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The SABBATH VISITOR.

A Letter from an aged friend in Rhode Island. In the midst of this excellent and loving letter, we catch her words of loyalty to the interests we are  as a people hold dear. She says to Recorder readers, "God bless you all and make you a blessing, is my earnest prayer." And she has great faith in prayer, even in its power to heal the sick. Nearing her threescore years and ten, rich in Christian experience, she prays for the churches, for the boards, and for every line of Christian work, and wishes we had a prayer column in our paper, giving requests for prayers and reporting answers to prayers. She pleads the promises in regard to prayer when even two or three are agreed as touching one thing. Nothing so cheers the workers and bearers of burdens as the knowledge that faithful souls who have for years walked with God are praying for them.

Her Recorder Was Late The first week in the new year all Recorder readers were necessarily late, made so by unavoidable circumstances. The aged friend mentioned in the last editorial says in her letter: "I cannot hear a sermon when I go to church, so good reading is my duty and drink. . . . As I cannot go to prayer meeting I always have the RECORDER to read on Sabbath eve; but in the first week in January my paper did not come in time, and I felt as though I had lost my mother. How any Seventh Day Baptist can do without the denominational paper I can not see. They surely have not received the Spirit of Pentecost, for if they had, they would have no need of such a paper.

Why should not earnest loyal Christians prize their denominational paper? It is the great missionary agency without which our people as a whole could not be well informed as to the needs of the various fields.

It affects the channel of communication between the churches, that could not be secured in any other way. It promotes unity of faith and becomes a bond of brotherhood, both of which are indispensable to denominational progress. It keeps before the people the things that are needed, showing the methods that bring best results as nothing else can. It conserves the "faith once delivered to the saints," helps to solve the practical problems that confront the churches, gives "meat and drink" to lonely 'ones shut away from public services, and is a feature of every one of our papers which the denomination strives to promote.

A Handshaking That "Means a Good Deal" We little realize how much an opportunity to meet some of the denominational leaders is prized by those who are shut in. The sister who wrote the letter quoted in the last editorial writes: "God has been good to me today. He let Secretary Shaw come into my home after church, and I was glad. That handshaking means a good deal to me. How much better I can pray for him and his work now."

It may be that as pastors and workers in the kingdom some of us are losers by not visiting more of the shut-ins and giving them a better chance to know us and to pray more intelligently for us. These dear souls have power with God. It is a good thing for the minister when they wrestle with God in prayer for him and his work.

Do We Need These are the closing words of the letter already mentioned in these editorials: "Don't you know I had a feeling when dear Secretary Saunders went home as if we as a people were almost responsible for his death? How he was burdened and heeded all that he had asked us to write out of our missionary debt and we failed to do it! We surely need the old baptism of the Holy Ghost to open our hearts to the needs of God's work. We can have it if we can only be convinced that the time is come and it is the only way."
We Are All Following Ideals

Admiral Dewey was not the only man who has constantly thought of his ideal or pattern. We all have such ideals or patterns and consciously or unconsciously we are conforming our lives more or less to the life of some one we have admired and loved. Some follow unworthy patterns, but the principle holds whether our exemplars are worthy or unworthy. Indeed the molding influence of unworthy men, if they become in any sense ideals to us, is quite as strong as is that of the noble and the true.

Again, under this law, not only are we being molded by others but we in turn are influencing our fellows, so that the taught becomes a teacher as well.

Who can think of this law of human influences making and shaping destinies without feeling the weight of responsibility which no thoughtful man can shake off? Each one is his brother's keeper. Each one is, in a measure, his brother's maker as well as his teacher. It is a wonderful thing to live in a world where the simple and right thing to do seems easy, I have often asked myself, "What would Farragut do?"

In the course of preparation for Manila Bay, I often asked myself this question, and I confess I was thinking of him the night we entered the bay and with the conviction that I was doing precisely what he would have done.

Little did Farragut realize, as he went about his daily duties in the Civil War, that he was even then making of one of his lieutenants the future man who should for seventeen years rank highest as an officer in the United States Navy—a man whose life would constantly exemplify the straightforward, conscientious, courageous characteristics of his old commander.

One man with a strong personality and high ideals can fill the soul of another with noble purposes and inspire in him adoration of the principles of practical piety that will dominate his entire life. This is in keeping with a prominent law of our being. One hero makes other heroes. One soul given to fidelity and honor in regard to the immediate responsibilities of daily service fills the hearts of others with purposes and principles like his own until they, too, become second editions of their exemplar.

One Man's Influence

The influence of one true man over another, giving direction and character to a whole life, has been shown in the story of Admiral George Dewey, "the hero of Manila Bay," who died last week in Washington, D. C. While an entire nation pauses to pay highest honors to its most distinguished naval officer, it may be worth while to look for a moment at the man whose influence more than that of any other made George Dewey a nation's hero.

During the Civil War, Dewey, then a young man, served under Admiral Farragut. With him he had his first experience in fighting and of him Dewey once said: "Valuable as was the training at Annapolis, it was poor schooling beside that of serving under Farragut in time of war." Again he said: "Whenever I have been in a difficult situation, in the midst of such a confusion of details that the simple and right thing to do seems easy, I have often asked myself, 'What would Farragut do?'

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question into their arguments, it would have no place in the Sabbath question. But while they do so, there seems to be no way but to answer them.

Rev. William Clayton

On another page we publish an article from Rev. William Clayton, who succeeds Rev. Riley G. Davis as pastor of the little Seventh Day Baptist Church of Syracuse, N. Y. Many of our readers do not know Brother Clayton, but some may recall an item of home news from the Seventh Day Baptist Church of Syracuse. From that item we quote the words. "On Sabbath Day, February 19, Rev. William Clayton, of this city, was received to membership in our church. Mr. Clayton is a native of England and was a Methodist clergyman in that country. After coming to America, he accepted the Sabbath and joined the Seventh Day Adventists, for whom he preached, but more recently has not been in full sympathy with 'that body. Elder Clayton is a veteran worker whom some of our people have marked and will be glad to know.

We are glad to learn that Brother Clayton is in the work and ready to help the little church in Syracuse, where Brother Riley. Davis has given such faithful service. We will wish the United Brethren friends and the much-needed church for which they are pleading, and we know that if any can see their way clear to aid them they will gladly do so. There is no doubt that a hand in the work of their own would greatly advance the work of our people in Syracuse, and we bid them Godspeed in their efforts.

By the Kindness

Of Dr. Thirtle

We are indebted to Dr. J. W. Thirtle, LL. D., 23 Borthwick Road, Stratford, London, E., England, for the obituary sketch of Rev. Ch. Th. Luckey which is in this issue of the Recorder. Dr. Thirtle, who is quite interested in Seventh Day Baptists and their history for some years and was a friend of Brother Luckey.

It is hoped that any one who can send us data to aid in making a sketch of the life and work of Brother Luckey will kindly do so at an early date. Our readers will be glad to note that the Memorial Board is making a small appropriation for some suitable memorial of this good man.
was to pay the linotype men by instalments of $40 a month, with interest on the unpaid part and 12½% on the paid part. By this method it would take five years to complete the payments. The board was to pay half and the publishing house half each month. Before the next board meeting, however, the company generously offered to throw off $821, a year's rent, for the cash. Thereupon the board thought it wise to save this discount of about $124 by borrowing the cash to pay now, and it was so ordered. See minutes of board meeting in Recorder of December 25, page 821.

This of course places the debt for money hired entirely on the board, which has to produce the cash at once instead of paying by instalments. The publishing house will reimburse the board for its share by monthly instalments as it can earn the money; but this will take some sixty months and a method it would take five.

Then the publishing house will go on and church here and its needs. The amount will appear side by side until it is paid, by the two boards of debt?

See minutes of board meeting. The church meets at present in a small room hidden away on the third floor of the Y. M. C. A. building. It is such a room somewhere—is not general with interest.

In view of these facts our leading brethren expressed themselves at our annual business meeting on Sunday, January 14, that the pastor bring the needs of Syracuse before the whole denomination through the medium of the Recorder.

Here is a city with almost two hundred thousand inhabitants, in the center of New York State, railways radiating from Syracuse as a center in every direction. The trade equals that of any city of its size in the United States. Its industrial life is of significant importance, as it has several hundred varied industries. Its merchants are making improvements continually so that many of our stores are equal of many in New York. And to all this we may add the religious fervor which has been largely in evidence since the "Billy Sunday" campaign. And in all this the people who stand for the great truth of the Sabbath—the Sabbath of Jehovah—are hidden away in a little room on the third floor of a large building. The membership by this time should have quadrupled, and no doubt would have done so had we owned a church building.

Therefore the church desires the cooperation of the whole denomination in building an edifice worthy of our great cause in this important city.

Will not some of our brethren of means help in this aggressive work, and also all down the scale to the widow with her mite?

My dear brethren, let us arouse ourselves and with this principle, it will be and Jehovah, whose servants we are and whose Sabbath we preach and keep, will bless the work of our hands.

Any information may be had from the pastor, 1810 Midland Ave, Syracuse, N. Y., or Dr. Maxwell, 1815 Madison St., Syracuse, N. Y., or O. H. Perry, 1031 Euclid Ave, Syracuse, N. Y. And also any subscription to this fund may be sent to any one of the above named, who will acknowledge the same and turn it into the Church Building Fund. Also all subscriptions will be published in the Recorder.

WILLIAM H. CLAYTON.

Jan. 19, 1917.

Time, August 21-26, 1917
Place, Plainfield, N. J.

Do you know what this means? To the members of the Seventh Day Baptist Church of Plainfield it means Conference and we hope that is what it will mean to all the Recorder readers.

Pastor Shaw has appointed a Conference Committee of Frank J. Hubbard, Chairman, Mrs. H. M. Maxson, O. B. Whittford, O. S. Rogers and Mrs. J. E. Kimball and this committee is now at work.

We shall do everything to make this Conference a success in every way and invite suggestions as to ways and means to that end.

PRESS COMMITTEE

Little seven-year-old James came home from school the first day with a determined look on his face. "Mother," he cried, "I'm going to quit school and be a school-teacher!"

"Why, James," said his mother laughingly, "how can you? You don't know enough yet!"

"Don't know enough?" exclaimed the would-be school-teacher. "You don't have to know anything! All you've got to do is to ask questions!"—The Christian Herald.
The Time of Christ’s Resurrection, and the Christian Sabbath

T. H. WISE

The following is not written just for argument, but for the sake of truth. Let us examine the Bible in the light of truth.Matthew 28: 1-9 tells us of the first visit to the sepulcher. “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.” In verse 6 the angel says: “He is risen, as he said. Come, see the place where the Lord lay.” (Sabbath ending at sunset, Bible time.) Mark 16: 2 tells us of the morning. Mark 14: 12 says: ... pared.” Mark 16: verse 6: “This Sabbath. Reform for Christ had. Christ says in, Peter saw the linen clothes there. He could be so, if Christ was crucified on the first day of the week, very early in the morning. But! Christ arose on Friday morning. He shall cause the sacrifice and the sacrifices of the sacrificial law to cease.” Exodus 12: 18 says: “He is risen; he is not here. Luke 24: 1 says: “Now upon the first day of the week, very early in the morning, when the sun shone upon them, they came into the sepulcher, bringing the spices which they had prepared, and certain others with them.” Verse 3 says: “They entered in, and found not the body of the Lord Jesus.” In the record of the first visit in John 20: 1 we read: “The first day of the week cometh Mary Magdalene early, when it was yet dark.” Verse 3 says: “Peter therefore went forth, and that other disciple, and came to the sepulcher.” Verse 5 says: “And looking in, saw the linen clothes lying; yet went he not in.” Jesus had risen—he was not there. These are the four visits recorded by the four evangelists, and not the time of the resurrection, for Christ had already risen at the time of each visit. It is generally believed that Christ was crucified on Friday and rose on Sunday. But Matthew 12: 40 tells us that Christ was to lie in the grave three days and three nights (seven days). This could not be from Friday morning until Sunday morning, for it would not make three days and three nights, but only one day of the time, thus contradicting the words of Christ in Matthew 26: 39 we have these words: “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.” Christ says in verses 39-40: “And there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” The Lord prepared a fish to swallow Jonah (Jonah 1: 17): “Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights (not a part of three days and three nights). Now this was the sign which Christ gave, that they might know whether or not he was the true Messiah. If Christ did not lie in the grave three days and three whole nights as he said he would, how could the sign have been fulfilled? It could not be so if Christ was crucified on Friday evening and came from the grave Sunday morning. Mark 14: 12 says: “And the first day of unleavened bread, when they killed the passover.” (or sacrifice). Luke 22: 7 tells us: “Then came the day of unleavened bread, when the passover must be killed.” Exodus 12: 18 says: “In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread.” Verses 5 and 6 tell us that they were to sacrifice a male lamb without blemish (this lamb points to Christ, as Christ was without sin), and that they were to kill it in the evening. Christ kept the passover with his disciples at evening. His own words in Matthew 26: 18-20 are: “I will keep the passover at thy house with thy disciples.” In the evening, the disciples tite the passover. Verse 20 says: “Now when the even was come, he sat down with the twelve.” Jesus tells us that the time of his crucifixion was then at hand.

THE TIME OF THE CRUCIFIXION

Daniel 9: 27 tells us that, “in the midst of the week he shall cause the sacrifice and oblation to cease.” The offering of sacrifice in the sacrificial law pointed to Christ, and when Christ was crucified, sacrifices ceased, as is the case. We observe the Passover on the cross for the sins of the whole world. Daniel says that sacrifice was to cease in the midst of the week. In order to harmonize the Scriptures we will have to consider Christ crucified on Wednesday, the midst of the week, and not on Friday. It is the theory of some that Christ was crucified on the day before the weekly Sabbath, but John 19: 14 tells us it was the preparation of the passover (which was the day before the passover Sabbath, and not the weekly Sabbath). It was the custom of the Jews to observe the passover Sabbath once a year, and in this year it came on the day after Christ was crucified. John 19: 31 says that day was an honorable day therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an holy day) ... evidently this was the passover Sabbath and not the weekly Sabbath as Christ was crucified the evening before he was crucified. It was at this supper that Judas betrayed Christ, and Christ said the same night to his disciples: “Why tleep ye? rise and pray, lest ye enter into temptation.”

Now according to Matthew Christ arose in the end of the Sabbath, which would, according to prophecy, be the time Christ was to lie in the grave—that is, three days and three nights.

Matthew 28: 8-9 says: “And they departed quickly from the sepulcher with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold another disciple, and said, Seeing him first, said unto him, Peace to thee.” It is therefore a foregone conclusion that, if Christ had risen in the end of the Sabbath, he did not rise on the first day of the week. Christ was buried in Joseph’s new tomb just before the close of the day on which he was crucified. Now, counting back, from Wednesday evening at the close of the day until Sabbath evening at the close of that day, there would be three days and three nights, and thus the accounts of the resurrection harmonize. It is the belief of some that Christ arose on “Easter Sunday,” but we know that Easter sometimes comes in March and sometimes in April. We can not change our birthday. If it comes on the 27th of April it will always be at that time and can not be changed to another month; so it is with the resurrection of Christ. He must always come on the same day of the same month.

ARE WE COMMANDED TO OBSERVE ANY DAY IN MEMORY OF CHRIST’S RESURRECTION?

The theory is that we must observe the first day of the week, because Christ arose on that day. The first day is mentioned only eight times in the New Testament—four times in connection with the visits to the sepulcher. John 20: 19 says: “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” This was the first time that Christ appeared after his resurrection, and the disciples were gathered here at this time for fear of the Jews. Mark 16: 14 tells us: “Afterward he appeareth unto them as the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not those which had seen him after he was risen.” Were they assembled together at this time for worship or to celebrate the resurrection of Christ? It was not to celebrate the resurrection of Christ, for they did not believe that Christ had risen. In Acts 20: 7 we find where Paul preached once on the first day of the week, at night, this new teaching. The next morning Paul continued his journey, walking some miles. Nothing was said about its being kept as the resurrection day. They came together to break bread; nothing was said about wine. Acts 2: 46 says: “And they continued together in one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” Probably a common meal. Also, in First Corinthians 15: 2, the Corinthians were commanded to lay by in store on the first day of the week, as God had prospered them, that there might be no gatherings when Paul came among them (this was for the next year). It seems that the Corinthians had a public collection, but a private business transaction at each one’s home. John 20: 26 says: “And after eight days again his disciples were within, and Thomas with them; then came Thomas, the doubter, and stood in the midst, and said, Peace be unto you.” Now “after eight days” would mean at least the ninth day. Revelation 1: 10, “I was in the Spirit on the Lord’s day,” mentions at all that it was the first day of the week. I think it absolutely safe to follow our Savor’s custom in keeping the Sabbath; also that of the apostle Paul. In Mark 1: 21 we read: “And they went into Capernaum; and straightforward on the sab-
The Sabbath day he entered into the synagogue, and taught. And in Mark 6: 1-2 Christ taught again: "And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue." Acts 17: 2 tells us: "And Paul, as his manner was, went into the city, and spake unto the people in the synagogues, reasonning with them out of the scriptures." It was Paul's "manner" to make the Sabbath a preaching day. Some tell us, that, as Paul was a Jew, he preached in the synagogue to the Jews only. But we read in Acts 13: 42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." Verse 44: "And the next sabbath day came almost the whole city together to hear the word of God." So we see Jews, Gentiles, believers and unbelievers were gathered together the next sabbath to hear Paul preach. Now according to the chronology of the Bible this was forty-five years after the ascension of Christ. It seems from this that the Gentiles also kept the Sabbath. Acts 16: 13 tells us that Paul went out from the city by a river side where there was no synagogue. "And on the next sabbath day there came into the city a certain man of Alexandria, named Tertullus, a lawyer, whose business was the practice of law; who brought in some believers and a wicked man, whose business was to do mischief by instigation of false witnesses, ready to malign of every man, and to accuse them of things wherein they should be accused." So it is seen the Sabbath was, as Luke 14: 21 says: "They may rise up against thee, and bring thee down to hell; and thy soul shall depart in the midst of the day." The sabbath was a "day of rest." Hebrews 4: 9-10 holds that the sabbath is a "rest" day. "For the sabbath was made for man, and not man for the sabbath." The seventh day was set apart and blessed in the beginning, and embodied in the law of God; and as the word of God is to endure forever, so shall our sabbath be required as long as time lasts. Matthew 24: 35 tells us: "My words shall not pass away." Paul tells us in Romans 7: 22: "For I delight in the law of God after the inward man." Matthew 5: 17 tells us: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." These are the words of Jesus, and as long as God's commandments; for this is the whole duty of man" (Eccles. 12: 13). Dear reader, if this should happen to be the first time that your attention has been called to the fact that Christ did not rise on the first day of the week, commonly called Sunday, do as did the Berean brethren: Read the Scriptures and see if these things be so (Acts 17: 11).

Shepherdsville, Ky.

Memorial Board Minutes

The second regular meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund for the year 1916- 17 was held in the Seventh Day Baptist church, Sunday, January 14, 1917, at 10 a.m. Present: Henry M. Maxson, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, Clarence W. Spicer, William C. Hubbard, and Accountant, Ada F. Randolph.

Minutes of the last meeting were read. Correspondence was read from Rev. G. Velthuysen, Mrs. Oscar A. Davis, of the New Auburn (Wis.) Seventh Day Baptist Church, Dean A. E. Main, Rev. J. Franklin Browne, and Rev. J. S. Kagamine.

The report of the Finance Committee showed a balance of $516.60, after having been signed by the Treasurer and Accountant, Ada F. Randolph.

The Treasurer's quarterly account, ending November 30, 1916, having been signed by the Treasurer and Accountant, was adopted after it has been duly audited and found correct. The report of the Finance Committee showed a balance for the year, was read and on motion adopted.

The Delos C. Burdick Fund, amounting to $16.60, was by vote divided equally among the seven members (six of the Sabbath Tract Society and the Seventh Day Baptist Missionary Society). The Henry W. Stillman Discretionary Fund, amounting to $786.67, was by vote appropriated $2 to the American Sabbath Tract Society, $2 to the Seventh Day Baptist Missionary Society, $2 to Mil-ton (Wis.) College.

The George H. Babcock Discretionary Fund of $985.60 was voted as follows: $2 to the Seventh Day Baptist Education Society for Alfred theological Seminary, and the balance ($785.60) to Salem (W. Va.) College.

By vote, $50 was given to each of five men studying for the ministry: E. Earl Burdick, Leslie O. Greene, W. T. F. Randolph, and John F. Randolph, at Alfred, and Paul S. Burdick at Rochester; and $25 to Rev. W. M. Simpson, of Verona, N. Y., to be added to a fund and before his graduation at Alfred, in June, 1917. Mr. E. E. Whitford gave notice that he would bring up the grouping of funds for investment, at the April meeting.

Minutes read and approved. Board adjourned.

William C. Hubbard, Secretary.

To Our L. S. K. Friends

Editor Sabbath Recorder:

I ask the privilege of enough space in this week's issue of the Recorder to call the attention of our Lone Sabbath Keepers to the condition of the fund pledged at the last Conference toward the expenses of the secretary of the L. S. K. Association.

The amount, you will recall, is one hundred dollars, a sum less than his actual expenses, for the work of the year.

Up to January 1st, one hundred has been received by the treasurer of Conference about one third of this amount.

With one half the Conference year already gone, there will need be a more generous response to the quota of the close of the fiscal year.

Let all us L. S. K.'s believe and take pride in our organization, and who appreciate Secretary Cottrill's labors, get busy and send to the Conference treasurer, Mr. William C. Whitford, Alfred, N. Y., one dollar, or two, or five, or ten dollars, as we are able, and thus get this matter attended to at an early date.

We are all of one mind, I believe, that his work is exceedingly valuable and very interesting, and the results excellent. For the labor and actual expense involved this contribution is essential.

In addition to our regular denominational contributions we, L. S. K.'s, will of course make good in raising the hundred dollars apportioned us, eventually,—why not now?

In behalf of the Board of Finance,

WALTON H. INGRAM.
The envelope contained $3.15 and was given to me for the denomination, that is, for our work as a people. The giver was a widow, but a small store of the goods of this world, but with a heart full of the spirit of missions, and a loving loyalty to the cause in which she believes.

Now my problem is, what shall I do with this offering, this $3.15? This good woman had read in the Sabbath Recorder that the apportionment for all denominational purposes was $3.12 1/2 for each resident member of our churches; and so she gave full measure, something over, which is the Christian method of "more than enough"; and her example is worthy of imitation, even as the Lord doth prosper each one of us.

But what shall I do with the money? This budget of $3.12 1/2 belongs to the Missionary Society, the Tract Society, the General Conference, the Sabbath School Board, the Woman's Board, the Young People's Board, and I know not whether there be any other, for I am far away from sources of information as I write this paragraph. The postage required to deliver this offering to the various treasurers would be considerably in excess of the surplus of $0.02.

Now if one hundred people, or a thousand, would give me $3.15 apiece for our denominational work, I could deliver it with no more labor and in as short a time as I can deliver this one offering and with just as little expense. I do not wish thus to become a distributor of denominational funds; for the ideal way is for each church through its treasurer, or some other person appointed for that purpose, to become the gatherer and the distributor of our denominational budget; and I have written these paragraphs only to call to mind three things—our income account, our* denomination, our work, the widow—the rather complex nature of our denominational organization,—and the fact that we do have a budget, which, if met by all of us, as it has been by this woman, would carry on our work without financial embarrassment.

On the way back to Plainfield after attending the Missionary Board meeting, January 17, I stopped at Noank, Conn., to call on our aged and beloved brother, Rev. Andrew J. Potter, who for nearly twenty-four years has been the pastor of the Waterford (Conn.) Seventh Day Baptist Church. He is almost blind, and during the two hours that I spent with him and his wife he told me at least half a dozen times that after breakfast he had been out calling on the sick and praying with them, and from it a great blessing had come to him. His happiness and contentment in his Christian hope and faith are contagious, and while he was but living over in his heart and mind the experiences of former years, yet I most thoroughly enjoyed my brief stay, and after a word of prayer in which he and his wife both unitedly came I went on taking a blessing with me.

The Waterford Church is without an active pastor since Broth of this fund has been unable to preach and otherwise minister unto them. But the church continues to support him as in the days gone by, and is maintaining all its appointments. A sermon from the Psalms is read on Sabbath morning, and the people take turns in leading the services. More than twenty persons greeted me at the Friday night prayer meeting, and many of them took part in the testimony meeting, and one new voice was heard for the first time. Nearly forty were present at the Sabbath Day service, and a nice group of young people met in the afternoon. The Christian Endeavor society has been a year in raising funds to equip the church for lighting by electricity, and the work was just completed, and the lights were used for the first time when I was there. This was my first visit to Waterford, but I hope to go there again and often.

My first meeting with our people in my capacity as joint secretary was at Hopkinton, R. I., a place I had never visited before. This was Sabbath Day, January 13, and I had been personal friends for many years, and we talked of other days, of present problems, and of the work before us. I was glad to meet the people of the Hopkinton Church, and to speak in the place where the forefathers or so many of the strong, faithful present-day supporters of our cause were born and lived and labored and passed on to their reward.

**Secretary Shaw.**

**Missionary Board Meeting.**


The reports of the Treasurer and the Corresponding Secretary were read and approved.

**The Evangelistic Committee reports:**

Your committee would report that during the past quarter Evangelist D. Burdett Coon together with Evangelist Willard D. Burdick of the Tract Society held three series of evangelistic meetings at Albemarle, Virginia, with our church at Berea, called the Ritchie Church, where Rev. G. H. F. Rand, our first primary pastor, with Mrs. J. W. S. Davis, New Milton, called the Middle Island Church, which is now without a pastor; and the church at Lost Creek, where Rev. M. G. Stimson is the pastor. While these efforts did not result in large additions to the churches, yet the spirit of earnest Christian service was unkindled, and the people of those communities have been greatly helped and encouraged in the work of spiritual growth.

At the beginning of the new year Rev. Jesse E. Hutchins, who accepted the call of the Board to extend the evangelistic work in this country, entered into our evangelistic work with Brother Coon, and they are now holding meetings with our people in West Edmonston, N. Y., where Rev. A. G. Crofoot is the pastor.

Plans are being made for work for the rest of the winter and spring, and even for the summer and autumn.

On behalf of the committee:

Clayton A. Burdick.

**The Fisher Fund Committee reports:**

This committee, consisting of the President, the Treasurer and the Corresponding Secretary, to whom was given authority to manage the Fisher Fund between meetings of the Board, sent from this fund at Christmas time $250 each to four aged ministers of our denomination: Rev. S. W. Madison, Rev. C. W. A. Crockett, Rev. Harry L. Potter and Rev. C. W. Thrilled.

The Fisher Fund is a balance on hand at the present time in the income account of this fund of $327.00. Respectfully submitted on behalf of the Committee:

Edwin Shaw,
Corresponding Secretary.

Very appreciative letters were received from brethren named in the report.

The Rev. George W. Hills reports—

growth in Berkeley, Cal., who have lately begun keeping the Sabbath, together with their pastor. The church at Syracuse, N. Y., reports the engagement of Rev. William Clayton as pastor.

It was voted that the Corresponding Secretary write to Mrs. D. H. Davis, Shai, for the purpose of asking her to recognize her as an employee of the Board and would be pleased to hear from her as to what would be acceptable compensation for her work in the China Mission.

It was voted unanimously that this Board extend to Dr. Sinclair a call to labor as our medical missionary in connection with the China Mission; if this call is accepted, the time of her departure for the China field to be arranged by the Corresponding Secretary and Dr. Sinclair.

The Rev. Jay M. Crofoot, our missionary at Shanghai, was present and talked with the Board regarding the work in China, and especially of our mission at Shanghai and Lieu-oo.

The church at Ponke, Ark., reports the engagement of Brother Siedhoff as pastor, and an appropriation at the rate of $300 per year from January 1, 1917, was voted in favor of said church.

It was voted to appropriate at the rate of $50 per year from January 1, 1917, in aid of the Cartwright Church, New Auburn, Minn.

Charles H. Stanton, Edwin Shaw and A. S. Babcock were constituted a committee to formulate the use of churches applying for assistance from the Board.
Tid Bits

REV. GEORGE M. COTTELL
( L. S. K. Secretary)

Nothing serious or profound today; just a little gossip. A letter yesterday from one in Arkansas told of just (?) receiving the parish letter and expressed surprise that so many L. S. K.'s neglected to respond to the messages sent them. This was not a malicious fault, but thought one among so many would not be missed; but if most of the rest did the same, of course the result must be disastrous. Their circumstances were such that she could not even take the Recorder.

This condition furnished an opportunity for another writer from South Dakota, an L. S. K. and Y. M. C. A. secretary, who wrote that he would send his Recorder every week, after reading it, to any one I might designate, and subscribe for a new one for another. I asked him to send his own paper to this Arkansas lady, and send his $2 to Editor Gardiner, who would supply the same.

About the same time came a letter from California from an old Wisconsin friend, who would like to have a Recorder to be sent to the friend (and relative), whose first husband, a Sabbath-keeper, had died. This friend who had later commenced keeping the Sabbath, and had married again a Seventh-day man, and now prided Sabbath privileges. "And if she now takes the Recorder," he wrote, "let this be credited for another year." This was not all. He said that a Sabbath sermon given by me, when working as a boy preacher in upper Wisconsin, had been the means of his conviction on that question. This is the kind of news coming many years after that interests a fellow, and makes him see the possibility of some little stars twinkling in his crown.

So these three letters all had to do with the Recorder. And of course we are not through with the Recorder yet. I guess I simply think and feel and act and expect too fast. You know Gentle Grant said, "Keep on this line if it takes all summer." So I guess we are only just starting. When they used to raise buildings in an early day, they would have a house or "barn-raising." The neighbors would all come to assist, and when the "bents" were framed together and ready to lift in place, the leaders would call the men into line, and when all were ready with hanks, shoulder-s, and spiked pikes, they would shout, "All together—hee-o-ee!" and in unison they lifted the big timbers in place. Well now, if when the leader was lifting for all he was worth, some of the men had gone for a drink, some were throwing dice, and some were swapping yarns back of the barn, the leader would have made a sorry mess of it; and by the time he had lifted there a half hour in vain, he might have been too tired to try to rally them again. And if the men had come around only one at a time to give a lift that should have been likely to see the day end, with the work unaccomplished.

In exactly the same manner of course, will we fail or succeed in our work for God, in proportion to our harmony and unanimity of effort.

I was going to find how many Recorder who the L. S. K.'s have subscribed for since Conference, and then try to distribute the work still undone so that we may complete our quota of 125 assigned; and from the churches that have not made their canvass will delay no longer. Within the next two or three months we are able to print in the Recorder a list showing how well the L. S. K.'s and all the churches have done. Let us vie with each other in making a good record.

Well, Brother L. C. Randolph is in Kansas. He has been up at Nortonville the past week, preaching and lecturing and canvassing for funds for Milton College. I don't know how he is progressing. There are no millionaires in Nortonville, but quite a good many who are blessed with a competence. I wish they might be interested in Brother Randolph's thousand dollars worth, but hope anyhow that Brother Randolph may find five or six thousand that the people have no better use for than Milton. Tomorrow (Saturday) afternoon, Dr. Randolph is to give his famous lecture on "That Delightful Fellow, The American Boy" in the Orpheum Theater, Topeka. We have been fortunate in getting the building donated by the management, and the lecture is to be a part of the activities of the city Y. M. C. A. We expect a fine time. Will not our people pray for Brother Randolph on his arduous mission and that the hearts of the people may be prepared for his coming??

Eagerly Heisuni scanned the crowd as the steamer made fast to the dock and with a smile of real satisfaction saw the well-dressed young Korean who waved to her. Heisuni's friends, the Rev. and Mrs. George S. McCune, missionaries in whose care she had traveled over the broad ocean, introduced the young couple. Mr. So politely greeted his bride-to-be with the Korean phrase: 

"Have you come in peace?"

"I have come in peace, by the grace of God," she replied shily, in Christian style.

The happy party went to the home of friends to talk over the details of the approaching wedding. Everything had been arranged; why should they wait?

Then something happened. Heisuni came to Mrs. McCune, after her interview with So, and said decidedly but with tears in her eyes:

"Please don't make arrangements for me to be married. I can not marry Mr. So—at least not now."

"But why?" asked Mrs. McCune. "Is he not a good young man and a Christian?"

Heisuni only shook her head and repeated that she could not marry him.

Mr. and Mrs. McCune knew inquiries about So among the Koreans and American missionaries in San Francisco. All they learned was in his favor.

The missionary friends decided to make one more effort to carry out the original program and invited the young people to meet in their rooms. Then something else happened. As Mr. McCune passed the door of a room where Heisuni was alone, he heard her voice praying in Korean:

"O God, help me to do what is right. Do not let me be foolish or wilful. Help Mr. and Mrs. McCune to see that it is best that I should not marry So. Oh, give me strength to do what is thy will for me. Amen."

Drawing the girl aside Mr. McCune asked her to explain her reasons for refusing the husband her parents had chosen for her.

"Well, Moxa," she said, "I will tell you. So is not a Christian—at least not the kind of a Christian I must marry."

"And why do you say that? Is he not a good man and a member of the church?"

"Yes, he may be," Heisuni replied, "but he is not the right kind of a Christian. When he met me at the steamer he said: 'Have you come in peace?' but he did not say as we Christians do, 'Have you come in peace by the grace of God?' He left God out of account.

"But," said Mr. McCune, "that is only because he has acquired the American habit of speaking."

"No, Moxa," said Heisuni, "he has left God out of account in other things too. When he talked to me about marriage, he told me of the beautiful jewels and clothes he would buy for me and of the fine house we would live in. He told me of the $300 he had saved for the wedding, of the money he was making, and of what a good time we would have, but he did not seem to be interested in the church or the mission, and said nothing about what we would do for God and for those who do not know God. And when I asked him some things about the Lord's will, he could not understand why. Just think of it! He could not even cite the books of the Bible! No, I can not marry Mr. So."

The young man was called and heard the decision with evident surprise and anguish. He renewed his protestations of love and expressed his earnest desire to marry Heisuni on any conditions she might name.

Finally Heisuni said:

"I will tell you what I will do. I can not marry So now, but if he will take the $300 that he was going to spend on me and on the wedding and will go and attend a Bible institute so that he may know God's Word and learn how to work for him, then I will wait for him and will marry him when he comes out."

It was a severe test for So, but the girl was worth waiting and working for, and he consented to the conditions.

In the meantime Heisuni traveled East in a Pullman car with Mr. and Mrs. McCune. As the party became acquainted with other passengers, they were attracted to the sweet-faced, intelligent Korean girl with her small vocabulary of picturesque broken English and her quaint accent. One gentleman in particular liked to talk with her and to hear her tell of her people and her impressions of America. One day as they were conversing a chance remark caused Heisuni to turn quickly toward him and to ask eagerly: "You know Jesus? Your friend? You Christian?"

"No," replied her companion, "I am afraid I'm not what you call a Christian, and haven't been to church for many years."

"Oh," she exclaimed, "you love Jesus. He love you. He die for you!"

But Heisuni's English was not equal to the occasion. Hastily excusing herself, she made her escape to the rear of the car where Mr. McCune was sitting, and she exclaimed excitedly:

"Moxa, there's a heathen man in the seat there! You go talk to him. He love you!"

While Mr. McCune made his way forward Heisuni remained behind to pray. The missionary was kindly received and explained that the Korean girl had been much interested in her companion and that Christ meant much to her and had done so much for her people that she was deeply anxious that her new American friend should also know her heavenly Father. Other conversations followed during the few remnant hours of the journey, but the two parted unsatisfied. A few weeks later a letter came to Mr. McCune from San Francisco which read somewhat as follows:

DEAR MR. MCCUNE:

I want you to thank the little Korean lad for what she said to me in the railroad train and for her real interest in my soul. She was the first that had cared about me like a mother in many years. Tell her that I have begun going to church again and expect soon to make open confession of Christ as Lord and master. Yours sincerely."

February 11, 1914.

Heisuni went on her way rejoicing and scattering kind words and Christ-like deeds along her path in the New World. After the three months of her fiance's probation were ended, she returned to San Francisco to redeem her promise and to become his bride. So, now a man of time well and was an earnest and interested Bible student and Christin worker. He saluted his charming Heisuni "by the grace of God" and together they made plans for the future—bright, happy plans for themselves and the well-wishing impressions of America. One day as they were conversing a chance remark caused Heisuni to turn quickly toward him and to ask eagerly: "You know Jesus? Your friend? You Christian?"

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February 11, 1914.
Workers' Exchange

*Twenty-fifth Anniversary*

In December last the "Mary F. Baily Whatsoever Circle" of King's Daughters of Milton, Wis., celebrated its twenty-fifth anniversary with a large attendance and much enthusiasm. The exercises consisted of reminiscences of original members present, and letters from absent members, concluding with a social hour and dainty refreshments. This Circle was organized in 1901, five years after the beginning of the order. Its work was defined as "Some Daily Ministry" and the motto adopted was "To Discover and to Do." The vigor with which the work was undertaken and prosecuted was shown in a report the next month of 22 night watches, 17 families aided, 160 garments given out and a bushel of toys distributed.

The ten-times one idea of the Lend-a-Hand movement at first adopted by the order restricted the membership to that number, but the way to any number and the circle has now a membership of 68. Of the original ten members all are living but one and five were present at the December anniversary.

The holding a general benefit at which outsiders might contribute to the funds of the society was begun in 1894, the date to be as near as possible to the birthday of Queen Victoria, May 24. This has been continued and has been very material aid, besides acquainting the public with, and keeping before it, the good work being done. The amount of money expended has reached the sum of $2,500. Some of these benefits have been unique; as, a baazar of "Native" belongings appropriately decorated and presided over by ladies finely costumed; a handkerchief baazar, to which contributions were made as far away as the Pacific Coast; and others equally characteristic.

In 1895 the collection taken at the union services of the churches of the village on Thanksgiving Day was given to the "Daughters" and continues to be so given. Barrels and bedding and comforts have been sent to Nebraska, Texas, California, and other points; literature to logging and lumber camps and to soldiers; and a flower mission is maintained, brightening sickrooms with comforting mourning hearts on funeral occasions.

A special Christmas Committee each year delivers carefully selected, generous baskets and boxes to those who are in special need of good cheer, and in many ways the words of our beloved Mrs. Dickinson are being carried out by loving hearts and hands. The wearers of the crown must be the bearers of the cross; this cross is often just another's burden.

*Independence, N. Y.*

Sixteen out of the twenty-five members of the Independence Ladies' Aid Society met on Monday afternoon, January 8, at the home of Mrs. Addie Greene for their annual business meeting.

The following officers were elected for the ensuing year: president, Mrs. Edna Livermore; first vice president, Mrs. Celestia Clarke; second vice president, Mrs. Nona Pfitzer; third vice president, Mrs. Hattie Crandall; secretary, Mrs. Ethel Clarke; treasurer, Mrs. Alida Livermore; Program Committee, Mrs. Bessie Clarke; Program Committee, Mrs. Helen Mingus, Mrs. Mizpah Greene, and Mrs. Nona Kenyon.

The reports of the officers and committees for the past year showed very gratifying results. We served eleven suppers at the parish house during the year; each of the five divisions serving twice, all the members furnishing the supper under the direction of the committee. At five of the Program Committee meetings arranged for a sort of dessert. These were "China, Past and Present," by our pastor; "Rural Landscaping," by Professor F. S. Place, of Alfred (both of these were illustrated with lantern slides); The Saxophone Quartet, of Andover; Professor B. R. Crandall, of Holtville, Cal.; Rev. J. W. Crofoot, of Shanghai, China; and some music by local talent. We found these programs very helpful in many ways, for living as we do so far from a town of any size, it is impossible to attend many lectures or entertainments.

The society also helps to keep the parish house and parsonage in repair. The treasurer reported, of which $11.64 has been paid out for various purposes. We hope to do much better work in the year that is before us.

Bessie E. Clarke, Press Committee.

*Jan. 12, 1917.*

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Report of Marlboro Ladies' Aid Society

The first meeting of the Marlboro Ladies' Aid Society in 1916 was held at the home of Mrs. Henry L. Davis. It was voted at this time to act upon the suggestion of Mrs. Elsie Hummel Ayars to use envelopes for thank offerings for six months.

A budget of expenses for the year was made out, and a number of plans, suggested to the society by the board of managers, were accepted.

In February the society was entertained by Mrs. E. B. Fisher. A letter of thanks was received from Mrs. Edward Hummel, who is now a shut-in, for a very nice "surprise box" sent her by the society in January.

On March 8 a number of the ladies of the society accompanied by husbands and children drove through a hard snowstorm to the home of Mr. and Mrs. John P. Ridgeway, a distance of ten miles. However the excellent dinner and enjoyable social time repaid all for their effort in braving the storm.

An all-day meeting was held on April 6, with Mrs. George White, who had recently moved into the community, and who that day became a member of our society. Mrs. Willibard Davis was also welcomed as a member.

Mrs. John Cottrell, of Plainfield, was present. She read a communication from the Woman's Board, which she represented, and also gave an interesting account of the work of the district society.

In May the society met with Mrs. Charles Fisher and in June with Mrs. Warren Harris. The thank offering envelopes were opened at the June meeting and $8.62 added to the funds of the society, and it was voted to try the same plan for another six months.

Mrs. J. E. Hutchins entertained the society at the parsonage in July, and in August the ladies met with Mrs. Anna C. S. Campbell for a long time the efficient secretary of the society.

The September meeting was omitted on account of the epidemic of infantile paralysis.

Mrs. Henry Mickel was hostess for the October meeting. At this time Miss Lavinia Munro, formerly of Gentry, Ark., became a member of the society.

At the November meeting, which was held with Mrs. Victor Olsen, a debate ocurred; the excellent points of the affirmative side have already appeared in the Recorder. Question: "Resolved that it is more important to attend the Ladies' Aid than anything else on the same day." Mrs. Emil Magnusson entertained the society in December. At this time the Nominating Committee handed in their report and the following officers were elected for 1917: president, Mrs. Howard L. Davis; vice president, Mrs. Thomas Davis; secretary, Miss Lucy Campbell; assistant secretary, Mrs. Elsie Harris; treasurer, Mrs. Henry Mickel; chorister, Mrs. Wilbur Davis; Purchasing Committee, Miss Lottie Schable; Press Committee, Mrs. Luther S. Davis.

At the end of the second six months the thank offering envelopes netted the society $12.14.

The treasurer's report for 1916 showed that a balance of $29.22 was received from 1914 and that there was a deficit due to less giving out during the year. The society paid out of this their apportionment to the Woman's Board; assisted in paying the pastor's salary, made repairs; on the parsonage, cleaned the church; sent flowers and fruit to the sick; extended financial help to those in need, and in many ways have wisely expended their money—and end the year with a balance of $31.25 in the treasury. At each meeting a short program of music, readings, recitations, etc., is given after the business session, and the hostess serves a light lunch for which a charge of 5 cents is made.

The ladies have made a number of quilts, have sold extracts, held several social suppers, and in various ways have added to the regular income from dues and birthday offerings.

*Mrs. Luther S. Davis, Press Committee.*
Rachel Landow, the Hebrew Orphan
REV. HERMAN D. CLARKE
CHAPTER IV
(Continued)

The placing of these children took place on Thursday, Dr. and Mrs. Brown were most excellent people, and had always wanted a daughter. They had one son grown and now in college. He was preparing for the Baptist ministry, and was already quite a speaker though only twenty-two years of age. He had made the same honor in an intercollegiate debate, his subject being "Statewide Prohibition." The family had expected him home the day of the distribution, but he did not arrive until Friday noon.

"Leland," said his father after greetings were over, "let me present to your daughter, Miss Rachel."

"I greet you, Rachel, but I do not understand this. What has happened that I was at home now?"

His mother explained how it was and that they had taken the girl to live with them and be as a daughter and that he must share the home with her as a brother.

"That I will do, Mother, I have always wanted a sister. But I am an American and how is it that my new sister is a Jewess?"

"Because she could not help it," replied his father. "That, however, need not make any difference. We will be one more Hebrew brought to the Baptist faith and you must preach to her pretty soon while she is ready for a new heart and life."

Rachel colored and tears came to her eyes. Must she be subjected to conversation to a Gentile faith. Never, she said to herself. Quickly she thought of her mother and the death scenes, and of that mother's faith and parting advice.

"I think I can do that easy enough," said Leland. "Let's begin now. You believe in God, Rachel?"

"I believe in the God of Abraham, Isaac, and Jacob," she said.

"You believe in the prophets?"

"Yes."

"You believe that they foretold of a Messiah to come?"

"My mother taught me that."

"And he has come and changed all things. You have heard of Jesus, the Christ?"

"I have heard that Gentiles claimed that, but their Christ does not meet the prophecy as I heard it."

"You are a good scholar and reply promptly. I think I shall enjoy teaching you the Christian faith and showing you how much it has done for the world. What are some of the things you think our Christ does not fulfill in the prophecy?"

"Our Christ or Messiah will magnify the law and make it honorable. Your supposed Christ destroys it," said Rachel.

"How is that, Rachel? I think he does magnify it. He taught very much of the law and quoted much of it. What part of the law does he destroy?" asked Leland.

"Your Christ, if I am informed correctly by some Gentiles I have heard, destroys the Sabbath law and substitutes a day God never blessed or set apart for holy uses. I have been taught by my mother very much about that," replied Rachel.

"But he changed the old Jewish Sabbath to the resurrection day," said her teacher.

"Our Jewish people," replied Rachel, "were not born or organized until over two thousand years after the creation, and God gave to men his Sabbath at creation. So our Book of Genesis is in Sun and school."

"All right, pastor, but she knows a whole lot about the Old Testament. She had a mother well informed in the Talmud and Book of the Law. Come over and see us some more."

They drove about the town and soon were laughing and talking about things that interested the girl, for Leland was a good talker and had a streak of fun about him that soon won the girl and took her off daily, from the discussion and her mother.

At the supper table she ate heartily, as she had been so long living on small diet. But when the meat was passed to her she declared most anything to her taste.

"Don't you like good beefsteak, Rachel?" asked the Doctor.

"Yes, when it is prepared after the directions of our rabbi."

"Why, then, how do you make it taste different?" asked Leland.

"Perhaps not, but we do not eat meat except it is killed with our religious ceremony."

"Well, that is news to me," said Leland.

"I guess you are a full-blooded Jewess, but just try this nice piece, sister, it will not hurt you."

Rachel refused it and they were perplexed to know what to do. Were they to be opposed by this bright Jewess and have a religious trouble. This was what they had anticipated. The Doctor, while a kind man and usually tactful, having had such varied experience with patients, was also a very strong-willed man and in his family things went as he said without ifs, ands, and buts.

"Rachel," he said, "if you live with us you will have to conform to our ways of living and go with us to our church and have no discussions about it. We have taken you to give you a good home and all that money can do for your education and happiness. I hope you will not oppose us and will remember that we are now your foster parents giving you the home that you need. We plan great things for you in the church, such school, college, music, teaching, anything that you prove yourself capable of doing as you grow older. There will be no hard work for you here, only what is absolutely essential for your proper future usefulness. All girls should learn housekeeping as well as some of the other arts. Do your best and be happy."

Thus the first full day ended and at night when Rachel had rested she went to sleep. "O my mother dear, what shall I do? How I miss you. You taught me the law and the great prophecies, and now I am to be compelled to go contrary to your teachings. I just can't."

And she cried herself to sleep. It was also now her Sabbath Day. What would they ask her to do?

"I heard you crying last night, Rachel," said Mrs. Brown. "Of course you miss your mother. We are sorry for you. Thousands of others also feel the same loss, but now that she has died you must be brave and do the best you can. We will get our work off our hands early today and go visiting this afternoon and to the concert this evening and get ready for church Sunday. You may, please, now wash out some of your handkerchiefs, and sew up the rent in your dress, and then we will dress the chicken and have a good dinner."

"O Mrs. Brown—"
"Call me mother now, please," interrupted Mrs. Brown.

"How can I when my dear own mother has just died? Oh; let me call you 'auntie.' Please do."

"But that will not sound as well to others and I want to be your mother. But let that drop for awhile and now wash out the few things you will need."

Rachel sat down and wept.

"I can not do a washing today. It is mother's Sabbath and the law forbids it. I can wait for the handkerchiefs," said Rachel.

"But we all work here on Saturdays," said Mrs. Brown, "and you will have to do some of it but not enough to weary you. That's a good child. It will not take you ten minutes and then the sewing will be only a few minutes and then you can go to the store and get your ten cents' worth of candy if you want it."

"I can't buy things on the Sabbath," she said.

"Oh, you need not be so particular about that. There is a Jew here in town and he keeps his store open on Saturdays. They all do that in this city."

"I don't want to go against it, and my mother's family did not work on the Sabbath and we went to the Temple in the city almost every Sabbath, when my mamma was well enough."

Mrs. Brown could hardly restrain herself. Here was a new problem for her and she hardly felt able to meet it. When her husband came home to supper she told him that she had been unable to get any work out of Rachel that day and that the child had read a great many commands and wishes and talked Sabbath until she, Mrs. Brown, was tired out. What should they do?

"Well, Lena, wait a week or so and do not insist just now upon these things and soon she will be accustomed and there will be no trouble," said the Doctor.

On Sunday they took Rachel with them but she did not appear pleased with anything she saw. She said that at the Temple they had such fine singing and a pipe organ and the ritual was so beautiful and that she did not like this way of worship.

A month passed and an occasional attempt by Leland to show her the Christian life. He tried to show her how Jesus fulfilled the prophets' account of him and how the gospel had done what the Jewish religion had never done for the world. All this was not convincing to the girl and she was ready at any time to discuss what she had learned from her mother out of the Book of the Law.

Rev. Mr. Munson came over two or three times and talked with her. Of the New Testament she knew little or nothing. But as to the Old Testament she was almost equal to the pastor in quoting from it. And he had to admit to himself that she better interpret some prophecies than he himself. So he told her how Isaiah foretold that the Gentiles should come to them and also observe their Sabbath.

"These Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it."

Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord; to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain . . ."

Surely God through the prophet said nothing about his people having any other Sabbath than the one he had created and on Mount Sinai, and this was the Sabbath to which God called Gentiles who joined themselves to the Lord.

If Rev. Mr. Munson's Christ taught anything contrary to the prophets or the law of the Ten Commandments, then he was a false Christ. He was not the Messiah that the Hebrews could accept.

It seemed vain to reason with her and in fact the pastor was not able from the Old Testament to show anything about a change of the Sabbath by the Christ or any other divine authority; and once Rachel asked him to read from his Testament what his Jesus had said about it and he could not. He tried to tell her how Jesus discipled on the First Day and met together and all that, but Rachel could not see how that could put aside the plain command of God to keep the Seventh Day.

"Sister Brown," he said after Rachel had gone out into the garden, "you have a problem on your hands. I never saw a child of her age that could so confidently hold an argument with a minister. Her mother has certainly made a lasting impression on her heart and mind and it will take a few years to get her away from it. Do you want to bear and strain that will come from this effort?"

"I am afraid I do not want the trouble. I can not get her to work on Saturday without a stern command and that is driving away her affections; and she will not study the Sunday-school lessons since she saw what they said about keeping the Christian Sabbath. She is all the time quoting her mother and her law."

"I guess a Hebrew is as bad as a Catholic about sticking to his religion whether he practices it or not," said her pastor.

Several months had passed away when, one day, Mrs. Brown found in Rachel's rolled-up letter which Rachel had failed to seal and mail that day. It was as follows:

"DEAR MR. CLAIRE: I want you to come and get me. I can't stay here. The home is pleasant and I like the dresses and stationery and the things I can go to. But let that the Law. I want to get away, but they will not let me obey my God and my mother's teachings. Leiland is studying for the ministry and he will not let me alone about religion. He tries all sorts of ways to make me see what I can't see and I have no faith in their religion, it is so contrary to the teachings of the prophets, I am unhappy. Come and get me and give me a home among my people. I will try so hard to be a good girl and love the Lord; I can never feel at home here. Twice they took down my mother's picture in my room saying I ought now to forget all the past. I shall never forget my mother. Do come. RACHEL."

The Doctor wrote to the agent to come soon, as they were unable to do anything with the girl.

Mr. Claire wrote to an applicant about this girl and said if the family could try a different method of conversion he would bring her and let them try it. He believed that the home where she was had lacked tact and judgment. They answered that they thought they could succeed and would take her.

The Doctor Brown had written, the agent came and removed Rachel. He told the girl he did not wish to compel her against her mother's teachings and her present convictions, but that many good mothers had erred and many people changed their faith after investigation, and that he wanted her to promise that if they would let her keep Saturday until she was convinced otherwise she would read through the New Testament and read a few tracts he would send her, and also give her a pretty Testament with her name in it and his, and also pasted on the inside cover a picture of himself.

They went to Marshalltown, a pretty city in the center of the State. She was placed with a Mr. and Mrs. David Menlo, another Baptist family. They were not wealthy but were in comfortable circumstances and were very pleasant people. Promising to write to Rachel occasionally and send her something, the agent left. And again she commenced life among strangers. (To be continued.)

As vice-president of the Pullman Company, General Pepperdine used to receive numerous complaints from supersensitive military men who had occasion to travel in the company's cars.

One of these, riding on an extra train hurrying in after a holiday rush, deemed the negro porter negligent in some small details and demanded his instant discharge.

Realizing that, in the circumstances, the employee had been excusable, the General replied simply that investigation was being made. Again the protest came. Then again and again, each more violent, vehem- ent and vindictive than the last. Attempts to mollify the complaint failed utterly and the super-intendence that the General dictated this response:

"Sir: Thanking you for your favor, permit me to say that we have hanged the porter, shot the conductor, burned the cars and discontinued this line, and you will be entirely satisfactory to you."

The Christian Herald.

"In nearly every instance nations brought to the light of civilization during the last few years have been prepared for the process by the work of missions."
Great joy will come to him who cheerfully, not grudgingly, gives to support the enterprises of the gospel. Is your name on the church subscription, and do you give to our missionaries societies? Don't wait for the solicitor or to have a great abundance but commence now with the little you may have. "Get the start!"

But to be a cheerful giver and to be a soul-winner, one must have Christ dwell in his heart by faith. He must have the deep spiritual life that comes from intercourse with God in prayer and in works of faith. We cannot put this on for the En-
devor meeting or for Sabbath Day; it must be a vital living thing in us every day. Spirituality is a life-beating fruit.

But to save men, we must help make their environment better. Get busy with the problems of the cities and towns. Vote out the saloons from the whole nation. Vote for men who hate pool rooms and will not license the hell out of them. License the playgrounds and parks for children placed under proper surveillance. Work in every lawful way, for a better city where you live. Work for world-wide peace. It is a great gospel that great men have not yet solved it. That is because they have not fully adopted the gospel method of having peace. No lasting peace can come except through the children of God. "Live peaceably with all men," says the apostle God is called "the God of peace."

THE TOPIC

"Your young men shall see visions." We often speak of "getting the vision." Not necessarily the inspiration of Joel and other ancient prophets. But when a man or woman comes to understand life and its responsibilities, its opportunities, and his God-given abilities, he gets a vision of what he can be and ought to be, and what he can help the world be. He sees the open doors of opportunity. He sees his need of a proper education and bends his energies to obtain it that he may be fitted for his mission. The Holy Spirit leads him to do this. Has he not received an inspiration? Has he not seen a vision? "Your sons and daughters shall prophesy." Teach, preach, instruct others, talk of the kingdom. We already have the "sSure word of prophecy"; now proclaim it to a lost world. "The testimony of Jesus is the spirit of prophecy" (Rev. 10: 11; 12: 17), that is, the gospel message. Those who understand of God have this message as no others can have it, and are best qualified to proclaim it. What an encouragement to Sabbath-keepers. Joel 2: 28-39 is a message for young people, today. Let the Spirit fill you. What an overflow. No privilege. Be not "disobedient unto the heavenly vision." Equipment will come when our hearts are emptied of self and we are willing "servants and handmaids," ready to do our work. "Two things are right" (2 Chron. 14: 2). Not that which was expedient, convenient, worldly profits in view. How many evils would be avoided, how many saved to truth and salvation, if they would first settle what is right in the sight of the Lord and do it. Consequences are not for us to decide always. God has results and our task is "Do right." "I'd rather be right than President," said one; I'd rather be right than rich. I'd rather be right than to obtain fame, pleasures, riches, honor such as the world gives. I'd rather be "right in the sight of the Lord" than "get a living" by disobedience or compromise. Here is our vision and task. Get busy.

DECISIONS

This is called "Decision Day." Decide what? That you will be a Christian? All right. Some in the society may not have made a public profession of Christ. "Now is the day of salvation, now is the accepted time." No better time of opportunity will you have. See the inducements God gives. See the good that can be done. See what a successful life it will make. See the eternal rewards.

What will you be a more useful Christian? Are you a Christian? But see the claims of these times on you now. Never have the followers of Christ had more inducement than now and more opportunity than now, and better qualifications than now.

Thus the multiplied blessings of God have brought great duties and responsibilities to this generation. Our rich inheritance is the result of the toil and sacrifice and devotion of those who have gone before us. They have longed and died to preserve for us our liberties and our religion. Shall any of us now be unworthy of this inheritance? These times demand great intellectual activity and force, as well as greater spiritual power. Years ago, knowledge was locked up in colleges for the few, and only privileged classes had access to their treasures. Now they are the property of any one who has force of character and energy of mind. Poverty does not deprive one of the privilege alone in acquiring knowledge. The greatest Christian statesmen and theologians and teachers of modern times forced their way up in spite of difficulties. The world's and heaven's vast resources are accessible to the people as never before, not only for mental culture but for every practical purpose of life.

Decision should now be made to meet the present-day claims upon our philanthropy, claims upon all there is of us men physically, mentally, spiritually. What does justice, humanity and God require of us? Ask that and decide. Decide that we will be men and women of earnestness, energy, and devotion, and will, if we can, be alone in defense of truth and justice and humanity. To be able, like Elijah, to face thousands of present-day idolaters; like Daniel, fearing not the rage of rulers and lions; like Luther, to face and oppose the Roman state, the world, and ignorance and superstition; like hundreds of fearless advocates of truth or unpopular reforms. One of you shall chase a thousand and put ten thousand to flight.

Do good unto all men, but especially work for the church and denomination that gives you opportunity and calls you to the standard. Devote your future farms and shops and trades and professions to the necessary work. Make money that you may give for the gospel; get education that you may have added power therein; marry and establish homes that you may be united in aggressive work for the Sabbath and all that we represent in missions for Christ. Whate’er thine hands find to do, do it with all thy might. Decide for this. Decide.

CONFESSION

REV. H. D. CLARKE


Daily Readings

Sunday.—Promise of pardon (Jer. 3: 11-19). Would that we gave more attention to the gracious promises of God. Not a sin-
that give more shame of David (2 Crate myself anew to the service of my...

... "I dare... thousands... I-II)... What

"...noble... unless we make heartfelt confession..."

... making heartfelt confession... The healing Confession that... terrible example both for... encouragement. Why... real forgiveness, such as... tobacco' evillicensed and bringing disease way may be... repay... tolerance, with many officials... what confessions we could wrongs. Zaccheus heeded not the crowd... So many... mothers. But so many... make... is

... means a... Christians,.. A diligent seeker after Christ finds some... In the Christian Endeavor society... church is an essential, no doubt, to growth and fellowship; it is... our results from what is... and not from any more associate relations. We must have... and have..."...art and... hearts beating with loyalty. There is... in organization but even... to... To follow Jesus... great personal activity, self-consecration, devo-

...tion to the cause of Jesus, knowing no limits, stopping at no obstacles, no discour-

...agments; everything laid upon the altar of sacrifice. No nonsense about "I've got... living" comes in here. It is truth and right, if we suffer for it or die for it. When Sabbath-keepers are... in the truth, they will be successful, for Jesus... not has yet been known or seen. What then is the truth? Now here I stand, says the... the truth. I can not yield. I can die if I must, but I can not compromise or yield. Such lives as that will shake the world... Will this truly be... meeting as far as I am concerned?... Meeting of the Young People's Board... The Young People's Board met with Miss Beulah Greenman at Milton Junc-

...tion, Sunday afternoon, January 14, 1917, at 2:30 p.m. Those present were: Minnie Godfrey, Marion Lyham, Verna Foster, Rev. H. N. Jordan, Professor L. H. Stringer, Harry Talbot, Clifford Burdick, Wayland Coo

... and Beulah Greenman. The meeting was called to order by the

cographer can furnish us with as accurate definitions of moral truth, virtue, bene-

...ience as the life of Jesus Christ teaches us as we view it in the narratives of the... Study them carefully and we are... pressed, our sensibilities touched and affections won. Jesus "went about doing good"—good to every class, every na-

...coming into his presence. Confession, Jesus molds our characters, conforms them with the pattern he has given; we yield to the power of his love, and gird on the Christian armor for our great life conflict.

...ship in the Christian Endeavor society. The church is an essential, no doubt, to growth and fellowship; it is commended, but it does not essentially rend-

...us efficient as laborers in God's vine-

...yard. Our efficiency results from what is... with us, not from any more associate relations. We must have... and have...art and... hearts beating with loyalty. There is... in organization but even that de-


...will shake the world... Will this truly be... meeting as far as I am concerned?

...num

...width, from... President, Rev. H. N. Jordan, and opened with prayer by Miss Verna Foster.

... the Secretary.

...Tenth Legion Superinten-

dent shows that fourteen names have been sent to the United Society as members of the Tenth Legion and that certificates have been sent to each.

... Mission Study Superintendent re-

ports that letters have been sent to fifteen of the societies regarding Mission Study classes. Voting that the President be instructed to appoint a representative for the Young People's societies of the southern Wisconsin and Chicago quarterly meeting, to arrange for the Young People's programs during this year.

... President. Miss Minnie Godfrey.

... Voted that Mrs. W. D. Burdick be appointed Editor of the Junior Department in the Sabbath Visitor.

... committee on Christian Endeavor
**News Notes**

*THE SABBATH RECORDER*

WELTON, Ia.—The Christmas exercises and tree arranged by the Christian Endeavor was given on the evening of December 23, in place of our regular missionary program. The church was filled to its limit and a good time is reported by all. Several of our First-day friends took part in our program.

We have good attendance at our Christian Endeavor meetings and all the members are interested in the work and are ready to do anything they can to help the cause along.

We are just beginning another new year with our new officers and committees, and everything seems to be starting with new vim and courage. Some of our First-day young people seem to be interested in our Christian Endeavor and we hope they will soon join us.

The Junior society has discontinued its meetings during the winter months as it is so disagreeable for the little ones to come from the country home. Some of our older Juniors attend the Christian Endeavor meetings now.

Our Sunday night meetings, which had been closed on account of revival meetings in the Methodist Church, were held on the oprised night of last week. We have good attendance at these meetings and we feel it is an opportunity to do much good.

We are few in numbers but we hope that, by working together and for Him, we may be of some use.

**Esther Hurley, Corresponding Secretary, WELTON, C. E.**

President Daland Goes South for Health

It was with sad hearts that the students of Milton College, and no less the citizens of the community, received the announcement that President Daland must leave his school temporarily on account of his health.

His physicians advised a period of rest and quiet in a milder climate for at least two months and accordingly he left for Daytona, Fla., to carry out their instructions. His departure did not take the sad tone that it might easily have done under the circumstances, for about a hundred of the students met at the station at 6.30 Sunday morning to wish "Prexy" bon voyage. Songs were sung, and yells given for the man who is "First in war, first in peace, first in the hearts of Milton men." Though the President expects to be away at least two months the students are somewhat reconcile, because they expect him to return to them with his health regained and with his usual cheery countenance and helpful, inspiring personality.

At the chapel Friday morning a meeting of the ladies was called in the Crandall room and one of the gentlemen in the chapel. As soon as President Daland had gone down to his office the ladies filed into the chapel and a meeting of the student council was called to order. A short session was held and a substantial purse was raised as an expression of the affection the students have for their president. The money was placed in an envelope and with the cominice of Miss Stephan Daland was slipped into his grip at the depot Sunday morning.

Professor A. E. Whitford will be acting president of the college during President Daland's absence and C. F. Gesler of the class of 1916, who is taking graduate work at the state university, and Miss Mabel Maxson will have charge of his classes.

"Move up forward," calls the street car conductor, and so every wise person calls out to his own mind and soul. There is more room with a better atmosphere and a more pleasant life generally 'up forward.'

**CHILDREN'S PAGE**

**Forks in the Road: A Sermon to Boys and Girls**

**REV. WILLIAM M. SIMPSON**

One day I was driving through a strange country when I came to a fork in the road. Which way should I take? Well, I took the road to the left. On and on I drove, and after a while I began to think that I was on the wrong road. So I inquired of the next person I met: "Is this the way to ...?" "No," said the man, "you should have turned to the right back yonder at the fork in the road." So I turned around and drove back to the fork in the road. Right there it seemed to make very little difference which road one should take. Both roads run side by side not far apart for quite a long distance. After that they separate and lead farther and farther away. On the highway of life there are many forks in the road. At many of these points it may seem that there is very little difference which one goes, but the roads lead farther and farther away. Always keep to the "right." At one of the forks in the road the left leads to habits, evil companions, bad living; the road leads to good companions, good habits, good living. The guidepost says: "Walk not thou in the way of evil men" (Prov. 4: 14).

The principal fork in the road is one at which one chooses whether he will follow Jesus or not. It is important at that place to "keep to the right." Of course, Jesus did not have a pleasant path all the way. But his way is right, and it is the only one leading to the place to which we all wish to go. When the disciple Thomas inquired the way, Jesus said, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14: 6).

"Thus saith the Lord, O Jehovah; teach me thy paths" (Ps. 25: 4).

"Though for some persons growth is harder than for others, each can grow if he will. So-called fate can not overcome the power of a Christ-depending will."

**Tract Society—Meeting Board of Directors**

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 14, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Herbert L. Polan.

Minutes of last meeting were read.

The Supervisory Committee reported work still active at the Publishing House, and that negotiations were under way for the installation of the new linotype machine in February.

The Committee on Distribution of Literature reported:

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Revised 19, requested to have it discontinued 8—gifts, to be discontinued at expiration.

*There are only five "Great Test" left*.

*W. C. Howard, Chairman.*

*Jan. 14, 1917.*

The Committee on Italian Missions reported for the months of November and December, 1916, 23 sermons and addresses by Mr. Savarese with an average attendance at New Era of 20 and in New York of 9, and 500 papers distributed.

The Treasurer presented further correspondence relating to the will and bequest of Rebecca L. Babcock, amounting to $25,000. The Treasurer was authorized to employ legal talent if necessary to care for our interests under the will.

The Treasurer presented his report for the second quarter duly audited, and the same was adopted.

Voted that the type of the new serial by Rev. H. D. Clarke, entitled "Rachel Dow, the Hebrew Orphan," now being pub-
Pursuant to correspondence from Herbert G. Whipple, attorney, presented by the Treasurer, the group of executors were authorized to execute the necessary papers to release and discharge the executors of the last will and testament of Stephen Babcock, deceased, as Trustees under the will of Amanda B. Greene, deceased, late of Westerly, R. I., after which this Society will receive $1,084.33 as its share of her estate.

Secretary Shaw by correspondence informed the Board that he attended the quadrennial session of the Federal Council of the Churches of Christ in America, December 6-10, 1916, as requested by the Board; and also attended various meetings in New York City and Garden City of the Home Missions Council, the Foreign Missions Conference and the Missionary Education Movement. Correspondence was received from Rev. George Seeley with report for the month of December, 1916, showing 38,538 pages of literature distributed during the month. The President notified the Board of the death of Ch. Th. Lucky, which occurred November 30. The Berlin-Schiltz, and the Board hereby expresses its admiration for the patient, self-sacrificing labors of Brother Lucky on behalf of his people, and his faithfulness even amid many disappointments and trials.

By vote the request of the Historical Society for two copies of the SABBATH RECORDER each week for their files was granted.

Minutes read and approved.

ARTHUR L. TITTSWORTH, Recording Secretary.

Grandma had a very bad cold one day when her little granddaughter made her a visit. Suddenly she sneezed very hard. Much pleased with the unexpected excitement the child looked up and said, "How again, grandma." — The Christian Herald.

"The Federal Council of the Churches of Christ reports that it is sending about $5,000 a week for relief of the Protestant churches in France."

VERONA, N. Y. The Ladies Benevolent Society of the First Verona Church served a chicken-pie dinner at the parsonage New Year's Day, to which the whole society was invited. Although a snowstorm prevailed and several were kept home on account of an epidemic of measles, there was a large attendance. A short literary program appropriate to the season was given. All spent a very pleasant social day.

We held a ten-cent social at the pleasant home of Mr. and Mrs. A. A. Thayer just before Christmas. The house was well filled, musical numbers were rendered during almost the entire evening, and with games and light refreshments a very enjoyable evening was passed and the collection helped to swell the ladies' treasury. We do whatever we can find at the regular monthly meetings. At present a quilt is being quilted.

Our Sabbath school observed the "White" Christmas. Each class gave an appropriate song or exercise to the singleness of unevolent object to which they gave. No one excepting the children received any gifts from the tree. A very interesting program was given. Our school is doing good work under the teacher, T. Stuart Smith, although of late the attendance has been light as so many were ill with measles. Pastor and Mrs. Simpson are doing all they can in musical and other ways to help, which is greatly appreciated by all.

ONE OF PRESS COMMITTEE.

Jan. 24, 1917.

North Loup, NEB.—The pastor served oysters to his Sabbath-school class Sunday night at the parsonage.

Because of the cold night but few attended prayer meeting Friday night. Better attend tonight to make up for lost time.

The Brotherhood will hold its regular meeting Sunday night. A prominent feature of the program will be a debate on the question of allowing games to be played in the rest room of the church. Whenever it is decided, the decision will not make a reading room or a game room of the rest room.

Pursuant to call, several former Milton College students met at the home of the writer Monday night to perfect arrangements for the time of the visit here of Rev. L. C. Randolph, who is doing field work in the interests of the college. It was decided to hold a banquet Monday night, the 29th, and invite every one to attend. Tickets will be on sale, and will be sold for about enough to cover the cost of the feed. The Women's society will be invited to prepare the banquet; several former students will be invited to respond to toasts. Of course Mr. Randolph will be the principal speaker. — Loyalist.

LEONARDVILLE, N. Y.—The First Brookfield, Second Brookfield, and West Edmeston Seventh Day Baptist churches will hold their triannual meeting with the First Brookfield Church at Leonardville beginning January 19 at 7.30 p.m. Sermon by Rev. R. R. Thorngate, of Scott, N. Y.

Sabbath morning at 11 o'clock, sermon by Rev. D. B. Coon, of Battle Creek, Mich., followed by Sabbath-school session, after which a basket dinner will be served.

At 2.30, sermon by Rev. Jesse E. Hutchins, appropriate, and Rev. E. H. McGowan, evangelist accompanying Evangelist Coon in the services in West Edmeston at the present time. This meeting will be followed by a conference, with young people's work being made prominent.

Special music will be furnished by local and visiting singers. An interesting feature of the Friday-night service and the Sabbath school will be the Junior choir of the Leonardville Christian Endeavor.

Rev. R. R. Thorngate, of Scott, is in town for a week or more. He occupied the pulpit of the Seventh Day Baptist church Sabbath morning, and Monday attended the ministers' meeting at Leonardville. Mr. Thorngate is being entertained at the home of Mr. and Mrs. J. J. Witter. — Brookfield Courier.

WEST EDMESTON, N. Y.—The evangelistic meetings, conducted by Rev. D. B. Coon and Rev. J. E. Hutchins, assisted by Pastor Crofoot, will be held every evening till further notice. It is hoped all will make some effort to attend.


Rev. J. T. Davis and Miss Ethlyn Davis, of Leonardsville, and Rev. R. R. Thorngate attended the ministerial meeting Sunday evening. — Brookfield Courier.

MILTON JUNCTION, Wis.—A Sabbath institute will be held in the Seventh Day Baptist church at Milton Junction, beginning on Wednesday, January 24, and continuing up to the following Sunday night. The institute will be conducted by Rev. Willard D. Burdick, field and Sabbath evangelist of the Seventh Day Baptist Missionary and Tract boards. Mr. Burdick will be aided by local helpers. These meetings are open to all who are interested and every one will be cordially welcomed.

Dr. William C. Daland filled the appointment at the Seventh Day Baptist church Sabbath morning, in place of Rev. Henry N. Jordan, who preached for Dr. Daland in Chicago. — Journal-Telephone.

LETTER FROM TEXAS

DEAR DR. GARDINER AND WIFE:

Enclosed please find money order for $4 to pay up and continue. We are here in San Antonio and have been since November, 1915, with Orson and Maul Davis' daughter and her husband, a brother to Eugene, our missionary, and are very pleasantly situated, although we miss the dear faces we left in North Loup, our old home, where we have lived most of the since 1877 and where three of our children were born, now having families of their own.

You had a word of praise in the last Recorder for the Adventists. We meet with them every Sabbath Day and they appear to enjoy our being with them. In some ways I think they are nearer the truth than our own denomination. I read a piece in the Recorder from N. O. Moore in regard to the Federation of Churches in America, and I said to myself, Here, Mr. Moore, shake hands. It seems to me if we loved the Lord Jesus as we ought to, we would not have to look to thirty or forty different churches for friends. These words do not just express my meaning, but I fail to bring to mind the right words.

Brother Gardiner, if I remember aright

(Continued on page 165)
SABBATH SCHOOL

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

An Excellent Report

The following report is such an excellent example of what an annual report may be that we are giving it entire. That Milton Junction school is a live one, as may be judged by the activities recounted below.

Annual Report of the Milton Junction Seventh Day Baptist School For the Year 1916

At the beginning of the year 1916 there were registered in the main school 75. The present enrolment on the basis of having been present four times during the last quarter, 50. Registered in the primary department at the beginning of the year, 75. Promoted to the adult department, 4. Present enrolment, 32. Total present enrolment of school, 91.

Number of sessions held in adult department, 49; in primary, 50.

Average attendance in adult department, 49; in primary, 50.

Perfect attendance: W. H. Greenman, Hazel Johnson, Dorothy Davis, Esther Davis.

Absent only once: Neal Mills, Mrs. J. B. Crandall, Beth Davis. (Beth's absence was on account of sickness and she was awarded a medal by the primary superintendent the same as was given her sisters Dorothy and Esther for perfect attendance.)

Absent only twice: George Greenman, Helen Jordan.

Largest attendance at any one session, 90.

Three primary classes are doing graded work with helps published by the Westminster Publishing House.

For part of the year the Messenger class has used Bible study prepared especially for boys by the Y. M. C. A.

One mixed class of young men and young ladies are pursuing a teach,training course.

The remaining classes of the school are using the International Uniform Lessons.

The helps and papers taken the past year were: 80 copies of the Helping Hand; 50 copies of the Junior Quarterly; 30 copies of the Visitors; 12 Girl's Companion; 8 Boys' World, and the necessary graded helps for the primary.

O. S. Mills, home department superintendent, reports at the beginning of the year 25 members; loss by death, 1; joined main school, 2; added during the year, 1, present enrolment, 24. Receipts, $10.18; supplies, $1.65; balance paid Sabbath-school treasurer, $8.53.

The cradle roll department superintendent, Miss Angie Langworthy, reports 14 members at the beginning of the year. Added during the year, 4; promoted to primary department, 10; present enrolment, 8.

Very successful Children's Day, Rally and Promotion Day, and Christmas programs have been held.

The financial budget proposed at the beginning of the year has been fully met. All known bills have been paid to date with a small balance in the treasury. Following is the treasurer's report in a condensed form:

RECEIPTS

Balance on hand January 1, 1916 		$ 68

Birthday offerings 			9

Children's Day offering 			63

Home department offerings 			93

$126 56

EXPENDITURES

Sabbath Tract Society, for helps 		$ 77 74

Primary supplies 				1 29

David C. Cook, for papers 		5 65

Primary cheese 				5 55

Cradle roll supplies 				1 00

Delegates, Mrs. Hughes and Mrs. Clarke 	3 39

Teacher training books 			3 00

Davis Printing Co., for envelopes 		6 00

State and county work 			5 55

Sabbath School Board 			7 34

Balance in treasury January 1, 1917 	2 84

$126 56

Supplemental Report of White Christmas Offerings

White gifts were contributed at the Christmas exercises for the following purposes:

Orphans cared for by the school in China 		$ 65

Marie Jones 				26 00

Council Bluffs Children's Home 		8 30

Eugene Davis, China 			4 13

Debt of Missionary Society 			8 00

Debt of Church Society 			5 25

Fouke School 				5 30

Kovats Mission, Chicago 			7 25

Dr. Grace Candall 				6 00

Ministerial Relief Fund 			6 00

Mission at Georgetown, South America 	5 00

Churchilden's home 			1 00

Pastor 				1 00

For sending Dr. Sinclair to China 		5 00

Gifts undesignated 				3 40

Total cash gifts 				$106 41

There were also toys sent to the Home and useful gifts of a quilt and some clothing. Useful gifts were sent to the Fouke School and a book to an absent member of the G. R. G. class. There were also pledges of service in the church, Sabbath school and Endeavor society.

E. M. Holston, Superintendent.

Lesson VI—February 10, 1917

Jesus and the Woman of Samaria. John 4: 1-29

Golden Text—Christ Jesus came into the world to save sinners. 1 Tim. 1: 15

Feb. 4—Jno. 4: 1-14 Jesus and the Woman of Samaria

Feb. 5—Jno. 4: 19-26 True Worship

Feb. 6—Jno. 4: 27-38. One Soweth, Another Reaps

Feb. 7—Jno. 4: 39-42. Faith of the Samaritans

Feb. 8—Receipts from 8: 1.33. Gospel in Samaria

Feb. 9—Acts 10: 34-43. No Respecter of Persons

Feb. 10—Rom. 10: 11-21. Salvation for All

(More for Lesson Notes, See Helping Hand)

Marriage

COLE-CRAN DALL.—At the home of the bride's parents, Mr. and Mrs. A. Julian Crandall, in Ashaway, R. I., on January 17, 1917, by Rev. George B. Shaw, Ernest Cole, of Winchester, Ky., and Caroline Anna Crandall, of Ashaway.

In a certain church, at a midweek meeting, the minister asked if any one had noticed any irreverence in the church. One member of the meeting raised her hand, and when asked what it was, replied, "So much looking around in prayer time."—The Christian Herald.

"How large a proportion of unconverted, or half-converted, worldly-minded people is it safe for a church to take in if it would retain spiritual power?"—The Christian Herald.

DEATHS

HUMMEL.—In Boulder, Colo.; November 7, 1916, Eugene Stillman Hummel, son of Paul and Genevieve E. Hummel, aged 3 years, 2 months, and 26 days.

Eugene was born at Sheridan Lake, Colo., August 18, 1914, and passed away after a brief illness of twenty-four hours. He was an exceptionally interesting and lovable child, and qualities which all who new him. There were many aching hearts as the little form was taken to Green Mountain Cemetery. The parents and immediate relatives are comforted and assured in their bereavement by the Christian sympathy of loving friends. They sorrow not as those who have no hope.

Brief remarks based on Psalm 55: 22 and Isaiah 53: 4 were offered by the writer.

VINCENT.—Ida E. Champlin Vincent, daughter of Green and Narcissa Champlin Candall, was born December 23, 1850, and died January 13, 1917, aged 63 years, 1 month, and 8 days.

She was born at Little Genesee, N. Y., and was the oldest of three children. Her parents moved to the town of Alfred when she was a little child, and her formative years were spent in the vicinity of Alfred Station. She was united in marriage to Francis M. Vincent, December 18, 1873, and spent her pleasant little home in Railroad Valley.

She was always a Christian woman, but did not put on Christ in baptism until some five years ago. Her life was full of sunshine; she was faithful to her home, and its duties, never complaining, was always cheerful, patient and kind. She will be missed not only in her home, but by all who knew her. She had been sick for many months, yet she bore her suffering with Christian fortitude and grace. She leaves to mourn her loss, one brother, F. E. Champlin, one sister, Mrs. N. V. Brown, all of Alfred Station, and many other relatives and friends.

Funeral services were conducted in the church at 2 o'clock, Monday, January 15, 1917, by Pastor Ira S. Goft. Interment was made in the Alfred Rural Cemetery.

LUCKY.—Christian Theophilus Lucky fell asleep on Sabbath, November 25, 1916, in the hospital "Eberhards", Elberfeld, Berlin, Germany, at the age of sixty-two.

Mr. Lucky was a notable man. Bernstein, in his "Jewish Way" speaks of him as "a most remarkable convert to Christianity in the nineteenth century." A native of Tinse, he was early trained in all the wisdom of the Jewish people. Passing to the University of Berlin, he made researches in philosophy and religion, and was led to a confession of Christ.
The Sabbath Recorder

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(Continued from page 157)
we were born the same year, 1844. Do you feel as though you were growing old? I do not, except when I try to work, then I notice the difference. Brother Jacob Williams and wife are fairly well and enjoying a visit with their daughter, Sadie Cox. We have a Sabbath school in operation, with eight children and eight adults, and the number of this good man will be added, if the memory of this good man will be added in the harvest time of years to come.

WANTED
ADODGE CENTER, MINNESOTA
SEVENTH DAY BAPTISTS
ESPECIALLY A DOCTOR AND DENTIST
Address, D. T. Rouseville

THE SABBATH RECORDER

About thirty years ago, he arrived in America, where he pursued further studies, and associated himself with the Seventh Day Baptist body. He edited, alone or in association with others, magazines in Hebrew and English, for Jewish converts and others who want instruction in the gospel. At length he received ordination as a minister; and till the end of his life he remained loyal to the principles of his denomination.

Returning to his native country, he preached the gospel among his brethren in Galicia, and was pastor of the Seventh Day Baptist church in Rotten dam. Owing to illness, this had to be given up some months ago; and removing into Germany, the same was given up with tenderness by Christian friends there.

Bernstein writes of him: "He was known as a great Hebrew. He was writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature." Consequently, he was consulted by university professors, commentators, and others; and his judgment was rarely sought in vain. Indeed, when his help was asked, it was given with readiness, and for the cause of truth rather than the pursuit of personal ends.

In the midst of these men are Christians who mourn the loss of C. T. Lucky. While a devoted Christian, he observed the Jewish festivals and died on the 27th of Adar, at the age of 65. Of the same family, on the 14th of Sivan, at the age of 64, the memory of this good man will be rich in benediction for long years to come.

[An entirely new life sketch will be given in a later issue of the SABBATH RECORDER.]
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The World's Great Need

We need more of the evangelistic spirit—more of the spirit which reaches out and lays hold of men for Christ. ... Some men would have us believe that a new gospel is needed, as though we could have a new Christ. Some seem to consider the methods of the apostolic age obsolete. To counteract such ideas and to overcome such a spirit we need not so much articles, discussions, and conference resolutions as new evidences of the reality of the great facts and forces which hold your life and mind; new demonstrations in each community that the gospel of Jesus Christ, the power of God unto the salvation of every man that believeth, no matter how hardened his condition may be; new demonstrations of the power of the Holy Spirit, showing that he is just as able to shake mightily whole communities today as in the days of Peter and John; new demonstrations that the Word of God is the Word of God, that it has dynamic power, that its truth sets men free; new demonstration that prayer is still able to remove mountains and that faith is the victory that literally overcomes the world.—John R. Mott.

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