SABBATH日的信徒可以继续“直到来自上的高处的地面”而根据上帝的应许，他们将永远不会获得新的视野来完成他所召唤的。但这个视野将永远不会再到来，除非我们准备好接收到它。Elisha在上帝的军队有能力来保护他从大敌中；Moses有在燃烧的灌木中看到了一个信息，这让他去传达他的人民以解放；Peter有在五旬节时所得到的视野，他将信息传达给外邦人；Paul在看到一个视野，当马其顿的呼喊传来时，他开始将信息带给众人。这些人接近上帝，与他交谈，并遵守他的法律；Peter有被上帝的应许所启发，他看到了在上帝的圣洁面前的门户；而Paul也有一个关于一个全新的世界视野。每个人都有一个视野，这将被用来在世界的范围内为上帝服务；但每个人都必须为自己的鼓动而努力。我们作为人民，将不会在打开街口，当马其顿人召他们时，关闭街口；而这些人则被召唤到上帝，与他交谈，并遵守他的法律，并且看到视野。因此，我们必须从那些将被用于上帝去完成伟大工作的人那里得到一个好的视野。如果我们将不再拥有这个伟大的视野，那么我们将会失去上帝的好处。
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The Sabbath Recorder
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WHOLE No. 3751

The Opposition Of Indulgence
In an excellent New Year's sermon by a man called to bear great responsibilities in his denomination, one expression impressed me so much that I wrote it down to think about in the week that was Our master had this to say: "I am not so much concerned about the opposition as I am over the opposition of indulgence." Active opposition is sometimes grievous to bear, owing to the bitterness of spirit in which it is put forth, but such opposition is much easier to endure than the indifference of those who should be active supporters. Among the New Year's resolutions for 1917, we hope there will be many to the effect that their makers would not be guilty of opposing the Master's work by their indifference.

The Debt
A letter concerning 'The Debt'

The Sabbath Recorder
A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.
believes that a clean, modest, unsensational denominational paper, that rings true on the leading questions of reform and on the principles of Christian brotherhood and Christian living, is a far more effective agent for good than others of periodical could be. We hope to keep the Recorder worthy of such testimonials as that given by this writer.

"What Has Been Gained?" Sometime last year a friend asked the editor by letter how many converts to the Sabbath had been made since we joined the Federal Council. This letter was placed in the hands of one of our delegates to the Council, who wrote directly to the questioner but whose reply did not satisfy him. Our friend says: "Why not place the facts in the Recorder?" and intimates that because we have not done so, he feels "reluctant to be prompt in paying his subscription."

We have no desire to withhold any facts and would gladly answer questions that have already been answered many times if by so doing we could help any one to a better understanding of our duties as a people.

The question was asked: "How many converts to the Sabbath have been made since the Federal Council?" in another form it comes: "What has been gained by our joining the Federal Council?"

The replies, made either directly to our friend or through articles in the Recorder, have been frank and open, making two points: (1) No direct converts to the Sabbath have yet been made by this movement; (2) A most excellent opportunity has been afforded to give light on the great truth that makes converts.

If every line of Christian work were to be judged by the number of converts to the Sabbath that have or have not been gained thereby, how many of our denominational activities would stand the test?

What would one think of asking the question concerning any particular pastorate: "How many have been brought to the Sabbath since such a man became pastor of that church?" how many have been converted or brought to Christ during a certain pastorate, with the implication, in the very way of putting the question, that the fact of there being no converts would prove the pastorate a failure, would show that the questioner was counting too much on numbers and not enough on the important work of enlightening the people and teaching Bible truths, while leaving results with the Lord.

The Missionary Board has for years been sending help to several small churches, in some of which there have been no converts to the Sabbath, but this fact would not warrant our condemning the work. For years we have been sowing Sabbath truth broadcast by tracts, and we can scarcely see any results so far as Sabbath converts are concerned. How would it do to condemn this work because it has brought us no numerical gain?

We can not judge the value of Christian work by numbers. The seed-sowing is ours; the harvest is the Lord's. It is ours to sow beside all waters, to improve every opportunity for holding up the light, for exalting the truth as best we can, and then to trust God to give results in his own way and time.

Again, our questioner says: "The light we have is in the Bible. They (members of the Council) had that before the Federal Council was formed. Where new benefit have they received?" If they did not obey the Bible they will not change for a small denomination." Why not apply this principle to sinners among us who, already have the gospel in the Bible and have known of the truth their whole life? No matter how familiar men may be with the Bible, if we see that they have overlooked a vital truth contained therein, it is our duty to improve every opportunity to show them that truth. There is no better way to do this than by personal contact and by conference.

General Question to Sabbath Converts The editor remembers to Sabbath Converts one question, as to the number of Sabbath converts, asked in a way which implied that the one asking felt that Seventh Day Baptists were under a sort of curse for joining the Council and therefore were winning no one to the Sabbath truth. This led me to look at the records of the Missionary Society for the last five years to see what results had been reported as to converts to the Sabbath; and I was happily surprised. The Missionary reports for this country alone show 204 converts to the Sabbath in that time, an average of almost 41 a year. The report for the year 1910 shows 12 such converts. This makes no count of such as have been brought into the church through the regular church work, but gives a record of those only who have been won to the truth in our home mission fields. The record compares well, I think, with that of any five years within my memory.

Good Points
On Economy Rev. George M. Cottrell makes some good points on economy in his article on another page. Read it carefully and tell me what you think about the matter. Some things in the article are well worth considering.

"Work to be Undertaken" The questioner points out that, while we "have not a record of how many converts are held our in the churches," we have "a record of how much money is spent in the home mission work for the year." How do we account for such matters? I will give a cause that is, I think, worth considering.

The Church Building
The Home Missions Council has done much to aid the various denominational boards in building houses of worship on their mission fields. But owing to diversity of state laws, much trouble is experienced in securing proper titles so that in case churches become extinct the property may be saved to the denominations to which they belong. In some States the corporation furnishing funds for houses of worship must have a resident agent in order to do business in these States. Other States forbid any outside corporation holding titles to real estate within their borders, and denominations to attend to proper incorporation of their bodies in States where property is to be held.

Why Not Meet Our Debt Now? Everybody regrets being in debt. Debt is a handicap to any cause resting under its burden, and so every one rejoices when freed from debt. It is safe to say that almost every home into which the Recorder goes contains those who long to do the same thing, and who are free from debt. Our readers are sorry to see the debt burden piling up. The members of the boards regret the necessity that has forced them to borrow money in order to meet obligations. They are as distressed over the matter as anybody. We are all under a debt burden. But we are able and have it in our power to clear off the debts of both boards in a month's time, and that, too, without distressing any one. One question is, Are we willing? Friends, why not all take hold of the debt, and do this thing up right? Every one will be happier if he helps to lift the load. If I know what Seventh Day Baptists can do when they pull together in such a time as this. Never
have they been known to fail when appeals have come to them in the Master’s name and when causes they love are suffering for help.

The Sabbath Recorder will do its best to keep its readers informed as to the progress being made from week to week. Look out next week for a statement of the indebtedness of both the Missionary and Tract boards. We will try to run them side by side and report in each issue the special offerings for the debt received by the two treasurers, and also the amount still lacking in each case to pay all.

Pacific Coast Association—Annual Session

Dear Brother Editor:
The Riverside Church has again been enjoying an annual session of the Pacific Coast Association. We have fallen into the habit of holding the annual session, which is usually about the end of the year, with the Riverside Church, and the semi-annual session with either the Long Beach or L. A. association. This arrangement seems to suit people very well; it gives us inaders a chance to get our annual bath in the Pacific, and the people from the other two places like to come over to Riverside in the winter and get some orange juice off the trees. But unfortunately removals have so decreased the numbers at Long Beach and Los Angeles that we don’t have a chance to welcome the delegations that we would like to receive.

Charles D. Coon has been for several years the president of the association and he and Pastor Severance, of the Executive Committee, arranged a very interesting program. The theme was “Christ for all and all for Christ,” based on Philippians 3:10. Pastor G. W. Hills, of Los Angeles, held a preaching service each evening for three days previous to the convening of the association, and these services merited mention. The session opened Friday, December 29. Elder Hills preached again that evening, from Philippians 3:7-14, and a good prayer and conference meeting followed the sermon.

The breakfasts and dinner services were held. Rev. M. S. Babeck, of Pasadena, preached on the theme of the meetings. The Sabbath-school hour which followed was devoted almost wholly to a review of Revelation, by Pastor Hills, who showed clearly that in order to understand the book of Revelation it is necessary to begin with Genesis.

Sabbath afternoon the young people had charge of the meeting and presented a program that was well worth hearing. The general topic was “Knowing Christ” and it was presented in a variety of ways by a number of speakers. One of the most interesting talks was that by Professor B. R. Crandall, who is principal of the high school at Holtville, Cal., in the Imperial Valley, where it rains only about three or four inches in a year. But there was nothing dry about his talk. It ought to be re-produced in this column but the secretary is not a shorthand artist and couldn’t do it.

Sabbath night the women had their turn and presented a program that had been arranged by the associational secretary, Mrs. N. O. Moore. It covered women’s work throughout the denomination very thoroughly, beginning with the local Dorcas Society and spreading till it had taken in the world. A fine line broke the audience up, even to Marie Jansz in Java. It is always noticeable, at these associational gatherings, that the women’s program is well worth coming out to hear. Very likely the details of this program, being the proper department of the Recorder.

No session was held Sunday morning but in the afternoon a short business session was held. Several reports were presented and adopted. Resolution was presented to the time-honored resolution thanking the local church for entertaining the association, we adopted one thanking the visitors for attending the association. Seemed too much like the Riverside Church thanking itself to follow the usual custom. Another resolution which provoked some discussion was one declaring it to be the sense of the association that our membership in the Federation must be maintained. We are urging our General Conference to take steps to withdraw our denominations membership therein. The author of the resolution of course upheld it; a visiting pastor also strongly supported it. It is declared that when our Conference had taken final action on our becoming a member of the Federation he knew too little about what it meant to even vote on it; but now he was convinced that we ought not to be in it. Another pastor declared that he did not know whether it was right or not for us to occupy this position in the Federation, but we will adopt the resolution and it would vote against it. Others were rather non-committal. No vote was taken on the resolution directly, but it was laid on the table. In the evening session it was taken up again and after an attempt to bring it to a vote, it was again postponed till the next meeting of the session. This matter of membership isn’t exactly a dead question; it is pretty likely to keep coming up at our various gatherings till it is finally settled, and no question is settled till it is settled right.

Following the business session another very interesting symposium was held, considering such topics as Christ for the unconverted through the printed page; Christ for the Jews; for the unfortunate; our means for Christ; our lives for Christ (this was presented in such an inspiring way by Professor J. N. Daland that the audience broke into applause); and All for Christ and Christ for all through the study of the Word, by Professor Crandall. His talk alone is worthy of a whole article for the Recorder and it would be intensely interesting. I am sure, brother editor, if you could get him to put into writing his description of the way in which Bible study is being made a real factor in the high schools. Professor Crandall is doing some really worth while work in this line, doing for the “Land of the Mid-Worth country” this is the first time he and his wife and son have attended any of our annual gatherings and it was a great pleasure to us all to meet with them.

The association closed as it began, with a sermon by Pastor Hills, Sunday evening, and a splendid prayer and conference meeting afterward. We had fine winter weather during the meetings—bright and fair for the most part—and cold at night (26 to 32 degrees), and while the visitors were few in number, the whole spirit and influence of the meetings was cheering and inspiring in a high degree.

The next day, after association closed—New Year’s Day—the Riverside Church held its annual business meeting and dinner. It was certainly one great time, heartily enjoyed by every one, from little Dorothy Wells up to Albert Clarke, of Boulder, a Civil War veteran who is spending the winter in California. Everybody came prepared to enjoy the occasion. The business concluded at a most interesting dinner. The treasurer’s report showed all bills paid and nearly a hundred dollars in the treasury besides. The reports from officers and auxiliary organizations showed evidence of activity and growth. A change was made in the practice of holding annual business meetings and giving reports, and the church’s year was fixed to correspond with the Conference year, ending June 30. So all officers were re-elected to hold over till that time. P. B. Holmes however felt that ten years’ service entitled him to a rest from the treasurer’s duties, and Welcome S. Wells was elected in his place. Another distinct change in methods was made as a logical step along the lines of systematic finance, following the budget plan now in use by Conference. The local Budget Committee was instructed to appor tion the budget for the coming year among the various groups of the federation, and all the several abilities as nearly as the committee can estimate these. It is hoped that this method will result in a fair and equitable distribution of responsibility. It is an innovation, but we are all ready to give it the once over.

The dinner was one that will long be remembered, not solely for the good things to eat, of which there were plenty, but for the sparkling wit and abundant humor with which it was served. We had “a master” of the afternoon. Every one was toasted and roasted, done to a turn, and every one seemed to enjoy it. If there was any subject left “under done” it was merely for lack of time. We had to stop after a while to give the women a chance to clear the tables and wash up the dishes. And finally, to form a fitting close to this week and a half of Christian fellowship of Conference, we had the privilege of visiting the Christian church at the beginning of the Sabbath, January 6, and two people were baptized, and four were received as members of the Riverside Church the following past Fall. It argues our hearts glad and encourage us to go on. God has blessed us and we thank him.

N. O. Moore,
Secretary.
Economy and Efficiency

Economy was not only the theme of our last Conference, it has been a live issue for many years in many quarters; and now, under the stress of the high cost of living. "Economy" has become her handmaid, and is attracting possibly the greater attention of the two.

We might have economy without efficiency, but we cannot have the highest efficiency accompanied by waste, or a lack of economy. The problem is to get the most possible for our money. Of course, if we have "money to burn," and do not feel its loss, the problem will not be an acute one with us; but most people, if they have to pay five cents an ounce for eggs, will have to buy extra large eggs, or eat less of them, or spread them out as far as possible in their cookery.

Governor Capper, in his message to the Kansas Legislature this week, made about sixty recommendations, looking partly to greater efficiency in his government, but largely to greater economy. In politics, it is understood, there is great extravagance and waste because of so-called "pork barrel" methods. State officers want some favor or able to live for their own town or district; and, to get others to vote for it, will vote for the pet measures of these others.

To get jobs in the House and Senate for their friends and clients, they will employ two hundred pages, doorkeepers, and waiters, where one hundred would be ample for the work. And it is to this kind of house-building and reform that the Governor's message is looking.

"Well, if supported by the public taxation of all its citizens, needs to apply the rules of economy, how much more likely will we need to apply the same principles in the conduct of our religious and denominational work, where the funds come only by free will offerings, and always come short of meeting the work that we are planning to do."

May there not be danger of "pork barrel" methods, even in our religious work? May not those asked to see only their own needs and desires, and so ask for more than their share?

I have sometimes thought our people, when they wanted a church building or a parsonage for instance, were somewhat lacking in modesty when they ask some-body else to build it for them. There seem to be some who are always willing to be receivers and not givers. Hadn't we better get so we can at least stand before we ask somebody to lead or carry us, and not cut our garment according to the cloth?

Often we doubtless let our pride rather than our needs dictate our expenditures. And we doubtless sometimes put more money into buildings than we ought to. I believe it was said of Mark Hopkins, that with a student sitting on one end of a log, and Hopkins on the other, there you would have a university; because the two essentials had come together—a real teacher and one to be taught. The building might be a convenience, but not an absolute essential

As the Governor better understands the whole State and its needs than any local representative, so some centralized authority, looking over our whole field, may better know who the funds shall go to than one whose vision is more circumscribed; hence the use of our boards and denominational leaders.

I will make one suggestion as to where this principle of economy should be applied: The Recorder is published at a loss, we will say, of $3,000 a year; the Pulpit at a loss, perhaps, of a few hundreds. In the name of economy why could and should not the sermons in the Pulpit be printed in the Recorder, the $300 more or less subscribed for the Pulpit go to the Recorder, and thus greater efficiency be attained and a saving of several hundred dollars? In closing, may I cite the L. S. K. as one organization which practically never asked the denomination for a dollar, but has turned hundreds and thousands into her treasuries.

A great musician said that when he omitted a day's practice on the piano he could feel his skill leaving him. If we are to remain useful servants of Christ we must practice regularly; Christian work gives Christian ability.

"For the Christian, growth is perfectly natural; it is linked with the eternal life of Christ."

SABBATH REFORM

Tract Society Notes

The workers on the home field who are wholly, or in part, supported by the Missionary Society distributed during the last quarter of 1916 11,490 pages of tracts furnished to them by the Tract Society.

The cost of the Helping Hand for the first quarter of 1917 was about $17 less than the cost of the previous quarter, due to a saving in paper and labor by leaving out the lesson in the Authorized Version.

The Second Hopkinton Church recently held a SABBATH RECORDER service, beginning with the Sabbath eve prayer meeting, when testimonies were given from or concerning the SABBATH RECORDER. Then on Sabbath morning the pastor made the magazine the subject of his sermon, speaking of its value as religious reading, its source of information to us as a people, its power of instruction and inspiration, and the duty and privilege of every member of the denomination to read it, and to give it a loyal, generous support.

Not long ago the pastor of the Verona Church wrote that preparations were being made there to hold a Tract Society service on Sabbath morning. The homes of our people are scattered over a section of fine agricultural land in Central New York. But these people are earnest and enthusiastic in their work for Christ and the church, and unless the severity of the winter weather has interfered, such a service as was planned has been held. Let the pastor send in a report, and let other communities give this plan a good trial.

The members of a church lose none of their individuality when they unite in team work for the church. Even so our several churches lose none of their individuality, and do not forfeit any of the power and strength of their individuality, when they join with other churches in a common effort.

The Tract Society has been asked to help in establishing in every church a denominational library. It has been asked to supply free copies of its publications to such libraries. It would be very unwise, however, to begin sending such publications to all the churches before the preparations of some sort have been made. Whenever any church sends word that the following preparations have been made, and everything is ready, then copies of all our publications now being issued will be sent regularly:

1. A suitable bookcase, or cupboard, for a library at the church, under lock and key, separated from other places where other things are kept or stored.

2. A person appointed, in whose name the books, papers, and tracts shall be sent, who shall promise to make every such book, paper, and tract received, with a rubber stamp, or other device, to show that it is the property of the church library, who shall also promise to do this work promptly, and to place the books, papers, and tracts, when marked, in the library without delay.

3. An agreement that none of the literature thus provided by the Tract Society shall be taken from the church building except by permission of the pastor, or some other person duly authorized by the church, and that for only one week at a time.

4. The appointment of a committee of three persons in the church who shall endeavor to secure from the families of the community copies of books, papers, and tracts already published, including General Conference and associational reports, and a promise to send these same or the like to the Tract Society, so that it may complete a file of such literature as possible for the church library. When this work has been carefully done, a list of such books, papers, tracts, etc., shall be sent to the Tract Society, when an endeavor will be made by the Tract Society from its files to complete the back files of the church library.

5. An agreement to make to the Tract Society an annual report on June 30 of each year, showing the condition of the library with a list of all additions made during the year.

6. An annual appropriation, however large or small, by the church, for the pastor to use to buy books, such as he may select for his work as connected with the church, all such books to become the property of the church library.
Now the churches that take this matter up first, and make these needed preparations and requirements, will be the first to receive whatever extra copies there may be on hand in the files of the publications of the Tract Society. Such a library in every church would be of great value to our young people as an easily accessible source of information, and would make it unnecessary for our pastors in moving from place to place to carry with them such a large quantity of denominational literature.

SECRETARY SHAW.

"If thou . . . call the sabbath a delight, the holy of the Lord, honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isa. 58: 13-14).

Jehovah still speaks as of old, if we only listen. "Remember the sabbath day, to keep it holy"; "Verily my sabbath ye shall keep"; and "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.".

The Lord Jesus Christ, still teaching that the Sabbath was made for man, speaks, not as a Jew to the Jews, but as the divine Man to every nation and every creature. "The sabbath was made for man, and not man for the sabbath." But he has added, "He which is not with me is against me, even as he which taketh not the sword of the spirit shall perish" (Matt. 10: 34-39). If we desire to be saved, we must take this sword of the spirit, and become, in the words of the Ephesian Women, "very strong in the Lord, and in the power of His might." It is not enough to say that you are saved, unless you are strong in the Lord.

Was St. Patrick a Seventh Day Baptist?

REV. AHVA J. C. BOND

The late Dr. James Lee Gamble, professor of Church History in Dr. Hodge's Theological Seminary, believed that the early Irish church was a Sabbath-keeping church, and he was able to present some strong evidence in support of his belief. His position on this matter was brought to my mind the other day while reading the history of early Christianity in Ireland, in Hurst's "History of the Christian Church." Dr. Gamble based his conclusions partly on the fact that Christianity was introduced in Ireland by the Gallican church, during the persecutions of the second century, and that Christianity was introduced into the British church in its primitive form; and upon the further fact that the history of the early Irish church indicates its Scriptural soundness and its evangelical purity. No doubt the sources would yield interesting evidence in support of Dr. Gamble's contention, were it not for the fact that so many writers of Church history are prejudiced by denominational bias, and use the polemical method rather than the historical, as a part of the spirit of our generation (which gives hope that truth will have a better chance in the future) that works like that of Bishop Hurst's partake of this new spirit and method.

I wish to make three brief quotations from the first volume of the work above referred to. I do it in the interest of the Sabbath-truth, and, also, in grateful memory of my former teacher, whose benign influence has increased the powers of the scientific spirit, and sympathetic open-mindedness toward truth possessed by many Christian scholars. May it not be that in the providence of God the connection of Seventh Day Baptists with modern religious works will open the way for the rediscovery of the blessed Sabbath truth to the mind and heart of the Church of Jesus Christ? I cannot tell. I do not know. But I do know it makes my heart beat a little faster to contemplate such possibilities for my denomination. It quickens my soul to pray, gives me the joyous consciousness of having a vital connection with a world task, and stimulates a living faith in the God of all truth.

A Brief Report of the Work of the Leonardville Seventh Day Baptist Church

At our annual church meeting and dinner, held at the church January 7, 1917, it was suggested that the secretary of the Ladies' Society report in brief summary of the work of the past year in our church and society. I trust that this may be of interest and help to sister churches and will at least others know that we are still on the map. The Woman's Benevolent Society, one of the main branches of the church, has at present forty members. We have had during the past year eleven monthly meetings, at which we had always programs from a number of both business and evening meetings, making it a very pleasant and enjoyable work. The Bible study meetings are held on the second and fourth Sundays of each month, and are attended by people from all parts of the district. The church has a beautiful new building, which was dedicated on November 10, 1916, and is now in excellent condition. The church is also in debt for the purchase of the property, which is $10,000. The work of the church is being carried on in a most promising way, and we are looking forward to a bright future.
We have, besides the regular officers and committees, a Relief Committee worthy of mention, that packed and sent a barrel of considerable worth to a needy family at Christmas time; it also sent out eighteen baskets of fruit and candy, tastefully decorated with Christmas paper, to the shut-ins of our community.

During the summer months one of our members raised sweet peas for the society. Seventy-four bouquets were sent into sixty-two different homes, twenty-two of which were homes of people over eighty years old. 'Cards, with greetings from the society, were sent with these bouquets.

In the past year we have added a porch to the parsonage, painted the parsonage, and installed electric lights in the church and dining room. These bills, together with our regular denominational expenses and sundries, brought our expenditures to $252.80 for the society year ending July 1, 1910.

Our Primary and Intermediate departments of the Sabbath school have at present an enrolment of one hundred eighteen, with an average attendance of fifty-eight.

The birthday offerings of the children for the year, amounting to $1.00, were given by them to the Foam School in the "White Gift" exercise at Christmas. The Intermediate department also joined in bringing "White Gifts" for objects outside of our school. One class gave a chair to a poor family of our community, another joined with the children in giving to the Foam School, and the Clark Street class, of two classes contributed toward the fund for the war sufferers, and the audience was asked to give their offerings for this purpose. For this $1.00 was received.

Our Baraca class still maintains its organization with twenty members and an average attendance of twelve.

The home department has at present ten members who keep in touch with the work of the Sabbath school and the study of the lessons. This shows, roughly perhaps, that the branches are vitally important to the trunk of this Leonardsville Seventh Day Baptist tree on the hill.

Respectfully submitted,

Mrs. F. M. Croop,
Secretary W. B. Society.

Report of Rev. George Seeley
To the Rev. Edwin Shaw.

My DEAR BROTHER: "The grace of our Lord Jesus Christ be with you all." I am sending you my report for the past month of December, 1910. The output for the month is about as usual—$8,428 paid out in literature, with hope that for the blessing of the Lord of the Sabbath to follow wherever those tracts go throughout the Dominion of Canada and elsewhere, where they may reach the eye and also the heart and do them good.

The old year is gone and a new one has come in. May we be able to reach its responsibility in our lives and work, so that at the last great day of joy and triumph of God's dear people and vineyard workers, we shall hear the words, "Well done, good and faithful servants, enter into the joy of the Lord." We shall then be well repaid for our service and labor here. Oh, the importance of getting up to the mark of faithfulness in the great Master's work. We have only one short life to live, let all Seventh Day Baptists do all they can to further the interests of true Sabbath-keeping. "Be thou faithful unto death, and thou shalt receive a crown of life." Much is implied in these words; may they sink into our hearts and bring forth fruit sixty and a hundred fold. May the Lord bless your board meetings during the new year in a most gracious and wonderful manner, and glorious things take place in all our churches in the conversion of multitudes. For this let us all pray continually. With love to all I remain Yours in His name,

GEORGE SEELEY.

MISSIONS

Mission Notes

It was a cold, bleak winter day. She did not go to church, not because of the weather, but because she was deaf and aged. She lives by herself, and supports herself by "pulling lace." After the morning service we called to see her.

Among the things she said was that she believed that she was the happiest person in the community. In spite of her loneliness and affliction that sometimes seemed like a heavy burden she was happier than any one else that she knew. "It is because they do not have time to be happy," she said. There is a hymn we often sing, "Take time to be holy," and why not as well, "take time to be happy?" This dear woman by the force of her surroundings has much time to herself, and she takes of that time to be happy. Let us pass the thought along.

I asked her, in writing, what message she would send from the Panama Congress and of other societies. She wrote, "Whenever South America has a better view, the Lord of the missions also."

The Foreign Missions Conference which met for a session of three days at Garden City, January 4th, is made up very largely of delegates who are officers of Foreign Missionary boards and societies, the men and women who have in charge the directing and managing of all the Christian missionary effort in North America, aside from the Roman Catholic churches.

The first session was given to the interests of Latin America, listening to reports of the Panama Congress and of other conferences recently held in various parts of South America. Tuesday evening was devoted to the missionary situation in Africa. On Wednesday forenoon were considered some problems of Christian education, especially in China and India. One hour was spent in discussing the missionary candidate and the candidate secretary, for it is a few of the large boards there is a secretary whose time is given wholly to the matter of candidates for mission work. Another topic that was considered was the ideals of missionary service and conditions necessary to most effective service, when such people as these spoke: Rev. R. F. Mackay, Rev. Paul de Schweinitz, Mrs. W. F. McDowell, Rev. L. H. Roots, and Dr. Robert E. Speer.

From this brief statement one may get a general idea of the nature of the conference. I was able to attend only four of the nine sessions of the conference. I was present at at least one of the meetings of the Home Missions Council, which were held in New York City at the same time. This is a similar organization for Home Missions. The session I attended on Wednesday af-
ternoon was given to a consideration of the work among the North American Indians. Missionary Crofoot stayed at Garden City one day longer than I did, and I hope he may give to the readers of the SABBATH RECORDER some of the inspiration and information and consecration that were shared by those who attended this Conference.

I have time now to set down only one of the many impressions that came to me as I listened to these men and women, who, by years of service, have become specialists in the administration of missionary effort abroad. There was a general emphasis placed upon the need of trained native leadership. One man spoke of the "hopeless inadequacy of leadership in Chili." This results in a lack of co-operation and co-ordination of forces already at work on the fields.

Our work for missions as a people seems very small and unimportant when cast in with all the other greatly efforts for the redemption of the heathen. But we remember that God does not always count by numbers, and we have a work, and that work, for us, is just as great and just as important, and perhaps more important, as far as we are concerned, as is the other larger work for other peoples. And may we in the spirit of our Master go on bravely and wisely to larger interest, to deeper sympathy, and to more generous support.

SECRETARY SHAW.

The American Sabbath Tract Society—Treasurer's Report

For the Quarter ending December 31, 1916

F. J. Hubbard, Treasurer

In accordance with the American Sabbath Tract Society

Dr.

To balance on hand October 1, 1916 $356.47

To funds received since above: Contributions to General Fund: $4,858.04

Totals: $4,858.04

Brevard, N. C. 173.21

E. O. E. 157.57

F. J. Hubbard, Treasurer.

Treasurer, Jan. 2, 1917.

F. J. Hubbard

RECEIPTS FOR NOVEMBER, 1916

Contributions, General Fund: Mrs. A. A. Burdick, N. Y. $37.14
Harriet Burdick, Lewiston, N. Y. 7.14
First Bank, N. Y. 11.92
B. B. Bowser, N. Y. 1.00
Mrs. A. A. Burdick, N. Y. 1.00
F. J. Hubbard, Treasurer.

Plainfield, N. J.

By balance, cash on hand, December 31, 1916 $52.01

Receipts: $7,201.17

Missions: Wilton, N. H. $20.00
Litchfield, N. S. 20.00
Plainsfield, N. J. 10.74

E. O. E. 182.80

Contributions for January, 1917

Total outstanding indebtedness $1,250.00

Balance in Sinking Fund Account 483.73

Balance in Building Fund Account 483.73

RECEIPTS FOR OCTOBER, 1916

Contributions: Mr. A. A. Burdick, N. Y. $30.00
Mrs. M. M. Parker, Savannah, Ill. 1.00
Mrs. E. L. Anderson, Kalamazoo, Mich. 1.00
J. H. Cooch, Milton, Wis. 10.00
J. J. McCallum, Manchester, N. H. 1.00

F. J. Hubbard, Treasurer.

Publishing House Receipts: Receipts: $40.07

E. O. E. 182.80

"I never use any but pasteurized milk in the city," said the new barboard; "can you furnish it?"

"Yes, indeed!" was the confident reply; "our cows 're kept in the pasture all summer."

"When a large class of students was filling past some exhibits in the laboratory, 'keep moving,' constantly urged their teacher, 'let us pass through life, learning God's lessons from daily experiences, 'Keep moving,' our Teacher suggests to us. There are more and more wonderful exhibits farther on."
THE SABBATH RECORDER

WOMAN'S WORK

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

The Missionary Conference
HATTIE E. WEST

Somewhere during the recent Missionary Conference at Battle Creek, Mich., in passing, I caught these words, the "Modern Acts of the Apostles." I do not know to what the phrase was applied, but my mind instantly grasped it and applied it to what I had been hearing during the days of the conference, and it helped me to understand why I had seen and heard inside, stirred and inspired me; for the conference not only quickened intellectual life, opening new vistas of information and interest, but it also deepened and strengthened spiritual life, and illumined and made vital Scripture teaching and the promises of the Holy Book.

This was indeed the "Modern Acts of the Apostles." These missionaries, gathered from all quarters of the globe, had been "in journeyings, often, in perils of water, in perils by their own countrymen, in perils by heathen,-in weariness, in painfulness, in watchings, in hunger and thirst and in the care of the churches," and now they had come back to the brethren to rehearse, not these things, but all that God had done with them and how he had "opened the door of faith to many peoples."

One felt that the men and women of the conference were of the company of the great ones of the earth, people of intellectual force, people of action as well, but more than all that, people of high ideals and deep spirituality.

Conspicuous among them was the president, James L. Barton, for many years secretary of the American Board of Commissioners for Foreign Missions; mention has already been made in a previous article; Bishop Joseph C. Hartzell, of the M. E. Church, who has been in official life for fifty years, for many years bishop of the African Board, probably the oldest man in attendance, being now in his eighty-second year, for fifty years a missionary in Turkey under the Presbyterian Board, the author of a book on Turkey said to be one of the best, the proceeds of which go to help the people in that land; Rev. Joseph Clark, who a number of years ago was instrumental in exposing the Belgian Congo, probably the oldest missionary in the world. Rev. James P. McNaughton, missionary in Turkey forced by the government to leave his station at the beginning of the war, and to know that the work of years has, apparently at least, been destroyed, yet not despairing, but full of faith and hope; Rev. R. P. Mackay, of Toronto, Canada, of the Presbyterian Board, a venerable Scotchman full of the Word, which every day he opened to us, at the devotional service; Amanda P. Wilder, of the Yale Foundation for Missions, former U. S. consul to China, a friend of our beloved Dr. D. H. Davis and, indeed, a friend of all missionaries, who in an address before the conference paid a high tribute to the medical missionaries. Of all the men he had about him, he said, they were the heroes. These and many others equally worthy of mention helped to make up the company of people in whose society it was an inspiration to be doing the work, "with patient industry." These missionaries are the heroes.

About twenty denominational boards were represented by officers and missionaries to the number of one hundred fifty or more, there being many more missionaries that did not appear.

In spite of the fact that there has probably never been a time since early in the Christian era, when such sensational happenings were taking place in the missionary field, there was an absence of anything like sensationalism in the addresses. Each had a distinct message simply delivered; and among so large a number of addresses extending as the conference did over five days, it was remarkable that there were so many of such compelling interest.

Among those which made a deep impression was one by Rev. Joseph Clark, an account of which was promised in a previous issue.

Under the topic, "The Gospel Has no Reverse Gear," Mr. Clark told us something of his experience among the cannibal tribes of the Congo country. These people possessed Africa; it was not necessary for the old missionaries to come, for the old men had no religion. They had a tradition that Zambesi, the Creator, made the world and what it contains, but whether he was living or dead they did not know. The missionaries showed them that Zambesi is still alive and that he cares for them, for he still keeps their hearts beating and he gives rain and sunshine and everything that makes for their grain.

The natives call the white men, not "men," but "the things that wear cloth," and presently under the missionary's teaching they are asking for cloth. "It is not good," they say, "for us to wear our skins on the outside," and by and by they come to realize that they are sinful and are ready for the gospel message. Twenty years ago Dr. Clark, one day, went to visit a village that had not yet come under missionary influence, and while on a lake in a flat-bottomed boat so constructed as to run up onto the sloping beach, the landing being made by putting out a plank and walking ashore. Some distance from land the boat stopped and Mr. Clark inquired of the captain the cause of the delay. The captain said, "Look at the shore." Mr. Clark raised his glasses and saw on shore a large company of men. The influence of the word and the fact that the mission boat had been there left no doubt as to their warlike intentions. As the people were known to be cannibals the boatman refused to go nearer. Dr. Clark filled his pockets with beads and money and asked them to take him ashore in a canoe. This they reluctantly consented to do, but as they drew near land the paddlers became frightened and suddenly reversing the direction of the boat, Dr. Clark, standing in the front end, sprawling upon the sand. When he got to his feet two men stood over him with upraised spears. Dr. Clark offered beads and they decided not to execute him at once, but to take him to the house of the head man of the village. How he won their confidence he did not relate, but passed on to tell of another visit to this village sixteen years later. On this occasion the boat approached the shore they again saw a large concourse of people, some three hundred in number. They were not warriors, however, but Christian young people and they were singing hymns. Out of the crowd forty people were baptized. There is a little station a church numbering five hundred and dominating many thousand square miles of territory. Last year this church sent out eighty young men, selected by them, to go two by two into the surrounding heathen villages to live the Christian life among the benighted people, and so by their witness bring others into the light of the gospel.

A somewhat similar story was told by Rev. G. C. Crozier, of Assam, whose work was among a savage tribe of northern India called the Garos. These people have a belief in demons and when sickness comes they sacrifice to the demons, hoping to appease their wrath. He said he had known of two bulls being sacrificed to cure a case of worms that could have been cured with ten cents' worth of medicine. On funeral occasions they drank vast quantities of beer made from rice, the whole village indulging on a drunken spree. Mr. Scott, one of the missionaries, wished to go to one of their villages which was situated on a hill surrounded by water. He had them blow his violin. Half way up in the path he was met by two men who threatened him with spears. He closed his eyes and began to play, "Alas, and did my Savior bleed, Dying as a man below?" During this time they had been laid aside. He was escorted to the house of the chief, and thus a door was opened for the entrance of the gospel with its transforming power.

Worships that have been conducted among these heathen tribes are being taught by young men but recently out of heathenism, and as a result many are being brought to Christ.

Dr. M. D. Eubank, of China, spoke on "The Fruits of Medical Missionary Work in China." It was at the close of a full evening's program and was the third address. As I was very tired I debated whether I should stay to hear it, but a friend at my side assured me there would be no danger of my sleeping during Dr. Eubank's address, and this I found to be true.

Dr. Eubank said, first, "The medical missionaries are driving the evil spirits out of China." He illustrated this by relating an experience of his own. He was called on one day by a friend of his, a Chinese of intelligence, who desired him to come with him to his house. They came to his house and were making the entire family ill. He had burned paper and done other things customary in such
cases, but had failed to dislodge them, so he wished Dr. Eubank to see what he could do.

The doctor complied with his request and found it even as his friend had said, the evil spirits were there. It was easy to detect them by the sense of smell. The living room was dirty, the kitchen was dirtier, the pig stench and was dirtiest, un

D 

speakably filthy. This place was an open space so built as to let the light into the kitchen and for that reason called the "Heavenly Well." Into this space had been thrown all the refuse from the house. To get rid of it Dr. Eubank insisted that this "Heavenly Well" must be cleaned and thoroughly limed, and although it cost twenty-five cents it was done. Then the doctor gave to each member of the family quinine, for they were suffering from malaria. To the woman and child he gave it in capsules, to the man of the house he gave it clear that he might remember his lesson. The family recovered, Dr. Eubank expressing joy in his work. To see disease, long treated with the barbarous practices which grew from the belief in spirits, yield to scientific treatment and open the door for the admission of gospel truth gave him the greatest happiness.

A Word From Our Treasurer

DEAR SISTERS:

One half of our working year is gone. Perhaps it will be interesting and profitable to consider together what we have accomplished and what is necessary for us to do in the remaining six months!

Our budget this year calls for $3,600. As you perhaps know, the salaries of Miss Burbid and Miss West have to be forwarded to the Missionary Society each quarter. When we do not receive enough each quarter designated for the funds we draw from the unappropriated. Several of the societies send their money unappropriated, "Use where it is most needed." So $500 still must be raised to meet these salaries.

Only $52.13 has been raised for the Twentieth Century Endowment Fund.

Much interest has been shown the past few weeks in Fouke School and in the work of Marie Jansz in the Java Mission. For Fouke only $2.25 has been received, while our pledge is $200. You will be glad to know, I am sure, that at the "White Christmas" given by the Milton and Milton Junction Sabbath schools Fouke was very generously remembered.

Our budget calls for $300 for Miss Jansz, of which $57 has been received. One sister, deeply interested in this mission, suggests we have a day of prayer to pray most earnestly that some one may be led to go to this field where help so is so sadly needed.

We ask for $100 for the expenses of a letter. A little more than half of this amount has been received.

For the Tract Society only $55.27 has been raised. If we reach the amount named in our budget, $900, we will certainly have to put forth a strenuous effort in the remaining six months.

For the Missionary Society $413.00 has been received besides the salaries of our missionaries. May we not raise much more for the Missionary Society, that has so many needs for money to carry on the work.

The societies have responded nobly to the call for help in furnishing Lieu-oo Hospital, and $258 has been sent to Dr. Palmborg to furnish beds, rooms, wards, and for general equipment. Several societies have furnished. The last letter received from Dr. Palmborg reports she was much improved in health and had gone to Shanghai to buy furnishings for the hospital.

Besides the amounts spoken of, money has been received for the Ministerial Relief Fund and for the colleges. Some of the societies are carrying scholarships in Alfred, Milton, or Salem.

The hearty co-operation of the women in carrying on this work is deeply appreciated by your treasurer. May we not accomplish more working together in His Name?

MRS. A. E. WHITFORD,

Treasurer's Woman's Board.

Milton, Wis., Jan. 11, 1917.

Woman's Board—Treasurer's Report

For three months ending December 31, 1916

MRS. A. E. WHITFORD,

Treasurers Woman's Board.

Milton, Wis., January 11, 1917

To cash on hand September 30, 1916 $269.11

Alston, Mrs. W. C. $10.00

Marie Jansz $10.00

Fouke School $5.00

$284.11

To cash on hand December 31, 1916 $376.79

Alston, Mrs. W. C. $12.00

Marie Jansz $10.00

Fouke School $5.00

$149.00

Total Income $413.79

In hand for

Milton, Wis., in memory of Elizabeth Polly J. Turner $15.00

Milton, Wis., for Miss Burbid $125.00

Milton College Scholarship $125.00

Miss Jansz $125.00

Milton, Wis., Philadephia Class S.S. $125.00

Furnish room, Lieu-oo Hospital $125.00

Milton, Wis., West Home Society $1,125.00

Bed, Lieu-oo Hospital $100.00

Milton, Wis., for Miss Burbid $100.00

Tract Society $10.00

Missionary Society $100.00

Milton, Wis., S. S. "White Christmas" $100.00

Lend a Hand Class to help Dr. Suckin $127.75

King's Daughters Class: equipment $3.00

Primary room, Ewing $2.50

Milton, Wis., Miss Burbid's Aid Society $25.00

Furnish ward, Lieu-oo Hospital $100.00

New Auburn, Wis., Woman's Missionary Work $100.00

New York City, Woman's Auxiliary Society $100.00

Board expenses $4.00

Unappropriated $14.00

Nortonville, Kan., Woman's Missionary $25.00

Miss Burbid's salary $1,100.00

Phelps, James' Fund; Board of Woman's Society for Travel and Missions Work $25.00

Plainsfield, Ill., Woman's Aid Society for Travel and Missions Work $25.00

S. S. Board $5.00

Office expenses $5.00

$918.79


The Treasurer's report for the quarter ending December 31 was read and adopted. Receipts, $367.88. Disbursements, $577.30.

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The Quadracentennial of the Reformation

COXIS F. RANDOLPH, LL. D.

The Reformation, whence sprang the present organization among Seventh Day Baptists, was not accomplished in a day. It was an evolution, consisting of a series of eras—rather than single events—which, according to one well-known authority, began in France in the year 1577, and ended with the establishment of Protestantism in the Netherlands in 1626. This statement takes no account of the many phases of the fuller development of Protestantism in these various ages,—a process continued long afterwards.

Nevertheless, every great movement seizes upon some particular event which marks a crisis of some kind in its history, around which, by common consent, the movement is made to center, and from which it is popularly assumed to date. Consequently, the Reformation, or, more properly, the Protestant Reformation, by general agreement revolves about Martin Luther, and is made to date from the day when, on All Saints’ Day (October 31), 1517, he nailed the ninety-five theses challenging the theory and practice of indulgences on the door of the Castle Church at Wittenberg, a town in the Province of Saxony, in Prussia, some fifty-five miles from Berlin, where Luther was at that time a professor in the University.

One hundred years ago, the Tercentennial of the Reformation was celebrated in a formal manner by many churches. This was particularly true in Holland, where by state decree this event was observed throughout that country. This year, a movement initiated by the Lutheran Church of this country, inspired to act through the efforts of one of its prominent laymen, Dr. Julius Friedlich Sachse, of Philadelphia, well known to the readers of the Sabbath Recorder as the historian of the German Seventh Day Baptists, for the observance of the Quadracentennial of the Reformation has already taken a definite form, and all the principal Protestant churches throughout the world have been invited to participate.

The official formal celebration will occur on the 31st of October, next; but numerous celebrations and memorial exercises will be held more or less frequently throughout the year. An appropriate time for Seventh Day Baptists to observe it will be at the approaching session of the General Conference in connection with our own Tercentennial. Suitable exercises at that time need not necessarily preclude celebration in the churches in October.

It seems a happy coincidence that the three hundredth anniversary of our own organized existence should occur at this time. Of that I will write more specifically in the future.

"Spiritual growth is both a restorative and a preventive. It enables one to accomplish harder tasks and live more satisfyingly; and it decreases the power of temptation; for a man in the bracing air of the mountain top usually cares little for the haste and heat of the torrid plain below."

Christian Endeavor News Notes

From "Points About Christian Endeavor"

In one month recently South Carolina organized seventeen new Christian Endeavor societies. One new society has been formed in a college and two in high schools. A single South Carolina society has organized a dozen others during the past year.

The Southern Presbyterian Endeavorers are working to support a Christian Endeavor missionary appointed by the denomination. Dixie Endeavorers are also raising money to support a native Christian Endeavor worker in China, and the leper Endeavorers of Louisiana have made a gift to this cause. Gifts to missions of $150 and $147.50 have been made by two societies.

A Mississippi society has graduated ten Christian Endeavor Experts. North Carolina has formed the first Junior Christian Endeavor union in the South. The Roanoke (Va.) union has challenged the Richmond union to a contest in Christian Endeavor work. A thirteen-year-old Endeavorer in North Carolina has organized a new society. During a single month recently nearly 5,000 new members joined the societies throughout the South. Christian Endeavor is certainly flourishing in Dixie.

California Endeavorers sent many Testaments to California militia on the Mexican border.

South Carolina grew last year 110 per cent in Christian Endeavor, from 67 to 141 societies. Its last convention included the first Junior convention ever held in the South.

Southeastern Colorado, where a few years ago it was found impossible to hold a Christian Endeavor convention, has just enjoyed a rousing one, addressed by Governor Carlson.

Young People's Work

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

Tithing Union Funds

General Secretary Shaw has made a wise suggestion regarding the funds of Christian Endeavor local unions. As tithing has proved so helpful to individuals, he urges that it would be equally helpful to these organizations, and invites them to set apart one tenth of their receipts from the societies for the world-wide work of Christian Endeavor through the United Society of Christian Endeavor. This proposal has already found wide favor, many of the largest unions promising their adherence to the plan.

No More Saloon Stock

Field-Secretary Evans, of the Kentucky Christian Endeavor Union, reports the testimony of the editor of one of the large Southern daily papers. Said this editor: "Until recently I owned stock in a saloon; but once I attended a Christian Endeavor meeting, and there the stock was caused to loom up before me in such a hideous way that the next day I got rid of it. Think of the eternal consequences of that one meeting!

Christian Endeavor and Labor

The Topeka Christian Endeavor Union took part in the last Labor Day parade of that city, sending an automobile which bore the conspicuous placard, "Jesus Christ was a carpenter." In an effort to get laborers to apply the principles of Christianity to labor problems, this Christian Endeavor union sends three representatives to the meetings of the Topeka Industrial Council, a labor organization. One of the Endeavorers is threatened with loss of employment if he persists in speaking to men on industrial subjects.

A little patience, and the fog is past.
After the sorrow of the ebbing tide,
The singing floods return in joy at last.
For darkness passes; storms shall not abide.

The night is long and the pain weighs heavily,
But God will hold his world above despair.
Look to the east, where up the lurid sky
The morning clouds! The day shall yet be fair.

—Celia Thaxter.

Heaven is not always angry when he strikes,
But most chastises those whom most he likes.

—John Pomfret.
Rachel Landow, the Hebrew Orphan
REV. HERMAN D. CLARKE
CHAPTER III
(Continued)
Mr. Claire, the placing agent, reaches Arbordale to arrange for the placing of a company of orphan children, and first selects a moderately priced hotel. The placing of dependent children in homes is a work of charity, and contributors to charity are pleased to have men as economical as possible in the use of such money. Mr. Claire has the reputation of doing more work for the least money of any agent in the employ of the New York Home. He does not travel in a Pullman car, nor take meals in diners. His economy is often a great inconvenience to his personal comfort but he is using hard-earned dollars of economical people, as well as the gifts of the wealthy.

Arbordale is a pretty town of about 2,000 inhabitants. He has found by experience that he finds best homes and most applications for children in a good farming district and in a city of about 2,000 people, mostly Protestants. He occasionally has a Catholic child that he has been obligated to place in a Catholic home, but they are not as plentiful as those of other denominations. He occasionally has a Jew, but they are not as plentiful as those of other denominations. It is usually helpful in placing to have the family be members of the same religion as the children in health and with adequate moral teaching will fit them for self-support and usefulness. They are all taken in one bundle and has not yet ceased to mourn the loss of her mother. Her little bundle of keepsakes is given her and she is awaiting the start.

The day before starting, the agent secures sufficient food for the journey, to be delivered just before they leave: bread and butter, cakes of different kinds, raspberry and strawberry jam, fruit and condensed milk. Each child old enough carries his little bundle. The nurse and caretaker has medicines, and books or papers for their amusement.

It is usually helpful in placing to have one or two babies in the company for exciting the interest of the audience and awaken great interest. Many people who go to such a meeting with no idea of taking a waif will suddenly conclude that they have room and home for one or two of the children. When a few children have been placed in a community, that creates a demand for more, and the agent has, later on, applications which he supplies. It also gives the agent opportunity to have places for the replacing of such as lose their homes.

The great day arrives and fifteen boys and girls, aged twelve years of age, march out of the city's office and take a street car for the ferry, which they cross to the Jersey side, and there by courtesy of the conductor they are given first chance to board the train and get seats together in one end of the car. The trainmen are usually very attentive and many passengers are interested and give the children pennies and nickels and fruit. Their minds are soon diverted from all sad memories as they look out of the windows and see a new view of the Erie and see the rich valleys and beautiful mountains and hills, and the fields with grains and stock, and they wonder if they, too, will have happiness in such homes. They pass Hornell, and up the grade they see the hills of old Allegany.

"What little town is that?" asked Rachel of the agent.

"That is a little Sabbatharian town called Alfred Station," answered Mr. Claire.

"What do you mean by a 'Sabbatharian town?'" asked Rachel.

"Why, they keep Saturday for Sunday there, and do you see their church down in that little valley? They have not given up the Sabbath, but they serve God in a different way. The State has some schools there also. When I was a young man I used to go there to school and I know of some boys from our society who have been raised near there. But where they have no schools, and no hills, it is very level," said Mr. Claire.

"I keep Saturday, but not for Sunday," said Rachel. "My mother always did, but her people, while believing it right, kept open stores on the Sabbath. My mother told me not to forget the Sabbath of my people. Will my new home keep it?"

"I fear not, Rachel. I do not know of any homes that do. I can't disobey my mother and her God. I can point to God's commandment where he commands all men to keep it," said Rachel.

But you will have a good home, and be happy, and never think of that. Oh, look out of the window and see those climbing roses by that farmhouse. Do you love flowers, Rachel?" said the agent to take her mind from her mother and her religion.
All night the train rumbled on and the restless children, trying to sleep in their seats, kept the agent and his caretaker busy in looking after them. The next afternoon they arrived at Chicago, and transferred to the Union Station.

Waiting for the outbound train which was to carry them to the town for placing, Mr. Claire was watching the features of a Russian Jew approached the agent and asked where he was going with the children. Mr. Claire remembered that he had seen this same man once before on the train westward bound with them. Now the agent knew that Rachel was a Jewess and he had once noticed that in the night this man passed through the car and stopped to look at Rachel. Mr. Claire had not paid attention to it as that is so often done by passers-by. But somehow he now had a fear that this man had some motives for asking this question.

"We are going to a western town seeking homes for the children," replied Mr. Claire.

"Yes, but what town? I am much interested in such charitable efforts and if I can do anything to aid you I shall be glad as I also am bound for a western town. It might be that we could do some business called me to your town," said the man.

"Thank you for your kind offer and may I ask your name, please?"

"My name is John Wexler. I am a traveling merchant and make many western towns. How many nationalities have you here?" he asked.

"Five: German, Norwegian, Swiss, Irish, and Hebrew. As far as I am able to find out, but all born in this country. Not a full-blooded American in the lot, though I usually have many."

"What is your oldest girl there? She looks like Hebrew."

"Are you interested in Hebrews? You have the look of one, I see, and your name indicates Russian Jew. Am I correct?"

"I am a Hebrew, sir, and proud of the distinction," he replied.

"It is not my custom to answer all questions about my children until I get where I place them and then only such as are helpful to the child and his foster parents," said Mr. Claire.

"I have been thinking of taking a girl to raise," said the man, "and of course a Hebrew girl would most appeal to me. Suppose I give you best references when you get to your destination, would you place her with me?"

"I have a committee that will have something to say about that. To their knowledge and judgment I listen when placing a child in their community," said Mr. Claire.

"But don't you allow them with families elsewhere if they apply and give good references?"

"Sometimes, when we find to fail the right home when we go," he answered. "Just then Rachel came to ask the agent a question about some candy she wanted to buy at the stand, and although the man tried to turn quickly so as not to be seen in the face, he was too late and instantly she knew him to be the man who had been to see her and her mother that terrible day in New York City. She turned pale and grasped the hand of the agent.

"O Mr. Claire, keep me from this man. He is after me, I know. Oh, save me quick," she exclaimed.

"What is it, Rachel? Tell me why you fear this man."

"Come to my seat and I'll tell you quickly," she said and the man disappeared in the crowd.

Rachel told the agent all that had taken place when her mother died and they both well knew that the man had in some way found out where they were going and on what train, and was following their train. He would probably be in the town at the distribution. But Mr. Claire assured her that the man should not have her or trouble her.

He was not seen again on the trip though they were sure he was on the train with them after leaving Chicago.

On the train a Hebrew merchant of the German type saw Rachel and knew she was of his race. He interviewed the agent and offered to take and adopt the girl and give her the best of homes. He lived in Des Moines and could give references from the best men, Hebrews and Protestants, with whom he did business. Mr. Claire could first visit his home at his expense to ascertain all he wished about the home and the man. He claimed to represent the better class of Jews and had used no intoxicating beverages and was not like the most of his people, a user of cigars.

Mr. Claire thanked him and said that after he arrived at his present destination he would give the matter thought, unless he knew a good and appropriate home was already secured for her by some committee-men who had been given a description of the company and informed that in it would be a Hebrew girl of twelve years.

Thursday morning early they arrived at Ankeny and made their way to the hotel to clean up and arrange to go to the opera house. At 10:30 o'clock they marched, two by two, through the street, which was lined with curious seekers and people who had come to see the arrival of such a company of Hebrew children.

"My! Is not that a handsome girl?" said one in the crowd looking at Rachel. "My wife will want her to help in the kitchen."

"Is that all she wants of her?" said a bystander.

"Look at that little Norwegian, he will make a farmer. I will apply for him," said another.

"I want that baby with the silken hair," said a woman dressed in silk.

"Too much bother with babies. Take a child that can wait on you," said her companion.

"If I want a baby that I can mold into my ways and love as my own," she replied. "And so the crowd followed them to the opera house.

After a prayer by the Baptist clergyman the committee was asked to come forward and take seats on the platform, which they did. One of them was asked to serve as clerk and take the names of applicants. And thus he made his way to good citizens in the society. There will be many applications for this boy.

"This little baby is two years old and as bright as the President's child in the White House. Her mother was killed by a moving train last year and her father also died three years ago. She has one sister aged six that was brought up for a family in New York, but for the good of the baby they are not to know where I place her. Now don't all you babyless women apply at once. I am not a Solomon to divide the child to tell where she may make her home. Six applications were made for that baby.

And thus he went through all the company, coming to Rachel as the last. "This is a bright young girl of twelve years of age. She is in perfect health. I need not tell you her nationality. From the best of our people. Her parents gave us our Bible and our Savior. Her people save the world, the knowledge of the true God and from complete idolatry. She is of pure blood. The home that takes this lovely girl must be sympathetic and kind to her, for she has lost a mother under very sad circumstances. Her father might not relate here now. She has a strong will and a noble purpose to do what she thinks is right. She cannot be compelled against her convictions to do what possibly others may wish her to do. This baby would go well if it is attempted. You must gently lead her and show her the truth and the way, and she will walk in it. The family that takes this girl must be able to educate her..."
well and have refinement and intelligence that will appeal to her nature."

Having thus exhibited each child and completed his address, and applications having been made, he adjourned the meeting to two o'clock in the afternoon, when the assignments would be made.

The nurse took the children to the hotel for dinner, though a few families wanted to take one or two home with them to return them in time for the next meeting, which requests were granted. Rachel went home with a family that had put in an application for her. The committee tarried awhile to tell the agent of the home and character of each family applying, and the committee agreeing, they assigned the children to various homes for the usual trial.

In the afternoon the children were again assembled on the platform in the semi-circle as in the morning, each little heart beating with wonder, anxiety, and hope, and fear. Two brothers were to be parted but were to go to different homes of each other and were promised visits occasionally. A brother and sister were to be placed many miles apart, and there was pitiful weeping as they kissed each other good-bye by long good-byes to see each other again. Men who never went to church sat and cried like babies at such a scene. Two sisters were taken by one family. All but whom had been taken and that was a Swiss child whom the agent had to take to some other town for placing.

Rachel was assigned to Doctor Brown, a leading Baptist in the town, and his fine wife, an educated woman of rare talent. Mr. and Mrs. Brown, who were at home in a day or two and then visit her annually as long as she needed his attention. Mrs. Brown led the girl to a fine, well-furnished room which was to be hers, and then the Doctor told her that he had a fine Shetland that was to be hers to drive if she stayed with them. Rachel was happy for the time but sometimes grew so sad as she thought of her mother. She had a nice frame, a picture of her mother's picture given her by Mrs. Brown, which hung in her room, and in a few days she was started in school.

This completed the placing, and after the agent had made his usual first visits to the homes, all the papers were put in the safe, which the local papers gave a graphic account of the placing and the names and homes of each

child. In two or three days a man of Hebrew appearance came to the office of the Local News and purchased a few copies of the paper giving the account of it, and disappeared.

(The to continue)

The Unearable Leaders

In churches not a few there are brethren of the rule or ruin type who are a contin-Continued to please the church peace and a frequent hindrance to the cause of Christ. What ought to be done with unleadable leaders?

In a sensible editorial the Christian Index answers: "We frankly confess that we do not know, and that we do not know any one who does know. It would relieve a bad situation if he would move to some large city and unite with the strongest church in it. Thus he would become so completely overshadowed that he could not raise a disturbance. We have known of some unleadable leaders who were swal-Continued to be bad teachers. Men who never went to church sat and cried like babies at such a scene. Two sisters were taken by one family. All but whom had been taken and that was a Swiss child whom the agent had to take to some other town for placing.

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My experience of life makes me sure of one truth, which I do not try to explain; that the sweetest happiness we ever know, comes not from love, but from sacrifice, from the effort to make others happy. This is as true to me, as that my flesh will burn if I touch red-hot metal.—John Boyle O'Reilly.

A Pause in the Prayer

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "If I should die 'fore I wake—" "I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interrupted the small boy, so young in spirit, and hurrying downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the morning. I should die 'fore I wake,' why—I didn't want him to find 'em that way; so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commented the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

The Governor and His Dog

The town of Zug is in Switzerland, near the great Saint Gotthard Pass, with its peaks all covered with snow, and banks of snow. Sometimes the sunshine melts them a little, and then great masses go sliding down the mountain side, covering everything in their path. It was near this town that a dog once made himself famous by saving the lives of two persons. The story is told in The Olive Leaf as follows:

Many years ago, the young governor of the province was riding over the Saint Gotthard Pass, with his wife, who was a clinging and pet dog. Right at the top of the pass a swift avalanche came sweeping down, and governor, servant and dog were in an instant buried beneath it.

The dog was first to shake off the terrible load. He barked and howled and moaned, but could not find his master. After a while he seemed to understand that something had happened to his beloved master, and with great frame and courage he dashed back to the little inn that he had seen as they passed it in the morning. His whines and howls and nervous calls and scratching gave the people to understand that some accident had befallen, and the people, in their snow-shovels, followed him. When they reached the place, the faithful dog stopped sud-
Our Achievements in the Federation as Gathered From the Reports

REV. CHARLES S. SAYRE

It has been a long hard fight, and the battle is now over and won. The "Commission on Sunday Observance" is no more. It is only a "Committee on a Religious Rest Day" now. And that expression, "Religious Rest Day," don't mean Sunday either; but just "a" Religious Rest Day.

The members of the Federation now, after this long fight, are convinced that Saturday is the real Sabbath (see report of vote taken), and that it is the only Religious Rest Day; therefore, and consequently, since the great change in the name has been made by such a large number of the "feeble-minded" and well-wishers in the light of Seventh Day Baptist instruction, the meaning of this newly formed "committee" must be "Committee on a Seventh Day Sabbath Rest Day."

Let no one intimate that the Religious Rest Day describing the field of activity of this committee means Sunday; for then it would be just the same as it was before; and it would be the same as "Sunday," or "a" Sabbath. Not only so, but if you have a notion that that "Religious Rest Day" means Sunday, then you are assuming what those splendid fellows at St. Louis, who so admirably the Seventh Day Baptist representatives, had in mind; that it was just a little and changed the wording but kept the same meaning, and nothing was actually done as we supposed. It follows then: the "Commission on Sunday Observance" and a "Committee on a Religious Rest Day" as used by the Federal Council do not mean the same. They are entirely different and mark a great victory for Seventh Day Baptists.

PREVENTING SUNDAY LAW RESOLUTIONS

We have been opposing Sunday Law resolutions only. We have not been making any fight against the enactment of the laws themselves, as N. O. Moore shows in his article of some weeks ago. We don't want the Federation fellows to resolve on any such stuff. There are "twenty-five or more Sunday Law organizations" outside the Federation where they can do all the Sunday Law work they want, to, but not in the Federation, for they have said they will not draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it. And we have just compelled them to do what they said they wouldn't do.

It is no small task to get a large group of great and good men to do what they promise to do, to live up to the rules they have laid down for themselves. But we did it. The Sunday Law resolutions made such a stir at St. Louis had three points: (1) Respect for Seventh Day Baptists; (2) The Scripturalness of Sunday; (3) The Use of Civil Law. Dr. Moore made it clear that while we don't vote against this resolution in the Federation, we wanted them to know also that he would support it in the M. E. Conference. He was willing to live up to the rules they had laid down in the Federation, but not when he got out of the sessions of that body. But how we did demolish this Sunday Law resolution! That is, we nearly did, we did partly, enough so we feel wonderfully pleased, and have written a lot about it. By our presentation in that Convention, and by our work there, we were able to get them to leave out that second point, "The Scripturalness of Sunday." We want to keep your mind on that great achievement, and not notice what we lost in the resolution; we don't mind if you notice the first point which binds the Federation to respect Seventh Day Baptists, but we do not want you to notice that the Federation at the same time bound themselves to "the use of Civil Law."

Let no one question the value of this achievement because the Federal Council by this vote stands even more committed to the use of civil law to perpetuate the observance of a "Religious Rest Day." Of course they have done this, but we do not want you to notice this to the neglect of the fact that along with it they refused to respect Seventh Day Baptistists. We can't define just what they meant when they voted to respect us. One thing sure, it sounds good, and it looks good, and the fellows acted good, and we don't want any one to intimate that these resolutions have done anything to violate their promise to respect us.

If they went right home from the Convention and joined in some Sunday Law organization and helped put through, not a resolution, but a law that would put us in jeopardy, that would not matter, for they are free to do that kind of work anywhere but in the Federal Council. Just so long as they did not do those things in the session, the Council, they would not violate their promise to "respect Seventh Day Baptists." Oh, it's a great victory even if they have declared their right to "use Civil Law." And you are not supposed to notice anything in connection with this Sunday Law resolution that will contribute to the idea we advance. We don't want you to hold this "Religious Rest Day" business so close to the eyes that you can not see the vast amount of good in other quarters, and yet we do not want you to get so far away from it that you will discover the actual fact that it concerns the case but little indeed. For when we set the Sunday Commissions, and Sunday Committees, and Sunday Laws, we did the same thing; but when we did it, we did it in such a way that we wouldn't see that which is so obvious to every one else who looks at it. We did not throw paper at the people; we did not tell them what we wanted; we told them what we recognized; and by doing this we discovered a greater error in the fact that by joining in this Federation with Sunday people we are going squarely against the teaching and practice of Jesus our Teacher and Pattern. But denying Jesus in this little matter is of small importance compared with "seeing the fields of opportunity, and feeling the pull and hearing the call to occupy them in the name of your Christian brotherhood." Of course, it is important that we follow Jesus in the matter of keeping the Seventh Day Sabbath; but in this matter, we are to take our own course, and yield to the "pull" and the "call" in another direction than the one Jesus pointed out. "It would be a denominational calamity" to follow Jesus here though he said, "Let them alone, they be blind leaders of the blind." "Go ye rather to the lost sheep." "Be not unequally grieved with unbelievers." And in his practice Jesus refused utterly to join, or even to answer any complaint or statement of the "good men" and the "wise men." The best people in all Palestine, not even with Gamaliel, that broad-minded, religious educator.

A view of these colossal achievements, we are admonished to "ring true to this "Heaven-born task," and make the "principles of Jesus reignant in a world torn asunder by death." What think ye, brethren? Have we cut the old world meaning? Albion, Wis., Jan. 9, 1917.

Billy Sunday, whose great sermon on "Booze" has caused the saloon interests to quake, gives the following on the "money value" of the liquor traffic: "The entire income to the government, to the States and cities from the revenue and license was about $350,000,000. You say that's a big pile of money; so it is, but wait a minute! Last year the workingmen spent $2,250,000,000 for it. It costs the saloon $1,200,000,000. In other words, the output for the saloon, adding these amounts, was $3,450,000,000. Subtract from that the income of $350,000,000; that leaves $3,100,000,000 that the saloons cost us, purely from the standpoint of cold money. I could build 1,500,250 houses for the working people and pay $2,000 for each house with the money we spend for booze in one year. I could make into $30 gold pieces and piled one on top of the other they would make a column 136 miles high. If made into silver dollars and laid side by side they would reach $4,615 miles. If made into silver dollars and laid with this end up enough to wrap a silver belt ten times around the world." -Christian Advocate.

"The General Committee on Evangelism of the Methodist Episcopal Church, South, met recently in Memphis, Tenn., and appointed eighteen ministers as general evangelists and 107 local evangelists (including the widely known Bob Jones, of Montgomery, Ala.)"
THE SABBATH RECORDER

HOME NEWS

Walworth, Wis.—We have nothing very special to write about from Walworth, but we enjoy reading home news from other churches of our faith, it may not be more than fair to send along our mite occasionally.

At our annual meeting, January 7, 1917, it was voted to adopt the current budget and also voted to raise an extra hundred dollars to be added to our pastor's salary.

Our pastor seems to be giving good satisfaction both to our own church and to the neighboring churches of other faiths.

We are not a large church at present, but we are trying to hold our own and thus further the cause we hold dear. It takes faith and courage to be a loyal Seventh Day Baptist in these days of worldliness and temptation, but if we inherit the promises we must hold fast that we have and be loyal unto Him who is waiting to give us the name.

DAYTONA, Fla.—Our ordinary Seventh Day Baptist contingent having returned for the winter season, with one exception, Sabbath School was resumed last month and since that time others have arrived, so that we anticipate a profitable time studying the Word. However we shall miss "Grandma Stillman" with her quiet ways and beautiful life.

President Booth C. Davis, in company with Mr. G. W. Rosebush, of Alfred, dropped in on us the middle of last week, en route to Cuba and the Isle of Pines.

President Davis gave our Bible class a clear, concise exposition of the lesson, which was greatly enjoyed by all. On Sunday, January 7, he preached at the Baptist church, here, to a full house and we trust and pray that much good will result to both Alfred and Daytona thereby.

Daytona Road District is putting in some $40,000 in betterment of its roads, and just at this time they are only torn up and it is with difficulty that we get about the country; so that we could not show these friends around as we wished to. However we think that they are convinced that we can grow citrus fruits and that we have a good road where nature does all the work—rebuilding the same twice every twenty-four hours, leaving it smooth and perfect always.

Daytona has just finished installing an up-to-date ($175,000) sewerage system. Owing to the topography of the city, it is necessary for it to be brought to a central station and pumped through a force main to the river. It is brought to the central station through five auxiliary stations that are operated automatically, and with compressed air, from the central station. At this point it is given a treatment of chlorine in order to kill the bacteria and so save the shellfish in the river.

Daytona was the first city in the United States to adopt this (German) method of handling sewage. D. D. R.

Daytona, Fla., Jan. 9, 1917.

Milton Junction, Wis.—The Milton Junction Sabbath School held a White Christmas service again this year, in which not only the Sabbath school but members of the church presented white gifts to the King.

The blanks and envelopes published by the Mergs Publishing Company were used, and distributed to non-resident as well as resident members of the church, and call for "gifts of self, of service and of substance." and in their distribution an effort was made to reach all, believing that those who love the King are glad to give to him these gifts as opportunity offers.

As the people entered the church for the service on Christmas eve, they found the platform draped with white simply trimmed with green. The light was dim and from an unseen choir came the music of the Christmas songs familiar and dear to all. At eight o'clock the lights were turned on and the program began. There were songs by the school and the primary department and a beautiful solo, and a reading of the story, "Why the Chimes Rang."

Then the lights were turned low again and a reading from Ben Hur was given, accompanied by tableaux showing the sheep herds, and "Men coming to worship at the manger."

The second part of the program consisted of the offerings of the various classes of the school and the reading of a letter from an absent member.

The offerings were accompanied by some appropriate class exercise, or words of explanation about the cause for which gift was made.

The class which gave to the Fouke School had secured a representative direct from Fouke, in the person of the principal and pastor, Mr. Clark Siedhoff, home on a vacation, to tell of its needs and to answer questions with reference to the conditions there.

Most of the gifts were contained in the envelopes, but there were some packages contributed by the children, containing toys and picture books, and also voted to an equal number of girls in the Fouke School. A club of Junior girls contributed comforts and clothing to a children's home.

When the envelopes were opened, besides the gifts of self and of service, it was found that the gifts of money were contributed to the following objects: to the Tract debt and the Missionary debt; to the orphans in the home school in Shanghai; to the Christian Home at Council Bluffs, Ia.; to H. Eugene Davis, Shanghai; to Marie Jansz, Java; to the Fouke School; to the Kovats Mission; to Dr. Graczyk, in the Russian mission; to the pastor; and to the Missionary Board for sending Dr. Sinclair to China.

There were no large sums of money, but there were pennies and dimes from the membership, being well represented.

Most of the gifts were sent in several envelopes, given to less fortunate ones, and, in addition to this, there were readings by Mrs. L. A. Platts and Professor L. H. Stringer, and music by Mrs. W. E. Rogers.

The annual business meetings of the Milton Junction Seventh Day Baptist Church and societies were held during an all-day meeting on Sunday. All the old officers were re-elected and the reports of the church officers as well as those from the different auxiliaries indicated a satisfactory condition both financially and spiritually.

The plan for a simultaneous every member canvass was adopted, by which the current annual budget will be cared for. Upward of one hundred and seventy-five persons enjoyed the bountiful dinner provided by a special committee.—Journal-Telephone.

Richburg, N. Y.—On Sabbath Day, January 6, Pastor Kenyon preached at Nile, his pulpit being occupied by Rev. Mr. McNiven of the First Day Baptist church. The Seventh Day Baptist church held its annual business and society meeting the following evening. The resignation of Pastor Kenyon was accepted, to take effect April first. Charles Saunders was re-elected trustee, and Mrs. Nina Almy was elected church clerk.—Alfred Sun.

Little Genese, N. Y.—At the annual church meeting on Friday of last week Rev. Mr. Lorraine continued as pastor for another year at an increase in salary of $50, which was accepted.

The community dinner at the hall Friday brought out the usual crowd and was worth the effort as a social event.—Alfred Sun.
DEATHS

BARKER.—In the sixth year of her life, on December 15, 1916, Catharine Elizabeth, daughter of Earl F. and Sabella R. Barker, of Plainfield, N. Y., and little daughter to come unto me, and forbid them not; for of such is the kingdom of heaven.”

REMINGTON.—In Alfred, N. Y., December 23, 1916, Mrs. Ellen M. Remington, seventy-one years of age. Mrs. Ellen M. Remington was the daughter of Deacon Asa C. and Tacy Greene Burdick and was born in the town of Alma, Allegany Co., N. Y. The first twenty-six years of her life were spent in the town of Homer, Tioga Co., Pa. About eleven years ago he went to Seattle, Wash., and has since engaged successfully in lumbering. When he came east and visited relatives and friends, soon after his return to his work in Seattle, he suffered a nervous breakdown, went to the hospital where he spent several weeks, and died December 29, 1916. The mortal remains were sent to the home of his mother at Alfred Station, N. Y., where a funeral service, conducted by Pastor William L. Burdick, was held, and burial took place in Alfred Rural Cemetery.

ROSENKRANS.—In Alfred, N. Y., January 3, 1917, Mrs. Emily Jane Rosenkrans, in the eighty-first year of her age. Mrs. Rosenkrans was born in Canada and was the daughter of George and Rosetta Rosendal. When she was twelve years of age her parents came to the United States and settled in the town of Andover, Allegany Co., N. Y. December 23, 1847, she was united in marriage to Jacob Rosenkrans and to them were born two children,—William M. Rosenkrans, of Buffalo, N. Y., and Mrs. Elwina E. Meritt, of Alfred, with whom she has made her home in her declining years and from whom she has received much comfort. Mrs. Rosenkrans died ten years ago last July. When about twenty-two years of age she made a dedication to Christ and united with the Seventh Day Baptist Church of Indepependence, N. Y. Of this church she remained a member for the church triumphant, a period of nearly sixty years. She was quiet, thoughtful and faithful in all her life. Friday afternoon, January 5, a funeral service, conducted by Pastor William L. Burdick, was held in Alfred, and the following forenoon the mortal body was taken to Bolivar, N. Y., for interment.

STUKEY.—In Alfred, N. Y., January 4, 1917, Mrs. Cornelia Susan Stukey, aged 86 years, 9 months and 26 days. Mrs. Stukey was the daughter of Deacon Daniel P. and Lucinda Scribner Williams and was a descendant of Roger Williams, seven generations removed. Many Seventh Day Baptists will recognize her as a sister of W. D. Williams who recently passed away. She has been interested in the healthful and Christian teaching on a most promising career in the Christian ministry. She was born in the town of Herkimer (in the vicinity of Watson), Lewis Co., N. Y. With the exception of six months of pioneer life, in Nebraska the first forty-eight years of her life were spent in the vicinity of her home, and the last twenty years Alfred has been her home.

In 1866, she was united in marriage with Christopher Stukey and to them were born nine children,—Charles D., Stukey, of Oxford, N. Y.; Mrs. Charles H. Palmer, Mrs. Henry C. Hunt- ing, and Miss Arvilla Stukey, of Alfred; Professor Walter C. Dolgeville, of Rock River, Wis.; Mrs. Arthur H. Smith and Mrs. O. H. Pinchin, of Wellsville, N. Y.; and two who died in early life. Mr. Stukey died twenty-five years ago. Besides her husband, who died in the county of Olean, four others—Charles D., Deacon J. B., of San Antonio, Tex., Henry G. Williams, of Boulder, Colo., and Miss Arvilla Stukey, of Mrs. Elvena E. Meritt, of New Loup, Neb. When about sixteen years of age she was baptized and joined the Seventh Day Baptist Church of Watson, N. Y., remaining a member of that church till she joined the church of faith in Alfred upon making her home in that village. She has known the rigorous of pioneer life, clouds of sorrow, and the burdens of raising a large family, but every trial had only drawn her nearer to her Savior and been the means of beautifying her character.

She is survived by her daughter, Mrs. Elvena E. Meritt, of Plainfield, N. Y., and several grandchildren.

Tickner.—E. H. Tickner, son of Rev. W. D. and Ella M. Tickner, was born in Princeton, Wis., November 6, 1887, and died at his home in Marshfield, Wis., on December 31, 1916. He was a member of the Seventh Day Baptist Church of Madison, Wis., and passed, January 4, 1917.

Beautiful eyes are those Which pity and love express; Out of whose orbs a yearning goes Toward the widdow'd and fatherless.

Beautiful lips are those Which breathe the sweet word of hate; From which only kindness flows— Where love and loving wait!

Beautiful hands are those Which labor with loving zeal, Lessening the woes and wrong So many so keenly feel.

Such eyes and hands belong To him whose spirit is low, Which, tender as it is strong— Has chosen “the better part.”

E. S. Goodwin.

Tickner.—Anna T. Wood, was born in Mt. Morris, Genesee Co., N. Y., October 11, 1847, and died at her home in Mt. Morris, February 11, 1917. Mrs. Wood was united in marriage to Daniel W. Wood, on December 12, 1863, of bronchial pneumonia.

In 1863, she came with her foster parents, Joseph and Mary Emmett, to Dodge Center, Minn. In 1865, she was united in marriage to A. M. Wood, of Dodge Center, Minn. In 1874, she came to this town, and since then she has been a faithful servant of the Cross. She has looked upon the past very quiet, and in a natural, but thoughtful of the needs of those about her, thus making and keeping a host of friends.

About seven years ago she came with her husband to their present home near New Auburn, Wis. She was a member of the Seventh Day Baptist Church of Watson, N. Y., having been united in marriage to J. W. Eells. For fifteen years, and died at the advertised price.

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THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Janus in Java will be gladly received and sent to her quarterly by the American Sabbath Trust Society.

Frank J. Howlett, Treasurer, New Jersey.

The address of all Seventh Day Baptist missionaries in China West shall be: No. 513, Masatip Temple, N. E. cor. State and Randolph Streets, at a clock's p.m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West and Street. Ministers W. E. South and all Sabbath school at a clock. Preaching at 3 p. m. Everyone welcome.

Persons preparing the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Mr. and Mrs. E. H. South, 320 N. Spruce St., at 10:30 a.m., by Rev. Geo. W. B. and Sabbath school at 11:30 a.m. by Rev. Geo. W. Hills and Sabbath school at 11:30 a.m. by Rev. Geo. W. Hills and Saturday evening at Hill St. one block north of the house or any Willows car will take you almost to the door.

Riverside, California, Sept. 29, 1896.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sampson Chapel at 10:30 a.m. Christian Endeavor Prayer meeting in the College Building (opposite the chapel) at 9 a.m. every Thursday evening at 8 p.m. Visitors are always welcome. Parsonage, 158 N. Washington Avenue.

The Mill Yard Seventh Day Baptist Church of Landon holds regular Sabbath service at 3 p.m., at Mornings- ton Hall, Landon, Lanc.; N. A. morning service is held, except in July and August, at the home of the Rev. L. Dottin. Park. Preaching brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytonia, are cordially in- vited to attend the regular church services which are held during the winter season at the several homes of members.

We may wonder why the Lord gave us so little—others may wonder why he trusted us with so much.—The Christian Herald.

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IF YE abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

The vital connection between the word and prayer is one of the simplest and earliest lessons of the Christian life. As that newly converted heathen put it: I pray—I speak to my Father; I read—my father speaks to me. Before prayer, it is God's word that prepares me for it, by revealing what the Father has bid me ask. In prayer, it is God's word that strengthens me, by faith, and its warrant and its plea. And after prayer, it is God's word that brings me the answer, for in it the Spirit gives me to hear the Father's voice. Prayer is not monolog but dialog; God's voice in response to mine is the secret of the assurance that he will listen to mine. "Incline thine ear, and hear"; "Give ear to me"; "Hearken to my voice"; are words which God speaks to man as well as man to God. His hearkening will depend on ours; the entrance his words will find with me, will be the measure of the power of my words with him.—Rev. Andrew Murray.

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