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SABBATH RECORDER

:: PLAINFIELD, NEW JERSEY

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Repentance is neither base nor bitter. It is good rising up out of evil. It is the resurrection of your thoughts out of graves of lust. Repentance is the turning of the soul from the way of midnight to the point of the coming sun. Darkness drops from the face, and silver light dawns upon it. Do not live, day by day, trying to repent, but fearing the struggle and the suffering. Deferred repentance, in generous natures, is a greater pain than would be the sorrow of real repentance. Manly regret for wrong never weakens, but always strengthens the heart. As some plants of the bitterest root have the whitest and sweetest blossoms, so the bitterest wrong has the sweetest repentance, which, indeed, is only the soul blossoming back to its better nature.—Henry Ward Beecher.
American Sabbath Tract Society

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

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

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Whole No. 3,588

"Please Let It Crip in Again."

A loyal friend of our cause, in a personal letter to the editor, writes: "I have been reading some things that should have a wider reading, and we venture to quote them. After mentioning the pleasure and help received from the Sabbath Recorder, the writer says: "Especially this last year has the paper had a peaceful tone which I like. I am more glad than I can write you, for the article from the Church Advocate on "Talk Up the Minister." The wish was expressed that this article might be repeated every month during the year."

In view of the great burden of heart that every pastor carries for his people, can it be that the people feel in turn no responsibility for him, his feelings, and his work?

Garden City Conference
On January 4, at the On Union Hotel, Long Island, N. Y., there convened a remarkable conference of delegates from some twenty Christian denominations of North America. There were about seventy representatives of the various churches in attendance, and no one could witness the manner in which they met the problems and agreed upon resolutions looking toward unity without being impressed with the sincerity and the true Christian spirit of the men.

For a little more than five years a movement has been under way, started by the Protestant Episcopal Church, looking toward a World Conference on Faith and Order. Just as the European Churches were beginning to take hold of the matter the Great War broke out and practically put a stop to the work across the Atlantic. However, correspondence has been kept up with these churches and sympathetic replies have continued to come from every part of the world, indicating a growing interest in the "union of the divided house of Christ."

The Conference at Garden City was the first Preparatory Conference of North American Churches to pave the way for a World Conference. It was not intended to be a congress, but a conference between brethren, simply to deal with preparatory problems necessary to the successful assembling and work of the World Conference.
The spirit of the movement is shown by the following report of the first Joint Committee, as found on the first pages of a small booklet containing the list of delegates expected to meet at Garden City:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit may be willing to come together, for the consideration of questions of Faith and Order. We believe further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves in the midst of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; and faults which make for schism; and faults which make for schism; such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity were presented by Mr.

The SABBATH RECORDER

A Plea from the Missionary Board

Our people should read carefully the message that the Missionary Board under Missions in this Recorder. The board is in great need of funds to complete its year's work, and has confidence enough in the people to believe that they will respond to appeals. The need is so great that a divided church can never save it.

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stainer, but by the man who indulged in alcoholic beverages.

This advertisement is accompanied by a picture showing a Chinese opium-smoker and a Turkish sensualist, over against an American scholar with a beer bottle at his elbow. The design is to show the contrast of America in contrast with the Oriental de

b-achaeus who live in a country where alcohol is under ban. The assumption is that the prohibition of alcoholic drinks in America would place her on a level with Oriental nations! The effort is to prove that liquor makes a clearer brain and a steadier hand.

This is a fair sample of the stuff being sent abroad by the liquor men for publication, and which they call "Facts versus Fallacies." It is a good illustration of fallacious arguments. It pretends to argue that temperance is better than intemperance, but really argues that to drink is better than not to drink—an entirely different proposition.

Evidently the liquor men hope to "throw water on the enemy's powder magazine" by purchasing space in the daily papers; but Christian education on the temperance question has made such progress, and the facts about intoxicants are so well established by science, that little headway will be made by such methods against the formidable prohibition army now in the field.

Facts and No Fallacies Some facts so clearly expose the liquor men's fallacies that it is worth while to keep them before the public. Not every editor is ready to bite the brewer's bait, however temptingly it is offered before him. Those who have suffered from the curse of alcohol are not willing to risk an alliance with the traffic by giving publicity to its specious and deceptive arguments. According to the Christian Advocate, one editor to whom the brewers' bribe was offered gave the following reply:

I have your letter offering 20,000 lines of beer advertising, to be used in the — from January 1, 1907, to January 1, 1917. This would make, approximately, one page, or thirty inches, each week, which, at 30 cents an inch, our authorization amounts to $9 a week, or $900 for the year.

This looks very good to us as to the size of the opening you would bring, but as I feel that some poor, innocent persons would have to pay not only the $90 it would bring me, but also the cost of the beer sold and the profit on it, I am not warranted in accepting, much as I need the money.

My home has been broken up for more than a year, and the medical men have been placed in a hospital for the insane. The physician's diagnosis of her case is paranoia, which, the medical men all agree, has been caused by a family tint of drunkenness, nervous, or actual insanity. As there has been nothing like the latter two in the members of my family, I believe that rum is the sole cause of the trouble, and now I am an innocent victim, who must pay the hospital bills, and raise a motherless daughter. My wife did not drink, but I am told that her father and her grandfather did.

I am not a temperance crank, but I could tell you more. This is sufficient, however, to satisfy you why I do not care to do anything to foster an appetite for beer or whisky. This is the largest advertising proposition I ever had presented to me, but it is not the only one I have refused. If you have any propositions, large or small, to advertise legitimate commodities that will serve a useful purpose in life, I shall be glad to consider them.

Personal Canvass of the Salem Church

My dear Brother Gardiner:

Your first editorial in the Recorder this week reminded me that it might be of interest to you to know that the Salem Church conducted its second annual every-member, simultaneous canvass this year. We considered it a success last year, and believe the results will be even better this year.

The pastor prepared the way for the visitors by a sermon on Sabbath morning, and by mailing to every family, resident and non-resident, a letter, copy of which follows. The canvassers were appointed to go two by two, and the Sabbath morning before they were to make their calls upon the members, those who had been appointed by the regular Finance Committee, to do the work, were led forward and set apart by prayer to this special service. It was an impressive and significant service of consecration. The entire congregation stood, the solicitors forming a semicircle in front and facing the minister. I am sure that they as well as many others received a new impulse to give, and were impressed with the importance of this grace.

The Finance Committee had prepared a card containing the budget of the church for the year, covering both local and denominational pledges. These were given the solicitors at the close of the morning service.

Our church year begins the first of October, and this canvass should have been made in September, as it was last year, but the time has progressed at the rate of time and this matter had to be deferred.

Some new features were incorporated in the canvass this year, and new impetus given it, through the Laymen's Missionary Convention held in Clarksburg in November.

Eight laymen of the Salem Church attended one or more sessions of this convention.

In the evening of the day that the canvass was made, the annual meeting of the church was held, at which time a report was made by the Finance Committee.

More than $1,000 of the budget had been pledged, and the canvass was not completed by quite so a good deal. The Clarksburg and West Union groups had not been heard from, nor the L. S. K.'s. And the local solicitors had not completed their work. Two members living in Clarksburg canvassed the members there, one of them coming to attend a meeting of the solicitors held some days before the canvass was made. Two West Unish members solicited that group, and Buckeye's two came in with over $100.

If you are not writing for publication, your offer may use this in any way you like, for the good of the cause, and the promotion of the every-member canvass.

Sincerely,

A. J. C. Bond.

Salem, W. Va., Jan. 6, 1916.

Dear Parishioner and Fellow-Christian:

We are well into another church year. We have been greatly prospered in the year that has closed, and are praying and planning to make this the best year in the history of our church. For nearly a century and a quarter our church has been making history in these hills; and never was there a greater need than now for its members to stand true to God and loyal to each other, in the spirit and for the sake of the blessed Sabbath school.

I am hoping that every member, both old and young, will seek a deeper consecration to the Master, and will give to the church this year a greater and a more devoted service. Our church is organized for its part in the work of the Kingdom, but its work could be greatly extended and its influence widened and deepened, if every member should obey the divine injunction to seek first the Kingdom of God. First in time, but first also in our thoughts and plans, and first in our support.

About thirty members of the church will be consecrated next Sabbath morning, by prayer, to the special task of making the yearly financial canvass. This canvass will be made this month and the following day. Shall we not all, in the days that intervene, in private prayer and in our family devotions, seek a rededication of our lives to Christ and the church, and pray that we may have a divine passion for the salvation of the whole world. The world needs the Christ, our Christ. The church is not only the divinely appointed agent to build up the spiritual lives of its members, but it is the channel through which we are to fulfill the divine commission to go into all the world to preach the gospel of Christ.

In the subscription which you make the largest share goes to the support of the church. (This year you will present the budget as voted by the church.) But you will also by that subscription help to support a pastor for many smaller churches; you will assist in the work of the denomination throughout our own country, and help to send the gospel with the blessed Sabbath to other continents, and to the dark places of the earth.

I thought it necessary therefore to entreat the brethren that they go before unto you, and make up beforehand your bounty, that the same might be ready as a matter of bounty, and not of extort-follows (2 Cor. 9: 5). Show ye therefore unto the world the glory of your faith, the proof of your love, and of our glorying on your behalf (2 Cor. 8: 24). "But first they gave their own selves to the Lord, and to us through the will of God" (2 Cor. 8: 5).

In making your subscription may you feel the deepening of the fellowship in the church, and may this fellowship grow more blessed throughout the year.

Very sincerely,

A. J. C. Bond.

December 1, 1915.

Pastor.
The Great Catastrophe of 1913

CHARLES M. SHELDON

From The Independent, New York, January 30, 1913

The world will never forget the great catastrophe of 1913. By the side of it, the losses by fire, earthquake, plague and battle in all the centuries fade into mere incidents. The recovery from this overwhelming disaster took years of patient and painful labor, but perhaps the lessons it taught will be remembered by the tragedy that is now past into the world's greatest chapter of loss.

It began in an absolutely obscure and unknown man who was shoveling coal into a furnace which supplied power for a machine shop in New York.

The man complained, one night after work, of a strange feeling in his hands. It was not pain or numbness, but an inability to open and shut his fingers. When he went to his place of work the next morning he found that he could not pick up his shovel. He was promptly dismissed, another man was being his work before he was out of the shop.

The man afflicted with this trouble went home and told his wife. She could not see any signs of trouble and scolded him for being lazy. But that night she herself was complaining of the same inability to open and shut her fingers or use her hands in housework. These people were too poor to hire a servant, and the wife had all the work of cooking, washing and general house labor.

Both the man and his wife began to be frightened and before dark they visited an infirmary, a hospital, and the neighbors of a social settlement in the neighborhood.

When they explained their condition the young physician in charge treated it as a case of temporary muscular paralysis and prescribed them a prescription and sent them away.

But the strange inability to use the hands continued and the man and his wife came back to the infirmary the next evening. To their surprise, which had been a vaguer and deeper sense of terror, a line of men and women was formed at the infirmary all complaining of the same strange inability to handle a tool.

As the man and his wife stood waiting in the line they compared notes with those in front and behind. In every case the symptoms were identical. There was no numbness and no pain. Every other faculty of mind and body was sound. Only the hands had ceased from their functions. They were useless and absolutely useless as if they had been cut off.

When the furnace stoker and his wife reached the doctor's room, after waiting several hours, they found, not the young physician who had prescribed for them the night before, but a room full of the greatest doctors of New York.

It would have been ludicrous, if after events had not been so serious, to note the baffled faces and hear the excited dialogue of these famous physicians and surgeons. An absolutely new disease had broken into the world's catalogue within twenty-four hours. There was literally no parallel to it in all the history of disease. It baffled all diagnosis and was apparently beyond all reach of cure. And all the cases were exactly similar. There had been no paralysis, no stroke. There was no lesion of any other organ. All other faculties were intact.

"Politics," said one. "Perhaps it's an epidemic."

"No, it's a case of a strange disease for which we have no name," said another. "It's not contagious."

"I don't know what it is," said the third. "It's a disease of the nerves."

"Perhaps it's a case of portentous rapidity," said the fourth. "We've been too fast."

"It's not our fault," said the fifth. "It's the public's fault."

But the doctors were an obstinate lot and they insisted on naming it. So it became known as "sensationalism," or "sensational paralysis," or "sensationalism." And that was the real trouble. It was a disease which could not be named and it was not contagious.

"It's a disease," said one. "It's a disease of the world."

"It's a disease of the future," said another. "It's a disease of progress."

"It's a disease of civilization," said the third. "It's a disease of society."

"It's a disease of the mind," said the fourth. "It's a disease of thought."

"It's a disease of the age," said the fifth. "It's a disease of the world."

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of hotels at night. The churches were closed. The great hotels contained dazed, jostling, half-insane richly dressed millionaires of every description, and their fingers and handles of labor, and bear back and forth burdens. There was no plague. No pestilence. No famine. No war. The men and women affected, for the most part plain, common, unknown people, were not suffering any pain and were not in need of hospital attendance. They walked the streets with the rest of the multitudes that stood about, driven by their hunger for lack of light and heat and comfort, out of houses and hotels that were with bewilderingly becoming uninhabitable on account of absolute neglect, the neglect that followed the inability of the common hand to do its common work.

The detailed history of that astounding world experience can never be told by a world of historians. The experiences were so unique, they were so completely without a parallel, they culminated in one overwhelming disaster after another so rapidly that no historian or group of historians could compile any real story of what actually occurred.

Men and women who had never before used their hands in manual labor began to take up unaccustomed tasks in the tergivers and necessity of simply holding off Death a little longer. The rich and cultured, the artists and the doctor of divinity, the college president and the delicate lady of fashion, caught up tools, shoveled coal, prepared food, tried to run engines and elevators and put in motion the complex wheels of modern movement. It would have been laughable if all their efforts had not been surrounded with deepest tragedy to see the human hand so awkwardly trying to keep the world from falling to pieces, that world which the people were learning so fast was not dependent on their money or learning or culture, or news, or art, or music, but simply on the going to work every day of multitudes of coarse, common, for the most part grimy hands of coarse, grumpy men and women.

But among the multitudes of facts noted during the attempts of unskilled and untaught hands to do the world’s work was this one: as soon as such hands had begun to acquire any skill at the task the same inability to use them became apparent. The owner of those hands had joined the ranks of common toil. He was a victim with his fellows.

And so the years of the world were multiplied the world rolled on to extinction. Civilization stood still. The cities were filled with bewildered masses. All rank was abolished. Any and every man called how quiet the street were. And many other incidents were recalled, to show how leveling the process of hand loss had reduced all mankind.

On the morning of the seventh day of this memorable week the man who, as far as any reliable history can show, was the first in New York to complain of the loss of his hand power suddenly exclaimed to his wife: “I believe I can use one of my hands!”

He held it up and looked at it with fascination. In the days of his honest toil he had been opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that not only should an appeal be made to the people to withstand a demand, but that Congress should be asked to discover how the $250,000,000 now spent annually on our defenses may be more effectively expended, if it is true that neither the army nor the navy are efficient in spite of that enormous expenditure.

The plan of the Church Peace Union is outlined in a resolution calling upon men everywhere to renounce the policy of armed peace, which was passed at a recent meeting of the trustees held in New York City at the residence of Rt. Rev. David H. Greer, Protestant Episcopal Bishop of New York. Bishop Greer is the president of the union. The resolutions were:

Whereas the world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments.

And whereas it is the duty of God-fearing men to increase in the world the stock of good will, and to determine by means by which the recurrence of the present world tragedy may be rendered impossible.

And whereas the United States because of its position and power and traditions is under bonds to do what it can for the establishment of the opinion of nations, and the moulding of a new and nobler world policy.

Therefore, the union, resolved, that we ask all the pastors and teachers and other religious leaders to be asked to discover the best task of creating and fostering a deeper spirit of racial sympathy and international good will, and of exalting in men’s hearts the divinity of human brotherhood.

And it is resolved that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of $250,000,000 on the army and navy, and if neither of these is how efficient we would ask that Congress discover how the money of the people may be more effectively expended.

Upon the hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world’s peace, we call upon men everywhere to renounce the polluting of peace and to seek and follow a better way.

A Prayer

And grant me, Lord, to do
With ready heart and willing,
Whatever thou shalt command.
My calling here fulfilling;
And do it when I ought.
With joy and with thanksgiving.
The work I thus have wrought,
For thou must give.
MISSIONS

From the Missionary Board

Dear Friends:

This is not the first time that we have been to you with our problems. You have never refused us your counsel or support, although we realize that some are now doing all that they are able. We have just returned from a visit to the missionaries, who have served missionary churches on a small salary the greater portion of his life. During the past year he has contributed to the Missionary Society $50. Besides this, the missionary church which he serves has also made contributions, though not so large. We have tried to lay plans for all work, in the counseling of God and of you good people. The work of the society has grown apace, especially during the last three years. The salaries, which are still low, have been advanced on the home field in many cases. Our income has not increased with our plans. New doors have been thrust open in our faces. Our interest and enthusiasm have led us to venture and enter some of them. We have gone beyond the income of the society. The feeling is often received, "should we do more than we are able to carry?" We are slow to believe this for two reasons: first, the growth and increase of the work have seemed providential; and second, the judgment of our praying and paying people has been, that we should push out into deeper waters, that we should do more and not less missionary work. Kind friends have undertaken and actually raised, in independent of regular lines so far as possible, more than $2,000 for the much needed hospital at Lien-oo. During the last two summers, student quartets have been sent out, supported not to accomplish little gifts, at a cost of about $1,800 each season. I have been asked, "Did it pay?" Among other things accomplished by this work was the planting of one new church, in a needy and growing western field. My answer to this question was, "The work should most emphatically be done, and we are able to do it!" There may be a more practical way of accounting for these results. I am not making criticism on the work, for I believe in it. I also believe in independent lines of work, which wonderfully develop the normal missionary spirit, making a people strong and self-reliant. We shall, however, have to be on our guard that it does not diminish the amount given for regular lines. Nearly two years ago, there was a demand for evangelistic work. The people became aware of the great need, that it was one of the most prolific means of life and growth. They began to see the Sabbathless evangelist was powerless to bring men to the Sabbath, and build up the cause for which we are living and facing the world almost alone. They also discovered that it was very expensive. Consequently two evangelists were put on the field. It became apparent that our means would not warrant the continuance of more than one, together with a singer, who seemed essential. Although this movement has received a very fair support, it has cost about $100 per month more than we have realized from the field. One reason for this deficit is that many of the fields worked are the most needy, and not those which bring in who are merited in credit. There are plenty of evangelists who will work lucrative localities. Allow me now to ask where our additions and Sabbath converts have come this year? Out of Brother Coon's work alone I think it safe to say that there are several hundred of the former, and a score of the latter, not to mention the change of spiritual life in the churches and communities. These, with other heavy expenses, sent us to Conference with a debt of $2,000. The death of Dr. Davis in China brought us to face to face with another immediate demand—our conference and missionary board. Brother H. E. Davis was sent. Unavoidably, this has taken, in round numbers, another thousand dollars. Today we are nearly $4,000 in debt. Brother Gardine has very kindly offered to take this further up through the columns of the Sabbath Recorder. He would doubtless get the money. Some of you would rather have his name associated with the cause, than to be on the editorial chair, for you already know how persistent he is.

The members of the board remember how generously you have sustained the growing demands for eight years, and have kept the society out of debt. During all this time, we have tried to present to you, not our needs, but the needs of a lost world, not only a cause, but the cause of men gone wrong in sin.

We can hardly believe it necessary for us to turn aside from holding up Christ to make the burden of our message one of money, nor allow it done in our behalf. If we fail to fire your hearts to service, until you pour out of your treasures, both of love and means sufficient for the present needs, we have failed and are not worthy of our stewardship. Eight years ago you responded to $2,000, and $5,000. Since then we have had only to tell you of the need, and God has either wonderfully laid it on your hearts, or brought to pass the sales of holdings, so that the debt has always been paid at once. We hope and pray that this matter will be again taken care of. If we should go to you asking on which lines we shall retrace, you doubtless would say that you can and will see that the present slate is provided for. It is not for us to say to what cause you place the emphasis of your donations, or how much you shall give. I am afraid there are many churchmen who are as freely as the minister whom I mentioned above. It is very possible that there are more of us who are giving too little than too much. We owe it to ourselves to continue and extend not only our mission and benevolence. Are we doing it? I just picked up a paper and found the following: "At Germantown, Pa., there is a church which carries no debt, neither does it raise money by socials or fairs. During the last ten years its contributions have averaged $2,50 per member for expenses, and $6.80 per annum for missions. During the twelfth year, to the great joy of W. F. Stearns, this church has contributed $153,330 for missions." Brethren, we are as truly making history as is this church in Pennsylvania. Some of it we shall not be ashamed to publish, in Holland and among the twelve. Brethren, we have grown this year with leaps and bounds; another minister and another church with fourteen members. In South America two churches have sprung up in less than two years: one of them as large as many of our self-sustaining churches. It would be self-supporting if surrounding conditions were as favorable as they are in this country. I have recently come to us; one of them is preaching to our people in Alabama.

Brethren, if we were dead in earnest, we could double our forces. If we should put our shoulders to the debt, we could dispose of it at once. Several more of our missionary churches can become self-supporting, if they will. At least three have recently done so. Others, which are not in financial condition to support a pastor, can pastors themselves. We have laymen of education and of spiritual power who are able to do this. It is not a question of whether we can, but one of will we? I want to tell you about a little Seventh Day Baptist church where I assisted in a revival last spring, and which I visited last Sabbath. Twenty-three people attended the Sabbath evening meeting, when all but two children took part. In the morning, which was communion service, there were more present, when all but little children testified in the covenant meeting. On a rainy Sabbath several weeks ago, only four people were present at the hour for service. The pastor was sick. The age of those four young people, who came out in our recent revival, ranged from twelve to sixteen years. The number increased so that there were only a few more who came. Nevertheless, they decided to have a little meeting. One of them led the responsive reading; they sang familiar hymns like, "Brighten the Corner"; they repeated the Lord's Prayer in concert, and conducted a Sabbath morning worship creditable to any church, concluding the service with a collection which amounted to fifty cents. After the service, they held the usual Sabbath school, and merited their credits, which the superintendent gave them on the following Sabbath.

People tell us that revivals do not last! It depends on whether the people are genuine converts, go to work for others, and find blessing to others who died for them. Shame to us who close our churches because we have no minister! Not all do this. Would you like us to send you this letter to four boys? Or, have a better, let us all become "lifters" on the debt, and the small churches, as small as possible, cease to lean upon the Missionary Society.

Yours fraternally,

E. B. Saunders,
Corresponding Secretary.
The Southwestern Field

Rev. T. J. Van Horn

The "Southwestern Field" is wonderful for its bigness. A small man rattling around in it for a period of four months is impressed not a little with that feature of it. Within that time I have gone to the eastern limit, including Athens, Attalla, and Birmingham. It is 475 miles as the crow flies, from Gentry where I now write, to the last named city. If I visit the western limit of the field I must travel 400 miles, approximately, in the opposite direction from Gentry. I have not yet taken the time to compute the distance from southern Missouri to southern Oklahoma, the longitudinal dimension of the territory I have the privilege of roaming over. But bigness is by no means the most interesting feature of the Southwest, I marvel that the suggestion of a distant friend, that I ought to write to the Raccoum to interest the people in my field, should be needed as a spur to that duty when there are so many interesting things to write about.

A danger to which I am specially exposed, perhaps, is that of allowing my personal interest and immediate impressions of the work in which I am engaged to so color my accounts as to awaken too soon sanguine hopes. And thus it is that I have not been in a hurry to write. Perhaps Secretary Saunders will be my censor and furnish from the full accounts I have forwarded to him what will be of general interest and advantage.

It will be sufficient for me to say that I greatly enjoyed meeting the friends of Little Prairie and vicinity, with the few delegates from other churches, and our brethren from the other associations; that I was cordially welcomed by the remnants of our churches at DeWitt and Crowley's Ridge; that I brought me great satisfaction to find the Atalla Church taking on evidences of new life and activity, and much pleasure was afforded to the privilege of assisting in the welcome given to Rev. Harley Wright, who kept his first Sabbath and joined the Atalla Church, and preached for the church the same day. It was a rare pleasure to make the acquaintance of Rev. T. J. Bottoms and family at Athens, who have stood as valuable witnesses for the Sabbath in northern Alabama many years. It was my privilege also to meet, in the city of Birmingham, Dr. Bottoms, a son, of this family, superintendent of the Hydro-Therapy Department of the Birmingham Infirmary. This promising young man with his family, and the family of Mrs. J. H. Wofford, a daughter of Brother John Wilson, of Atalla, form the nucleus of a Sabbath-keeping group in that great city.

The telephonic was the medium of a very pleasant visit with Professor H. Threlkeld in the city of Memphis, where I had to wait for my train to Wynne. Returning home the first week in December, I found a pleasant season of work awaiting me.

The brethren and sisters of the Gentry Church are a congenial company that it is a pleasure to work with. There is shown a hearty spirit of co-operation that promises much for the future work. An enthusiastic company of young people are doing excellent work in a teachers' training class, and the Efficiency Chart in the Christian Endeavor society is getting an upgrade. There is general participation in this service, as well as in the church prayer meeting, where the attendance is unusually good for so small a church.

At the annual business meeting, last Sunday, there was a large attendance. The report of the treasurer showed all bills paid to date and a small balance in the treasury. The question of Conference Budget was brought up and discussed in this meeting. Arrangements were begun for the fiftieth anniversary of the founding of the Gentry Seventh Day Baptist Church, to be celebrated the twenty-fourth of next March. All non-resident members are hereby cordially invited to a home-comeing at this time. Please respond in person or by a message.

Such was the interest shown at Little Prairie and Crowley's Ridge in the work that an early return for a follow-up work seems advisable. This, with some interests in Memphis, Tenn., takes me from home again for two or three weeks following next Sabbath.

Brothers and sisters of the Recorder family, do not forget to pray for us in the Southwest.

Gentry, Ark., Jan. 6, 1910.
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(Section), New Sweden, Aroostook County.


Michigan: Charles H. Green, 323 N. Washington Ave., Battle Creek, appointed major general of general solicitor of the thousand and one scattered and detached Sabbath-keepers in Michigan, not included in our brief list now in the Directory.

Missouri: Add “State Secretary” to name of E. F. Bliss. Erase name of Rev. T. J. Hoot and add to Obituary list.

Nebraska: Add names Mrs. Rebecca D. and son, W. O. Babcock, Humboldt, members at First Alfred, N. Y.

New Mexico: Add Frank Berry, First Hopkinton (R. I.) Church. Add Mrs. Dorothy Packard and Mrs. Gertrude P. Cottrell, Deming, members of First Alfred (N. Y.) Church.

New Jersey: Omit name of George H. Davis, also those of Mr. and Mrs. Riley Potter (as I think they are at Plainfield). Add the name of Miss Bertha E. Rainear to that of Mrs. Bilmun as additional Secretary.


North Carolina: Add Misses R. A. and Una Van Horn, China Grove, members at North Little Rock, N. C.

Ohio: Add Mrs. Anna Mengerson, Holgate.

Oregon: Mrs. Emeline Bailey, deceased. Our secretary, Miss Ethelyn Hurley, has become Mrs. B. Davis. Erase name of George Trask, reported to be at Alfred.

Pennsylvania: Add name of Randall Davis to that of his mother, Mrs. L. A. Davis. Erase name of George Trask, reported to be at Alfred.

Rhode Island: Address Mrs. Mary S. Babcock, Phoenix. Is there another Stillman or two that should be in our Directory, Secretary Austin?

South Carolina: Mary F. Fillyaw, Fayetteville, N. C. Secretary.


As time passes doubtless other needed corrections will be discovered. These should all be reported.

If there is any L. S. K. who has not received a Directory, please report to me. Can also supply any official or pastor that has failed to receive one. Don’t object to your furnishing the one-cent postage required, as have already put about 75 cash into the Directory besides half or two thirds as much more in time and work; and yet if you need the Directory and can’t or won’t furnish the stamp, I will do even then. There are plenty yet for all who need them. Some of our ministers have been overlooked for lack of addresses, etc.

Fraternally,

G. M. Cottrell,
General Secretary.

Topeka, Kan.

Strength of Spider’s Web

The strength of the spider and of the materials it employs is something almost incomprehensible, when the size of the insect and the thickness of its thread are taken into account. Recent experiments have shown that a single web made by a spider supported endwise a weight seventy-four times the weight of the spider itself.

When, therefore, a spider spins a web to let himself down from the ceiling, or from the branch of a tree, and we see him descending without perceiving his thread at all, we may be perfectly sure that he is not only in no danger of falling, but that he could carry seventy-three other spiders down with him on his invisible rope.

Knowing this fact with reference to a single thread, we need not be surprised that the threads of a web, interwoven and reinforced one by another, have a very considerable strength, and are able to hold bees and wasps, themselves very powerful in proportion to their size, and to bend without breaking under a weight of dew or rain.—New York Press.

Open thou mine eyes, that I may behold wondrous things out of thy law.—Ps. 119: 18.

THE SABBATH RECORDER

WOMAN’S WORK

MRS. GEORGE E. CROSBY, MULTON, WIS.

Contributing Editor

Get Into the Fight

Get into the fight for God and right.

For church increased, in a land released,

From rum’s satanic sway.

Get into the fight with heart and might,

And lose of the weary throng

Of wails unclas’d and women sad,

And brother men gone wrong.

Get into the fight! time wings its flight,

Get into the fight today.

There is work to do, and the call means you.

Get into the fight to stay.

Get into the fight! for the Lord of might

Has hidden his church below

Her power and wealth for the nation’s health

And the kingdom of God below.

Get into the fight! for the dawn is bright,

Of the day not far remote.

When our land from strand to strand

A “Stainless Flag” shall float.

—The Keystone Citizen.

Getting Into Action

"Madam President."

Mrs. Fenmore, the dignified president of the Ladies’ Aid, graciously recognized the speaker:

“Mrs. Benson.

“If the plans are now completed for the church fair, I would like to speak of a little matter that I think needs attention. Joe Hall has gone on a spree again and is locked in his room and is little children who say, haven’t much of anything in the house to eat. We certainly should relieve their distress.”

A little woman over by the window rose. She had remained silent during the meeting, but evidently her interest was now greatly aroused. "Madam President."

“Miss Gray.

“Of course we must help these people, but I’d like to know to what all this relief work really amounts? It’s like trying to freshen the ocean. If the saloons were out of the town nobody would be hungry. Now there is work to do, and the call means you. We ought to vote them out!”

"But, Miss Gray," remonstrated the president, "you surely would not have us play the role of politicians?"

“This is not a political question," asserted Miss Gray; "it is a question of right or wrong, and, as we are now citizens, it is our duty and right to help settle it."

"Perhaps it is not," pacifically responded the president, "but it is unseemly to push ourselves to the front too much until we have learned a little more. As to the case in hand, I will stop at the house myself—I am going around by that part of the town anyway—and will do what is necessary. Now all the committees will please busy themselves in planning for what ought to be there. Perhaps we can get enough money, too, for new carpets for the church. We will meet with Mrs. Smith next week."

The church in the little village was looked upon as a small one. It drew its membership from the residence portion, principally, and prided itself upon the culture, refinement, and exclusiveness of its members rather than upon their wealth. The Ladies’ Aid was a local organization. From it emanated the wonderful entertainments, gatherings, etc., that constituted the social life of the church, as well as its financial basis.

Mrs. Fenmore, president of the society, was a woman of splendid executive ability, as well as of rare social attainments. Kind-hearted and sympathetic, she was ever ready to help the unfortunate, but she never felt that the church circle should take over this work.

There had been saloons in the town since her earliest remembrance, and her instinctive horror of them had diminished in any sense, but it never occurred to her that she might have a part in getting rid of them. Only a few of her friends, of whom Miss Gray was one, felt that it was the duty of the church to carry on the aggressive part.

About five o’clock Mrs. Fenmore passed in at the gate of Joe Hall’s place. This was a new experience to her, as the committee usually did such work. Her heart broke with pity at sight of the white-faced, hopelessly-looking little woman who came to the door. Never had the talented leader of the church society put more winsome graciousness into her manner than she did now in trying to bring courage to herself and hope to this forlorn creature, but a quiet.
THE SABBATH RECORDER

courteous "thank you" was the only response she received.

"After promising to send the sufferer supplies, Mrs. Fenmore said a kind good-by, and passed out upon the street. Suddenly someone called her name. She looked about and saw coming toward her a woman little and bent, with short, wind-blown hair which gave her a somewhat wild appearance. Mrs. Fenmore knew her to be Meg Davis, whom people called "queer." She lived in a little house all alone and existed in a very meager sort of way, though she seemed to have money enough for her wants.

As a general thing she had not a word to say, but would stare around with sharp, observant eyes which took in every detail. Often she would step into a neighbor's rather bare pantry, leave a dish of doughnuts, a pie, or a loaf of bread, and go away without even saying good morning. Sometimes after getting a sick baby to sleep a mother would return to her washtub and find "Silent Meg" putting out the clothes. She would talk, however, and sometimes did, though seemingly for the same reason that she washed the clothes—because it needed to be done. Now she began abruptly:

"You church folks—I'm ashamed of you! Why don't you go ahead and wipe the saloons off the map? Then you wouldn't have to be packing around grub to the poor folks! Joe Hall's as good a man as any to his family when the booees don't get him; but you up to church people how long the saloons shall go on killing folks. The church need not expect a blessing while its members sit by and let the saloons have the right of way. That poor woman in there has just visited has the life too much crushed out of her to go out and work against the beast that gets her husband, but you folks that are free from the curse ought to help her. (If she had a broken leg instead of a broken heart you'd do something big.) You may not be as much out of danger as you think you are, though, for I saw your Clarence in front of one of the saloons, and they almost persuaded him to go in. He didn't, but they'll get him yet as sure as anything. You'd better get busy on the important job of driving out the liquor dens and let the little things go." Without waiting for a word from the amazed lady, Meg turned back home.

In the silence of the night, Mrs. Fenmore struggled with her tangled thoughts. How were different things looked to her! Strange, too, how almost every word of Meg's accusation was stamped on her memory. And Clarence—her son—her pride! Could he even have contemplated entering into such a name? She remembered other mothers' hearts were breaking because of his curse. Yes, Meg was right—the church should arouse itself. At the thought Mrs. Fenmore, one of its main pillars of support, and a prime mover in its activities, fell upon her knees and prayed feverishly. She was a good woman but her eyes had been blinded. Now they were opened, and with her executive ability sharpened by urgent need, she planned a vigorous campaign. Only three days to election! Fortunately the town was unincorporated, so registration was not required, she reflected.

"The first thing after breakfast next morning, Mrs. Fenmore surprised Miss Gray by appearing at her back door. The sight of the fastidious president, arrayed in morning dress and kitchen apron, coming across lots at that early hour, astonished Miss Gray out of her usual politeness.

"Land sakes, what's the matter?" she asked.

"O Miss Gray, we are going to begin a whirlwind campaign against the saloons and you know so much more about the matter than any of us I want you to help plan things." 

"Why, certainly, I'll be glad to," agreed Miss Gray. "As you know, I have been doing what I could by myself. How many will join in the movement?"

"Oh, I think everybody will. I am going to send out special invitations to come to my house this evening on urgent business. I am sure that nearly all will be there."

Miss Gray, too, was sure of a good attendance, for everybody liked to be invited to the president's home. She always gave them a good time.

"I'll write the invitations if you will have your Bible school class deliver them," continued Mrs. Fenmore.

That evening, believing that what had aroused her to action would also doubtless appeal to her listeners, the hostess told her guests of her visit to Joe Hall's home and the impression it had left upon her. With all her powers of mimicry she reviewed Meg Davis' censure and finished by saying:

"And it is true! What she says is true! We need not expect our heavenly Father's blessing if we sit at ease and let this fearful work of destruction continue. I, for one, pray God to forgive my past indifference and with this help I will do what I can to blot out this curse.

"The women rallied around their loved leader, as they always did, and pledged themselves to help in the prohibition campaign. The church fair was postponed for the time being.

"The three days before the election were crowded with work. There was no question about the church being in action now. Billboards were put up and covered with posters, which because of lack of time, were of home manufacture but effective and straight to the point; blackboards bearing pertinent suggestions were placed about everywhere. Men, hastily drafted, sang prohibition songs and the campaign closed with a mammoth parade. It all meant hard, continuous labor and often "skimpy" meals for the workers, but what a fine day was spread before their eyes when the papers next morning announced: "No more saloons in our town!" "It has gone dry!"—Hattie C. Vaughn, in Union Signal.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. E. Whitford on January 3, 1916. There were present Mrs. West, Mrs. Crandall, Mrs. Daland, Mrs. A. E. Whitford, Mrs. O. U. Whitford, Rev. and Mrs. W. D. Burdick, Mrs. Maxson.

Mrs. O. U. Whitford read Isaiah 42, and Rev. W. D. Burdick offered prayer.

The minutes of December 6 were read.

The Treasurer's report for December was read and adopted. Receipts, $194.17; disbursements, $601.59. The Treasurer also read the report for the quarter ending December 31, 1915, and it was adopted. Mrs. Whitford read several letters which she had received with money.

The Corresponding Secretary not being present present, two letters received by her were read by the Recording Secretary. The first was from Miss Phoebe Coon, enclosing a letter from Mrs. Williamson, chairman of the Chicago Territorial Commission, in regard to the Federation of Women's Boards of Foreign Missions. This was discussed by the members of the Board. The second letter was from Mrs. H. E. Davis, written to the Woman's Board of the S. S. China on November 10, eleven days out from San Francisco.

A letter prepared by Mrs. West for the local societies was read, and on motion it was voted to have micrograph copies made and sent to the local societies.

On motion it was voted that five hundred copies of the aforesaid letter be prepared. Rev. W. D. Burdick, on invitation, spoke briefly of the plans of the Tract Board which he attended during his recent visit to the East.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. Clarke in February.

DORIS B. MAXSON, Recording Secretary.

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W. D. Burdick, Mrs. Daland,

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Mrs. West, Mrs. Crandall,

Mrs. Maxson,

Mrs. O. U. Whitford,

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Mrs. O. U. Whitford

Mrs. West, Mrs. Crandall,
Extracts From a Christmas Sermon

REV. A. J. C. BOND

Today we celebrate the anniversary of the birth of the Prince of Peace, while millions of mankind are enthralled in a great war which negates the principle of brotherhood. We open our ears to the song of the angels, and their heavenly anthems are drowned by the roar of the Krupp or the scream of the torpedo. We open our eyes to behold the pastoral picture of the peaceful shepherd and their silent sheep on the hills of Judea, and get instead a vision of dying men, and of human bodies bullet-maimed and bleeding in the trenches of Europe. We pause to breathe the fragrance of frankincense presented as an offering to the Babe of Bethlehem, and are choked by noxious and poisonous gases, the latest invention of man for the destruction of his fellow-men.

Men are saying Christianity has failed, and the civilization she has been building for these centuries has collapsed. Many have become skeptical: skeptical of God who would permit such havoc of human hopes and ideals; skeptical of the race that with such slight provocation could revert overnight to cruel barbarism.

But in an atmosphere thus surcharged by the clash of strife, by conflicting ideals the Christian minister dares to utter a message of peace, founded on the Prince of Peace and grounded in the life of Mary's Son. And of his kingdom there shall be no end.

The theocratic kingdom of Israel had been rubbed off the map, her people dispersed and exasperated. Judah was but an insignificant province of the Roman Empire which by the Tiber already carried the seeds of decay, in its selfish seeking after material splendor and sensual pleasure. In the midst of such surroundings of decay and tottering ideals the Christian minister dares to bring to humanity a message of hope, founded on the Prince of Peace and grounded in the life of Mary’s Son. And of his kingdom there shall be no end.

The coming of this new Baby, the heavenly Son, the heavenly Prince, will permit such a things in her heart.” This disposition to ponder: the unique and significant revelation of God in Jesus Christ is the one need of our time. We must not forget that this Great War is occupying the front page of our daily papers other mighty forces are at work in the world, silent and constructive, even the forces of the kingdom of our Lord. Although we have not begun to imagine the suffering of the soldier and citizen in war-ravaged Europe, neither have we begun to imagine the evidences of an awakened sense of the need of God in our world. Our President has called our attention on different occasions to the great opportunity and responsibility which will confront this nation when the war is over. It will be our task to help reconstruct Europe to reconstruct her ideals, to infuse with new life her broken members, and to lead the nations of the earth in uniting all mankind in one great human fraternity. Our patriotism has been too provincial, Christian courtesy must supplant dollar diplomacy, the brotherhood of man is the only slogan big enough to catch the imagination and fire the zeal of the Christian Church. And it is in the church of Jesus Christ that mankind shall yet find its oneness in life and love. And of his kingdom there shall be no end.

One of the crying demands of our human life, spent in a passing world, is immortality. We seek for something enduring, something that will transcend sense and outlast time. This divinely imparted desire for immortality finds its answer in the Christ of Bethlehem. This Christmas Day service, in this holy temple of sacred Sabbath atmosphere, ought to strengthen that hope in every worshipper. The increasing power of the gods of war in Europe has stimulated the worship of the gods of decay in America. The psychological effect of our discussion is an exaggerated conception of the importance of material equipment and physical force, and a corresponding minimizing of the things of the spirit. Men are tempted to accept as their cosmic meaning the poet’s portrayal of a world that “throws away with heedless hand the spiritual achievements it has wrought.”
Immateriality was with Jesus much more than a doctrine to be believed and taught, a fundamental constituent of his gospel. It was the underlying and basic assumption of his whole ministry, the great fact of life which brought him to earth, and which rendered the redemption of the race a task worthy the sacrifice of his own life, which he freely made on Calvary. Only upon the assumption that the spirit of man is immortal can the meaning of the self-sacrificing life of Jesus be even faintly understood. Only upon such a premise could a life like that be lived. The greatest evidence that it is the correct view of life is the character that it produced.

"And of his kingdom there shall be no end." Jesus made regnant in the world this hope cherished in the heart of man from the beginning. I bid you today, in the name of him who was born in a manger bed but who lived to establish an everlasting kingdom in the hearts of men, in his name let your minds contemplate, and your hearts rejoice in, a life of immortal joy beyond the conflicts of earth and the strife of men.

How Editors Get Rich

A great many persons have wondered how editors all get rich so quickly with such small effort. One of them who has grown rich was slow to find the secret of it. He outlines it as follows:

"Nursery firm will send us a 25-cent rosebud for, only $5 worth of advertising. For running a six-inch advertisement for one year's cancels of pills. "About one dozen firms are wanting to give up shares of gold mines for advertising. "For $40 worth of advertising and $25 cash we can own a bicycle. The wheel sells at just $12. "A fellow West wants us to run a lot of advertising for him for nothing, and if it brings him results he may become a publisher. "For running $12 worth of locals we can get two tickets admitting us to a circus in the city and pay our own fare on the railroad. "Gun firm wants us to run $19 worth of advertising and then send $10 in exchange for a shotgun. Such a gun would retail at about $6."—The Standard.

The last number was very beautiful—"The Quest of the Way". Mr. Thorne, and was given in three scenes: first, the meeting of the three wise men; second, their discovery of the star, and their great joy; third, the worship of the wise men at the manger of the infant Christ, with Mary and Joseph. The lighting was especially beautiful. A large star, lighted by electricity, was used in the second and third scenes. Colored lights from the gallery cast a weird and beautiful light upon the bent form of the white-robed lord, the father, and the three kneeling wise men.

Pastor Cottrell read descriptions from Ben Hur during the first two scenes. This number was very impressive, and the absolute bush and reverent receptions of the crowded house accorded it spoke mightily of its value. At the close of the program, the committee were asked for particulars concerning the pantomime, by one of the prominent men of the city. Pastor Cottrell told them that it was the most beautiful thing of its kind she had ever seen, and her daughter in Schuylerville wished to reproduce it.

I am sure Pastor Cottrell or myself would be glad to supply particulars concerning costumes, selections read, lighting, or other information, upon request.

"The departure from the beaten path of habit is often advisable, and it may be that the editor (in fact, the first one—unannounced and behind the curtain) was beautifully given by Mr. Jesse Vars in the solo, "A Perfect Day." Mr. Vars has a rich tenor, and the music was most beautiful, and to this is his very expressive interpretation."

Our annual New Year's dinner occurred Sunday, January 2, at the church. Although the morning was stormy, a large number were present, including Rev. and Mrs. Greenman, of the M. E. church. On Monday, January 3, Mr. and Mrs. Barlow, of the First Baptist church, and a friend of Mr. Barlow's, Mr. Griffith, a teacher, called the attention of the pastor, who desired, of Mr. Griffith gave several numbers, assisted by solos from Miss Ruth Hull and Mr. Jesse Vars.}

Christmas at Berlin, N. Y.

The Berlin Sabbath School gave an excellent Christmas entertainment this year, on Sabbath night—Christmas. The trees were set and all decorations put up before Monday, and as Pastor Cottrell had arranged a special service for Christmas morning, the decorations were a beautiful setting for it.

The program for the evening was mixed, and all the numbers were heartily cheered.
HOME NEWS

ALTON, Wis.—The community held a party in the church parlor Wednesday evening in honor of Mr. and Mrs. C. S. Sayre, the occasion being their crystal wedding. The room was tastefully decorated in green and white. A bountiful supper was served, after which Rev. S. H. Babcock, pastor, presented them with a purse from the Sunday School Times.

NORTH LOUP, Neb.—The business meeting of the church Sunday was well attended, and the usual business was transacted. The resignation of Pastor Shaw was accepted and he was given a call to remain with the church for at least another year. He said his resignation was final, however, and the call was declined. The matter of calling a pastor to succeed him was postponed till three o'clock the next Sunday.—The Loyalist, Dec. 30, 1915.

The church dinner served Sunday at the Seventh Day Baptist church was about the best ever. Everything was well received, so it seemed to those who were served, and everything was well cooked and the victuals were warm. Our hat is off to the committee in charge.

The Women's Missionary Society of the church will serve a cafeteria supper in the church basement on evenings after Sabbath, just following the ringing of the sunset bell. You can get what you want and eat it there or you can get a large amount and take it home for Sunday dinner.

The early morning prayer meeting New Year's morning at the church was fairly well attended in spite of the dangerous condition of the walks.

At an adjourned church business meeting Sunday, a unanimous call was extended to Rev. Clayton A. Burdick, of Appleton, Wis., to become pastor.

The evangelistic meetings which the Seventh Day Baptist people have been planning for will begin tonight. Rev. D. B. Coon will be the evangelist, Julius Nelson will be the singer. Every one is urged to assist in all possible ways.—The Loyalist, Jan. 7, 1916.

LITTLE GENESEE, N. Y.—Rev. E. F. Loofboro commenced his labors with the Little Genesee Church on October 23. Up to that time we were without a pastor during 1915. Though we were most fortunate in securing as pulpit supply Rev. C. H. Osborn, who easily won and held the admiration and love of the entire community, we have felt the need of one who "belonged" and gladly welcomed Pastor Loofboro and family, and feel that through out the disappointments and discouraging efforts to secure a pastor the Lord was mindful of us and has graciously supplied our need. The annual meeting of the church and society was held held modified repairs. The latter voted an annual appropriation of $150 to the library, which will greatly extend its usefulness.

The annual church meeting proper convened at 2 p.m., with good attendance. Reports showed church appointments well sustained through the year. A. J. Crandall and Ferris Whitford were ordained to deaconship on September 30. The treasurer's report showed a balance of $79.85. The total amount raised through the year, as reported by the different organizations, was $1,326.37. Contributions to denominational interests fell short of what they were last year, doubtless because we had no pastor to keep us up to the mark, but the matter of finance was most carefully considered and steps taken to insure a more thorough canvass this year. Pastor Loofboro, to an unusually large audience the next day, set forth the claims of the denominational boards and urged their loyalty and active support.

What has been known as "The Hall" was built by a stock company, called the "Hall Association." A. L. Maxson, in his will, gave his stock to shares to the church. This was suggested the idea that, as there were so many of the original stockholders deceased and the remaining widely scattered and the building no longer used for town purposes, it would be wise perhaps to canvass the matter and secure the shares and pass them over to the church under the control of a Board of Directors appointed by the church. A large majority of the shareholders having signified their willingness to surrender their stock, it was voted that the church accept the conditions and assume the control of the stock. Miss Ida B. Con, Mrs. E. R. Crandall, and Mr. M. E. Slade were appointed directors.

Other measures for greater efficiency in the various activities of the church were discussed and acted upon—routinely a full, and we trust profitable, day.

MILTON, Wis.—In spite of the prevailing epidemic of la grippe, three hundred people took part in the annual dinner on January 2. The treasurer's report showed a gratifying condition of church finances, a substantial gain over a year ago. There has been general co-operation in the apportionment plan. An every-member canvass of the church and society in behalf of denominational beverages was voted, and was to be carried out the following week.

Over one hundred people in the church and society have agreed to give one tenth of their income to the Lord's work. It is hoped that number will be at least doubled before next annual meeting. Twenty-five have been received into the church by baptism within the last five months.

The three Christian Endeavor societies are all taking up the Efficiency campaign.
Although the attendance during the week of prayer has been greatly hindered by sickness and bad weather, a fine spirit of fellowship and cooperation has been manifested. The sermons have been strong and spiritual, and the after meetings have been full of spirit and heart. These eight meetings have been well worth while, although the average attendance was only about forty. At the last meeting, Sunday night, there was a general expression in favor of union week-end meetings to be held a little later.

SYRACUSE, N. Y.—We are glad to have in the city Mr. Geno C. Rogers and family from West Edmeston, N. Y. The son is studying at the university.

Mr. J. Roy Clarke, formerly of Hartsville, N. Y., is superintendent of the well-known Lakeside Stock Farm a little west of this city. Mr. Clarke and one of his helpers, Jesses Zellif, have been students at the State Agricultural School in Alfred, N. Y.

The evangelistic work of the Rev. William Sunday in Syracuse was a glorious success. People came in numbers to the meetings from as far away as Buffalo and Albany, nearly one hundred and fifty miles distant. The chancellor and students of the university here gave strong support to the effort.

Thousands took a stand for God. Protestant, Roman Catholics and Jews were all helped by these meetings. Over a thousand who were "on the trail" expressed a preference for the Roman Church. Even twenty-four Jews went forward, giving their preference for the Jewish Church. It is not remarkable for twenty-four Jews to go forward in meetings where the most intense Christianity was preached! I think some day there may be an explosion for Christianity inside the synagogue. One Jew, who received a Hebrew New Testament through the kindness of the American Sabbath tract society, told me he had attended three of the meetings. An usher informed me that the rabbi of the Reformed Congregation had attended two or three times.

Our little church was entered as one of the co-operating congregations in this great revival and was allowed two personal workers at the meetings. Mr. J. H. Perry and Mrs. P. M. Stillman acted in this capacity and were appointed to serve on alternate evenings.

Before our last Sunday left the city, Pastor R. G. Davis composed some verses expressing appreciation and sent them to the celebrated evangelist.

Many drinking men have been converted in these meetings. The congestion of the saloons in Syracuse has markedly decreased. One or two saloon-keepers have left the business. On the other hand, there has been great increase in church attendance and in interest.

We find the Sabbath Recorder and the Pulpit of use in missionary work.


Milton Junction, Wis.—On January second the Milton Junction Church met for the annual church meeting and dinner. At the church meeting there was a general summarizing of the work of the year, the leaders for the month get together in a group, and the Junior and Senior societies, and the Hour Societies met with pastor and prayer meeting committee to plan for the meetings. A Mission Study class has been lately formed, taking the study of the "New Era in Asia," by Sherwood Eddy.

The Juniors are also taking up the Efficiency campaign, and the report showed that they are an active group, showing their interest in the participation in the meetings and in their various Junior activities. They have a number of Quiet Hour Comrades and Tenth Legion members, and they take flowers to the sick and contribute money to denominational work.

The report of the Ladies' Aid society showed that the year had been a busy one. It has helped in local expenses and in denominational interest, paying through the Woman's Board its apportionment. It is probable that this report will be given in full in the Recorder, under Woman's Work.

The secretary of the board of trustees and the church treasurer gave careful reports of the condition of the church property and the finance of the church, the treasurer telling just how much had been expended for local and denominational causes, giving the amount of the apportionments for each board and the amounts that had been raised.

But the meeting was not all taken up in review of the work of the past year. An important part of it was that which looked into the future and planned for the work of the opening year.

The report adopted at Conference, relating to the forward movement, were read, and after discussion were approved and the pastor was requested to present them at the Sabbath service as often as necessary.

Much time was given to the discussion of finances, the treasurer having carefully prepared a budget of expenses for the coming year, based on the expenditures for the past year and the report of the trustees which outlined the repairs needed for the year, and also upon the report of the Board of Finance of the General Conference which presented the budget apportionments to the church for the various denominational boards.

This budget was adopted and there was considerable earnest discussion as to plans for raising the money. The tithing system was warmly advocated by some who practiced it, with the claim that all needs of church and denominational work would be easily met if all would follow this plan.

It has been the practice of the church to appoint a committee to visit the members and secure from them pledges to local and denominational work under several funds—pastor's salary, incidental and benevolent for local and denominational work for the Missionary and Tract societies, Theological Seminary, Sabbath School Board, etc. It was voted at this meeting to drop this plan and solicit simply for two funds, local and denominational, dividing the first according to the budget for the local work just adopted, and the second according to the budget made out by the Board of Finance, allowing any who wished to specify that their contributions should go to certain funds to do so.

About 150 were present at the dinner and enjoyed the social occasion, many expressing the hope that they would gather thus as one large family.

THE SABBATH RECORDER

The Age of Aluminum

Hardly a generation ago the metal aluminum was exhibited in classes in chemistry only in small pieces, as a rarity. Its method of production from the natural state has so developed that only small pieces of it were kept on hand for exhibiting as specimens. The change that has taken place in this generation has been so rapid that the term may be improperly called an age of aluminum. During the last year 65,000,000 pounds of aluminum were prepared and used in the world, which was an increase of thirty-three per cent over the amount used in the previous year. A considerable proportion of this is used in the production of automobiles.

—Christian Advocate.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10: 9-10.
Jed and The New Year's Skates

Jed stood at the window, working on the straps of a pair of old skates. Now and then he glanced toward the park, where he could see a number of boys on the ice. He was a-quiver with impatience to join them, but the skates must be repaired first. Because he had needed a new suit Christmas, he had told his mother that he could get along with his old skates this winter. And now, on New Year's Day, the matter looked doubtful.

"There!" he exclaimed frowningly as a strap broke. "That settles it!" And at that moment Fred Vincent appeared at the back door and called out: "Want to use my skates this morning? I can't go to the park till afternoon, so you can have them all forenoon if you want them."

There was no question about Jed's wanting them. A few minutes later he dashed out of the little flat and rushed with head down the stairway, a pair of shining new skates swung over his shoulder.

As he opened the big hall door he saw coming toward him the little old lady who had just moved into the rooms across the hall. He paused and held the door open for her.

"Good morning!" she greeted him as she came up the steps. "Going skating?"

"Yes; I'm just starting to the park," Jed answered. He did hope this would end the conversation, but not so. "And I suppose these are your new Christmas skates," smiled the talkative stranger.

"They're new Christmas skates," laughed Jed, "but not mine. I've outgrown and outworn my. Mine chum lent me these to use till noon." He hoped the hint in this last sentence was not too broad to be polite.

It was, however, evidently unnoticed. The little woman beam ed more happily than ever. "And you will be home at noon?" she queried.

"Yes, of course."

"Perhaps you would help me get a box down from a high shelf in the storeroom. Boys are always good at climbing."

"Why, certainly.""I'm going out to dinner at twelve, so if you will come in a little before that, I'll be ever so much obliged."

"I'll be there." Jed was too grateful to see his new acquaintance turn toward the stairway to consider at the moment what his words meant. He recalled them as he hurried off to the park. "Before twelve!" he thought ruefully.

He forgot all about the matter, however, when he reached the park. There were only a few boys out compared with what there would be that afternoon. And at night the ice would be alive with moonlight skaters, but Jed, gliding swiftly over the ice, was too full of joy in the present to think of that.

Something else, however, was gliding by quite as swiftly as were the boys, and that was time. Jed could scarcely believe Ralph when he called out, "'t's almost twelve!"

"And I've got to be home by that time!" Jed announced.

"What for?" Fred won't be here till one," cried Ralph. "I know, but I promised," Jed explained the situation.

"Oh, forget about it!" urged Ralph. "I might have forgotten if you hadn't reminded me," answered Jed, with an injured feeling. "Now I've got to go."

"Just tell her you didn't get back in time," suggested Ralph. "You needn't say why. You can get the box down tonight. What's the difference?"

"Maybe she keeps her best dress in it or something else he wants to wear today," answered Jed. He took a few more turns on the ice, meditating on the matter the while. It was certainly very trying. He had started out this morning with a fine set of resolutions, and here at once was a temptation to break two or three of them. "Why is it always so?" he wondered.

At last he skated slowly up to the bank and began unbalancing the skates. Then, regardless of all urging, he started home. "She's a lanky little woman to spoil my holiday this way," he said to himself. She certainly did not look lanky. "I was afraid you'd be late," she exclaimed, with her sunny smile. "We've just time now."

Jed mounted the tall ladder, brought down the box and pried open the lid, "It must be her best bonnet she wants," he thought, for he recognized the fact that she was already in holiday gown.

She set over the box with a pleasant little excited air. "'I suppose they're in the very bottom," she laughed, as she hurriedly removed a variety of articles that made Jed open his eyes in surprise. "These are the prettiest, " she last joyfully exclaimed, as she handed out a pair of gleaming skates, "I want you to have them."

"Me!" exclaimed Jed, breathless with astonishment.

"Yes, you! They're Jack's."

"Who is Jack? I'm—I'm so ever so much obliged."

"Bless you," laughed his friend, "I haven't told you yet about Jack. He's my grandson—just such a boy as you. He's traveling in the South with his father, and will be gone another winter yet. There's no skating there, so he wrote me to give these skates to some one who could make use of them. He says he will have outgrown them before he gets back. I didn't know any one here to give them to, and besides—it's foolish, of course—but I didn't like to think of any one but a nice boy wearing Jack's skates."

"How do you know I'm a nice boy?" laughed Jed.

"I know a boy who stops to hold a door open for a lonely, home-sick old woman when he's in a hurry to go skating is pretty nice. You can't fool me about boys. I know Jack too well."

At home again he marveled over the gift. "I don't see why I should have got a fine pair of skates just for a little thing like holding the door open for a lady," he said.

"You surely know that we don't receive rewards that way, Jed," answered his mother. "Sometimes they are a long time coming. Then something pleasant may happen that is the fruit of many little kind nesses. For instance, I had a reward to-day for something I have been patiently trying to do for fourteen years. I have always wanted my boys to be kind and polite, especially the early people. This morning Mrs. Agan said to me, 'I've always noticed how thoughtful your boys are to older people.' That was a reward that made me glad."

"You don't know how very near I came to spoil my record this morning, mother," answered Jed, "nor how glad I am that I didn't do so." —Baptist Boys and Girls.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 9, 1916, at 2 o'clock p. m., Second Vice President William C. Hubbard in the chair.


Visitor: David D. Rogers.

Prayer was offered by Rev. Edgar D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee presented correspondence from Rev. W. D. Burchard, outlining his itinerary for the next few weeks, and from Luther S. Davis, expressing the appreciation of the Marlboro Church for the services recently rendered by Rev. W. D. Burchard and Rev. E. D. Van Horn.

The Supervisory Committee reported that Lynn A. Worden had requested the committee to present to the Board, his resignation as Business Manager of the Publishing House, to take place April 1, 1916.

Voted that the resignation be accepted with regret, to take place at the time designated, and that the Supervisory Committee be requested and authorized to secure a successor to Mr. Worden on behalf of the Board.

The Committee on Distribution of Literature reported:

No. pages of tracts distributed since last meeting

[Table with data]

(With this number 150,960 were sent to Mr. Seeley, Moncton, Canada.)

No. of new subscribers added to the list

[Table with data]

No. of subscribers discontinue d issued

[Table with data]

No. of Requests for change of address

[Table with data]

Report received. The Committee on Italian Mission reported nine sermons and addresses by Mr. Savarese during December, with an av...
S. Sayre, church members quarterly, we may expect—'

...the W. C. O.,—Observe—and denominational and vasion of the Board, it was voted by the Board, with the hope that they may be able to assist him in getting located in Java.

Secretary Shaw presented his report on his attendance with Dean Arthur E. Main at the meeting of the "Federal Committee of the Churches of Christ in America" recently held at Columbus, Ohio.

Owing to the expense for postage incurred by mailing copies of each issue of the "Bible, Book, and Sword" and "Church Observer" and the "Italian" and "Hungarian" papers to each member of the Board, it was voted that copies be sent only to the Editor of the Sabbath Recorder; the President, and the chairman of the Committee on Distribution of Literature; the Sabbath Evangelist and the Corresponding Secretary, five copies in all, and the Corresponding Secretary was requested to prepare copies on his own time, and display them to the Board at the monthly meetings, and that the Board bear the expense of the postage on the said five copies. It was also voted that the same change be made in a like manner on "The Federal Committee of Christian Education," as among the new hymns, some are atrocious, some are passable, some are excellent. Our church and union music need not be slow and dismal. It can be bright, tuneful, everything that is satirical, to insist on its being real music. And the poems used as hymns and songs ought to be well written and full of spiritual power.

The Christian Herald.

General Sherman once stopped at a country home where a tin basin and roller towel sufficed for the family's ablutions. For two mornings the small boy of the household watched in silence the visitor's toilet. When on the third day the toothbrush, nail file, and whisk broom had been duly used, he asked, "Say, mister, ain't you always that much trouble to you'se?"

Baptist Commonwealth.

And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
Prayer was offered by Pastor L. C. Randolph. The minutes of the last meeting were read. The Secretary reported that notices of this meeting had been regularly sent to all Trustees.

The Committee on Publications reported that arrangements had been made with the editors and associate editors of our publications whereby they remain the same as last year, except that the Rev. A. L. Davis, of Boulder, Colo., has been secured to do the work on the Helping Hand that was done last year by the Rev. and Mrs. H. E. Davis. The report was adopted.

The Committee on Field Work reported as follows: "The committee has held four meetings since the last regular meeting of the Board. At the first meeting the matter of the Forward Movement was considered, and the Secretary was instructed to send out a letter to each superintendent and pastor setting forth the proposition as it relates to the Sabbath schools, and asking all the schools to co-operate in the plan. A few replies to these letters have been received. The committee prepared a program covering the interests of the Board, and presented it at the session of the last quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago, held in Walworth, Wis., in October. The committee prepared a Survey Report and sent blank copies to each superintendent and pastor in the denomination. This Survey asks 74 questions and was accompanied by a circular letter by the Secretary, asking that the questions be answered fully and returned promptly to the Secretary. So far about one half of the schools have replied to the request. The matter of score cards and standards has been considered and referred to a sub-committee composed of A. E. Whitford and A. B. West." Upon motion the report was adopted.

The Treasurer's report for the last quarter was presented and, upon motion, was adopted as follows:

**Treasurer's Report**

**From September 15, 1915 to December 19, 1915**

**General Fund**

| Oct. 14, | E. E. Whittford, New York City, Church | $4 25 |
| Oct. 15, | M. A. Whitford, Plainfield, N. J. | 3 05 |
| Oct. 16, | C. E. Calc, Rochester, N. Y. | 0 25 |
| Oct. 17, | A. B. Childers, Balam, Va. | 2 00 |
| Oct. 18, | J. E. W. Henderson, Westfield, N. J. | 5 00 |
| Oct. 19, | J. B. A. Van, Waukesha, Wis. | 3 25 |
| Oct. 20, | N. J. Eastern Association Co. | 3 25 |
| Oct. 21, | N. J. Eastern Association Co. | 3 25 |
| Oct. 22, | N. J. Eastern Association Co. | 3 25 |
| Oct. 23, | N. J. Eastern Association Co. | 3 25 |
| Oct. 24, | H. M. Turvey, Westley, H. E. Church, | 2 25 |
| Oct. 25, | J. R. H. M. Van, Waukesha, Wis. | 1 00 |
| Oct. 26, | J. D. Smith, Plainfield, N. J. | 2 25 |
| Oct. 27, | J. D. Smith, Plainfield, N. J. | 2 25 |
| Oct. 28, | J. D. Smith, Plainfield, N. J. | 2 25 |
| Oct. 29, | J. D. Smith, Plainfield, N. J. | 2 25 |
| Oct. 30, | J. D. Smith, Plainfield, N. J. | 2 25 |
| Oct. 31, | J. D. Smith, Plainfield, N. J. | 2 25 |

**Total received...** $462 68

**Annual Meeting Jan. 29, 1916**

**The Lame Man Leaping—Acts 3**

Golden Text—"Peter said, Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk." Acts 3: 6.

**Daily Readings**


Jan. 26—Acts 3: 11-10. To Whom Shall Jesus Work?


(For Lesson Notes, see Helping Hand).

**Minutes of the Sabbath School Board**

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, December 19, 1915, at 2 o'clock. The meeting was called to order by the President, A. E. Whitford, with the following Trustees present: A. E. Whitford, A. B. West, L. C. Randolph, D. N. Inglis, E. M. Holston, Mrs. J. H. Babcock, Mrs. C. S. Sayre, G. E. Croyser, G. W. Davis, L. M. Babcock and A. L. Burdick.

The regular meeting of the School and classes went on as usual to the end of the year 1915, when the total enrolment of these 5 schools is 578, while the average attendance is only 342. If we were but a little more regular in our attendance we could easily make the desired gain of 60. This, the desired gain, added to 342, the average attendance, only makes 402 which would leave a large margin before perfect attendance of 578, the total enrolment, is reached.

Why can we not make a double increase, enlarge our enrolment by the addition of 60 new members and then improve the regularity of the attendance that the average weekly attendance may be increased by two times 60 for these 5 churches? Let the schools and classes be organized at once to make this gain, and when it is made send a report to the editor of this department.

**Lesson V.—January 29, 1916**

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

F. J. Hubbard, Treasurer. In account with the American Sabbath Tract Society.

**To balance cash on hand October 1.**

Dr. To cash from deposits $4,091.19

To funds received since as follows:

Postage $844.68

Dec. 20 $30 30

To income from invested funds: October $449.30

November $40.00

December $149.50

To City National Bank interest on balance $737.63

To Louns $600.00

To Publishing House Receipts:

Visitor $61.50

Helping Hand $105.00

Pulpit $325.66

Tracts $50

Total $1,126.88

By cash paid out as follows:

G. Veitchbusen, appropriation $151.50

George B. Silk $75.00

Postage $30.00

Marie Jane, appropriation $105.00

Joseph J. Kovalski, salary $60.00

W. W. Richards, salary $75.00

Los Angeles, Calif., B. D. B. Church: Appropriation $87.50

Italian Mission, New Era, N. Y.: $49.98

file, and the bill for $9 for expenses was allowed and ordered paid. The report of the Rev. H. C. Van Horn, delegate from this Board to the Western and Eastern Associations, was presented and upon motion was accepted and ordered placed on file.

It was voted that the Sabbath School Board go on record as favoring the unifying with the Woman's Board, the Western Peoples Board, the Corresponding Secretary of the General Conference and Milton College in purchasing a microphotograph for the use of the different Boards, and that the President, A. E. Whitford, be authorized to act for this Board in the matter.

It was voted that the President and Secretary be authorized to secure a delegate to attend the annual meeting of the S. Council of Evangelical Denominations, to be held in Richmond, Va., January 25-27, 1916.

The minutes were read and approved. Adjourned.

A. L. Burdick, Secretary.
## The Sabbath Recorder

**Theo. L. Gardiner, D. D., Editor**  
**L. A. Wordsen, Business Manager**

Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879.

### Terms of Subscription

| Per year | $3.00 | Per copy | 25¢ |

### Committee of Revision of Literature

<table>
<thead>
<tr>
<th>Name</th>
<th>Designation</th>
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<tbody>
<tr>
<td>M. E. Potter</td>
<td>Electra A. Potter Bequest, transferred to permanent fund for junior quarterly.</td>
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<tr>
<td>Paul E. Titusworth</td>
<td>Examiners, committee on composition.</td>
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<tr>
<td>Anna C. Townley</td>
<td>Examiners, committee on composition.</td>
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<td>Mrs. E. R. Lauglin</td>
<td>Examiners, committee on composition.</td>
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<td>Edwin Shaw</td>
<td>Cor. Rec., carbon paper.</td>
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<tr>
<td>Herbert G. Whipple</td>
<td>In re estate E. F. J. Sears, but, composition and literature.</td>
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**Sinking Fund**

- **By amount received from Publishing House: $4,454.73**
- **By amount on deposit, Plainfield Trust Co. $453.18**
- **Outstanding indebtedness: $10,000.00**

**WORK WANTED**

- **by girl, in store or office, with Saturday free. Write E. C. Sabbath Recorder.**

- **He that followeth me shall not walk in darkness, but shall have the light of life.** —John 8: 12.

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### Deaths

**McCullough**—Minnie Randolph was born in New Market, N. J., October 4, 1888. Her father was Thomas D. Randolph and her mother, Sarah Dunn, both of whom were descendants of the large families of Randolphs and Duns who were staunch people and influential in the early civic, political and religious life of the county. She entered into rest November 7, 1915.

**Mrs. McCullough** was a good neighborly woman who scarcely ever failed to respond to a call for help when there was sickness or other need in the neighborhood. Her death is a great loss not only to the strict family but to the whole community. She is survived by her husband, five children—Sadie, George, Lola, Frank and William—and a sister, Mrs. August Hinson, and a brother, Edward Randolph.

The funeral services were held in the Methodist church at Milton Junction, conducted by Rev. Henry N. Jordan. Burial was in the cemetery at Milton.

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### Board of Finance

- **President—Dr. George W. Post, 4538 Washington Boulevard, Chicago.**
- **Secretary—Allen B. West, Milton Junction, Wis.**

The work of this Board is to help pastors in cases of need, and give aid to unskilled laborers among us to find employment.

The Board gives information, helps to solve many problems, and gives advice on any question the ministers may ask. The work of this Board is of great importance, and all ministers are urged to send their applications immediately. The Board is working for the benefit of the pastor and his family, and the work of the Board is confidential.

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I learn, as the years roll onward
And leave the past behind,
That much I have counted sorrow
But prove that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.
The clouds but cover the sunshine;
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We may stand in the deepest shade
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we would enter the spring;
And the woods must be cold and silent
Before the robin sing.
The sorrows must be buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.
So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven—
And out of our loss the gain.

—Author Unknown

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