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American Sabbath Tract Society
(Seventh Day Baptist)
Plainfield — New Jersey

The Sabbath Recorder

HAS any man been despised by passion until sin has swept through his life like a fire sweeping through a city, or as a cyclone sweeps through the land, leaving only ruined houses and gardens? Jesus Christ has an instant remedy, but it is the remedy for the individual—"Ye must be born again." The wild grape may have a new infusion of a large, sweet flow of sap that will transform its acid into the sweetness of the Concord; the wild rose may be fed at the bottom and grafted at the top until it becomes a rose double, of every color and every perfume; the wild rice may be born again and become the Five wheat. If in the vegetable world there may be such strange increment of life and power, who shall say that in the world of morals and of mind man may not find a new power coming from beyond himself, and so recover manhood and achieve weight of character?—Newell Dwight Hillis.

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THE SEVENTH DAY BAPTIST

SCHOOL FOR THE SICK

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THE SEVENTH DAY BAPTIST

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

The Street Lamp

Light is a wonderful safeguard against crime.

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

The Best Lamp

For Store and Office

Many a man has not the right lamp in his business to make his work a success. Many a workman, a clerk in a great city store, who has been discharged because his conscience would not allow him to misrepresent the goods offered for sale. He had the right light, but the merchant, who had discharged him was unaware of his deep sense of need manifested among the representatives of several denominations, and earnest appeals for Christians everywhere to cry unto God in the spirit of humiliation and confession, for an outpouring of the Holy Spirit and a world-wide revival of pure and undefiled religion.

Three or four speakers placed much stress on the teachings of propriety regarding Sunday. A young lawyer, who has a deep sense of the importance of religious uplift, was impressed by the remarks of the speaker, and has since been actively engaged in the work of the Moody Institute.

The Debits

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

Seventh Day Baptists

(Continued)

The German-speaking Seventh Day Baptists rose in Pennsylvania in the second decade of the 19th century, and established a very strong church and community at Ephrata, in Lancaster County, which played a very important part in the Colonial and Revolutionary history of that state. Other churches sprang from Ephrata and were established in other German-speaking communities.

Although a small body of people, destined by the very inconvenience of their practical observance as a Sabbath day (Saturday) not observed by the rest of the Christian world, to remain few in numbers indefinitely, Seventh Day Baptists have always been ready to assume their share of the responsibilities imposed upon all citizens, whether public or private, in peace and in war. They may confidently challenge any religious body of their small numerical strength, to show a more honorable record in this respect. For example, Richard Ward and his son Samuel were both colonial governors of Rhode Island. The latter was also a member of the Continental Congress, and his death from smallpox in Philadelphia, on March 26, 1776, probably alone prevented his signing the Declaration of Independence on the 4th of the following July. Governor Samuel Ward’s son, Lt.-Col. Samuel Ward, was a distinguished officer in the Federal Army in the American Revolution. Indeed, the loyalty of Seventh Day Baptists to the Colonial cause in that struggle is well attested by the long roll of their members...
who served in its armies in the capacity of private and officer alike, their clergymen filling the office of chaplain. Sachse, the historian of the German Seventh Day Baptists of Pennsylvania, declares that the Rev. Peter Miller pressed at Ephrata, who served the Continental Congress as the interpreter of its correspondence with non-English-speaking countries of Europe, and translated the Declaration of Independence into the various principal European languages. Sachse further avers that the first printed copies of that document were produced on a Seventh Day Baptist press at Ephrata, where the Seventh Day Baptists turned their society buildings into hospitals, and nursed and otherwise cared for the sick and wounded carried thither from the bloody fields of the Battle of Brandywine.

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

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

Ever since the foundation of our National Government, Seventh Day Baptists have shared in its public offices. They have been found in the governor's chair and the legislatures of their respective states and in our National Congress. So recently as the 60th Congress, the Second District of Rhode Island was represented by the Hon. George H. Utter, one of the officers of the Pawcatuck Seventh Day Baptist Church at Westerly in that state, who died before the end of his term. Mr. Utter had previously served two terms as governor of his state. West Virginia's only post bellum constitutional convention contained an officer of the largest Seventh Day Baptist church in that state.

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

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

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

(To be continued)

**THE SABBATH REFORM**

**Tract Society Notes**

SECRETARY EDWIN SHAW

Sabbath Day, May 10, 1917, is to be known as Sabbath Rally Day. Last year a mistake was made in the date, and there was a conflict with the Sabbath of Memorial Day Week. Remember the day, the third Sabbath in May, the 19th of the month.

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

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

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

The holding that to require Sabbatarians to rest on the seventh-day, the holding that to require Sabbatarians to rest on the seventh day as well as that they rest on the seventh—Krieger v. State, Okla., 100 Pac. 36.

This is one paragraph in the report of Rev. George Seeley for January: "The output of our literature from this Canadian Branch office for the month has been 39,012 pages, going east, west, north and south, as heretofore, giving thousands of people the opportunity of seeing the Sabbath truth in its true Scriptural light; upon these people I humbly ask the blessing of God for their conversion to that truth for his praise and glory."

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

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

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

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

"The Sabbath Institute was a success. It brought the people face to face with the essential parts of their religious faith and practice (or lack of practice). It helped them to reaffirm their convictions about the Sabbath and to realize how large a part the Sabbath has in a true everyday religious and spiritual life. They were made to feel how
decadent is the interest in the Sabbath and how necessary is the movement back to Christ and the Scriptures of Jehovah God.

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

Letter From Fouke, Ark.

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

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

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

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

As we come to the edge of the wood, look off to your right and you will see the school building, a good-sized white building—yes, all white, for it has just been painted and it looks like new. You see the new fence around the school and church property too. The men of the church recently built that. Some improvements have been added inside of the building also. Among these is a system of electric bells, for which we are indebted to Professor Siedhoff’s ingenuity.

At present we have about ninety pupils enrolled, more than two thirds of which are tuition pupils. Children from First-day homes pay tuition.

But, the school meeting is full mornings when the whole school meets for chapel exercises. We’d like to have you meet with us some morning. Take seats just a little back, please, so as to find the third little people from the primary room. We like to have them occupy the front seats. Splendid little people, and the twenty-eight pupils who are filing in from the intermediate room are just like them, only a little older.

We are all here now and we open the exercises with a song from the books used in our church services. (By the way, we are going to have some new songs books for the chapel exercises we are able. One friend sent $2 for that purpose. They are waiting for more to join them.) Professor Siedhoff reads from the Bible and we all join in repeating the Lord’s prayer. We sing one verse and then pass to our respective rooms for the day’s work.

Our rooms are all full now. The public school building burned down two weeks ago. So now that ours is the only school in Fouke we have had as many applicants for entrance as we are able to accommodate. For some time the matter of putting up a new public school building has been agitated. Perhaps now that the old building is no longer available a new one will be erected. Fouke needs it. There are a great many children here having scarcely a chance for any schooling whatever this year.

Rev. and Mrs. T. J. Van Horn will arrive this week to be with us about ten days. Rev. Mr. Van Horn will conduct a series of evangelistic meetings while here.

We are praying that these meetings may result in a rich spiritual blessing for our church and community.

CARRIE E. NELSON.

Jan. 30, 1917.

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

The Sabbath Recorder—Meeting Board of Directors

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


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

Prayer was offered by Rev. Herbert L. Polan.

Minutes of last meeting were read.

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

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

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

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

The Committee on Distribution of Literature reported as follows:

No. Recorder subscriptions added... 16
No. Recorder subscriptions discontinued... 13

Net gain...

Reasons for discontinuing paper:
2. Dead.
8. Requests to discontinue.
1. Precedent, notice from postmaster.
1-3 years overdue.

Pages of tracts sent out...

8,909

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

Rev. George B. Shaw, President of the next Conference, extended an invitation to the Society to be represented at the Conference, and was willing to cooperate with the Conference in any suggestions regarding a leaflet of Bible readings for general denominational use.

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

In accordance with Section II of Article IV of the Constitution which empowers the Board of Directors to fill vacancies occurring during any session, it was voted that this shall be done by a simple vote of the Board.

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

Adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.
The little chapel at New Era, property of the Missionary Society, is in need of revision in.

Rev. J. J. Kovats of our.

tions by the week.. The one is the interesting you seek.

of extreme cold
did come to the secretary this

The furnishing of the rooms

and the dis...

and so not many patients are

have been thinking that I should do so

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

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

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

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

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

GRACE I. CRANDALL.

Lieu-oo, China, Dec. 29, 1918.

Hungarian Funeral

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

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

A couple of months ago Mr. Sabo built a house on money that he borrowed and with the help of his friends. He was gone some time ago, and unable to insure it as his wife was sick, thus making big expenses for him. He contemplated insuring the house after the holidays, but before this time, on December 22, 1916, his house burned down to the ground. Mrs. Sabo was saved from death by the neighbors. This was too much for the sickly woman and she became seriously ill. She was taken to the hospital where she died on January 18, being 50 years old. They had no money for the funeral, so I aided them by getting money from the loan company, with which we buried her. The funeral services were held on the 29th of January, the text being from Ecclesiastes 12: 7.

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

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

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

Fraternally yours,

J. J. KOVATS.

Conference Notes

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

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

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

For those not familiar with Plainfield, it may be of interest to know that the High School is located at the corner of West Ninth St. and Arlington Ave. A trolley line runs from the railroad station directly to the building, while it is 5 miles walking distance for those who prefer means of transportation.

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

CARRIE RICHMOND GREEN

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

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

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

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

There were sixty and seventy voting delegates. The national conventions have sometimes had a larger voting delegation, but never before has there been so many representatives.

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

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

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

Miss Gordon’s annual address was a masterpiece that ought to be more widely read. In her greeting to the city she said the sorrow this year it is our happiness to be Hoosiers, and to gather in Indianapolis for our harvest home, thus becoming an important factor in the centennial festivities of the Hoosier State. She quoted from the poem of the one hundredth birthday celebration of this fair commonwealth the pageant of woman’s sublime struggle to defend her home and her loved ones from the devil’s domain. We have conceded to Indianapolis a temporary geographical hub of our republic. Our hostess State will not answer to the appellation of eastern, western, northern or southern; rather she belongs to all points of the compass, and with absolute pride we say for these mothers who are suffering unmeasurable anguish. We feel the beat of all those aching, stricken hearts, and we want this nation of mothers, a nation without a name, united to our world’s geographical hub of our republic. Our hostess State will not answer to the appellation of eastern, western, northern or southern; rather she belongs to all points of the compass, and with absolute pride we say for these mothers who are suffering unmeasurable anguish. We feel the beat of all those aching, stricken hearts, and we want this nation of mothers, a nation without a name, united to our world’s geographical hub of our republic.

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

Ex-Governor J. Frank Hobson, speaking on January 13, 1917, said: "I believe of all the Presidential candidates of the last election I am the happiest. There was in the returns for me no disappointment, but there was in them the glad assurance of the fruition of the hope of a lifetime; that soon out of the conscience of the American people is to come the verdict that will free my country of the greatest evil that ever cursed a nation or a people. . . . Vote me up or vote me down as a candidate for President; do with me as you will, so you lift your State out of the column of the unpledged into the column of the redeemed. . . . I had the satisfaction of knowing that I had contributed what I could to the victories won in every one of these States. And I would rather have that consolation than to hold a certificate of election to the Presidency, with that certificate stained with conscription and partnership."

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

Sunday morning more than one hundred pulpits of the city were filled by W. C. T. U. speakers. Mrs. Stella B. Irvine, president of southern California, gave the convention sermon at the Murat, and judging by the crowd that filled the convention auditorium on Sunday, Indianapolis must be a churchgoing city. One hundred and twenty-seven new members and eight honorary members were elected, and a collection of $159.36 was received.

William J. Bryan gave two addresses, one on "Woman Suffrage" and one on "National Prohibition." He put up logical and convincing arguments on both subjects. He said: "There are just as many that stand out against all others that are essential for a voter. One is intelligence, the other morality; and unless you can show that women lack one or the other you can not successfully contend against the right of women to suffrage. Does woman lack morality? Let me give you the evidence. It is easily secured and can not be disputed. I sent to our penitentiary to find out the number of inmates two years ago and I found there were three hundred fifty-nine prisoners in the institution. I asked how many were women, and the answer was, 'Five women and three hundred fifty-four men.' Less than two per cent of the inmates were women, and less than two per cent were women. And that is true of every penitentiary in the land; the women are never in the majority. If you go to church, and there you will find them in the majority. If women have sense enough to keep out of the penitentiary, and morality enough to go to church, aren't they fit to go to the polls? . . . Judge the two sides of this cause by the company they keep, and it will enable you to know where to stand temporarily while you make your investigation. You can go into any State where woman suffrage is an issue, and into that State you will find a single man who profits by vice or makes money out of sin who is on the side of woman suffrage. A majority of the men who vote never go beyond the eighth grade of our common schools, and all they ever learn of the science of government from books they learn in the graded schools, and nearly all the teachers there are women. If women have sense enough to understand the election, then they ought to be able to vote."

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

A cheer rang out when it was announced that Miss Jeanne Babcock, the newly elected Congresswoman, is a white ribboner and that prohibition was one of the issues on which she made her spirited run. Child welfare is another one of her hobbies.

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

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

There were very many side attractions.

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

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

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

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

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

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

**Minutes of Woman's Board Meeting**

The Woman's Executive Board met with Mrs. Whitfoot, Mrs. Babcock, and Mrs. Crosley. Members present Mrs. West, Mrs. Babcock, Mrs. Whitfoot and Mrs. Crosley.

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

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

Minutes of January 8 were read.

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

The Treasurer read letters from Mrs. H. D. Witter, Gentry, Ark., Mrs. H. C. Van Horn, Dodge Center, Minn., Mrs. S. A. B. Gillings, Akron, N. Y., and Mrs. S. E. Lunt, of the National Layman's Movement. Mrs. Babcock asked the Board to consider a request for a model constitution to be used in a woman's society recently organized in Exeland, Wis.

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

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

While her death will leave vacant places along many lines of Christian service we, as a Woman's Board, recognizing as we have her influence in our hearts and interests, and especially her interests of the denomination and the cause of Christ throughout the whole world, take this opportunity to express our sympathy and tender to her family our deepest sympathy and hope that she is with our Lord and that we shall soon follow her in the work to which we have been dedicated in her name.

Her place can never be filled. Her support of the cause of Christ will be felt in the heart and interests of every woman growing into these responsible places.
Rachel Landow, the Hebrew Orphan

Rachel had made such rapid progress in her studies at Marshalltown and already at Plattsville, that the superintendent advanced her one grade, which placed her in the same department and even well in the first year. She was quick at her housework and sewing, and Mrs. Selover became very proud of her and because of this was more inclined to humor her in her Jewish notions as she termed them. In fact Mr. and Mrs. Selover learned many things about the Hebrew people and their practices and beliefs that most Christian people are ignorant of. This gave rise to some time evening to study the history of the Jews up to the present time and they were astonished at the great prominence of the race in almost every country; and while the family were still grieved that their own daughter, now married, had accepted the Seventh-day Sabbath and that Harold had declared his belief and intention to keep it, somehow it seemed far as them in the case of their little Jewess. Of course the Jews kept that, or professed to do so, though the commercial spirit led most of them to trade on that day; yet it was the Sabbath of the fourth commandment, they had said, and kept it if they kept anything besides money!

Under the tuition of Professor Reigia, she made excellent advancement in piano music and voice culture, and took her place in the church choir and orchestra as the Professor directed. But there was one disposition that perplexed her foster parents; she was at times exceedingly stubborn. In the case of her religion she was conscientious and, having decided even that to her stubbornness. She would discuss questions and demand plain arguments and proofs. If the proof seemed plain she as readily yielded. Often in household matters she would have her way about things, and this sometimes made Mr. and Mrs. Selover wish they were rid of her. But then when the time came to decide, they saw so much of promise and so much of usefulness that they passed it by and let her stay. Harold seemed to be greatly pleased with her and they were often together studying religious matters, especially the Sabbath and churches. Though the study was not altogether confined to religion. Harold helped her much in her school work when at home and by correspondence when away. Since his graduation at high school, he had been a year in college, at some place where his sister once attended and he was now trying to decide whether to return or to leave college and at once enter upon his missionary work. If the Doctor and all the rest, with all their commentaries, had any real proof for their Sunday it would have been plain and forthcoming. Lorna passed through a fearful struggle. It seemed almost to cost her her life. Every possible thing was brought to bear to discourage her and to threaten her and mislead her and it was all so plain to me that I did not need two texts of scripture to show me the truth. I might have had no such struggles as she had, and don't expect to have, and while I lay no claim to the piety that I know sister has, yet I am fully determined to observe the Sabbath of the fourth commandment if I can. If you do not think best to send me to Milton again, I shall take up some work to earn the money, or try to work my way through college as Lorna started to do. I am strong and young, and life is before me. My trunk is all packed to start tomorrow, but if you say so I will unpack it and do your will until I am of age next year. But the matter of the Sabbath is settled.

Mr. Selover saw it was of no use and that the boy was fixed in his purpose. He was somewhat agitated but the boy's courage and determination put him on his guard against any further coercive measures.

"Well, here is my check for one hundred dollars," Mr. Selover said as he drew it from his pocket and wrote. "Use it to the best advantage in college and when that is gone write for more. You are like your grandfather for determination, and if you are truly as conscientious as you pretend you can not use any more arguments on you in religious matters. It seems that your mother and I are both destined to have this Sabbatarian stuff on our hands indefinitely and this little Jewess is a nuisance to the boys.

"Don't fall in love with her and go to seed on the hobby you have."

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

"Are you going to college again?" asked Rachel a while after the above conversation which she unintentionally heard. "Yes, Rachael," he replied. "I shan't start in the morning, aren't you glad to be rid of such a tease?"

"I don't think you are a very great tease. But tell me about your college and about your sister and her struggles. Rachael has the stuff in her for something more than ordinary, and you and mother can do no better work than to keep her and give her a chance in life. She will make good," said Harold, and off he went to complete his arrangements for college.

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

"Plattville, September 25th.

Dear Auntie: I have not forgotten you nor Uncle Menlo. It has seemed a year since I came from Marshalltown and your dear home. How I cried on my way here, but I know it was best for you and that God has cared for me. Oh, how I miss you! But it does not seem so far away and so sad now that I am with your good sister. Auntie Selover is doing very much. Somehow, I wonder where he ever saw him. I had a good visit up at Garvin, I wish he had with Pastor Davis. He seemed to almost know me and was so pleasant. He said he knew the man that brought me from New York City. I wonder where he ever saw him. But I am writing a long letter. I have lots of things to tell you. Please write to me. How are the vines at my old window and the flowers in the garden? Pick a bouquet for me and put it in my old room and kiss them for me. But I must stop or I will be crying. Good-by.

"Lovingly,

RACHEL."

Mrs. Anna Burdick—A Tribute

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

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

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

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

Mrs. Rachel Davis,
Mrs. Tillie Ling,
Mrs. Ora Green,
Committee.

New Auburn, Wis.
For the "Quiet Hour"

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

A "Quiet Hour" Prayer

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

Letter from Fouke, Ark.

Dear Christian Endeavor Friends:

We are so proud of some of the things that our society has done that I am writing a short report. Last Sabbath Day (Feb. 3), at our consecration meeting, every member was present and answered to his name with a personal testimony. Monday (Feb. 5), Mr. A. A. Hyde, field secretary for the Southern States, visited us. He gave us many suggestions for increasing our efficiency as a society and as individuals. Through him we found out that we were the fourth society in the Southern States to have reached a standard of over 300 per cent in the Increase and Efficiency campaign. Also we are the only one in Arkansas to have reached over 300 per cent. We are the only society in Arkansas to have the honor of being an Excellent society according to the Dixie standard.

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

J. N. Pierce, Press Committee.

Christian Endeavor Week, Riverside, Cal.

E. Luella Baker

"May I tag you for prayer meeting next Friday evening?" This was the question asked of every church-comer Sabbath morning, January 27. If you answered "Yes," a tag marked "Church Loyalty" was pinned on you. That same afternoon we had a fine Christian Endeavor meeting. A cake adorned the table. Thirty-six candles trimmed it. Two pieces of special music were sung. The surprise of the day came when our county president, Mr. Robbins, spoke to us. Then, the State Superintendent, Clyde Doyle, spoke to the young folks. Field-Secretary Roy Creighton told us of some of the state plans.

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

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

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

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

Arkansas "Bone Dry"

Arkansas is "bone dry." A bill making a "clean sweep" of the liquor business passed the Arkansas Legislature with only four opposing votes. A point in the carrying on of the traffic can hardly be thought of that is not mentioned in the document. The man that will openly condemn the action is hard to find. You may stand back and laugh at Arkansas but you will have to go to some other State to get even a bottle of "tonic" without violating the law. Arkansas is "bone dry."

Fouke, Ark.

Stone Fort, III.

DEAR RECORDER READERS:

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

Sometimes things look very discouraging to us. We have not many young people here, who take an interest in the work, and most of the members of our society are middle-aged people, who lack the life and enthusiasm of youth. They need reviving! We need a young man with a heart in the work to come down and help
us out. Who will do it? I believe our denomination has many such. The fact that we need a missionary here can not be expressed too forcibly. We are hoping and praying for better results this year.

FLORENCE LEWIS,
Corresponding Secretary.

News Notes

MILTON JUNCTION, Wis.—The Christian Endeavor society, by invitation, united with the Epworth League of the Methodist church in a watch service Sunday evening, December 31. Pastor Hamilton addressed the young people on the topic, “Christian Workmen,” in the first service after prayer by Rev. O. S. Mills. Pastor Jordan followed with a short address on “Christian Fellowship.” The services were closed by a brief adaptation of the “Love feast, all refreshments were served. At eleven o’clock the meeting and societies were held during an all-day session. B. C. G. re-elected, and the reports of the church auxiliaries indicated a satisfactory condition. The county is planning to care for the state convention to be held in July, when 5,000 delegates will be here.

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

**Topic, Philippians 3: 10.**
- Sunday School, Lester Osborn
- Bible Verses—Miss M. Osborn
- Special Music—Intermediates

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

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

FLORA HOUSTON CHAPMAN,
President.

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

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

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

**Ethics of the Book of Isaiah**

REV. A. CLYDE EHRET

In the year of the death of Uzziah, probably 735 B.C., Isaiah received his call to the office of prophet (6: 1ff.). It was a time of corruption with Israel and the surrounding nations as well. Isaiah accounted for the growing disorder and foretold the speedy destruction of Israel (9: 7ff.). He perceived the unreliability of the Egyptians, and warned his people not to trust in such an ally (20: 2ff.; 30: 1ff.; 31: 1ff.). To the end he insisted that if the Hebrews put their trust in Jehovah alone, they would need no other defense. When Jerusalem was threatened, his counsel was, “By sitting still shall ye be saved: in quiet and confidence shall be your strength” (30: 15). He sought to dispel the errors and banish the corruption that prevailed in his day, and prepare his people for happiness and prosperity under an ideal ruler, the instrument of the divine will, for whose advent in the near future he taught them to look and labor (9: 1ff.; 11: 1ff.).

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

A man thus sensitive would naturally insist upon personal morality in all worship of Jehovah. In his fifth chapter of his prophecies he catalogs the crying evils of his day, making especially prominent the abuse of strong drink. “Woe,” he exclaims, “to them that rise up early in the morning to pursue strong drink, and tarry late into the evening until wine inflame them.” Later a second woe is pronounced upon drunkards, and in chapter 28: 7ff., he pictures the dissolute habits of the priests and prophets of Judah. In his ethical teachings he concerns himself chiefly with social conditions. There was plenty of wealth in the land, it being “full of silver and gold” (2: 7), but it was so unevenly distributed that the poor were very numerous and miserable. Matters were growing worse, through the fault as he
believed of the upper class. Prosperity had whetted their appetites for gain, and they were adding house to house and field to field so much that they were covering the country with their large estates (5:8). "It is ye who have cropped the vineyards" (that is, robbed those who they should have protected) "of the poor in your house. What mean ye that ye crush my people and grind the faces of the poor? saith Jehovah of hosts" (2:4f.). One of his woes is directed against those that "acquit the guilty of a bribe, while the innocent perisheth" (5:23). In another he describes the same class as those who "record iniquitous judges, and the writers that engross trouble; turning, the lowly from judgment and robbing the people, and reveals itself in the writers that engross trouble; turning, the lowly from judgment and robbing the people, and reveals itself in the lowly from judgment and robbing the people, and reveals itself in their guilty hands. In another he describes the same class as that which were probably written afterwards. This righteousness has reference to and provides the great and glorious law which according to 51:7£. should teach Elkhart, Kan., at once.

**Proof Positive**

**ALICE ANNETTE LARKIN**

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

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

"Hello!" he said as he picked up a box of carefully whittled sticks and started for the steps. "So now, Billy Dix? Is your father worse? You scare a fellow half out of his senses."

"Oh, he's lots better," replied Billy, as he looked down at the contents of the long box. "Say, you've got some dandy kite sticks there. I'm going to get a bunch and talk to you about kites or about father, either. Did you know that your grocer boy's going to get fired for taking things? Well, he is. Now what do you think of that?"

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

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

Teddy Barrows did see. He saw not only the note but the important look on Billy's face. "But I didn't write to you yourself to see him take the things, Billy?" he asked after a moment.

"N-no, she didn't," Billy was forced to admit, much to his regret. "She wasn't home. She's had to go to the office every afternoon lately, and she's left the door locked because father can't get downstairs since he broke his leg. But Peter Muller always leaves the groceries in a chair on the back porch; you've seen him do it lots of times. Everything else was there all right but the meat and bread. And Mr. Baxter says he put the order up himself, and I'll prove it."

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

"Humph!" was all Billy Dix said as he jumped down from the fence and started for Mr. Baxter's store. It would do no good to stay and argue with Teddy Barrows. So, he hurried along with the note that he supposed was to bring one more complaint against Peter Muller.

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

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

All the while Teddy Barrows was sitting there on the back steps, Billy Dix was going slowly down the street. When had it ever taken him so long to reach Mr. Baxter's store? First one boy and then another came to buy things. It was a mean idea to mean to stop—and of course he didn't mean to tell about Peter—still, somehow, the story seemed bound to come out, and he found himself telling it more than once. And every time he told it it seemed to grow
Late that night a still bigger story reached Peter Muller in the little red house just back of the store. For somebody else had missed something, and having heard about the meat and the loaf of bread, which by this time had grown into pounds and dozens, placed the blame on Mr. Baxter's delivery clerk, who was said to have taken Mrs. Dix's things. And Peter Muller almost decided to leave town—almost but not quite—for he was no coward. And Mr. Baxter hadn't said a word about discharging him. He had even promised that he needn't go to the Dix house again until the thief was found.

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

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

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

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

We might almost have jumped up from his seat, but he promptly sat down again. It would be best to keep very still, for around the corner of the Dix house there appeared a great shaggy black dog. He stood there thumping and growling. And once or twice he glanced over at Teddy; but he finally began to edge nearer and nearer the back porch. At last he went cautiously up the steps, and, after listening a moment, picked up a thinly wrapped package. It was a loaf of bread. Teddy could almost imagine that he saw the red letters — Holt's Bread — on the waxed paper that protected it. With the package held carefully in his mouth, the shaggy dog hurried down the steps, dodged across the back lawn, and then made his way to the Dix garden.

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

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

"Whew, but he's some dog all right!" thought Teddy, as he started for him. "If I could only see Billy Dix this minute, I'd show him a thing or two. Maybe he'll wish he hadn't been teasing some other fellow's dog to follow him around. Probably Nimrod Straight wants his own dog. Well, I can't see Billy right off, but I might find Mr. Baxter and let him settle things.

He's almost reached my house. That's about five minutes after it turned the corner five minutes later, as it turned the corner five minute later,

Wish he hadn't been teasing some other fellow around.

Well, he glanced on the back steps after Peter, and at last he gathered the things up in the package. He talked to the grocer boy.

"What a racket," replied Teddy, promptly.

"I always like stops. I think I'd almost rather be a grocer boy than anything else," Billy Dix, watching the grocery wagon as it turned the corner, five minutes later, sighed. "Oh, fiddlers sticks! It's been a rotten job. I thought, 'I wish I hadn't told anybody about those groceries.' It's been an awful job to untell it, even when Mr. Baxter helped me last night. I guess Teddy Barrows is right not to believe anything back there. He's sure it's so; and I guess Billy Dix won't either after this." — Presbyterian Banner.
active in the work of the Ladies' Benevolent Society of the church, and for several years was a member of the Village Improvement Club. From the organization of the local W. C. T. U. till the time she was an enthusiastic member, I believe, working for the prohibition of the liquor traffic. In the Seventh Day Baptist Denomination her service has been most helpful in the Woman’s Board, she having been an officer of the board since its organization in 1884, with the exception of the first two years. She served fourteen years as its president; six years as honorary president; eight and one-half years as first vice president; and two years as associational secretary.

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

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

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

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

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

Since the passing of Mrs. Clarke from among us my thoughts have repeatedly gone to that picture of the ideal woman that is given us in the last chapter of Proverbs (31:25-31), which “combines the ideas of moral goodness and bodily vigor and activity,”—“the perfect housewife, the chaste helpmate of her husband, upright, God-fearing, economical, wise and kind.”

The last seven verses of the chapter are these:

Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her child is her inheritance; her husband also, and she praizeth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own work praise her in the gates. This ideal woman of the Proverbs “needs no far-fetched laudation; her lifelong actions speak for themselves.”

And today we let Mrs. Clarke’s “own works praise her in the gates.”

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

Verses 27 and 13 read: “She looketh well to the ways of her household and eateth not the bread of idleness. She seeketh wool, and flax, and worketh willingly with her hands.”

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

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

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

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

Verses 11, 12, and 28 read: “The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. Her children arise up, and call her blessed; her husband also, and he praizeth her.”

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

It mattered not how busy the season of the year, or that occasionally the morning meal was delayed, still she was anxious that the family was provided for, and she was bright by observing the morning devotional service.

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

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

W. D. B.

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

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

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

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

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

NILE, N. Y.—The annual church business meeting was held at the church on Saturday, September 18th. From the auxiliary societies of the church gave reports of work accomplished during the past year, which were very interesting. The report of the Ladies’ Aid Society will be found in the next week’s page soon. The Sabbath-school report was given by the superintendent. The school was in session every Sabbath but one during the year. We have a home department and one organized Bible class.

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

The Junior report was given by Miss Jordan, who has taken charge of the society since August. The meetings have not been held since November first, owing to an epidemic of chicken pox and the severe winter weather.
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Dinner was served at noon, after which the regular business meeting was held. The church and parsonage have been painted during the year, the expense of this, together with the other expenses of the church making quite a large sum of money raised.

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

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

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

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

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

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

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

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

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

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

MILTON JUNCTION, Wis.—The Seventh Day Baptist people conducted an every member canvass of the church and congregation Sunday afternoon to provide for the finances of the coming year. January 26 to February 4 was designated by the United Society of Christian Endeavor as Endeavor Week, every day of which has a religious or social activity expressive of some vital endeavor in the Endeavor work.

The society of the Milton Junction Seventh Day Baptist Church, that they might secure the state secretary, the Rev. Edgar T. Farrill, postponed the observance of Christian Endeavor this week.

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

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

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

MARRIAGES

Dawe-Correy.—At the Seventh Day Baptist parsonage, in Shiloh, N. J., February 10, 1917, by Pastor Erlo E. Sutton, Mr. David S. Dawe, of Oakland, N. J., and Florence M. Correy, both of Shiloh, N. J.

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

DEATHS

Clarke.—Mrs. Harriet Clarke, daughter of Spencer and Harriet Dwight Saunders, was born at Plainfield Center, N. Y., September 13, 1832, and died at her home in Milton Junction, Wis., January 21, 1917. (See obituary notice on another page.) W. D. B. Smith.—Willard Martin, son of Sylvanus C. and Lucinda Stillman Smith, was born at Scio, N. Y., July 17, 1861, and died at his home, Farmington, N. Y., January 23, 1917. (See obituary notice on another page.) M. J.

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The following children are left to mourn their loss. Which is her gain. Almeda's if not herself. For several years she made a always find something to do to benefit others she could do no more, often expressed a wish with whom she has made here, services were kept up, at Belmont. . . .

LAURA M. CRANDALL.-Laura M. Crandall, daughter of Samuel P. and Anna Crandall, was born near Nile, N. Y., February 8, 1840, and died at the home of her father, J. J. Noble, their three sons, Les- tian, James, and Jamie, and her stepchil- dren. Her body was brought to Nortonville, where she was received into the Methodist church. In her early life she came to Alfred, until 1854, when she was received into the Methodist church. At that time the site of Nortonville, Kan., and the he was faithful to his church vows until the end came. While the Baptist church was not yet a' perfect whole, she had lived for many years a faithful Christian life and has been one of those pioneers who shaped the early history of Kansas. Four children were born to Mr. and Mrs. Wheeler, two of whom died in infancy. The body was brought to Nortonville, where a funeral service was conducted by Pastor James Le Roy. The following children are left to mourn their loss. Which is her gain. Almeda's if not herself. For several years she made a always find something to do to benefit others she could do no more, often expressed a wish with whom she has made here, services were kept up, at Belmont. . . .

ELIZA POTTER.-Eliza Potter was born on November 6, 1842, at Hartsdale, N. Y., and passed away, February 2, 1917, in the ninety-third year of her age. She was the fourth child of a family of four sons and six daughters. She was educated in the common schools and at Alfred Academy, from which she was graduated in 1852. She was a student at the Academical Institution of Friendship, N. Y., from the age of seven, except when she was herself a student at Alfred, until 1854, when her father, Rev. Thomas R. Williams, to take the position of preceptor and teacher in Albion Academy. He was on his way home from church, though her heart was; for she took delight in reading the Romanesque. She was at home to the most of anything." It was not strange that, being the last of her family, and near and dear old friends having her, she should desire to depart and be with her kindred.

THE SABBATH RECORDER

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WILLADSEN.-Wens Willadsen was born at Kewaunee, Wis., December 26, 1839, and died in Viroeb, S. D., January 8, 1877, being almost seventy-eight years of age. In 1863, Mr. Willadsen settled on a farm near Farmington, Ill., where she was settled near. His illness lasted only one week and his death, in October, was sudden. After the death of her mother Mr. and Mrs. Babcock remained a widows until March, 1895, when she was married to Ezra Crandall, of Milton. After Mr. Crandall's death, in 1897, she returned to Mrs. Babcock's home where she kept house by herself until about two years ago when she was received into the home of her daughter, Mrs. Stephen Mansfield, of Hebron, in 1886. In 1873, Mr. and Mrs. Babcock received into their home, as a beloved daugher, Mary Alida, the little granddaughter of Mrs. Babcock's sister, Weloina. In 1878, Mr. Babcock died and Mrs. Babcock remained a widow until March, 1895, when she was married to Ezra Crandall, of Milton. She was educated in the common schools and at Alfred Academy, from which she was graduated in 1852. She was a student at the Academical Institution of Friendship, N. Y., from the age of seven, except when she was herself a student at Alfred, until 1854, when her father, Rev. Thomas R. Williams, to take the position of preceptor and teacher in Albion Academy. He was on his way home from church, though her heart was; for she took delight in reading the Romanesque. She was at home to the most of anything." It was not strange that, being the last of her family, and near and dear old friends having her, she should desire to depart and be with her kindred.

HEMPHILL.-Silas Hemphill was born in New Hampshire, June 22, 1833, and was the last of a family of six children. In early life he came to Alfred, N. Y. He was fond of music, and in his early days was a constant attendant at the singing school, and the Friday night schools of the Sabbath day school, and the loyal member of the Women's Missionary Society. For a time she lived alone with her moth- er, and the next year, when she was permitted, was a constant attendant at the morn- ing service of that church, the Sabbath school, and the Sunday school, and the loyal member of the Women's Missionary Society. For a time she lived alone with her moth- er, and the next year, when she was permitted, was a constant attendant at the morn- ing service of that church, the Sabbath school, and the Sunday school, and the loyal member of the Women's Missionary Society. For a time she lived alone with her moth- er, and the next year, when she was permitted, was a constant attendant at the morn- ing service of that church, the Sabbath school, and the Sunday school, and the loyal member of the Women's Missionary Society.
Sit with the brothers and sisters to honor and worship her blessed memory.

The text for the funeral sermon was appropriately taken from the words of Jesus to John in Revelation 3:4: "Blessed are the dead who die in the Lord."

The burial took place in the Evergreen Cemetery, Sayre, at Albion, February 5, 1917.

"The funeral was conducted by their pastor, Rev. Charles S. Lord."

"She was the youngest of eight children and the latter's missionary work in the southwest a few years ago, and on July 4, 1914, united with

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

EFL

Sabbath School Board
President—Rev. W. C. Whitford, Milford, Wn.; Recording Secretary—Dr. A. Loydle Burdick, Janesville, Wis.

Treasurer—W. H. Greeneeman, Milford, Wn.

Mrs. Love had been in poor health for many months, much of the time a great sufferer. She longed to be at rest. During the last weeks of her illness she admonished her friends to keep touch with her church.

The funeral was from the Seventh Day Baptist Church in New Auburn, on October 30. The sermon was from the Seventh Day Adventist Church, offered prayer, and spoke of the influence of her life, which has been an inspiration to her church. Her friends have been a help to many.

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Meetings.-Workers’ L’ee

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Why I am a Seventh Day Baptist
Bible Reading on the Sabbath and Sunday
Christ and the Sabbath
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American Sabbath Tract Society
(Seventh Day Baptist)
Plainsfield—New Jersey

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The Sabbath Recorder

For eighteen hundred years unbelief has been building upon the shifting sands of human opinion and worldly interest and idle speculation, and nothing built upon that foundation has been able to stand. Amid all the tempests that have swept the earth, the firm house, the impregnable fortress, the holy temple of Christian faith, has stood secure upon the high and eternal Rock. Though veiled at times in clouds, it has come forth brighter from the darkness of every storm. The floods which have carried away its outer defences of human forms have only shown more clearly the firmness of its true foundation. And this stronghold of faith, which rests upon Christ, as the living and eternal Rock, shall remain secure, offering rest to the weary and a hiding-place to the perishing till the last tempest breaks.—Rev. Daniel March, D. D.