bible Sabbath and it perplexed you very much. If the Doctor and all the rest, with all their commentaries, had any real proof for their Sunday it would have been plain and forthcoming. Lorna passed through a fearful struggle. It seemed almost to cost her her life. Every possible thing was brought to bear to discourage her and to threaten her and mislead her and it was all so plain to me that I did not need two texts of Bible to show me the truth. I have had no such struggles as she had, and don't expect to have, and while I lay no claim to the piety that I know sister has, yet I am fully decided to observe the Sabbath of the fourth commandment, come what will. If you do not think best to send me to Milton again, I shall take up some work to earn the money, or try to work my way through college as Lorna started to do. I am strong and young, and life is before me. My trunk is all packed to start tomorrow, but if you say so I will unpack it and do your will until I am of age next year. But the matter of the Sabbath is settled."

Mr. Selover saw it was of no use and

that the boy was fixed in his purpose. He was somewhat agitated but the boy's example of calmness and firmness put him on his guard against any further coercive measures.

"Well, here is my check for one hundred dollars," Mr. Selover said as he drew out the check book and wrote it. "Use it to the best advantage in college and when that is gone write for more. You are like your grandfather for determination, and if you are truly as conscientious as you pretend I can not use any more arguments on you in religious matters. It seems that your mother and I are both destined to have this Saturday stuff on our hands indefinitely and this little stubborn Jewess is a new case at hand. Don't fall in love with her and go to seed on the hobby you have."

"Love is not in my dictionary yet, father, but I tell you that Miss Rachel has the stuff in her for something more than ordinary, and you and mother can do no better work than to keep her and give her a chance in life. She will make good," said Harold, and off he went to complete his arrangements for college.

"Are you going to college again?" asked Rachel a while after the above conversation which she unintentionally heard.

"Yes, Rachel," he replied, "I start in the morning. Aren't you glad to be rid of such a tease?"

"I don't think you are a very great tease. But tell me about your college and about your sister and her struggle about baptism and the Sabbath," said Rachel.

"It is too long a story now but my sister and her husband are coming here for a two weeks' vacation about the holidays and she will tell you all you wish to know. In the meantime, you stick to your convictions and you will triumph as well as my sister. Will you write to me, little Jewish sister?"

"Is it something very interesting or uninteresting to be a Jewess?" she asked.

"It is not uninteresting, I can assure you, and father and mother, I notice, have been studying Jewish history quite a bit lately. Wouldn't it be a wonder if they should become proselytes! You may have a mission here. Who knows but you have come to the kingdom for such a time as this?"

"You must write first, Harold, and I will answer."

Harold was gone, and all settled down to

the routine of work as usual. In a day or two Rachel wrote a letter to Marshalltown.

"Plattville, September 25th.

"DEAR AUNTIE: I have not forgotten you nor Uncle Menlo. It has seemed a year since I came from Marshalltown and your dear home. How I cried on my way here, but I know it was best for you and that God has cared for me. Oh, how I miss you! But it does not seem so far away and so bad now that I am with your good sister. Auntie Selover is doing very much for me and she is a good woman, but no one will ever be quite as dear to me as you. Somehow you understood me and so loved me with all my faults. Can't you come here for the holidays and see us all? Harold started back to Milton College a few days ago and I am all the young folks in the home now. Harold is a great boy. He is so full of fun and teases me but in a way not to anger me. I had a great party a few days ago and lots of girls were here and they had a fine time. We had music and games and studied some beautiful pictures and the artists. I am taking music again and play in the orchestra led by Professor Reiga who is a great musician in this part of the State. I think he is a fine teacher. He comes over to visit and he can talk on so many subjects.

"Just think, I have been promoted a whole grade all of a sudden and am in high school. Do you think I shall ever go to college? I have been thinking I would soon take a business college course and help uncle in his store. Do you want to know how the little Jewess gets along with her religion? First-rate. I am keeping the Sabbath yet and Harold says it is all right and that Jesus never did keep Sunday nor any of his apostles and that he, too, is going to keep it. What do you think of that from your nephew! Uncle calls me stubborn but I know what is right about keeping God's commandments. Can't you look into this matter more, auntie? It would seem that you Christians ought to know what the Bible so plainly tells. I overheard a Baptist minister talking with our pastor recently about this and I suppose that I was the occasion of it. The Baptist minister said to Pastor Dudley, 'You know well enough that our Sunday rests on a poor argument and I have always been in doubt about it.' I wish people would all agree. It seems so strange

that so many people who keep the Sunday can't even agree as to why they do. Some have one reason and some another and some have no reason at all. They say that they keep it because their parents did, that's all.

"Have you seen the Garwin girls lately, Edna and Minnie? Give them my love if you ever see them. I had a good visit up at Garwin. I wish I could talk with Pastor Davis. He seemed to almost know me and was so pleasant. He said he knew the man that brought me from New York City. I wonder where he ever saw him.

"But I am writing a long letter. I have lots of things to tell you. Please write to me. How are the vines at my old window and the flowers in the garden? Pick a bouquet for me and put it in my old room and kiss them for me. But I must stop or I will be crying. Good-by.

"Lovingly,
"RACHEL."

(To be continued)

Mrs. Anna Burdick—A Tribute

We would bring a tribute of loving appreciation to the memory of our beloved sister, Mrs. Anna Burdick, who entered her heavenly rest on December 12, 1916.

The Woman's Missionary Society of the Cartwright Church has, through her death, lost an earnest, faithful member. Although she possessed a very quiet, retiring nature, yet was she ever thoughtful of those around her. She had always a friendly smile and pleasant word for one and all. Never was she heard to speak ill of any person. Because of her poor health she was not often permitted to meet with us, yet when she was present her busy fingers and sunny disposition were an inspiration to all her associates.

Her Christian life was worthy of her Master's words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

We deeply sympathize with her loved ones whom she left behind. May we so live that we shall one day meet her in her home in heaven.

MRS. RACHEL DAVIS,
MRS. TILLIE LING,
MRS. ORA GREEN,
Committee.

New Auburn, Wis.

YOUNG PEOPLE'S WORK

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

Service

REV. HERMAN D. CLARKE

Christian Endeavor Topic for Sabbath Day
March 3, 1917

Daily Readings

Sunday—God's demand (Mic. 6: 6-8)

Monday—Serving men (Mark 10: 35-45)

Tuesday—Undivided Service (Luke 16: 1-13)

Wednesday—Serving a servant (1 Kings 19: 19-21)

Thursday—Serving Christ (Eph. 6: 1-9)

Friday—Reward of service (2 Tim. 4: 5-8)

Sabbath Day—Service (Jas. 1: 19-27)

WEEK DAY THOUGHTS

First, God spoke to us through his prophet Micah concerning the ignorance his people displayed and which we are very likely to show in our attempts to regard the true service we should render. The Jews came to think too much of the burnt offering and too little of that which it typified. But what God wanted was justice, mercy, and humility. That pleased him more than the sacrifice of rams.

Then Jesus gave us a thought as to greatness and service, with himself as the great "writing copy" or example. Happy is he who follows that copy in all things.

Luke told us in Tuesday's reading the folly of trying to be half Christian and half worldling. Making little compromises with wrong, spoils the whole attempt to serve Christ. It is God or mammon. Choose ye.

Employers need often to give a good Christian service to the employed. They who serve us need our service, and there are hundreds of ways for that. Did you read in the RECORDER how James Hobart Moore served his servant, the coachman, in gratitude for the noble sacrifice rendered when he was in critical circumstances? But one need not wait to give money to hired help. There are other ways.

And then, serving Christ is doing the will of God from the heart. There will be outward manifestations enough when the heart is with Christ. That is what will make our Sabbath-keeping joyous and not a burden.

For all this there are partial payments,

or rewards as we go along, and at last that which Paul saw by faith and with assurance, "the crown of righteousness."

LESSON HINTS

Our fellow-servants are "beloved brethren." Regard them as such. Work in harmony with them in the truth. Quickly give attention to others and then slowly regard the speech we give in return. Weigh well the import and result of our words (v. 19).

Mildness and gentleness of temper in receiving the life-saving Word; submissive to it (v. 21).

It is so easy to deceive ourselves. Our motives are so various. Hearing is not all there is when we listen to the sermon and the reading of God's Word. "That was a good sermon, Pastor." Yes, but will we heed and do? "Doing" is what counts with God (v. 22).

The most powerful sermons and books listened to or read with deep interest may fall like seed on stony ground or among thorns. We have looked into the mirror and seen ourselves and then gone our way forgetful of what manner of men we are (vs. 23-24).

God's law is what gives true liberty. It is not "personal liberty" or license. The disobedient man is a slave. Obedience, heart service, makes free, brings the blessing (v. 25).

Oh, that unbridled tongue, set on fire of perdition, reveals the heart; for "out of the heart the mouth speaketh." Let's get back to that "swift to hear, slow to speak" (v. 26).

Good works are pleasing to God, but charity and other good works may be from a selfish heart. There is kindness in much that the unchristian world does, but it is not "pure religion and undefiled." A wicked, unrepentant man may visit a poor widow and give alms to orphanages. That is well as far as it goes. What gives it sanction and power and true life is the "unspotted" heart and life back of it. Men will "have their reward all well enough for every good thing, but it will all be in this life only, unless their religion is Christ-service and 'in the name of Christ'" (v. 27).

APPLICATIONS

Every church and organization has some special line of service. There is good (as

well as error, it may be) in all denominations. America would be a land of tyranny and unsafety without the churches and denominations of the land. But like the Puritan during a debate, all should say, "More light, Lord, more light," and then follow that light. Our Seventh Day Baptist people (that means you and me) have a special mission, and it is one of true service. He serves well who not only helps others in a material and social way, but helps to find "more light" and helps to follow it. The great mass of men have not yet seen the light of Sabbath truth. It is a great light and has been shining all the way down from creation when God said, "The seventh day is the sabbath"; but wrong influences, prejudices, papal and other influences, wrong interpretations, have obscured that light. Every year, if not every day, there are men and women whose eyes are opened to see this old light and who are astonished that it never dawned upon them before, and they rejoice in it. Old and young are seeking light; and when it comes, how they rejoice. The writer once threw a bundle of tracts on the porch of an old lady in Binghamton, N. Y., and in two weeks she was all joy over the new-found light and wrote such spiritual letters, full of gladness that she had even in old age found the true Sabbath.

It is our great work to "send forth the light and truth" in every way possible. It is service. We read with such great interest the reports from Holland and Java, but do not forget that all that is a result of the writing and distribution of tracts by Nathan Wardner, of blessed memory. Christian Endeavorers can serve their friends when they write to them briefly, kindly telling them of the Sabbath truth. Not officiously, not dogmatically, but meekly and kindly, and it will be seed for some future harvest. Who knows what people and what nations even may at the last rejoice as a result? A high school girl wrote recently, "I have read your book through twice. I don't see how any one can honestly keep Sunday after reading it." A Methodist girl wrote, "It is interesting, I shall like it." Like what? Just the story or the truth it proclaims? We are asking how we can serve others. Have we all tried serving men in giving them light and truth that makes free? Don't forget your mission as a Sabbath-keeper. And hold up

your head with no shame that you are such. That wins respect and helps make others *think*, seriously think. Even the weak and unlettered can confound the mighty. "My word shall not return unto me void," says God. Just plain Scripture insisted upon when the philosophers speculate and learned men spin fine theories, magnify the truth, and God brings blessing to the herald of his Word.

FOR THE "QUIET HOUR"

What service may I render today, as a housekeeper?—as a clerk?—as a farmer?—as a teacher?—as a musician?—as a carpenter?—as a nurse?—as a doctor?—as a chemist?—as a gardener?—as a traveler?—as a baker?—as a machinist?—as a real estate dealer?—as a student?—as a roommate? What service that counts for Jesus? That counts therefore as a member of the Christian Endeavor society?

A "QUIET HOUR" PRAYER

My Father, awaking from this night's slumber, I am so glad to find myself rested and in health; or if in sickness, that it is no worse than it is. I thank thee for such mercy to me. Oh, what wonderful love thou hast shown to me, an unworthy servant of thine. I praise thee. I want to give the best service this day. How can I do it? Reveal to me thy will. Show me at the right time what to say or do that will help some one to be better and happier. Forgive my sins and mistakes. They are so many and so constant that I get discouraged. But, O God, I *will not give up*. "I will not let thee go except thou bless me" and guide me. Keep my thoughts pure. Help me to bridle my tongue. Help me to be cheerful and to bring sunshine into my home and wherever I go. May I think of heaven and long for it while I patiently do my work here below. Thou hast said, "My grace is sufficient for thee"; upon that I rely. I take thee at thy promise. In Jesus' name. Amen.

Letter From Fouke, Ark.

DEAR CHRISTIAN ENDEAVOR FRIENDS:

We are so proud of some of the things that our society has done that I am writing a short report. Last Sabbath Day (Feb. 3), at our consecration meeting, every member was present and answered to his name with a personal testimony.

Monday (Feb. 5), Mr. A. A. Hyde, field secretary for the Southern States, visited us. He gave us many suggestions for increasing our efficiency as a society and as individuals. Through him we found out that we were the fourth society in the Southern States to have reached a standard of over 300 per cent in the Increase and Efficiency campaign. Also we are the *only* one in Arkansas to have reached over 300 per cent. We are the only society in Arkansas to have the honor of being an *Excellent* society according to the Dixie standard.

We are not satisfied with these things. Pray for us at Fouke that we shall not become satisfied but that we may keep pressing on toward a higher goal in service for our King and Master, the Commander of Christian Endeavorers.

J. N. PIERCE,
Press Committee.

Christian Endeavor Week, Riverside, Cal.

E. LUELLA BAKER

"May I tag you for prayer meeting next Friday evening?" This was the question asked of every church-comer Sabbath morning, January 27. If you answered "Yes," a tag marked "Church Loyalty" was pinned on you.

That same afternoon we had a fine Christian Endeavor meeting. A cake adorned the table. Thirty-six candles trimmed it. Two pieces of special music were sung.

The surprise of the day came when our county president, Mr. Robbins, spoke to us. Then our state intermediate superintendent, Clyde Doyle, spoke to the young folks. Field-Secretary Roy Creighton told us of some of the state plans.

That evening the young people of the city held a progressive social. The Epworth League and B. Y. P. U. united with the Christian Endeavor societies of the city. Howard Brown, state president, was there. A series of talks, "Talk Christian Endeavor," "Work Christian Endeavor," and "Live Christian Endeavor," were given.

On Friday evening we had a clearer meaning of what "Church Loyalty" means. The secret of the success of the meeting lay in the answer the leader made when some one told him it was a fine meeting. He said, "Well, I stopped to pray about it, and it

helped a lot." Special music was given again that evening.

Any one is lucky to have two birthday cakes, but that is what Christian Endeavor had.

Last Sabbath another cake, decorated with pink candles, held center place. When five Juniors rose and gave a Bible verse, a candle was lighted for each. Thus it continued as each one spoke. There were thirty-two people present. The cake was cut at the close of the meeting. The birthday collection amounted to \$5.35. Mrs. Van Meter sang a solo with guitar accompaniment. The Decision blanks signified one Quiet Hour member from the Senior, one from the Junior, and one Tenth Legioner from the Junior.

Arkansas "Bone Dry"

Arkansas is "bone dry." A bill making a "clean sweep" of the liquor business passed the Arkansas Legislature with only four opposing votes. A point in the carrying on of the traffic can hardly be thought of that is not mentioned in the document. The man that will openly condemn the action is hard to find.

You may stand back and laugh at Arkansas but you will have to go to some other State to get even a bottle of "tonic" without violating the law. Arkansas is "bone dry."

C. C. V. H.

Fouke, Ark.

Stone Fort, Ill.

DEAR RECORDER READERS:

One year ago, on January 2, the Stone Fort Society of Christian Endeavor was organized. We have not since that time grown very extensively in numbers, but I sincerely believe we have spiritually. The Quiet Hour pledge especially, most of the members will confess, has done them an untold amount of good and brought them no end of blessings.

Sometimes things look very discouraging to us. We have not many young people here who will take an interest in the work, and most of the members of our society are middle-aged people, who lack the life and enthusiasm of youth. They need reviving! We need a young man with a heart in the work to come down and help

us out. Who will do it? I believe our denomination has many such. The fact that we need a missionary here can not be expressed too forcibly. We are hoping and praying for better results this year.

FLORENCE LEWIS,
Corresponding Secretary.

News Notes

MILTON JUNCTION, WIS.—The Christian Endeavor society, by invitation, united with the Epworth League of the Methodist church in a watch service Sunday evening, December 31. Pastor Hamilton addressed the young people on the topic, "Christian Workmen," in the first service after prayer by Rev. O. S. Mills. Pastor Jordan followed with a short address on "Christian Fellowship." The services were closed by a brief adaptation of the Love feast, all eating the bread and drinking the water and praying together.

The second period was spent in simple social activities suitable for the young people at such a time and occasion, and refreshments were served. At eleven o'clock fifty to sixty young people met once more in the church auditorium and a devotional meeting was held. With hymns, special music, prayers, testimonies, and talks, the time until twelve o'clock was used, there not being an uninteresting or idle minute during the entire time, nor for that matter during the entire evening. At twelve o'clock the bells of both churches rang out the old year and in the new.

The annual business meetings of the Milton Junction Seventh Day Baptist Church and societies were held during an all-day meeting Sunday. All the old officers were re-elected, and the reports of the church officers as well as those from the different auxiliaries indicated a satisfactory condition both financially and spiritually. The plan for a simultaneous every member canvass was adopted, by which the current annual budget will be cared for. Upward of 175 persons enjoyed the bountiful dinner provided by a special committee.

A very interesting Elementary conference was held at the church Sabbath afternoon, January 13, the speaker of the afternoon being Miss Mabel L. Bailey, state elementary superintendent.

On the evening of January 13 the Christian Endeavorers had a sleigh ride to the home of Frank Maxwell, where they enjoyed an old-fashioned candy pull.

The regular southern Wisconsin and Chicago quarterly meeting was held at Milton church, January 19-21. A large number from here attended the special sessions.

The Sabbath institute, recently held here and conducted by Rev. W. D. Burdick, was very successful and a great benefit and inspiration to those who were able to attend.

B. C. G.

RIVERSIDE, CAL.—The Riverside Christian Endeavorers send greeting to sister Endeavorers.

The first of January ended six months of work, and we note a few things accomplished: The Flower Committee has furnished flowers and decorated the church every Sabbath Day and after services taken the flowers with their message of love to sick and shut-ins. The socials have been well attended.

Elliolta Springs, where is a bathing pool 70 by 40 feet, filled with clear sulphur water, besides a large grove containing tables and swings, was the scene of three picnics, where thirty or forty gathered for a swim and good things to eat afterwards.

A social at Thanksgiving time was a thank-offering social and a sum was added to our missionary fund.

The Music Committee gathered seven singers and the car driven by Pastor Severance went around to all the homes on Christmas morning, singing Christmas carols. Were you ever awakened at 4 o'clock Christmas morning with voices singing, "Holy Night"? If not, you do not realize the peace that fills one's heart on hearing such music at such a time.

Our missionary superintendent has kept us busy. First came the making of twelve comfort bags, filled with buttons, thread, pins, needles, darning cotton, scissors, Testaments and a letter. These were sent to the Christian Endeavor Bethel at San Diego, Cal., to be given to the sailor boys when they came into port. We also sent a sack of magazines for the Bethel. Twenty dollars was raised for the room in the Lieu-oo Hospital, China, and \$10 for Marie Jansz. The making of scrapbooks and fixing postcards for South America, and a

Christmas box sent to China, were among our activities. Christmas letters were sent early to all our missionaries in foreign fields.

In our recent dry campaign our Christian Endeavorers placed three temperance posters in the street cars.

The society holds services in the County Hospital once in two months. A Rev. Mr. Reynolds, with his car and four Endeavorers, goes every Sunday to the county Christian Endeavor societies to encourage the weak ones. This is called the Gospel Team. Our Endeavorers always respond willingly when asked to go.

The county convention was held here in October. Many of our Endeavorers were on the committee. The county is now planning to care for the state convention to be held in July, when 5,000 delegates will be here.

Our associational field secretary, Mary Brown, had charge of the program Sabbath afternoon at our quarterly meeting. The program was as follows:

Topic, Philippians 3: 10.

Song Service—Leader, Lester Osborn

Bible Verses—Miss M. Osborn

Special Music—Intermediates

Five-minute Talks—

1. Knowing Him in Business—P. B. Hurley
2. In Social Service—Dr. W. B. Wells
3. In School Life—Prof. B. R. Crandall
4. In Liberality—R. C. Brewer
(Mixed Quartet—"I have a Savior")
5. In Personal Devotion—M. Veola Brown
6. In Denominational Loyalty—N. O. Moore
7. In Our Homes and Society—Flora Chapman
8. In Our Country and State—County-President W. B. Robbins
9. In Service Abroad—Ralph Coon

Music

We are now ready to start the new year's work. Let us all be up and doing for the Master.

FLORA HOUSTON CHAPMAN,
President.

NILE, N. Y.—The annual county Christian Endeavor convention was held with our society last October. Since that time four new members have been added to our society.

The following officers were recently elected: president, Max Jordan; vice president, Lyle Canfield; recording secretary, Lucy Derr; corresponding secretary, Mabel Jordan; treasurer, Paul Baker.

The society is planning to start an Expert Endeavor class soon. M. E. J.

Ethics of the Book of Isaiah

REV. A. CLYDE EHRET

In the year of the death of Uzziah, probably 735 B. C., Isaiah received his call to the office of prophet (6: 1ff.). It was a time of corruption with Israel and the surrounding nations as well. Isaiah took account of the growing disorder and foretold the speedy destruction of Israel (9: 7ff.). He perceived the unreliability of the Egyptians, and warned his people not to trust in such an ally (20: 3ff.; 30: 1ff.; 31: 1ff.). To the end he insisted that if the Hebrews put their trust in Jehovah alone, they would need no other defense. When Jerusalem was threatened, his counsel was, "By sitting still shall ye be saved: in quiet and confidence shall be your strength" (30: 15). He sought to dispel the errors and banish the corruption that prevailed in his day, and prepare his people for happiness and prosperity under an ideal ruler, the instrument of the divine will, for whose advent in the near future he taught them to look and labor (9: 1ff.; 11: 1ff.).

Isaiah was keenly sensitive to ethical values. When he sees the holiness, that is, the eternal power and goodness of Jehovah, he declares the whole world to be full of it. And seeing this he condemns himself, as a mere man with the imperfections of man, for taking upon his lips in the act of worship, as he has just done, the name of so exalted a being. "Woe is me," he says, "for I am undone, because I am a man of unclean lips."

A man thus sensitive would naturally insist upon personal morality in all worship of Jehovah. In the fifth chapter of his prophecies he catalogs the crying evils of his day, making especially prominent the abuse of strong drink. "Woe," he exclaims, "to them that rise up early in the morning to pursue strong drink; and tarry late into the evening until wine inflame them." Later a second woe is pronounced upon drunkards, and in chapter 28: 7f., he pictures the dissolute habits of the priests and prophets of Judah.

In his ethical teachings he concerns himself chiefly with social conditions. There was plenty of wealth in the land, it being "full of silver and gold" (2: 7), but it was so unevenly distributed that the poor were very numerous and miserable. Matters were growing worse, through the fault as he

believed of the upper class. Prosperity had whetted their appetites for gain, and they were adding house to house and field to field so much that they were covering the country with their large estates (5:8). "It is ye who have cropped the vineyards" (that is, robbed those whom they should have protected); "the spoil of the poor is in your house. What mean ye that ye crush my people and grind the faces of the poor? saith Jehovah of hosts" (3:14f.). One of his woes is directed against those that "acquit the guilty of a bribe, while the innocent they rob of his innocence" (5:23). In another he describes the same class as those who "record iniquitous judges, and the writers that engross trouble; turning the lowly from judgment and robbing the afflicted among my people of justice; so that the widows are their prey, and orphans their plunder" (10:1). This was the great evil of the time. When, therefore, Isaiah undertook to define religion, his formula was a tariff of sacrifices, but the exhortation, "Seek justice, correct the oppressed, judge the orphan, defend the widow" (1:17); and when he was required to propose a remedy for the ills that had befallen his people, he declared that Zion must be "redeemed by justice, and they that dwell therein through righteousness" (1:27). He insists that there is nothing but trouble in store for those who call "evil good, and good evil," reversing the dictates of ordinary morality. It is as foolish and disastrous, he says, as to put "darkness for light, and light for darkness," or "bitter for sweet, or sweet for bitter" (5:20).

To bring about justice is his chief function. "In righteousness shall ye judge the lowly and with equity decide for the humble of the land; and ye shall smite the violent with the rod of his mouth, and with the breath of his lips shall ye slay the godless. Yea, righteousness shall be the girdle of his loins, and faithfulness the cincture of his reins" (11:iff.).

In the later chapters of Isaiah (40-66), which were probably written after the exile, the righteousness of Jehovah is prominent. This righteousness has reference to the intervention of Jehovah in behalf of his people, and reveals itself in all his ways. It was "for his righteousness' sake" that he provides the great and glorious law which he gave to his people (42:21)—a law which according to 51:7f. should teach

those who know it that the righteousness of God "shall be for ever to all generations."

Coming in contact with different nations as Israel did during the exile, greatly changed the people's attitude toward foreigners. They now realized that they were but a small part of the world of mankind, and that it was impossible for their God, who was the true God, not to have a purpose with reference to other nations greater than to use them to chastise his chosen people. This view appears all through the latter chapter. In 45:20ff. Jehovah himself summons "the remnant of the nations," proclaims his unique Godhead, and invites all to share his salvation. "Look unto me," he says, "and be ye saved, all the ends of the earth, for I am God and there is none else." This shows the writer's belief, that the religion of Jehovah is to spread over the whole world; and is to raise all people above the selfishness that characterized the Jews at an earlier and even a later period.

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Notice—Change of Time

Rev. William Clayton, pastor of the little church at Syracuse, N. Y., announces that the time of Sabbath worship is changed from ten o'clock to two thirty in the afternoon. It is hoped that all Seventh Day Baptists in or near Syracuse over Sabbath will avail themselves of the opportunity to meet with this church.

It is not so bad a thing to grow old; it is only getting a little nearer home; a little nearer to immortal youth.—A. H. K.

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.

CHILDREN'S PAGE

Proof Positive

ALICE ANNETTE LARKIN

Billy dix hastened to climb the fence that separated the two yards. It was a very important piece of news that he possessed, and he needed a high place from which to proclaim it. "Teddy! Teddy Barrows!" he called when he had adjusted himself to his entire satisfaction. "Come here, quick!"

At first there was no reply, and Billy began to grow uneasy; perhaps Teddy wasn't there after all. But he needn't have worried, for a second lusty call brought forth an answering "Hello!" and Teddy Barrows soon appeared in the doorway of his father's woodshed.

"Humph!" he said as he picked up a box of carefully whittled sticks and started for the fence. "What's the matter now, Billy Dix? Is your father worse? You scare a fellow half out of his senses."

"Oh, he's lots better," replied Billy, as he looked down at the contents of the long red box. Say, you've got some dandy kite sticks there. But I didn't want to talk to you about kites or about father, either. Did you know that your grocer boy's going to get fired for taking things? Well, he is. Now what do you think of that?"

This, indeed, was news. Teddy Barrows immediately forgot all about the kites he was going to make for the school tournament, and the prizes he hoped to win. "Honest, Billy?" he asked anxiously. "Why, I don't believe Peter Muller ever took so much as an apple that didn't belong to him."

"Well, he did," declared Billy, positively. "I'm just as sure of it as I can be, for it's happened three times already. Once it was meat, and yesterday and today it's been bread. I guess it's three times and out. I'm going to carry this note down to Mr. Baxter right off. See?"

Teddy Barrows did see. He saw not only the note but the important look on Billy's face as well. "Did your mother see him take the things, Billy?" he asked after a moment.

"N-no, she didn't," Billy was forced to admit, much to his regret. "She wasn't home. She's had to go to the office every

afternoon lately, and she's left the door locked because father can't get downstairs since he broke his leg. But Peter Muller always leaves the groceries in a chair on the back porch; you've seen him do it lots of times. Everything else was there all right but the meat and bread. And Mr. Baxter says he put the orders up himself, and Peter says he delivered them all; but of course he didn't. I don't care if mother and father don't really believe he did it; I do. I saw him take some candy out of the showcase once, and I tell you he isn't honest. Come on with me, and I'll prove it."

"Guess I can't," replied Teddy, as he stopped to pick up the red box. "I'm almost sure you're wrong, and I mean to prove it, too. Peter's the best grocer boy we ever had, and I'm going to stand by him till I know he did it."

"Humph!" was all Billy Dix said as he jumped down from the fence and started for Mr. Baxter's store. It would do no good to stay and argue with Teddy Barrows, for he wouldn't budge an inch. So he hurried along with the note that he supposed was to bring one more complaint against Peter Muller.

Teddy Barrows sat down on the back steps to think. This was such a strange thing to happen to Peter. He was the most accommodating grocer boy they had ever had. Why, he had done ever so many errands for mother without charging her a cent, and twice lately he had given him a long ride in his wagon. He was kind to Mr. Baxter's horses, too, and the other clerks were not always. Teddy could think of so many nice things Peter Muller had done, and not one single bad one, unless he had taken the meat and bread.

"But I know he didn't do that," he declared positively. "And I'm just going to prove it if I have to walk from here to Dayville. I hope Billy Dix won't spread that story all around. I don't believe his mother would want him to."

All the while Teddy Barrows was sitting there on the back steps, Billy Dix was going slowly down the street. When had it ever taken him so long to reach Mr. Baxter's store? First one boy and then another called to him, and of course he didn't mean to stop—and of course he didn't mean to tell about Peter—still, somehow, the story seemed bound to come out, and he found himself telling it more than once. And every time he told it it seemed to grow

bigger. It is queer how fast some things grow.

Late that night a still bigger story reached Peter Muller in the little red house just back of the store. For somebody else had missed something, and having heard about the meat and the loaves of bread, which by this time had grown into pounds and dozens, placed the blame on Mr. Baxter's delivery clerk, who was said to have taken Mrs. Dix's things. And Peter Muller almost decided to leave town—almost but not quite—for he was no coward. And Mr. Baxter hadn't said a word about discharging him. He had even promised that he needn't go to the Dix house again until the thief was found.

When Mr. Baxter's grocery wagon stopped in front of the Barrows' home the next afternoon, Teddy was there waiting for Peter. And every afternoon for a week he stayed right there on the back steps until he had come and delivered the groceries. Then he rode away with him down the street. He had tried to be very sociable, but Peter had little to say. He seemed to be worried because Mr. Baxter had lost some of his best customers.

Now, today, Teddy had refused Peter's invitation to ride with him on his last trip. Tomorrow he was going to leave the store—not because Mr. Baxter had discharged him, for he hadn't—but because he just couldn't stay where people suspected him of being a thief.

Mrs. Dix had a new grocer from Dayville now. She and Billy had taken the early car to town, and Mr. Dix was in the front room upstairs. The new clerk had left several packages in the chair on the back porch.

"Humph! Guess I'm not much good at proving things," thought Teddy, as he sat there on the back steps after Peter had vanished from sight. "I'd be willing to give every one of my kite sticks if I could only find out who stole those groceries. I don't believe I want to be in the tournament if Peter isn't there. Now I wonder what is going on over at Billy's."

Teddy Barrows suddenly jumped up from his seat, but he promptly sat down again. It would be best to keep very still, for around the corner of the Dix house had appeared a great shaggy black dog. He looked first one way and then another, and once or twice he glanced over at Teddy; but he finally began to edge nearer and nearer the back porch. At last he went

cautiously up the steps, and, after listening a moment, picked up a thinly wrapped package. It was a loaf of bread. Teddy could almost imagine that he saw the red letters—Holt's Bread—on the waxed paper that protected it from dust. With the package held carefully in his mouth, the shaggy dog hurried down the steps, dodged across the back lawn, and then made his way to the Dix garden.

"It's Norman Straight's dog Carlo," cried Teddy, excitedly. "He's the thief all right. I guess I'll follow him and see what he does with the things he steals."

And he did. Scurrying behind fences and walls, he succeeded in keeping out of sight, and still did not lose track of the dog. For half a mile he followed him; then he saw him stop at a pile of dirt in the little lot just back of the Straight barn, where he proceeded to bury his treasure.

"Whew, but he's some dog all right!" thought Teddy, as he started for him. "If I could only see Billy Dix this minute, I'd show him a thing or two. Maybe he'll wish he hadn't been teasing some other fellow's dog to follow him around. Probably Norman Straight wants his own dog. Well, I can't see Billy right off, but I might find Mr. Baxter and let him settle things. He'll fix it up so Peter won't have to leave town. I just hope Billy'll have to go down to Norman's and dig that bread up himself. He talks too much."

Peter Muller, stopping in front of the Barrows' house the following afternoon, whistled a cheery tune as he took out a large basket of groceries and went up the front walk, then around to the back door. There Teddy Barrows awaited him.

"Want a ride?" asked Peter, smiling down on the small boy. "There'll be more stops than usual today, for some of the old customers have come back. Mr. Baxter was pretty busy last night."

"Sure, I'll go," replied Teddy, promptly. "I always like stops. I think I'd almost rather be a grocer boy than anything else."

Billy Dix, watching the grocery wagon as it turned the corner five minutes later, sighed. "Oh, fiddlesticks!" he thought, "I wish I hadn't told anybody about those groceries. It's been an awful job to untell it, even when Mr. Baxter helped me last night. I guess Teddy Barrows is right not to believe anything bad about folks till he's sure it's so; and I guess Billy Dix won't either after this."—*Presbyterian Banner.*

SABBATH SCHOOL

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

Rockville (R. I.) Bible School Home Department

This department was not organized until part of the quarter had passed, and one of the three groups was hardly organized until the beginning of the second quarter. This is the non-resident group; that is, most of them are those living away, and the work is carried on through the mail. Letters take the place of visits usually. This is a fine thing in many cases.

The reports show that six had studied lessons back to the beginning of the quarter and all the lessons of the other three quarters, making all the fifty-two lessons in the year. About a dozen more had studied all the lessons after joining the Home Department, or a large number of the lessons, or all except during some sickness, and had under the circumstances made a fine report. Others had done well but had not made a perfect report.

We think the department on the whole has made a good start. We add a report of the summaries for the year. The Home Department consists of three groups, which report thirty-one pupils the first quarter of its first year, which was increased to forty scholars the second quarter. The number of lessons studied during the year, 1,414. The amount contributed, \$24.22, with which the supplies for the department have been paid for one year and three months, and \$5.03 has been paid the treasurer of the Bible school.

We feel this department has helped in the study of God's work, and hope it may stimulate others to occupy unoccupied fields, where the gospel may be sowed. We also hope it will encourage the three visitors in the work they have so faithfully carried on, and the forty members of the groups in the study of the greatest book in the world—a book that is printed in more languages and read by more people than many others of the most widely circulated books of the world put together.

Lesson IX.—March 3, 1917

JESUS FEEDS THE FIVE THOUSAND. John 6: 1-21
Golden Text.—Give us this day our daily bread. Matt. 6: 11.

DAILY READINGS

- Feb. 25—Jno. 6: 1-14. Jesus Feeds the Five Thousand
Feb. 26—Jno. 6: 15-21. Influence of Jesus' Presence
Feb. 27—Mark 6: 30-44. Feeding of Five Thousand
Feb. 28—Matt. 15: 32-39. Feeding of Four Thousand
Mar. 1—1 Kings 17: 8-18. Widow's Meal and Oil
Mar. 2—Ps. 34: 1-10. Jehovah, the Provider
Mar. 3—Ps. 34: 11-22. Jehovah, the Deliverer
(For Lesson Notes, See *Helping Hand*)

Mrs. Harriet Clarke

Mrs. Harriet Clarke, daughter of Spicer Saunders and Harriet Dwight Saunders, was born at Plainfield Center, N. Y., September 13, 1832, and died at her home in Milton, Wis., January 23, 1917.

She was married on October 13, 1852, to Sherrill J. Clarke. To them were born three children—Irring Benton, Judson Dwight, and Ann Cora Clarke. Mr. and Mrs. Clarke have five grandchildren and four great-grandchildren living. Mrs. Clarke has two sisters living—Mrs. Lyman Smith, of Ithaca, N. Y., and Mrs. William M. Johnston, of River Forest, Ill.

After their marriage Mr. and Mrs. Clarke made their home at Leonardsville, N. Y., for four years, and then came to Milton in the fall of 1856, where they have since lived.

When a girl of twelve or fourteen years of age she gave her heart and life to God and was baptized by Elder Rowe at West Winfield, N. Y., but she did not unite with a church till after her marriage, when she united with the Seventh Day Baptist Church of Leonardsville, N. Y.

Soon after coming to Milton she united with the Milton Church, in the pastorate of Rev. W. C. Whitford, and for more than sixty years has been a regular attendant at its services; helpful in all its activities; and by her life, words, and works has inspired a large circle of acquaintances in this and other communities.

For thirty years or more she was a member of the choir of this church, and probably for a longer period than this she was a teacher in the Sabbath school. She was

active in the work of the Ladies' Benevolent Society of the church, and for several years was a member of the Village Improvement Club. From the organization of the local W. C. T. U. till her death she was an enthusiastic member, I believe, working for the prohibition of the liquor traffic. In the Seventh Day Baptist Denomination her service has been most helpful in the Woman's Board, she having been an officer of the board since its organization in 1884, with the exception of the first two years. She served fourteen years as its president; six years as honorary president; eight and one-half years as first vice president; and two years as associational secretary.

Those who have known Mrs. Clarke in these different organizations appreciate the truthfulness of the words of her husband who has happily enjoyed her companionship for nearly sixty-five years of wedded life, "She was as true to duty as the needle to the North Pole."

Memorial services were held at the church on the afternoon of January 26, and were attended by many relatives and sympathizing friends. The music was by a quartet, who sang three pieces that Mr. and Mrs. Clarke had frequently sung at funerals, and that he chose to be sung at this service, requesting that the same ones should be used at his funeral.

Mrs. A. B. West, president of the Woman's Board, spoke of Mrs. Clarke's long and helpful service as an officer in the board; Rev. H. N. Jordan made appreciative remarks about her faithfulness in Christian work; and Rev. Willard D. Burdick spoke from the last verses of the thirty-first chapter of Proverbs.

Mrs. Clarke will be greatly missed in the circles in which she moved, and particularly in the prayer meeting and Sabbath services of the church.

The following is the outline of the sermon preached by Rev. Willard D. Burdick at the memorial services of Mrs. Harriet Clarke, and sent to the RECORDER by request of the family.

Since the passing of Mrs. Clarke from among us my thoughts have repeatedly gone to that picture of the ideal woman that is given us in the last chapter of Proverbs (31: 25-31), which "combines the ideas of moral goodness and bodily vigor and activ-

ity,"—"the perfect housewife, the chaste helpmate of her husband, upright, God-fearing, economical, wise."

The last seven verses of the chapter are these:

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own work praise her in the gates.

This ideal woman of the Proverbs "needs no far-fetched laudation; her lifelong actions speak for themselves."

And today we let Mrs. Clarke's "own works praise her in the gates."

For more than sixty years she has worshiped God with this church and people. Because of her helpful personality, her industrious life, her stand for God and righteousness, her thoughtfulness for those in need, or trial, or sorrow, her humble, trustful, hopeful testimonies as a Christian woman,—because of these and many more things she endeared herself to many, many persons who have known her. I wish to read a few verses of this chapter as I mention certain marked characteristics of Mrs. Clarke's life.

Verses 27 and 13 read: "She looketh well to the ways of her household and eateth not the bread of idleness."

"She seeketh wool, and flax, and worketh willingly with her hands."

Mrs. Clarke was an industrious woman. She was busy not only with the care of her own home, but she did much work in the interest of the church. In early life she learned the tailor trade. Besides making use of her trade in making clothing for those in her home, and for many others, she carried her skill with the needle into the Benevolent Society, where she and others have made many valuable quilts for which they have added many dollars to church and denominational work.

The 26th verse reads: "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Mrs. Clarke was a woman of wisdom

HOME NEWS

HAMMOND, LA.—Our Ladies' Missionary Society at Hammond, though few in numbers, is still "holding the fort," keeping up our meetings once in two weeks. We usually meet at the parsonage, so that our aged sister, "Aunt Kate" Perry, Mrs. Powell's mother, may have the pleasure of meeting with us. She has been a "shut-in" for years, from a fall, and sits so patiently in her wheel chair year after year, a lesson to us all in sweet Christian fortitude.

When there is no outside work for our hands to do we carry our own work, paying five cents for the privilege. Our yearly dues are 60 cents.

We are such a small band there seems to be very little we can accomplish; but the blessing is promised to the two or three gathered in His name, and also to those faithful in small things.

Three of our number are very highly appreciated as teachers in the Hammond schools. H.

NILE, N. Y.—The annual church business meeting was held at the church on Sunday, January 7. In the forenoon the auxiliary societies of the church gave reports of work accomplished during the past year, which were very interesting. The report of the Ladies' Aid Society will be found on the Woman's page soon. The Sabbath-school report was given by the superintendent. The school was in session every Sabbath but one during the year. We have a home department and one organized Bible class.

The report from the Young People's society was given by the secretary. Meetings have been held nearly every week. The county Christian Endeavor convention was held here in October, and since that time six new members have been added to the society. The society conducted the church prayer meetings the last three months of the year.

The Junior report was given by Miss Jordan, who has taken charge of the society since August. The meetings have not been held since November first, owing to an epidemic of chicken pox and the severe winter weather.

and kindness. While she did not have the advantages of training in a college she was a woman of wisdom. The knowledge which she kept on acquiring throughout her long life enlarged her life, broadened her sphere of acquaintance, and made her a wise, sympathetic, helpful, fair counselor. She grew old beautifully!

She was thoughtful and independent in her choices; but with her decision of character, firm belief in the Bible, and aggressive spirit in the interest of great reforms, there were in her such kindness and thoughtfulness for others as tended to win friends to the causes she championed.

Verses 11, 12, and 28 read: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

Mrs. Clarke was trustworthy. Those who have known her best speak in the highest terms of her trustworthiness.

It mattered not how busy the season of the year, or that occasionally the morning meal was delayed, still she was anxious that the day should be started aright by observing the morning devotional service.

It is of priceless value to the sorrowing husband and children that they have in memory such pleasant thoughts of her beautiful life of trust and hope and obedience and service to God, and of her thoughtfulness and helpfulness for those in her own home and for all others whom she could aid.

And we who have often listened to her inspiring testimonies in conference and prayer meetings, and to her talks and addresses in the interests of the work in which she has had so active a part, are thankful that in early life she responded to the call of God, and has gladly served him and the interests of his cause till he has called her to himself.

W. D. B.

"Missions are showing the Christian church that Christian love makes possible a marvelous giving to Christ's work. American Protestant churches during 1915 gave to foreign missions \$18,793,990, an increase in five years of \$6,885,319."

Dinner was served at noon, after which the regular business meeting was held. The church and parsonage have been painted during the year, the expense of this, together with the other expenses of the church making quite a large sum of money raised.

All church officers were re-elected. A committee was appointed to purchase new hymn books for the Sabbath-morning services.

Quite a delegation from our Sabbath school attended a district Bible-school convention recently held at Belmont. We feel quite proud because we brought home the banner given for the largest delegation from any school in the district.

We are still without a resident pastor but we feel that we are very fortunate in having secured Rev. Leslie O. Greene to be our pastor for four months. Mr. Greene is in Alfred finishing his seminary work.

M. J.

PLAINFIELD, N. J.—On Sabbath, February 10, the Sabbath-school hour was given to a memorial service in honor of Abraham Lincoln, at which time several interesting papers were read: "Lincoln and His Bible," by Lucius P. Burch, from the *Expositor*; "The Second Inaugural Address," by Alexander W. Vars; Edwin Markham's "Lincoln the Great Commoner," by Mrs. James E. Kimball, and Stoddard's "Abraham Lincoln," by Superintendent William C. Hubbard.

There was a cornet solo, "The Lost Chord," by Miss Dorothy Seader, and the quartet sang "The Blue and the Gray," both of which were greatly enjoyed by the school.

The morning service was given to a sermon to the Boy Scouts by Editor Gardiner. On Sunday evening the Sabbath school held a basket picnic in the church parlors. Each one carried his own supper as to an outdoor picnic.

FARINA, ILL.—Rev. L. D. Seager is acting as pastor of the Farina Church in the absence of Pastor Leslie O. Greene, who is completing his course at the Theological Seminary in Alfred, N. Y.

MILTON, WIS.—The Seventh Day Baptist church services on Sabbath Day were in charge of the Christian Endeavor society.

The attendance at the Seventh Day Baptist church social, given by the Brotherhood last Thursday evening, was small on account of the extreme cold weather. However, those present enjoyed the old-time songs and the social time spent together. Refreshments of peanuts and apples were served.

We are glad to report that Professor Albert R. Crandall continues to improve, and we all hope he will soon be able to take up his work with his classes in the college.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—The Seventh Day Baptist people conducted an every member canvass of the church and congregation Sunday afternoon to provide for the finances of the coming year.

January 28 to February 4 was designated by the United Society of Christian Endeavor as Endeavor Week, every day of which has a religious or social activity expressive of some vital element in Endeavor work. The society of the Milton Junction Seventh Day Baptist Church, that they might secure the state secretary, the Rev. Edgar T. Farrill, postponed the observance of Christian Endeavor Week until this week.

The local society has just cause for elation over the success which has come to it after two years of earnest hard work in the efforts to become an efficient society. It was the first society in the State to gain a rating of three hundred per cent or more, which entitled it to the gold seal, the highest reward for efficiency granted by the United Society. The second society to gain this recognition was the one at Oshkosh, the third, Carroll College.

A class of twenty Endeavorers have recently completed a four months' study in Christian Endeavor Expert principles, fourteen of whom passed the tests which entitle them to certificates and recognition as Experts.

Next Sabbath will be observed as Decision Day in the local church. The Rev. Mr. Farrill will preach in the morning and present the certificates to those earning them. In the afternoon Secretary Farrill will conduct a decision service to which all, young and old, Endeavorers or not, will be cordially welcomed. This is to be a union service in which the Christian Endeavor societies of Milton will join.—*Journal-Telephone*.

MARRIAGES

DAVIS-CORDREY.—At the Seventh Day Baptist parsonage, in Shiloh, N. J., February 10, 1917, by Pastor Erlo E. Sutton, Mr. David S. Davis and Miss Florence M. Cordrey, both of Shiloh, N. J.

TOMLINSON-BOWEN.—At the home of the bride's parents, Mr. and Mrs. C. E. Bowen, Shiloh, N. J., February 11, 1917, Mr. Joseph Miller Tomlinson and Miss Mary Emma Bowen, both of Shiloh, Pastor Erlo E. Sutton of the Shiloh Seventh Day Baptist Church officiating.

DEATHS

CLARKE.—Mrs. Harriet Clarke, daughter of Spicer Saunders and Harriet Dwight Saunders, was born at Plainfield Center, N. Y., September 13, 1832, and died at her home in Milton, Wis., January 23, 1917. (See obituary notice on another page.) W. D. B.

SMITH.—Willard Martin, son of Sylvanus C. and Lucinda Stillman Smith, was born at Scio, N. Y., July 17, 1861, and died at his home, Farina, Ill., February 3, 1917.

The family came West, first to Wisconsin, later to Farina, in the summer of 1865. He was united in marriage with Flora E. Clark in December, 1885, with whom he lived happily until parted by her death, January 13, 1894. Their children, Mrs. Mae Carpenter, of Springfield, Ill., formerly Mrs. A. S. Coon, and Clark Smith, of Farina, survive them. February 1, 1896, he was united in marriage with Luella Hall, who has been his faithful companion till now that all earthly ties are severed. On August 18, 1870, he became a member of the Farina Seventh Day Baptist Church.

He leaves many evidences during his life and through the days when he realized the end was drawing near that cheer his loved ones for the future.

Funeral on February 5, conducted by Pastor L. D. Seager. L. D. S.

BURDICK.—Mrs. L. Lucie Burdick, wife of Deacon Alfred B. Burdick, was born in Exeter, R. I., August 12, 1844, and died after about twelve weeks of sickness, at their home in New London, Conn., January 23, 1917, aged 72 years, 5 months, and 13 days.

She was the daughter of Nicholas V. and Nancy Davis Crandall. She was baptized by Elder Lucius Crandall and united with the Rockville Seventh Day Baptist Church, May 16, 1857. She was married to Deacon Alfred B. Burdick, March 1, 1866. Her membership was transferred from the Rockville to the First Hopkinton Sev-

enth Day Baptist Church at Ashaway, R. I., October, 1866. From the First Hopkinton Church her membership was transferred to the Waterford (Conn.) Seventh Day Baptist Church in the autumn of 1892.

About thirty years ago our sister, who had been in poor health, became more healthy, hopeful and trustful. A new Christian experience came to her, and transformed her life. She lived well beyond the threescore and ten years, happy in the service of God and all whom she could help on life's journey.

She leaves to mourn their loss a devoted husband, a daughter, Mrs. Richard Star, of New London, and three sons, Dr. Alfred Burdick and Roland, of Baltimore, Md., and Charles, of New London; also several grandchildren; three sisters, and two brothers.

Services were held at the house in New London and at the Seventh Day Baptist Church in Ashaway, R. I., the earlier home of the family for many years.

Mr. Lloyd Crandall sang a solo with Mrs. Crandall, accompanist, and Mrs. Mary Hill Crandall and Mrs. Howard Saunders sang a duet with Miss Mildred Saunders, accompanist.

Pastor G. B. Shaw, of Ashaway, and a former pastor of the church, Rev. Ira Lee Cottrell, conducted the services. Interment was made in the family plot in Oak Grove Cemetery.

I. L. C.

CRANDALL.—Lauren Burdick Crandall, son of George V. and Sally Burdick Crandall, was born December 28, 1842, and died at the home of his daughter, Mrs. Claude Dresser, in West Edmeston, N. Y., January 24, 1917, aged 74 years and 26 days.

On July 11, 1863, he was married to Susan Janett Clark, who died July 24, 1893. To them were born two children,—Mrs. Claude Dresser, of West Edmeston, and Irving Crandall, of West Winfield, who mourn the loss of their father. One brother, Henry Crandall, of Edmeston, N. Y., and three grandchildren,—Mrs. Mabel Moore, Maude, and Ross Dresser, of West Edmeston,—will also miss him.

In early life he was baptized and joined the Seventh Day Baptist Church of Leonardville, N. Y. In February, 1900, he joined the Seventh Day Baptist Church of West Edmeston and has been a faithful and loyal member ever since. He loved his Lord and tried to serve him in the church and in the community. A good man has gone to his reward.

Funeral services were held at the home of his daughter, Sabbath afternoon, January 27, conducted by his pastor, Rev. A. G. Crofoot, assisted by Rev. D. Burdett Coon. Text 2 Corinthians: 5:1. A. G. C.

COLLINS.—At the home of her brother, in Scott's Mills, Ore., January 12, 1917, Almeda Maine Collins, in the eighty-fifth year of her age. Almeda Maine was born in Allegany County, New York, May 6, 1832. She was the third daughter of Prentice C. and Hannah H. Maine. At the age of twenty-one she was married to Henry B. Collins, who died at Alden, Minn., in the year 1887.

She became a Christian in early life, uniting with the Seventh Day Baptist church and remaining faithful until death called her to her heavenly home. She would sit for hours and read her Bible and sing psalms.

She leaves two brothers,—Edward, of Tillamook, Ore., and Silas, of Scott's Mills, Ore. (with whom she has made her home for over two years past), and many near relatives to mourn this loss which is her gain. Almada's life had been one of usefulness. She taught school before and after marriage. She would always find something to do to benefit others if not herself. For several years she made a home for her youngest sister and son; and when she could do no more, often expressed a wish that she could do something for some poor, needy person. While she had no children of her own, she was kind and thoughtful of others' children.

There being no Seventh Day Baptist minister here, services were conducted by Rev. Mr. Smith, of the M. E. church. S. M.

CRANDALL.—Laura M. Crandall, daughter of Samuel P. and Anna Crandall, was born near Nile, N. Y., February 8, 1840, and died at the home of her daughter, Mrs. Stephen Tefft, Albany, N. Y., February 6, 1917.

She was the youngest of a family of ten children, two of whom are still living,—Almina Gardiner, of Wellsville, N. Y., and W. Delos Crandall, of Nile, N. Y. She was married twice: first to Marcus T. Mills, of Friendship, who died about thirty years ago after a long and painful illness, and about fourteen years ago to Morton D. Crandall, who passed away very suddenly on September 3 of last year.

To the first union were born two children,—Charles Mills, who died at Belmont a little over two years ago, and Anna Mills Tefft, of Albany, who survives her. After the death of Mr. Mills, Mrs. Mills kept house for her son several years at Belmont.

While yet a girl, Mrs. Crandall accepted Christ as her Savior and united with the Seventh Day Baptist Church of Nile, of which she was a faithful member at the time of her death. She was a member of the Ladies' Aid Society for a great many years, and in her later years gave quite freely to the support of her church.

When Mr. Crandall died she was taken to the home of her daughter, in Albany. She had been poorly for some time, but the end came very unexpectedly. Her body was brought back to Friendship.

The funeral was held in her old home at Friendship and was conducted by Pastor L. O. Greene. She was laid to rest in Mt. Hope Cemetery. L. O. G.

HEMPHILL.—Silas P. Hemphill passed away at the home of his daughter, Mrs. W. W. Holly, of Myrtle, Pa., October 18, 1916, after an illness of three weeks, due to the infirmities of old age.

He was on his way home from Alfred when taken ill at the Holly farm home. He was tenderly cared for by his daughters during his illness.

Silas Hemphill was born in New Hampshire, June 22, 1833, and was the last of a family of six children. In early life he came to Alfred, N. Y. In 1858, he was united in marriage to Miss Mary Clare, of Scio, who died twenty years ago. After their marriage they removed to East Hebron, where he resided for the last fifty-four years of his life, and where he was a deacon in the Seventh Day Baptist church.

He was a kindly man, a good neighbor, and will be missed in that community where he lived so many years.

The following children are left to mourn their loss of a loving father: Mrs. Euphema Holly, of Myrtle, Pa.; Mrs. Ella Crocker, of Horse Run, Pa.; Mrs. Vina Burdick, of Little Genesee, N. Y.; Walter, of Coudersport, Pa.; James, of Hebron, Pa.; Dr. W. J., of North Loup, Neb., and Mrs. Ruth Barrett, of Dewey, Okla.

The funeral was held at the Seventh Day Baptist Church at East Hebron, on October 20, Rev. G. P. Kenyon, of Richburg, officiating. The body was laid to rest in the Rathburn Cemetery at Coneville. G. P. K.

WILLADSEN.—Jens Willadsen was born in Lendum Parish, Denmark, January 28, 1839, and died in Viborg, S. D., January 8, 1917, being almost seventy-eight years of age.

In 1870, Mr. Willadsen sought a home in America, settling first in Nebraska City, Neb., where he lived one summer. Here he was converted, and one year later united with the Baptist Church in Racine, Wis., where he also spent about a year. In 1872, he moved to South Dakota, settling near Daneville, Turner County. Here he was married, in 1873, to Martine Sorensen Platt, who bore him three children, two of whom are still living,—Mrs. Miller Hansen, of Spring Valley, and Mrs. Nels Lund, of Parker, S. D.

In 1887, Brother Willadsen withdrew from the Baptist church and united with the Seventh Day Baptists; and in 1900, he moved to Viborg. He was faithful to his church vows until the end came. His illness lasted only one week and his wife and two daughters were with him till the last.

The few lone Sabbath-keepers at Viborg greatly miss their friend and brother, as he was one of the pioneer Seventh Day Baptists in that place. He was a willing helper in the support of missions and good to the poor and needy.

The funeral services were conducted by Rev. Mr. Folkestad in the Methodist church.

STILLMAN.—Elna Olive Stillman died December 27, 1916, having passed her eighty-third birthday on October 5.

She was the oldest of three daughters born to Richard and Leivona Coon Stillman. In early life she became a member of the Brookfield Seventh Day Baptist Church and as long as health permitted, was a constant attendant at the morning service of that church, the Sabbath school, and the Friday night prayer meeting, and also a loyal member of the Women's Missionary Society. For a time she lived alone with her mother, and ministered to her in her last days. After the death of her mother Mr. Southworth's family came to live in the home and cared for

her in her feebleness. About twenty years ago she fell, breaking her hip, and for some time was not able to walk to church, though her heart was loyal; for she took delight in reading the RECORDER, and recently said, "I miss going to church the most of anything." It was not strange that, being the last of her family, and most of her old friends having gone, she should desire to depart and be with her kindred.

Her funeral was from the church she loved, and in the absence of a pastor, services were conducted by Rev. F. H. Lewis, of the Methodist church, and she was laid to rest with those she loved in Brookfield Rural Cemetery.

"A commonplace life, we say and we sigh,
But why should we sigh as we say:

A commonplace sun in a commonplace sky
Makes up a commonplace day.

The moon and stars are commonplace things
And the flower that blooms, and the bird that sings;

But dark were the world and sad our lot
If the flowers should fail and the sun shine not.
And God who studies each separate soul
Out of commonplace lives makes his beautiful whole. E. L. R.

WHEELER.—Maria Reynolds was born in Clifton, Buckinghamshire, England, January 15, 1823. She died January 20, 1917, at the home of her daughter, Mrs. Leslie F. Randolph, at Braden, Colo.

She came to America in 1849 and spent the winter in New Jersey, and in Philadelphia, Pa. The next spring she came west with friends to Farmington, Ill., where she was married to Joshua Wheeler, August 20, 1850.

After living at Farmington seven years, Mr. and Mrs. Wheeler and two children, Charley and Addie, came to Kansas in company with Mr. and Mrs. S. D. Petty and two children, Hannah and Truman, Deacon Dennis Saunders and wife and daughter Chrysanthia, and Mrs. Anna Butten and two children, Charley and Alma. At that time the site of Nortonville, Kan., and the surrounding country was open prairie, and this company of people took up homesteads about three miles north of the present town of Nortonville on what is widely known as "Seventh Day Lane." Mrs. Wheeler was baptized and received into the Pardee (now Nortonville) Seventh Day Baptist Church by the first pastor, Elder A. A. F. Randolph. She has lived a faithful Christian life and has been one of those pioneers who shaped the early history of Kansas.

Four children were born to Mr. and Mrs. Wheeler, two of whom died in infancy. The recently lamented C. G. Wheeler, and Mrs. Addie Randolph, of Brandon, Colo., have tenderly cared for their mother for the past twenty years, since the death of her husband.

The body was brought to Nortonville, where a funeral service was conducted by Pastor James L. Skaggs. Interment was made in the family lot in the Nortonville Cemetery. J. L. S.

CRANDALL.—Eliza Potter was born on November 6, 1824, at Hartsville, N. Y., and passed away, February 2, 1917, in the ninety-third year of her age.

She was the fourth child of a family of four sons and six daughters born to Perry and Sarah (Palmiter) Potter. She was educated in the common schools and at Alfred Academy, from which she was graduated in 1852. She was a teacher in country schools and in the academy at Friendship, N. Y., from the age of seventeen on, except when she was herself a student at Alfred, until 1854, when she came west with Rev. Thomas R. Williams to take the position of preceptress and teacher in Albion Academy. She held this position until her marriage, in the summer of 1861, to Rev. Thomas Babcock, pastor of the Albion Seventh Day Baptist Church.

Two children were born of this union: the first, a daughter, Delle, dying at birth; and the second, a son, Pearl, born in 1863, who grew to manhood and married Louise Westcott, of Albion, in 1886. In 1873, Mr. and Mrs. Babcock received into their home, as a beloved daughter, Mary Allen, the little granddaughter of Mrs. Babcock's sister, Weloina. In 1878, Mr. Babcock died and Mrs. Babcock remained a widow until March, 1889, when she was married to Ezra Crandall, of Milton.

After Mr. Crandall's death, in 1897, she returned to her old home in Albion where she kept house by herself until about two years ago when she was received into the home of her daughter, Mary, and tenderly cared for until her death. She retained her mental and physical powers to a remarkable degree until within a few days of her death.

She was baptized at the age of seventeen into the membership of the Hartsville Seventh Day Baptist Church and was a faithful member in the various churches where she made her home at different times. She served for several years as secretary of the Woman's Board for the Northwestern Association and was the first president of the Albion W. C. T. U. She is survived by two sisters,—Mrs. Sophronia Woodward, of Moores, N. Y., and Mrs. Myra Collins, of Albion. Her son Pearl preceded her in death, in 1910, leaving a widow, Mrs. Louise Babcock, of Oshkosh, and three children,—Ione, Harriet, and Thomas Le Claire, the last named now in the service of his country on the Mexican border. Her adopted daughter, Mary and her husband, J. J. Noble, their three sons, Lester, Earle, Hugh, and Jamie, and her stepchildren, Mrs. H. Vine Clarke and C. T. Crandall, of Milton, also remain to mourn the loss of a loved mother and grandmother.

Sister Crandall was a most loving and lovable character, always so cheerful and kind, always so patient and forbearing, always so pious and saintly. She was simply beautiful in her old age on account of her holy life and lofty ideals; but never out of reach of the veriest sinner. She was among us, and of us, but always leading us up and away and out of and from ourselves into the clearer, purer atmosphere of holier lives. Long after her step had become feeble, her sight dim, and her hearing dull, she found her way to the house of God, cheerfully, patiently suffering the pain and fatigue that she might be in the sanctuary, and

sit with the brothers and sisters to honor and worship her blessed Lord.*

The text for the funeral sermon was appropriately taken from the words of Jesus to John in Revelation 3: 4: "They shall walk with me in white; for they are worthy."

The funeral was conducted by her pastor, Rev. Charles S. Sayre, at Albion, February 5, 1917. The burial took place in the Evergreen Cemetery. "Blessed are the dead who die in the Lord." c. s. s.

COLGROVE.—Frances Williams Colgrove, daughter of Thomas and Catherine Devendorf Williams, was born at Darien, N. Y., March 6, 1846, and died at her home in Alfred Station, January 23, 1917.

Her parents came to the town of Alfred when she was about three years old, and practically all her life was lived in the vicinity of Alfred. She was the youngest of eight children and the last to go. She was a sister of the late Rev. Thomas R. Williams. Another brother was preparing for the ministry and died in the Civil War. She was baptized at thirteen years of age and joined the Second Alfred Church, remaining a faithful member throughout her life. She was united in marriage to Lemuel Colegrove, August 25, 1868, and to them thirteen children were born. Ten are still living, three having gone before their mother. The children are scattered from Brooklyn to West Virginia, yet all returned home for their mother's funeral.

Mrs. Colegrove was a splendid type of Christian woman and although she had been a continual sufferer for many years, and for most one and a half years had been confined to her bed, yet she bore it all with the sweetest of Christian grace. She must have been sustained in all these trying days by a power unseen. She was a lover of the Bible and kept the SABBATH RECORDER and *Helping Hand* near her, so that she could keep in touch with her church and Sabbath school.

She leaves to mourn their loss, her husband, ten children, eleven grandchildren, and three great grandchildren, and many other friends and relatives.

The funeral was conducted in her home on Friday, January 26, 1917, by Pastor Ira S. Goff. Interment was made in the Alfred Rural Cemetery.

EDWARDS.—Daniel R. Edwards, son of Daniel and Clarissa Gifford Edwards, was born in the town of Genesee, Allegany County, N. Y., June 13, 1844, and died in Ross City, Mich., January 15, 1917.

In September, 1868, he was married to Rheuma Cordilia Noble, of Ceres, N. Y. To them were born two children, Laura Alice Josephine, who married Charles Everett, now of Ardmore, Okla., and Daniel Walter, of Rockford, Ill. For about twenty years his home was in or near Saginaw, Mich. From there he went to Orange, Tex. Since the death of his wife, about thirteen years ago, his home has been with his daughter. He was baptized by Rev. E. H. Socwell during the latter's missionary work in the southwest a few years ago, and on July 4, 1914, united with

The Sabbath Recorder

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

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

Terms of Subscription

Per year \$2.00
Per copy05

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the Seventh Day Baptist Church of Little Genesee, N. Y., of which he remained a faithful member until death. He was buried beside his wife in Saginaw, Mich. E. F. L.

LOVE.—Ellen Hall Love was born at Waitsville, Vt., February 11, 1847, and died at the home of her brother, Robert Hall, October 28, 1916.

When quite young, Ellen Love removed with her parents, Almond and Esther Hall, to Houns-ville, Jefferson County, N. Y. In 1865, they came to Transit, Sibley County, Minn. She was married to Evan Love on October 14, 1872, by Rev. Hiram Babcock. To them were born three children, who died in infancy. Converted in early life, she united with the Seventh Day Baptist Church of Transit, October 14, 1871. Later she joined the Seventh Day Adventist Church which existed for a few years in New Auburn. At her request her name was dropped from the Seventh Day Baptist Church roll on April 20, 1878.

Mrs. Love had been in poor health for many years, much of the time a great sufferer. She longed to be at rest. During the last weeks of her illness she admonished her friends to "love Jesus and meet her in heaven."

The funeral was from the Seventh Day Baptist Church in New Auburn, on October 30. The sermon was from Psalm 90: 10-17, and was preached by Rev. Mr. Andreason, of the Seventh Day Adventist Church at Hutchinson. Mrs. Angeline Abbey, of the Seventh Day Baptist Church, offered prayer, and spoke of the influence of her life, which has been an inspiration. Her great faith and tender love have been a help to many. She "being dead, yet speaketh." Rev. Mr. Parmeter, of the Methodist Church, of Glencoe, gave a short talk, admonishing all to prepare to meet their God. A solo, "I Can Not Always Trace the Way," and two numbers by the quartet, "Beautiful Isle," and "Sweet By and By," were tenderly sung. Mrs. Love's body was laid to rest by the side of her babe's in the beautiful New Auburn Cemetery. A. A.

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Rev. Daniel March, D. D.

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