The Sabbath

Recorder

Who can but notice how grandly Christ reposed upon this fact of immortal life. He feels no need of examining the evidences, or balancing proofs; no doubts overcloud his faith; death offers no hindrance; it is but a sleep. He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with Paradise open to his sight. Death was no leap in the dark to him: it was not even a land of shadows: it was simply a door leading into another mansion of God's great house.

When the clearest eyes that ever looked on this world and into the heavens, and the keenest judgment that ever weighed human life, and the purest heart that ever throbbed with human sympathy, tells me that man is immortal, I repose on his teachings in perfect trust.—Theodore T. Manger.

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Brother Crofoot’s terse, happy manner of presenting his thoughts gives a zest to his remarks that attracts his hearers. Mrs. Crofoot read several letters from our missionaries in China, which were full of interesting details; and the samples of flags, banners, and costumes from China, shown and explained, attracted the attention of young and old. Such meetings can but deepen the interest of our people in the China Mission work.

Brother Crofoot spends the first Sabbath of the year 1917 with the church in New York City, and will address the great gathering of missionaries to be held in that city January 8-10.

Good Words Bring Good Cheer
We seldom receive a more timely message than the following, sent us by a friend in the Northwest. His words manifest a right spirit toward the work and the workers, and we love to think that there are many such readers who can adopt them as expressive of their own feelings.

The name of the Christian kindness indicated by this brief message can come to prevail among the workers and burden-bearers in the Master’s vineyard, the better it will be for the cause we all love.

If a word is a flower, better bestow it when given to the living thing on the casket, permit me to say, that while possibly sometimes I have a personal opinion different from an editor’s or some of my brethren, I love them and appreciate their excellent works on other lines. I am sorry that there is so little difference of opinion on these other matters, vitally essential to our denominational life and progress. But God will cause it to work out which is his plan and for his truth. Often I think of you and ask, What would I do in your place with your personal matters now? And what would I want the readers of the Recorder to say or think of me and my conscientious efforts? God will give you wisdom and he will surely give his truth the victory, whatever that truth may be. I have no fears concerning the things that are God’s. To God I commit the brethren and all the brothers have a part in the work to his glory are characteristics that, if cultivated, will make any people strong.

What Makes Life Worth Living?
A few years ago a noted churchman wrote a sermon entitled, “Is Life Worth Living?” In this sermon he showed that life apart from God is of no real worth, even though there may be many bright spots from a merely worldly viewpoint. There are times, even in a life apart from God, when promise of bright hopes and dreams are present. But good fortune, prosperity, smooth roads, and smiling skies cannot, of themselves, make life worth living. There is but one thing that can, and that is to be upright in the sight of God. The man who has no cause to feel inward shame over his own conduct, and in his ambitions, over his personal heart-life can find life worth living, even though all earthly plans fail.

When sin rises up as an accuser, when the man is conscious of wasted opportunities, suffers shame over forsaken ideals, enchained by the plague of polluted and polluting thoughts, what is there to make life worth while to him? When even at his best he is conscious of an unloving spirit, of ignoble purposes utterly different from those he knows his Master expects of him, and when through unbelief and stubborn self-will his hope of a blessed hereafter is gone, tell me, if you can, what is there to make such a life worth living?

The man who acknowledges God’s claims upon his soul, who reads divine messages on every page of nature’s open book, who comes into communion with the Father through the written word, believes His promises and has the witness within that his sins are all forgotten, and made bright for a blessed hereafter,—such a man has everything to live for. His very presence on earth is a source of inspiration to his fellow-men. He becomes more and more helpful to others as the days go by, and every year fits him better for the glorious life to come. Living means much to such a man. It broadens his world, augments his happiness, ripens his hopes, and increases his power for good. These are the things that make life worth living.

Danger in Milk
At the thirty-sixth annual convention of the American Federation of Labor, held in Baltimore, steps were taken urging Congress to make a thorough investigation of conditions in the dairy business in America. It is asserted by many that these conditions are a serious menace to health, and Congress is being urged to take such action as will enable the Federal Government to enforce the laws, thus preserving the health of its citizens. A bill is now before Congress looking toward such action.

It is claimed by the expert bacteriologist of the United States Department of Agriculture, that 6,000 children die every year from bovine tuberculosis. It is also claimed that over nine per cent, or 2,000,000 dairy cows now have tuberculosis, and are capable of transmitting that disease to children. Of the many children examined in the Bureau of Animal Industry—children who had died from tuberculosis, twenty-two per cent died from the bovine variety of the disease.

It will take a long time to rid the dairies of tuberculosis, and the only hope seems to be in pasteurization of milk.
Pleasant Reception for Our New Year’s Day, Pastor and Mrs. Shaw from four to six o’clock in the afternoon, a most enjoyable reception was given to the retiring pastor of the Plainfield Church, Rev. Edwin Shaw, and his wife. At the home of Superintendent William C. Hubbard, Mr. and Mrs. Hubbard knew just how to make a good time for those invited to their home, and the large number of church people present thoroughly enjoyed this reception. Pastor Shaw resigns his work as under-shepherd of the church after eight years of most satisfactory service. The people have been waiting for this call, and he will feel good, they have yielded in view of the larger field to which he has been called. His real work as joint secretary begins with the new year.

After Fifty Years

It is really wonderful to read the reports recently published of the growth and work of the Seventh Day Adventist denomination. We may differ from Adventists in matters of doctrine, there are some things about their system of organization and their consecration to the work they feel called to do, that we could adopt with great benefit to our cause.

An article entitled, “Half a Century of Growth,” in one of their denominational papers, reveals the most thorough and complete organization into union and division conferences, all under a great General Conference. The North American Division Conference alone has twelve union conferences which include seventy-one local conferences.

In 1915, this division of North America paid $1,323,810.20 in tithes alone, an average of $17.21 a member. This was an increase in calls to union and division conferences, of the entire organization of 125%. The churches donated for home missionary work $698,579.20. All together, the gifts and tithes for gospel workers during the year amounted to $2,541,682.99, or an average of $32.11 for every member.

The 1917 budget published in their papers calls for $880,073.57. This does not include money that will be contributed locally on special needs.

When we see a people, most of whom are poor in worldly goods, giving to average $32.11 a church member in one year, and apparently none of the worse financially for their liberality, we should all take courage. It shows what can easily be done when the people have a mind to work.

Gratifying Responses

We are much pleased with the responses to our request for money to replenish the fund for sending the Recorder to those who are unable to pay for it.

Several aged friends among our readers, who love the SABATH Recorder and have had it for years, will be made happy fifty years hence, when the subscription is renewed. It is a great satisfaction to know that there are so many among our readers who stand ready to lend a helping hand to their fellow-men whenever the call comes for aid. This spirit of helpfulness is Christlike, and we know that the givers will be blessed in their giving.

The Federal Council and World Peace

REV. SIDNEY L. GULICK
Secretary Commission on International Justice and Goodwill

The Protestant churches of America assembled at the quadrennial meeting of the Federal Council of the Churches of Christ in America (December 6-11) and pledged themselves afresh to the cause of World Peace through World Justice. Many important actions were taken.

The change of name of the Commission on Peace and Arbitration to the Commission on International Justice and Goodwill puts the emphasis of the Christian movement for World Peace where it belongs. The report of the commission, which occupies some 400 printed pages, is a record of much accomplished and gives promise of much fine work for the future. The closing section of the report is a clarion call to the churches to co-operate in the instruction and inspiration of Christian citizens, and their guidance in methods of constructive activities. World Peace can be achieved by means other than military contrivance. It will come only as an expression of character and good sense.

The “Principles and Ideals” presented in the report, and the “Rejoinders to the Anti-Sabath Literature,” should be read by every pastor in the United States and passed on in due season and with effective interpretations to every Christian citizen.

The “Constructive Program” of the church, likewise, should be held before the eyes of our people so steadily and persuasively that it may really become their personal program.

The Quadrennial Council endorsed the movement and work of the World Alliance for Promoting International Friendship through the Churches, and its call to the churches to co-operate in every practicable way with the American Council of the World Alliance.

The Quadrennial Council further “urgently recommended each local congregation to establish at once its ‘Peacemakers Committee’ and to take up during the winter the important activities proposed for such committees in the education of our citizenship in matters of international relations, and to appoint a more effective way of Christianizing America’s international relations and policies.” This action was most timely as well as important; for our people need to learn that before we can talk to other nations about World Justice and World Peace, we should see to it that we keep our treaties with China and Japan and that we deal with China and Japan as America in that justice and friendly. Until we do this, are we not really hypocrites in urging other nations to deal righteously with us?

The Quadrennial Council took important action regarding the four nuerous suffering from the war. It not only commended the campaign thus far carried on by the Special Committee of the Federal Council, but it added the suggestion that while “all should give according to their ability, many church members might well contribute each month as much as the war continues the income of an average day and at the close of the war, the matter of Church be asked to give the income of one week.” The effect upon our brothers in Europe of such generous giving would be incalculable.

The Quadrennial Council expressed in no uncertain terms the recommendations in regard to America’s true attitude toward and policies concerning our relations with Japan and China. It declared that “there is abundant reason for believing that neither Japan nor America has any designs whatever upon the other and that the real welfare of each can be best attained by clearly avowed policies of mutual goodwill and cooperation.” It also declared, “on behalf of its constituency, that the United States seeks no advantage or opportunity in the present to the hurt of those lands nor will it be partner with any nation or undertaking that seeks selfish advantage regardless of the rights and welfare of their peoples. The Quadrennial Council further called on us to seek these principles widely accepted among our people and dominant among our legislators and executives.”

The anti-Japanese propaganda carried on in Japan and the Japanese photo-plays, “insulting to Japan and promoting among our people an attitude of suspicion, race prejudice and animosity inimical to the maintenance of friendly relations,” was vigorously condemned and the press was urged to realize and to use their “incomparable opportunity in promoting goodwill between ourselves and other nations and in correcting the erroneous interpretations to man, sympathetic understanding and universal human brotherhood.”

The name, and with it the work of the Commission on Relations with Japan was changed to Commission on International Relations, and the commission was made permanent.

Probably as significant as any action dealing with international relations was that endorsing the "wide study of an appropriate action upon" the four weeks' course of study and the "Petition to the President and to Congress," issued by the American Council of National Goodwill through the Churches. It is to be hoped that the churches will universally incorporate this course on “World Constructive Statesmanship” into their programs of work for the winter.

All the resolutions of the great Council should be carefully studied by those interested in world problems. As an example of the fine idealism permeating the spirit and the utterances of the Council the following single example is given and forms a fitting close to this altogether too brief account of its splendid actions:

"The solution of the vast and intricate problems confronting the nations today is to be found only as they rely on the principles of brotherhood, justice and goodwill for the control of their competing interests and natural ambition."
Tract Society Notes

"The Federal Council struck its worse snag of the convention in an innocent report on Sabbath observance. Among the 30 denominational constituents is the Seventh Day Baptist Church, which, as its name implies, believes Saturday is the divinely appointed rest day. The other 29 denominations believe Sunday is that day."

"Dr. Peter Ainslie's report for the Commission on Sabbath Observance was adopted, when Dr. H. C. Minton, of Trenton, N. J., former moderator of the Presbyterian General Assembly, amazed the delegates by introducing a resolution pledging the Council to seek the enactment and enforcement of laws to preserve the Christian Sabbath. The disturbing element was a doctrinal allusion to Sunday as having divine sanction."

"Rev. A. G. Lawson, of Jamaica, L. I., appealed to the 29 denominations not to insult the Seventh Day Baptist Church. 'Why go out of your way to insult a small body by attempting to define doctrine in this body which constitutionally can not be done so,' President Paul H. Lim of Central College, Fayette, Mo., to relieve the embarrassment, moved to strike out the doctrinal allusion, which was done after considerable parliamentary maneuvering, and after a letter from the Seventh Day Baptist Church was thought courteously acquiescing in such a resolution."

The resolution that caused the trouble was presented to the meeting of the Commission on Sunday, Observance and there passed by a vote of five to two, the two voting against it being the representatives of the Seventh Day Baptist Church, the charge being, 'If the report is not made it was read it was referred without discussion to the Business Committee. When this committee brought it back to the Council it left out the resolution. That is to say, it was a report; or rather, a report of the report which was objectionable to the Seventh Day Baptists. So then it was introduced by others as indicated in the above.

The resolution had three parts,—recognition of the rights of Seventh Day Baptists, the Scripturality of Sunday; and an appeal to the state. Dr. Moore, a Southern Methodist Episcopalian, said he would favor the resolution at a Methodist convention, but as a member of the Federal Council he was opposed to its adoption. A colleague professor reminded the Council that the third point was contrary to Baptist principles, and Dr. Wenner told the Council that the second point was contrary to the belief of the entire Lutheran body.

At the end, the second point was stricken out, namely the Scripturality of Sunday. The other points were carried, with a good many opposing votes.

The secretary is in receipt of a little tract that is very interesting. Copies of it may be had by writing to the author at 1484 Burchett St., Glendale, Cal. It is called a 'Testimony Concerning God's Law.' The secretary does not at all endorse everything that is said. It is a testimony concerning the Sabbath Day and how it came to be accepted. The interesting thing is to trace the experience by which the Sabbath came into a life and that this experience may be far from your experience, and may not tally with it in its steps, or even in its conclusions. But it makes interesting reading. It is rather long to be published in these notes in full, but the following are a few characteristic paragraphs:

"I had met people who taught that we must keep the Sabbath in order to be saved, but I knew that was not true, because I knew that I was saved and did not keep it; and second, because the Book of Galatians, and many other scriptures clearly teach that we are not saved by works but by faith in the atoning blood and resurrection of Jesus, and that only. Comparing these scriptures with . . . I found myself hopelessly at sea, and not able to give a reason for the hope that was within me. But then it came to me that I didn't know what to do, and spent the second Sabbath on my face before God for the most part in tears, crying, 'What shall I do?' That evening the tempest within began to subside, and when I went to bed that night, the passeth all understanding began to creep into my soul, and it has been there ever since, praise the Lord. . . . I feel from these Scriptures that we ought to keep the Sabbath, not with the old rigidity of the Jews, but with the same liberty and spirit that we keep Sunday. . . . One thing more concerning bondage and judging. If we keep God's law with any other motive than love to God, if we do it in any way unwillingly, then it becomes a bondage. It is the same principle that the sinner meets with when he says he does not want to be a Christian because he would not be able to drink, dance, etc. It is a bondage to lead a Christian life outwardly if we do not want to, but if we are really born again and have the love of God in our hearts it is no bondage. So in this, his commandments are not grievous if we do them out of our own free will and from a motive of love."

What is being done in your church and community to interest the children and young people in matters that pertain to our work as a people? What steps are taken week by week and month by month to incite and cherish a loyalty to our cause? Why do we not systematically employ our means to give information concerning our mission as a people that will arouse interest and enthusiasm? How many of our people have a knowledge of our work in so definite a way that they will be eager and ready to help pay the bills? Love and loyalty to a cause is not difficult to secure if the cause makes an intelligent, heroic appeal. The gospel of Jesus Christ with his Sabbath in it is our cause. It has an appeal that takes a firm, deep and lasting hold when clearly presented. This is especially true in the case of children and young people. This is our business, as a people, consistently and persistently, with patience and love, to present the appeal, to lift up the cause, that all men may see and be attracted and drawn unto it, for their good and for the glory of God.

SECRETARY.

Notice

Those who have L. S. K. Directories should cancel from the list these names:
Massachusetts, Dorchester, 41 Whitefield St., Mrs. T. F. Kemper.
Vermont, Rutland, Mrs. E. J. Barron.
Vermont, Ludlow, Mrs. S. L. Johnson.
Letters sent these addresses have been returned "unclaimed."

L. R. F.

The Sabbath Recorder

Rachel Landow, The Hebrew Orphan

INTRODUCTION

The serial story, "The Great Test," was so favorably received all over the country and even in England, and the author had received so many letters concerning it, that it was proposed to have the character and life of Harold, the brother of Lorna, further depicted, and others hoping that the parents might come to see the beautiful character of their children, who had religiously departed in a measure from their teachings, in such a light that they, too, would see the truth, that it was but to write another story. This story is largely the result of the author's experiences with orphan children who have now grown to manhood and womanhood, some of whom have, in their several ways, proved themselves to be as admirable in character as was Miss Rachel. Many volumes could be written of the sad experiences that were had, and the watchcare, with their final victory and success, while many others would not make a story suitable for the public. While Rachel Landow is the heroine of this story, she is not entirely a fictitious character. Everything, however, is true to life. Into her life will now come one or more in whom the gospel of Jesus Christ with his Sabbath in it is our cause. It has an appeal that takes a firm, deep and lasting hold when clearly presented. This is especially true in the case of children and young people. This is our business, as a people, consistently and persistently, with patience and love, to present the appeal, to lift up the cause, that all men may see and be attracted and drawn unto it, for their good and for the glory of God.
CHAPTER I

"Mother, what will become of me when you are gone?" Rachel Lan-
dow was twelve years old. Her mother was on her deathbed. The room was in back of her rented house in the Hebrew quarters of the great city of New York. The dying woman was the daughter of a once wealthy Hebrew. The instinct of her race to make and save money had been strong in her, and with a feeling of independence, after her father had died and a partner had in some way absorbed the wealth, she had answered an advertisement to obtain a position as clerk in a down-town store and had begun her life with beauty and fashion, and after a gradual acquaintance and with design, sought her heart and hand and was accepted. Before the day for marriage, he disappeared and had not been heard from again. The poor young woman was soon obliged to give up her position and go to a hospital, where Rachel was born. This took all the earnings she had saved, and when she was well enough to leave the hos-
pital she was taken from her by the name of Rachel, and she could barely support herself and child. She was a good seamstress and, renting a small room, soon obtained sewing enough here and there, though at pitiable pay. She walked many blocks in a storm with three dozen shirts in a bundle and going to her room, where, without fire, she worked until long after midnight for the poor little girl who had died before her. The bitterest thought was all the sense of her desertion by him she had loved but who had brought her where she was. Rachel was the only spring of hope and courage which sustained this broken work for her young mother. Twelve long weary years she had held up, hoping to see the child old enough to sustain herself at some honorable work. Carefully she had guarded this child, teaching her the Jewish religion and the grand history of her people.

At last she was unable to work and could only lie upon her bed and depend upon the charities of some of her Hebrew friends. A social settlement worker had called upon her daughter, who was then ten, and she was interested in the girl; but, while the mother lived, was unable to obtain her consent to take the girl where she could be well cared for. There are no better people in the world to care for the dependent of their race than Hebrews and few are ever found in Protestant orphanages. Occasionally circumstances bring this about.

Gradually Rachel's mother was sinking, and in both of her little children, you will not forget your mother's teachings, and wherever you are, be a true daughter of the tribe of Judah. I had hoped to live, to see the coming of our promised Messiah, the hope of Israel, and be with you, restored again to our promised land under the cruel rule of Mohammed.

"Mother, who was my father, and where did he go?" Why did he not stay and care for us?"

"Hush, my child, it is a sad history; you know a part of it. You need not know all. Be virtuous and true and never trust your life and affections to a man whom you think you know, for at least two years and whom you have not found industrious and loyal.

"Mother, tell me a little more about our people. Why are we here in this great Country? Where is not the land of Israel or the old country whence you came when a child?"

"It is a long, long story, Rachel. I am too weak now to tell it all. You already know how for our sins as a people God let the Gentiles rule us and scatter us abroad. We are a nation without a country, and speak many languages, and even our features have become various by long dwelling among other nations. Your father was a Russian Jew, he said, and I am from Austria, but my grandparents were from other countries. Under the oppression of Gentile rulers, we sought a home in free America. My father was an honored man, and my mother, but the perjury of a partner lost me to his estate. You have, at least on your mother's side, good blood and loyal Hebrew parentage. Never forget that, my child. You will be comforted when, at last Israel is restored, you may be among the happy people who return to their land to rule the world.

"I'll never forget you, my dearest mother, but tell me why our people do not now keep sacredly the Sabbath our God has commanded them? You once said it was Sabbath-breaking mostly that caused the destruction of our holy city and sent our nation into captivity. Why are the stores of all people open on the Sabbath after they have been to the temple or synagogue? Will God ever restore us again if we do thus?"

"Once, my daughter, we did not do so, but most Jews when coming to this country become lose in Sabbath observance, believing that they can not compete with others in business unless they are. We all know better, and I can say to you that unless that I have never worked on the Sabbath, even to save us from starvation. God will think of that when you are taken away and I am laid to rest. Remember the law, Rachel, and trust the God of Israel."

"Mother, did not your father have a brother who came to this country soon after he did? I thought I once heard you say something about it."

"Yes, Rachel, and he was also wealthy, but he and my father had a little dispute searched for you both for a long time, and we never found you."

"Did you die away?"

"No, Rachel, and trust the God of Israel."

"I did not intend to say anything to you about that, my daughter, but now you may know. The law in this State gives the last name of the mother to her child when the father is not legally married. I did not against your mother, Rachel, for I was innocent and the victim of treachery. Keep the name sacred, Rachel Landow, it is honorable."

"O mother, what is the matter? Speak to me! Must you die and leave me here alone? Speak again, my dear mother."

Rachel felt her mother's hand growing cold.

In a few moments she revived and again tried to tell her daughter something, but was too weak to finish it. She whispered, "Rachel, ask the lady in the other room to hurry and get that social settlement woman to come here at once. She is friendly and will for you."

Rachel did so and in a half-hour Miss Van Harns, the one who often made the rounds in that part of the city, came in, but as she entered the room a man quickly came in, Jewish in appearance, but not of the better class. Miss Van Harns saw she must be tactful and in some way rid the room of this intruder.

"Beg pardon, sir, but you have entered the wrong room. This woman here is dying and has sent for me. If you have any messages, kindly wait a while and I'll see you in the other part of the tenement," said Miss Van Harns.

"I have a message, madam, and must stay here and give it at once while this woman is alive." And going, in spit of remonstrate, to the bedside of the dying woman he spoke, "Abigail, do you know me?"

"I know you too well, sir. Go out at once. I can not see you," she whispered hoarsely.

"But I have come to make right my great wrong and care for you and my girl," he said.

"Your girl!" cried Rachel. "Don't kill my mother with that claim; let her die peacefully."

"But I am your father, Miss, and have seen you both for three years, and now let me say a few words."

"Sir," said Miss Van Harns, "you must leave this room. She is too weak and can not last long. I am in charge here now." City and street were seen in the window, the man said the "man, "I have a right here now and this girl is mine and I want her as soon as possible."

This was a critical moment and Miss Van Harns knew that something must be done. She whispered to Rachel and the pretty girl hastily left the room. The man started to follow and Miss Van Harns placed herself between him and the door. "I shall call the police if you leave here now," she said, "and have you arrested. Sit down there and wait."

Rachel ran to a telephone office and phoned the office of the Protestant Orphanage to send an agent at once with surrender papers and a statement. Soon they came, for the office was not too far away. As they entered the room, they were told the situation plainly and the dying mother was told that unless she legally surrendered Rachel to care for her, at once the notification would arise and Rachel be the victim of this man's perjury and that there was not time to do any other way. A Hebrew agent was not within five miles of the tenement and she would die before he could ar-
rived. In this extremity she signed the surrender papers and the notary witnessed it with Miss Van Harn. But as soon as it was known in the Hebrew quarters that one of their number was dead and a child had been taken away, they came to claim the privilege of giving the deceased a Jewish burial, which was granted. They also asked for the girl, saying that she belonged to their orphanage, being a Hebrew. But fearing that such a present transfer might result in the father's getting her, which was a possibility, this request was declined. But to the credit of the Jews, they are among the most law-abiding citizens in America. The writer of this story has heard the best patriotic sermons and addresses in the Hebrew Temple that he ever heard; rabbis urging their congregations to be loyal to their adopted country and to cooperate with all good citizens in all patriotic and philanthropic efforts. There was no attempt to find the law, or to use unlawful means to secure Rachel.

Thus Rachel was soon at home in the orphanage and becoming accustomed to her surroundings; but she could not forget her mother and her teachings. They were indelibly fixed in her mind. A few keep-sakes were left her and a picture of her mother.

(To be continued)

A Changed Voice From the Pew

That is just what it was. The service was in the interest of the better support of the old minister and the widow, and the preacher had waxed warm, for his heart was in his task. The man sat in a prominent pew and he spoke so that all heard.

He said, "Doctor, may I ask you a question?"

"Why, yes, brother, you may ask as many questions as you like if they relate to this cause."

"Well, I want to say a few words first. I worked for a firm in this city for forty-five years, and the other day I was told by it that I was too old to do their work any longer, and I was discharged. A few of my friends came and asked me if the company had pensioned me, and when I told them 'No,' they said they would call on the head of the firm and see what could be done, but when they did he told them that the firm paid me wages while I was able to work, and he did not see any reason for taking care of me in old age. So I am now pensioned, why should I have to pension old ministers?"

"You say that you worked for that one firm forty-five years?" asked the doctor.

"I did.""And in all that time you were faithful to the firm."

"I was, I gave the firm the best of brain and muscle that I had for forty-five years.""And they turned you off after forty-five years of service, without any provision for your old age?"

"They did.""And they turned down your friends when they tried to get something for you?"

"They did.""Well, brother," continued the doctor, "what do you think about it?"

"Why, I think it was a most outrageous piece of injustice."

"I fully agree with you. You ought to have a pension, for you earned it, and you deserve it, and all men like you ought to have pensions. But what do you think of the church that turns the minister off when he can't do his work any longer, and does not plan to care for him in old age?"

Then a light broke over the face of the man in the pew, for a revelation had come, and he said, with voice trembling with emotion, "Doctor, I see a parallel as I never saw it before, and although I am a poor man I will do for the old minister so far as I can what I believe ought to have been done for me. You can count on me to help."

The voice from the pew was a changed voice, for the light had come.—S. J. Greenfield, D. D., in the Christian Advocate.

"A genuine man is noble. He shows that he holds himself far above all that is low, degrading or dishonorable."

Protestants in Italy increased from 66,000 to 123,000 in the decade between 1901 and 1911.
interested and appreciate the reading of our periodical. Many other Christian papers send us exchange numbers and sometimes they insert reprints from our articles on general subjects.

During the sickness of my eldest daugh- ter, the Rev. C. L. E. De Boodschapper took charge of the editorship. It was impossible for me to do this work during that time because of all my other duties. I rejoice to be able to write you that she has returned now, almost recovered, but we have to be prudent and she can do no more than she did before.

The work in the churches is prospering quietly and within a few weeks I hope to be able to announce the organization of a new Seventh Day Baptist church in The Hague. I am sorry we have not yet obtained the incorporation of the Alliance of Seventh Day Baptist Churches in Holland and its Colonies. Government makes objection, probably because of the fact that young men of the different churches may claim freedom from military service on the Sab- bath. De Boodschapper has, however, received the Royal acknowledgment. As soon as the incorporation will be accomplished I shall send you a translation of the Statute.

Rev. Mr. Boersma is the most active of our men in the work of preaching and evangelizing, in Arnhem and environs and in the southern part of our country, among the Roman Catholics there. We took our first Kaarel Haarlem Church and the brotherhood in The Hague and the general leading of the work, especially of the Central Committee. Brother Vroegop took care of the Groningen Church and of De Boodschapper. On the twenty-first we celebrated the forty-first anniversary of De Boodschapper. It was just a Sabbath Day on which two sisters were baptized, one from The Hague and one from Arnhem. Several guests from The Hague were present. It was a very blessed day and if our expectation of the establishment of a Seventh Day Baptist church in The Hague is realized, it will be a strong inducement there. Some weeks before a young brother and sister from Arnhem had been baptized. Brother Munk continues his work of canvassing with De Boodschapper and other Christian literature. He is a very faithful helper to Brother Boersma. Two great publishers of Christian literature provide us with an excellent physician who told Pastor Wiegand that he had no specific disease but that he was suffering from a general decline by age. It probably strikes him harder than other people because of his long years in his life of constant wandering. It is a tragical idea that he is suffering there just now at an epoch at which he believes the fulfilment to be ap-

Letter From North Lorp, Neb. 

DEAR BROOK GARDINER:

It has been my purpose to write something for the Recorder almost from the day of our arrival on this field. Four months have gone and come. Our hands have been busy, our time occupied, and the letter is a little late to write of the splendid victory that made Nebraska dry—that is history now. But it may be interesting to many to know that Seventh Day Bap-
tists of North Lorp took a prominent part in this movement. We were early settled in our new home when the cam-
paign opened. A local "Dry Federation" was organized to direct the campaign. Our people were well represented in the federal boards of the local churches and several laymen, supported by the Sev-
enth Day Baptist male glee club of eight voices, held rallies in many of the school-
houses, churches and villages in Valley County. Two meetings were held in

Krankenhuis in Berlin-Steglitz. He as-
sured us Brother Lucky was nursed there 

with the best of care and we were reassured by Dr. B. D. Wiegand that he had no spe-
cific disease but that he was suffering 

from a general decline by age. It probably 

strikes him harder than other people 

because of his long years in his life of con-

stant wandering. It is a tragical idea that 

he is suffering there just now at an epoch at 

which he believes the fulfilment to be ap-

proaching of his hopes for Israel. As soon 
as I learned his address in Berlin I wrote 

him there, asking him to visit 

Brother Lucky and write me more particu-

larly about him. He is not able to write 

himself. Perhaps you remember my only sister 
Sara, who accompanied my father on his 
first visit to America. She is suffering from 
cancer in the last stage; probably she will have departed from earthly life when you receive these lines.

In our home we are all well at pres-
tent. I hope you and your honored family 
and all the friends in Plainfield enjoy the 
same privilege.

With fraternal greetings I remain

Very sincerely yours in Christ,

G. VELTHUISEN.

Amsterdam, Nov. 22, 1916.

Letters and News of the Churches

WIN ONE CAMPAIGN

December 2, 1916, to February 17, 1917

Personal Workers' Covenants: I commit my self to work faithfully and diligently for the winning of individuals and families to Christ and trusting in Jesus Christ for strength I pledge him, during his operation, to work faithfully and diligently. Win One Person or More For Allegiance To Christ and Membership in the North Lorp (Neb.) Seventh Day Baptist Church.

Signed...
THE SABBATH RECORDER

The Finance Committee decided this year to make an every member simultaneous canvass to provide funds for the local church expenses and to take care of the denominational budget. The budget called for $2,400. Nearly $2,000 was pledged in a single day. The weather was extremely cold, and the canvass was not quite completed. But no doubt the budget will be fully taken care of.

The following letter from the Finance Committee was sent to every member a few days before the canvass was made. This prepared the people for the visit of the canvassing committee.

DEAR CHRISTIAN FRIEND:
The undersigned committee was appointed at the last regular business meeting of the church to canvas the church and society for funds with which to carry on the work for the coming year. This letter is sent to you acquainting you with the need of the church, and the plan and time for making the canvass.

The church work for 1917 will require about $5,000. Missionary and benevolent work will require about $1,200, building fund for the year of about $200. We are not insensible to the fact that the burden of the church debt has rested heavily upon many, and that many are now giving liberally to lift the debt. But we must not allow the regular work of the church to suffer while the church debt is liquidated. It is the hope of the committee, and the pastor, that every member of the church will consider it not only a duty but a privilege to give to the support of the church, and that they will give cheerfully and generously. Twenty-two dollars is a large sum if paid by a few; but if we all share in it according to our ability, it is small, and it will be a burden to no one.

While as a church we are not rich in material things, our earning capacity is large. If everyone of our number will but assist in one little way, the expenses of the church will be easily taken care of. We are planning to make every member canvass, and are asking that the children and young people of the church become contributors to the church expenses as well as the adults. In case where the child is not earning anything, parents might well make the child a weekly allowance, even if the earnings had to be reduced to that amount. The teacher who is responsible for giving is certainly worth while; and the penna of the children are just as accountable to our Lord as the dollars of the older people.

And we further urge that, just so far as possible, our pledges be made on a weekly basis, and paid into the church weekly, using the envelope system. The next date for receiving canvasses is Wednesday, December 30, 1916. It is the plan of the committee to make the canvass in a single day. In order to make this simultaneous canvass a success we request all our people, so far as possible, to do so, to return at home or their place of business on that day.

It is the earnest prayer of the committee that we shall think of giving as a Christian grace, and that through our intelligent and generous giving, we shall come up to the end of the year enabling us in all things. "See that ye abound in this grace also." In behalf of the North Loopy Seventh Day Baptist Church,

H. H. THOMAS,
EVA HILL,
CORAH HAMMILL,
HERBERT JOHNSON,
Committee.

North Loopy, Neb.,
December 15, 1916.

In addition to this another faithful committee has been busy raising funds to liquidate the debt on the church building. And they have done their work well, raising over $3,000. We now expect to go up to our annual meeting with the debt liquidated and our budget for 1917 fully subscribed. The response of the people has, indeed, been most gratifying.

We are now looking forward to the annual church meeting next Sunday, and the annual dinner following, which we believe we must reserve these for a future letter.

Fraternally yours,
A. L. DAVIS.

North Loopy, Neb.,
Dec. 27, 1916.

A Prayer

Almighty God, by whose word all things work, by whose guidance all things go, so order our inward life that we may be enabled unto our benefit. By thy guidance in the spiritual life and in charity, so order what is disordered in our lives, so bring our minds to the truth, our consciences to the law, our eyes to the light, and our hearts to thy true love, that, amidst the seeming disorder of life, we may hear the music of the heavenly song and catch offtimes the charms of the heavenly order. So give us hope that we may pass on through time, into the higher and better education of the eternal life to come, and that at last we may know those things that are hidden, and which now we can not know, and hear the glorious beauty and the glorious loving of the eternal years. Amen. — George Dawson.

WOMAN'S WORK

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

Anticipation

January's moving
Rapidly along—
February's coming
And March is coming strong
April, May and June time
Soon will wake the flowers—
Then July and August
Bring the busy hours—
October gold
Then October gold—
Turkey in November—
The story's almost told,
"Start your Christmas shopping!"
"Tis the same old cry —
"And wish you Happy New Year."
As in the days gone by.

—Exchange.

O Kiku San of the Post Cards

REV. J. MERVIN HULL

As Miss Caroline Constant, the principal of the mission training school for Japanese girls, stood looking out of the window, she suddenly called to her assistant, "Why, Ellen, look—here comes our little Post Card Girl, as fast as her feet can carry her.
What do you suppose?"

But already the little hurrying figure was coming up the steps of the fine school building, and in another minute the girl darted into the room with her bright dainties flying, like the wings of a frightened humming-bird, and threw her arms around Miss Constant's neck.

"There, there, O Kiku San, my Little Chrysanthemum," the teacher soothed her, "don't tremble so! Tell me all about it. What is it? Is there any trouble at the Post Card Shop?"

"Oh, no, no; of course not," the girl began indignantly, as if there could be any such thing as trouble at the Post Card Shop. Then she stopped suddenly: "Why, yes, it happened there. The O Teacher Can't find his Post Card Shop!"

The teacher's arms tightened around the graceful little figure, and a resolute expression came upon her face. "How was it? she asked quickly.

"Oh, the morning, I was painting away as fast as I could make my brushes go, because the shop has just received a hurry order from America for a hundred thousand colored cards. Suddenly I heard a stern voice saying, "You will put those brushes down. niece, and come home with me."

"Teacher, I was so frightened that I didn't dare to look up. I knew instantly that it was Uncle Taro's voice, though I had not heard it for four years. But he didn't speak another word until at last I couldn't help looking up, and there he stood, smiling at me in a way that made me fairly shiver, and he spoke again, just as cold and quiet.

"You will put those brushes down, niece, and come home with me."

"At first I thought there was nothing to do but to obey, according to the ancient Japanese custom, because he was my uncle. Then I remembered how you had talked to me with such kindness and deep love, and that it was in my heart to do in my case my uncle discovered me, and how the laws were changed now, so that he had no legal power to hold me. So I spoke up boldly, though my heart was beating faster.

"My home now is in the family of Pastor Koaze, our Christian church."

Oh, how he scowled when I said that! He reached out his hand to grasp me, but he didn't quite dare to do that. He lowered his anger, and smiled, that freezing smile again, and said very sweetly,

"You are not going to turn away from your uncle, I'm sure, little O Kiku San. We must have a quiet talk together, and then I am sure we shall be very friendly, and agree what is best to be done.

"I knew that I should have to meet him sometime, and I wanted it over at once, for I knew I should not have a moment's rest or comfort till the question was decided and settled."

"I will help to me brave and strong. And I hurried because I was afraid he would get here first."

"That was just right, O Kiku San. And now I want you to go directly to my room and rest, where you will not have to meet any of the schoolgirls. If your uncle comes, I will see him first myself."

In her expectation of twenty years as a missionary teacher Caroline Constant had met many difficulties with fact and success, but she did not quite see her way clear in this case. "If the power of custom was not so strong," she thought, "if Little Chrystashemum could have the courage to say No emphatically—she would have a hard time to be, but she would finally win. But--"

There was no more time to consider the matter. Uncle Tarō was announced as requesting the inestimable privilege of an interview with the most illustrious Lady of the School. He came softly gliding in, with his frozen smile, with a dozen very low obeisances and compliments. But Miss Constant wasted no time.

"I have no doubt you have come to seek your niece," she said, "and take her to your home."

This straightforwardly nearly took his breath away, but he bowed very low; "Such is my intention," he grinned.

"The decision," said Miss Constant clearly, "rests with O Kiku San herself. It is not for us to say since she is no longer a member of our school."

"This view of the question honors you, illustrious teacher. All I ask you to grant is an interview with my niece," and his lips set, an expression that was not pleasant to see. "If you will be so kind as to inform her—"

There was no need of it. The door opened, and O Kiku San came into the room, quietly and with perfect self-possession. She was Japanese to the last fold of her bright dress, to the last wave of her dark hair, but in the expression of her eyes Miss Constant thought she saw something of courage and strength of character which illuminated her face and in her eyes and her heart gave a gleam of exultation. And oh, how lovely she was!

Tarō sprang up and started toward her, admiration and avarice struggling together to the utmost. He had, in his training at the school, and his heart, and his hand, and his heart, and his heart gave a leap of exultation. And oh, how lovely she was!

"KikuSan!" Miss Constant, and put her arm over the teacher's shoulder.

"Yes, I came to this school. It was the beginning of a new life to me. I don't know whether to thank most the Christian people of that great country who founded this school, or this dear teacher who has devoted her life to helping the girls of Japan. She couldn't make a scholar of a boy like me, or the majority of the other girls, but she showed me a way out of darkness into the light of God. Then she found that I had a little gift in the use of colors, and she trained me in a way of making an honorable living."

Once she turned to her uncle.

"Uncle Tarō, I do not hate you. I will gladly love you and be friendly with you, if you will let me. But I know why you have come for me today. It is to gain money as you did before—and I would rather die than go with you."

Without a word of reply Tarō rose to go, but he could not help casting a parting arrow. "This is not the end of the matter, will you stay yet," he threatened. "The next time I find you at the Post Card Shop—"

"I am afraid this means much sorrow for you. Little Chrystashemum," said Miss Constant, "when Tarō had gone, with his unfinished mission."

O Kiku San looked up, her face all rosy with blushes now. "I think," she hesitated, "I think there is a way out of the tangle, if you will help me."

What did it mean?

O Kiku San came close and began to whisper earnestly, intermitted by delighted exclamations from Miss Constant. "Oh, how perfectly delightful!" she cried. "You must not think of marrying me to that girl's father so that they can decorate the room!"

The next morning the girls at the Post Can Shop had all they could do to go on without their work. They couldn't keep from looking at O Kiku San's new way of doing her hair. They knew it was a sign, of course, but what a mystery!

O Kiku San, however, kept steadily at work. She was coloring some cards that had an own picture on them, holding a bright colored brush in her hand, and bowing in greeting to another Japanese girl.

She sat on a rug, before a table about six inches high. On it were the cards and the colors. She took one brush between her fingers, grasped the other, and thrust three other brushes between her fingers, her hand, and her ear, hardly knuckled. Then

Christmas and New Year's

REV. GEORGE M. COTTERELL

THE OTHER WISE MAN"

I had not planned a Christmas message. But at the First M. E. church last Sunday the preacher told such a charming Christmas story about "The Other Wise Man," by Dr. Henry van Dyke, that I cannot resist a resume of it, as I suppose I am commanded by my ignorance in saying that it was entirely new to me. He said it should be heard by those who had read it, by those who had not, and by everybody else. The author was griefing over his troubles, failures, sorrows, that followed one another so fast, when this vision of the other wise man came to him. This wise man lived in the mountains, ten days' travel from Babylon, where the "three wise men" were. He was of spiritual mind and had studied the Hebrew prophets as they portrayed the coming of the promised King. With the three at Babylon he was looking toward Judea for the promised sign, and when its appearance was to start for Babylon, and with the skill of long practice she dipped the brushes in the colors and swiftly applied them to the cards, to bring out the most artistic effect.

"Ah-h-h!"

There was a sudden commotion in the shop. Uncle Tarō came striding in, followed by an officer.

Instantly young Denkichi, the foreman of the shop, left his work, and went quickly and stood beside O Kiku San.

Suddenly Tarō caught sight of O Kiku San's head, with the changed way of doing up her hair.

"Ten thousand furies!" he yelled, "what does this mean?"

"It means," said Denkichi firmly, "that O Kiku San is my wife, and has the right to wear her hair as a bride. We were married last evening, at the mission school, by Pastor Kothe and of whose church we are both members."

Tarō turned about without another word. He knew that any further attempt would be useless. The country is going to ruin! He groaned louder than ever.

But neither Caroline Constant, happy among her girls, nor Denkichi, nor pretty O Kiku San felt that way.

IMPERFECT IN ORIGINAL
at the end of the ten days go with the three wise men to Bethlehem. As he studied the heavens, he saw in the west a strange bright star. He saddled his best Arabian steed and sped on his ten days' journey to Babylon.

In the evening of his last day he was delayed a few hours in the outskirts of the city, as he stopped to minister to a man of the Hebrews who lay by the wayside. Toward morning, when he arrived at the place of meeting of the wise men, they had waited three hours for him but had now already gone and had left word for him to come on.

This was unsafe for him to do alone, so of the three precious stones that he had brought with him to lay at the feet of the newborn King, he sold one to secure funds with which to organize a caravan to cross the thousand miles of Syrian desert. They finally came down the north of Palestine, through Damascas, the plains of Edraelon, by the city of Jerusalem to Bethlehem, where the star had led over the newborn child. He saw a woman in a door holding a babe in her arms. Upon inquiry she told him the three wise men had been there and gone again, and the parents had taken the young child and fled into Egypt. And as they talked, they saw some Roman soldiers coming down the street, and the woman told him it was Herod's men sent out to destroy all the newborn male children; and she fled and hid with her babe in the house. This wise man stood in the doorway as the soldiers came up, and handed the captain another of his precious stones; and said, "This pearl is for the wise captain that passes on and distinguishes not this house." The soldiers passed by.

Then this wise man and his caravan journeyed into Egypt and sought for years in vain for the child. Over thirty years afterward they had strayed back to Canaan and were in the city of Jerusalem when he met a woman of his own country, who spoke to him in his own tongue. She was in great trouble and about to be sold into slavery. And while they talked, there was a tumult in the streets, and the wise man asked her the cause of the rabble.

"Have you not heard?" said she. "Two thieves are to be crucified today, and with them one is a good thief, the Son of God."

"Why, this is the one I have seek-
As Jesus was exalted, so shall he be exalted who is like Jesus. Service is ours, rewards are God’s. Let us leave results with him (v. 9-11).

ILLUSTRATIVE

The Protestant world is loud in praise of the great reformer, Luther. Yet the spirit of persecution was not wholly eliminated from his life. Nor did he willingly accept all the truth to which his attention was called.

Seeing Good in Others

REV. H. D. CLARKE

Christian Endeavor Topic for Sabbath Day, January 20, 1916

Daily Readings

Sunday—The good give light (Matt. 5: 13-16)

Monday—Rejoicing in good (Phil. 4: 4, 8-9)

Tuesday—Good news (Acts 8: 5-25)

Wednesday—Jesus knows the good (Mark 9: 26-31)

Thursday—Free from envy (Num. 11: 26-30)

Friday—Love sees the good (1 Cor. 13: 1-4)

Sabbath Day—Seeing the good in others (Phil. 2: 1-11)

A discerning mind with humility is a great mind. No strife for selfish purposes, no vainglorious exalting self above others, this is having the mind of Christ, and more than anything else it at once puts the good in others (topic, vs. 3, 5).

As in the past, so now we are too likely to judge men by their social standing and ability to shine in society; by their wealth; by their dress; or by what they appear. But externals so often deceive us. It is true that men ought to be neat and tidy in dress though not extravagant; they ought to be social and cultivate the gift; and it may be a religious duty to be a good financier that God’s cause may have money for the free course of the gospel. All that combined with spirituality has its power for good. But he who serves in all humility, esteemeth others better than himself has the Christ spirit even though lacking in this world’s goods; and though unable to follow the styles, he has the good that we should recognize and which should cause us to rejoice (v. 7).

As Jesus was exalted, so shall he be exalted who is like Jesus. Service is ours, rewards are God’s. Let us leave results with him (vs. 9-11).

Meeting of the People’s Board

The Young People’s Board met with Miss Marjorie Foster at the home of President W. C. Daland at Milford, Sunday afternoon, December 17, 1916, at half past two o’clock.

Those present were: Verna Foster, Mrs. W. D. Burdick, Miss Godfrey, President H. N. Jordan, Clifford Burdick, Professor L. H. Stringer, Wayland Coon, Monsanto Inman and Beulah Greenwood.

The meeting was called to order by the President, H. N. Jordan, and opened with prayer by Clifford Burdick.

Report of the Corresponding Secretary

Voted that the Corresponding Secretary be instructed to communicate with the Nady (b. c.) society and send such material as she thinks best to the society.

Report of the Treasurer from November 17 to December 17, 1916

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<th>Dr.</th>
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Total $146.80

The great and revered are as free for the mean and low as for the honorable. The contented mind and fervent piety may be found in the humble and the great. Goodness is there as well as in the theological seminary.

Men, the same station and name are exposed to the same public and have the same wants. All need, and look to, the same Creator for help. Since these things are so, how reasonable that we all exercise love toward all God’s creatures, and try to find the divine impulse, and seek to give cheer to such as need our ministrations.

There is good in all. And so Jesus says, “Love your enemies.”

How wonderfully are we all linked together by innumerable ties, and recognizing them, practicing the duties arising out of them, we have greatest happiness in the bonds of social enjoyment. They are our brothers and sisters. In some way we may help to bring out the good God implanted in them.
THE SABBATH RECORDER
Minutes read and approved.
Voted that the Board adjourn to meet with Dea!s Greenman on Thursday, January 24, 1917, at half past two o'clock.

BRULAH C. GREENMAN, Recording Secretary.

The Living Christ

"In him was life." John 1:4.

It was never said of another person, philosopher, teacher, founder of a religion, or human exampleator any line, "in him was life." (The words apply to Jesus Christ alone. John the Evangelist wrote them, "he did have eternal life, which was in him from the beginning of the world, and was in him." John 1:10.) Then he said, "I am the way and the truth and the life; no man cometh unto the Father but by me." John 14:6. And that was the last step; in it he claimed that life was in him, and in him alone; that it unites a soul with God; and that he was the only one to give it to anyone else to do as he did. It was abstract, indeed, away up in the regions of the high things of God, but packed with the thought of the eternity of his own vitality. On that day when he stood by the grave of Lazarus he was life for him, and he has been life ever since for all dead souls, that dead in sin have yet potency to be made alive unto God through him.

Note, then, that the source of the life that was in him was God, the Eternal, and the life in him was also eternal; that is, he was eternal. But not only was life in him; life was to come out of him also. To know him was life; and the one who gained the knowledge of Jesus as his own self, and the knowledge of himself as his own self, was to know him also. To have his own will, and to give himself to his own will, was to be sure of the life that was in him; to gain his will was to know him was life; and the only who gained about this life that was in him was God, in him, and for all eternity. And that was the only life that was in him; that was the only life that was given to the Son to have in himself life in himself" (John 5:26), by which he meant not that physical life which he shared in common with all men, but intrinsic life, essential life, the great eternal, divine principle. In various forms he repeated this idea until the time came for a clearer utterance. When Lazarus died, and Jesus had gone to the call of Mary and Martha to the bereaved home, Martha met him and said, "If thou hadst been here, my brother had not died." He answered, "Thy brother shall rise again." "Yes," replied Martha, "I know he shall rise in the resurrection at the last day;" and then, repeating, Jesus spoke a little farther from earth, sending them this theme: "I am the resurrection and the life; he that believeth in me though he were dead yet shall he live;" in which he doubtless meant to carry to the heart of Martha the hope that he would raise her brother from the dead; "and he that liveth and believeth in me shall never die." This is the Lazarus step. He had advanced in it from the thought I have life in myself given me by the Father, to this, the life that is in me shall also be for the resurrection from the dead. The third step was made on the night before the crucifixion, when Thomas said, "We know not whither thou goest, and how can we know the way," after Jesus had said, "I go to prepare a place for you; and whither I go ye know." Then said Jesus, "I am the way and the truth and the life; no man cometh unto the Father but by me." And that was the last step; in it he claimed that life was in him, and in him alone; that it unites a soul with God; and that he was the only one to give it to anyone else to do as he did.

The argument is the same, and if any one can say, "I have heard this word, and I believe on him that sent him, and believe also on him as the Christ of God," he may be sure that God has given him the Christ. Now this second; that the purpose of the life that was in him was to make eternal life for every believer.

And still there is one more gracious thing about this life that was in him. It touched him; he was the life, and he gave it; but his words were life. "The words that I speak unto you they are spirit and they are life" (John 6:63). All that is true in human experience. Christ is life in his own teaching. The morals of Jesus are a social preservative; his ethics are a vital force in society, and his religion is the salvation of the soul. When Queen Victoria told the Oriental monarch that England owed her glory to the Word of God, the monarch immediately asked her what the words of Christ as spirit and life. Witness also to this fact the work of Paton in the New-Hebrides, and the working to power of Japan, Korea and China. Think how men are before they know the Christ and what they are afterward. Think how little you yourself once cared for divine things; how little you really loved God; how different you were to things pertaining to your own soul, how you were in what belonged entirely to this world, and how little effort you made to live a life that should be holy and good and true. Then think when Christ took hold of your soul how all that changed. The fact of a new
life appeared then; you loved new things; you had new and higher aspirations; Christ became a friend though unseen; in the midst of all that you struggled up to secure control in the heart, and you said, "Thy will be done"; or prayed "Preserve me, O God, for in thee do I put my trust." With you "old things had passed away; behold all things had become new." What else can that be called but his words becoming in you spirit and life?  

Note, then, this third thing: the effect of the life which was in Christ is to make his spoken word the means of divine life in men. The fact of the first sentence of this sermon that such an utterance as this, "in him was life," or, as modified, by the series of utterances that have been quoted, has been made of no other leader, or teacher, and much less of the common man, speaks volumes for Jesus Christ. The fact that he had life in himself marks the essential difference between the claim of all heathen religions, and the claim of the religion which the Christian missionary takes to heathen hearers. Man has only death in himself; though all things had become briar, the gardener must relentlessly prune bars below the graft. So the life which is in you, the Christian missionary takes to the wild briar. It is the gardener's duty to keep the life we live in the flesh a life by the faith of the Son of God. But if we live that life the discipline will surely come. Christ and man are different. Man has death in himself; Jesus had life in himself. In that he was unique. Death was not in him. He tasted death for every man, but it was not in him. It was not death that he made, but he made death, and so he can not be classified with those who though he was among us as a man. And so you can not get that thought of the character of Jesus Christ out of this world. How men have tried to reduce him to terms of humanity! Each age brings some one attempt to discredit his system, and to understand him, and each age fails. Constantine is followed by Julian the Apostate, and still "in hoc signo" continues to be the head of the Church. A Brum, is always walking behind a Calvin somewhere, and still "the decrees of God" hold the thought of the world. Voltaire is born as Bourdaloue dies, but his laughter has become "the cracking of thorns under a pot." England quakes today because a journalist with wit and sarcasm attacks the faith for which her Spurgeon and her Gladstone stood. But England will rest on Gladstone's "Impeccable Rock of Holy Scripture." It is perhaps the twentieth century is forgotten. All these things are nothing. The character of Jesus is in this world because life was in him, and that life can not be destroyed. Hell can not destroy his soul. He has written his book on "Nature and the Supernatural," in the chapter on "The Character of Jesus," Horace Bushnell says (page 331): "It were easier to untwist all the beams of light in the sky, separating and expunging one after another of the colors, than to get the character of Jesus which is the real gospel out of the world." Life was in him. Only life; superabounding life; life that made his words electric; life that made his touch thrill dead souls; life that burst sepulcher bars when men slew his body and buried it; life that became, has been, will ever be the light of men.

Now, what does all this mean for you and me? Was this fact of life in Jesus an inherent and essential thing? Does it bear on human life today? I think there is no more ennobling, exalting, inspiring truth in the earth. It means that if we are in Christ we are of God, and God is in us, and if we are in him also, then life and we are fellows in some part of his eternal being. It means that the feet which once walked the way of the death that was in us, of the death that beset us, behind and before, walk now only in the shadow of death; that the pathway is no longer a path to death, but to life eternal and full of glory; and though between us and our light death does always place himself, yet darkness which falls across our path is not death, but only his shadow; and that shadow like all shadows is a proof of light shining upon our pathway; and so we can say, "Though I walk through the valley of the shadow of death I will fear no evil," It means eternity begun now. The stage in which we are to be when earthly life ends need not be waited for and unenjoyed. Nor need we be made weary with heart and flesh and battle, if it do not reach its joys; for the beginning of them shall be realized here; a kingdom of God within us; a heaven begun below. It means that we can say with the dear old Quaker poet:

"I know not where his islands lift their fronded palaces in air,
I only know I can not drift beyond His love and care."

It means God's smile, God's presence, God's love. It means power over self and sin. It means faith that can wait in life's obscurity when it believes the full fruition of the life that is in Christ. It means power to step out of places of use and influence if he so directs, saying, "This is a part of his will in whom was life, and in whom I am." It means hope that sees not yet, but still with patience waits God's hour. It means peace though the waters swell around one's life bark, and rest though the storms of the world rage. It means that the atmosphere of the divine surrounds us now, and we may compass love's wings and soar into it. It means the river of God full of the water of life flowing through our souls' landscape now; and if upon its banks we build our city—that is, rear upon them the structure which our life gives us to erect—that stream will make glad our city, even as it makes glad the city of God. That stream is life, and love and joy. It means for us that the life we now live may be "lived by the faith of the Son of God who loved us and gave himself for us." It means triumph. It means death, which is captivity, itself led captive. It means our ecstatic souls singing, "The chorus of the conquering Christ," "O death, where is thy sting? O grave, where is thy victory?"—Richard S. Holmes, D. D., LL. D., in the Family Altar.

Coachman Rewarded

The death of James Hobart Moore, the Chicago multimillionaire, has made public a life-quality of generosity and gratitude between him and his coachman Beattie. During some vast financial operations years ago Mr. Moore's credit was overstrained, a sudden crash came, and he found himself almost a pauper over night. It was then that the coachman came to his rescue. "I was in an awful fix," Mr. Moore used to say. "I was worth less than nothing when Beattie came to me. He had been to the bank and drawn out every cent he had saved—$2,000. Take it," he said; "I got it from you and you're welcome to keep it as long as you want it." The sum was accepted, and it served to tide over the crisis till better times came and Mr. Moore was able to regain his footing. He never forgot the services of Beattie, but repaid him so richly that the coachman is now worth over $100,000. In these days of cold commercialism it is refreshing to see this instance of a servant's fidelity and an employer's gratitude. We do not tell which is worthier of praise, but taken together these two give us the ideal relation of employer and employee sealed by mutual respect and loyalty. If this spirit might be universal, we need not fear that we should be nearer the millennium. Paul exhorted his readers to do their part in sanctifying this common but high relationship, "Servants, be obedient to them that are your masters... with good will doing service... And ye, masters, do the same things unto them."—Eph. 6: 5-8.—Christ's Herald.

Do you long for the dawn of a brighter day? With a light that the taxes came to his rescue. Caesar's hills like a breeze at play. Or the touch of a mother fond? Do you dream of a change in the scheme of things? And a way of life in bloom and blade? Where blossom—there is a touch of the war of wings. Of angels undismayed?

Do you hope for a wholesomer inner thought In a cleaner, better man. With a reasoning for life with progression taught. On a higher, holier plane? Then perhaps you need charity. To cope with the world as it seems, And labor in faith that tomorrow will be Still nearer your hope, and dreams. —Henry David Thoreau.
The Sermon for Children—Which is Getting Ahead?

When I came home from my vacation, one of the first things I did was go out behind the barn to see how my garden was getting along. I had hired a man to weed it for me and I found nearly everything in very good shape indeed. But down in one corner there were two beds; that the man had not had time to touch and as soon as I looked at those beds I thought of you boys and girls.

In one of them I had planted turnip seed and the turnips were over a foot high and down around the roots of the turnips there were a few straggly weeds having the hardiest time to live. In the other bed I had planted parsnip seed and the weeds in that bed were over a foot high and down around the roots of the weeds there were a few straggly parsnip plants having a hard time to keep alive. Wasn't that strange? The same kind of weeds was growing in both beds, the soil was exactly the same; it had been prepared in just the same way; there was just as much sunshine on one bed as upon the other. And yet in one bed the weeds were almost choked to death by the turnips and in the other bed the weeds were so high and strong that they were choking the parsnips to death. Why was it? Can any of you tell me why?

The weeds did not grow in the turnip bed because the turnip seeds grew very quickly and they got well above the ground before the weeds were started and so the faster the turnips grew the harder it was for the weeds to grow. The turnips choked and killed the weeds because they began to grow first. But the poor parsnip seeds in the other bed started to grow more slowly. They had to contend with them that have to be soaked up before the seed inside can be moistened. And so in that bed the weeds got started first and when the parsnip seeds began to grow they found that the weeds were ahead of them and were choking them to death. The weeds choked and killed the parsnips because they began to grow first.

Now do you wonder why I thought of my boys and girls? I thought of you because you are so much like those beds out in my garden. I know that there should be good habits, good thoughts, good deeds, good ambitions, good words growing in each of you just as there should have been turnips and parsnips growing in my garden. But I know, too, that sometimes bad habits, bad thoughts, bad deeds, bad ambitions, bad words grow up in the lives of boys and girls. Why are some boys and girls the same? Why is it that bad things grow in the lives of some and good things in the lives of others?

It all depends upon which gets started first. If you allow good habits, thoughts, deeds, ambitions and words to get started now in your lives they will choke out everything that is bad and not give it a chance to grow. But if you allow anything that is bad to grow in your life it will choke out everything that is good and not give it a chance to grow.

Which is getting started first, the good or the bad? Whitch is ahead now?—Rev. Percival Hayward, in Christian Work.

Who says, "I will," to what is right, "I won't," to what is wrong. Although a tender little child, is truly great and strong. —Jewish.

His First Day

It was George Henry Jr's first day at school. It was also the first day for a number of other little folks. Where, wondered the teacher, would she put so many children? There was no room for another one when George Henry Jr. entered.

George Henry Jr. was trying to be brave, as mother had told him to be, although he was pretty badly frightened. He was glad when the teacher picked him up and set him down on her desk.

"You may sit here for the present, dear," she said.

George Henry Jr. sat very still. He grew so interested in the other children that he quite forgot to be afraid. When noon came the teacher passed out lunch, and he still sat quiet as a mouse on the teacher's desk. But presently a patient little sigh caught the teacher's ear, and she turned around.

"What!" she cried. "Not gone yet?"

The Teachings of Jesus

Man and God

In these days when men are thinking of the reconstruction of the world after the great war the teachings of Jesus are being examined as never before. It is our purpose to review these teachings, especially as they bear upon the relationships of the soul. What has Jesus to say upon the relation of man to God, of man to his neighbor, to the great work of society?

What is the relation of man to God? Many are saying at this time that he has no relation to God at all. The war has bred a great revival of agnosticism, which is reflected in the press and literature of every land. Perhaps Professor Haeckel has summed this point of view up better than any one else in a recent article in which he says, in substance, that one thing this war has taught the human forever the nonsense of the good, heavenly Father, who watches over his children, cares for them and preserves them from all evil. On the other hand, if the war has produced a great crop of unbelievers, it has at the same time driven thousands of men who previously had thought little of God to seek in Him the only unfaithful refuge in the uncertainties and woe of the present world. As one man has said, "I find no safety or certitude in human institutions. Governments, world tribunals, international organizations, socialism, the Church itself seemingly has no power to guarantee security. In the hearts and living of men the happy and peaceful peoples into misery and chaos. There is no security in this world. I am driven to find it in God."

When one turns to the words of Jesus one finds that it is just the truth expressed by this second writer that he is continually emphasizing. Again and again he is saying to his followers that in this world they shall have tribulations; they shall be persecuted, mocked and beaten; but they are not to fear. "Fear not, for I have overcome the world." "Fear not, for it is not the will of your Father which is in heaven that one of these little ones shall perish." Yes; there is little security in this world. Human institutions offer no security. They are just as liable to collapse as volcanoes are to erupt, or earthquakes to shake the earth, or floods to sweep the plains. Wars, pestilences, famines are sure to come. But these are only passing things, cruel for the moment, in an eternal order. You belong to that eternal order. Rise up into that, God is there. Become a citizen of this kingdom of heaven. Then you will not escape the calamities of this world, but you will meet them as a citizen of another world, a world above them and beyond them, a world in which they are but incidents, days in an unending time.

Find God, repose in him, make him your refuge, then you will have safety in every eventuality. You all this world may send; endure them as he endures, endure them with him. He is the only unfailling refuge.

What is to be the nature of this relationship let us say of man and God, what is the soul shall thus seek him? The Old Testament makes this relationship one of a subject to a king. The Roman Catholic Church, creating its theology under an imperialistic political order, emphasized in the same way. John Calvin never quite got rid of this conception. (One can not help wondering sometimes how different the great theologians might have been from what they are that their authors lived in a democratic rather than a monarchical world.) When one turns to the teachings of Jesus all this has changed. There the relationship is always that of a child to a Father. Jesus以及其他 said to a friend, Jesus always speaks of God as the Father. He always speaks of his followers as children of the Father or asks them to become such. His most beautiful saying is: "The man who listens to the teachings, pictures a father standing with open arms of love toward his son. Then he tells of the shepherd who seeks one lost lamb; he says the Father even knows his sheep by name, so intimate is the relationship, and
no one can pluck them out of his hand. He says to men who sinned with him and leaned upon his breast that their relationship to the Father was as he was—and they all knew what he was toward them. Henceforth they were not even to be servants—they were to be friends of God. It is all nearness, intimacy, companionship that some souls who dwell much upon the holiness and absoluteness of God are afraid of Jesus' teaching about God—afraid that it takes reverence and awe out of man. But there it stands, and Jesus has said it finally and forever.

Growing out of this intimacy of the soul with God, Jesus teaches that there can be the most intimate conversation between the Father and his child. The Father will speak to the child; the child can speak to the Father. This act Jesus calls prayer. And it is just as natural, considering this relationship, as conversation of a child with its mother. It was not irreverence that used to lead Theodore Parker to pray to "Our Father-Mother God." It was this image of child and mother in his mind. To Jesus it was just as natural to speak to his Father as it was for the child he once took up to his knees and speak to him while he stroked his curls. He is always trying to present prayer in this light to his followers. It was the most natural thing in the world. It required no times and seasons. One can speak to God at any time. God will speak to us at any time we will stop and listen. And this act of prayer he considers as chief means of establishing this intimacy of the soul with God. Agnosticism can never thrive among a praying people.

The great aim of life according to Jesus, as far as personal religion is concerned, is to achieve oneness with the Father, and to attain, as nearly as possible, the Father's character. His exhortations are "be ye perfect, as your Father in heaven is perfect." His aspirations for his followers are that they may be one with the Father as he is one. We are to be merciful as God is merciful. We are to forgive because God forgives. The peacemakers are children of God. He, the incarnation of God, demands service of his followers because it makes them, like him, Godlike. Jesus nowhere makes this achievement of oneness, this attainment of perfection, easy. But it is the chief end of life so far as the soul in its relation to God is concerned. And all help is offered, offered, himself, the Holy Spirit. This teaching of Jesus cannot be too much emphasized, for it is the one thing that differentiates his religion from all others. An eminent Chinese, Ambassador to the United States, pointed out this. He said the one thing that distinguished Christianity from all other religions was its demand of holiness in the individual and the love of the enemy. He thought these were possible to man; therefore he could not become a Christian. Confucianism was adjusted to human nature, and he preferred it. But he was right in his diagnosis of Christianity. Salvation, according to Jesus, is oneness with God and the striving for his perfection.

Finally, Jesus recognized that man was weak and had certain primal impulses in his soul, which would turn him from his pursuit to the quest of his own ends and to the gratification of the baser instincts of his nature. This turning from God, this seeking the world, this opposition to the will of God he called sin. But nothing stands out more gloriously in all his words than the forgiveness that is in the heart of God. God so loves his erring child that, although the child may forget God, God never forgets years for him, follows him and finds him, suffers for him, gives his own Son for him, heals him, goes forth to meet him the moment he comes to himself, and turns again home. It is the most beautiful thing that has ever known; the most gracious word it has ever heard, this of the forgiving love of God. So, no matter how far the man has gone, no matter how low he has fallen, no matter how he has sinned against the Father, he can find forgiveness, be given another chance, be restored to his sweet relationships with the Father; find peace again, simply by repenting and seeking again oneness and perfection.—Rev. Frederick Linch, in Christian Work.
time we are as one big family; and what delights our visits do have. But the sessions close and we notice vacancies that will never be filled again; and so we are taught the lesson of appreciation, and realize more keenly the truth in the words of Henry Ward Beecher: "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill them with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them."

Mr. Jesse Vars has left us to attend school at Alfred. As a church and individuals who have all been to Alfred, he has decided to attend school there, and feel sure, he will win and hold warm friendships among his new acquaintances; and so, in the morning of 1917, we all wish "Jesse" a Happy New Year.

And another thing makes us rejoice—our beloved Pastor Cottrell and wife have decided to stay with us for a while. Great was the consternation when we knew that they were about to go. Call after call, we did wake up the fact that we loved them, and, should they leave us, it would be as the loss of a member of one's own family. Well, we realized then that we had breached the hearts of many dear people to the very core of fact—then their unfalling kindness in "sickness or in health" took on a new light. Truly, "It is a good thing to be rich, and a good thing to be strong; but it is a better thing to be beloved of many friends."

"Jan. 2, 1917."

MILEN, Wis.—Rev. William D. Burdick, who has been engaged in evangelistic work in West Virginia for several weeks, arrived home last week and will spend a few weeks here with his family.—Journal-Telephone.

NORTH LOUP, Neb.—Rev. Leslie O. Greene gave us a splendid sermon Sabbath morning and a wonderfully good talk at the class of Others in the afternoon, and tonight we will be meeting the night. The pastor suggests that all present give something from the Recorder which has been helpful to them.

The usual sunrise prayer meeting will be held at the church New Year's morning. Every one interested is urged to attend the meeting, thus starting the new year right. The meetings begin at 6:45 A.M.

When the Elyria people were here several weeks ago they had with them the little fellow who fell from a mower last fall, which resulted in both hands being cut off by the sickle. A good many of our people said to the writer that they would like to have an opportunity to contribute towards a fund to be used in educating him. Now such an opportunity will be given. The Seventh Day Baptist choir will give a free concert at the church on the evening after the Sabbath, at which an offering will be received. This money will be placed in a fund for charitable purposes, a large part of which will go to the little fellow mentioned above. On the evening the ladies of the village will serve a cafeteria supper, the proceeds to go into the fund.—The Loyalist.

SALEMVILLE, PA.—Though silent for a long time, the people of the Salemville Seventh Day Baptist Church are not idle, but are still keeping the banner of truth afloat in this beautiful valley of Morrison's Cove. We realize that some day this earthly house of ours will fall, so we, too, are strong in the things of the Spirit and pray for the matter to be not built with hands, eternal in the heavens.

Being situated so far from other churches of like faith, with no close railway communications, no other pastors to exchange pulpits occasionally, we are apt to become somewhat indifferent and cold spiritually; but then we must remember the promise, "Be thou faithful unto death, and I will give thee a crown of life."

We have had a more successful year of Sabbath-school work. During the year there was much interest shown in Bible study, and especially among the young people. One brother reports the Bible read through with a good knowledge of what was read. Some of our young people who were baptized last March, at the age of 12 and 13, report as high as 200 chapters read in a week. We feel greatly encouraged by the good work that is being done. But yet there is room for much improvement.

Our Sabbath-school attendance, interest, and offerings during the year were very good, and during the two years especially, we are greatly encouraged by the generous support expressed in the offerings. A splendid church and Sabbath school every Sabbath.

(CONTINUED ON PAGE 64)
for four years. Over $100 was given in Sabbath-school offerings and birthday offerings for various purposes; some for missions, some for the Education Society, Young People’s Board, and some to help the poor. We want to become more efficient in Bible-school work. New plans are made for a front-line Sabbath school. Organized classes are formed, and we trust much new life will be derived from them.

We are looking forward with great anticipation to the time of the Southeastern Association, which will convene with this church. We are hoping for a large delegation. With the automobile, it will be one of the happiest drives from the station. These associations are times of great spiritual blessings, especially to the Salemville Church, since so few of the pastors pass this way en route to other fields. We will gladly pay the extra expense which must be incurred.

Pastor J. S. Kagarise, who is supplying the pulpit faithfully, is looking for some pastor to help hold meetings before the winter closes.
The Sabbath Recorder

January 15, 1917

A PRAYER

Open to me the gates of righteousness: I will go in to them, and I will praise the Lord.—Psalm 118:19.

Our heavenly Father, we pause at the opening of this day to place ourselves in harmony with thy great plans. We know that it is unwise and sinful to oppose or attempt to hinder thy purposes. Hear our humble appeal for divine wisdom, for spiritual sensitiveness to thy messages, for broader views of our duty and for the peace of God which fills the soul who working in full harmony with thee. Let each of these blessings be given to all whom we love. Incline them to stop and pray—to watch and act under the impulses which come from heaven. Make known thy love and law to all people in all lands and hasten the era when all mankind shall accept the teachings of thy Son and of the holy prophets, and thus in sincere agreement live in peace with all and in full obedience and devotion to thy holy will. We ask these great blessings in the name of our Lord Jesus, thy Son and our Redeemer. Amen.—Dr. Russell H. Cornelius, in God's Minute.

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