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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Proverbs 11:25.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9:6-7.

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, in your love to us, see that ye abound in this grace also.—1 Corinthians 8:7.

The liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32:8.

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3:9-10.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

Then the people rejoiced, because with perfect heart they offered willingly to the Lord.—1 Chronicles 29:9.

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The Sabbath Recorder

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

VOL. 79, NO. 18

PLAINFIELD, N. J., NOVEMBER 1, 1915

WHOLE NO. 3,687

What of the Future? Shall Our Work Go On? Every loyal Seventh Day Baptist is proud of the record made by the faithful men and women who laid the foundations upon which we are building. The schools they founded, the societies and boards they formed, the missions they planted at home and abroad, and the truths for which they lived and sacrificed, are all precious in our sight. We can not bear even to hear one express misgivings as to the future growth and prosperity of any of the causes we love. Our hearts are pained over any sign of decay, over any lack of interest in the welfare of our institutions; and we are proud of every evidence that our cause is progressing. But we must guard against the tendency to be satisfied with mere enthusiasm and self-congratulation in our annual gatherings, while we fail to furnish the real sinews of work, without which every interest we hold dear must suffer.

Practical Consecration Our Great Need The enthusiastic meetings of Conference were wonderful in their uplifting and inspiring influences. But they will avail us nothing unless the enthusiasm kindled there bears fruitage in practical work throughout the year. If we find that, during the months immediately following such an uplift, there is a substantial falling off in gifts for the Lord's work, so that our boards are depressed over lack of funds and crippled in carrying out the plans so enthusiastically voted in Conference, we are driven to the conclusion that proper connection between the emotional and the practical sides of Christian service has not been made.

What permanent good can come from the burning zeal of the meetings at Milton, if those who lighted their torches there go home only to let them die without kindling a flame in the hearts of those who could not attend? What avails it that a few hundred persons were aroused to the revival point of enthusiasm for our work, if they go away only to dream over the good

times at Conference and make little or no effort to arouse like interest in the churches at home? What shall we gain by voting, under the inspiration of a great meeting, to enlarge our work and to raise funds for carrying it on, if all go home to give no more for God's cause than heretofore and if we make little or no effort to induce others to give? We must have something more practical than religious zeal expressed in song-singing and in talking, if our cause is to go forward. And that *something more practical* should be the natural outcome of the spiritual uplift at Milton, if our ideas of consecrated service are right. We ought to see results. Indeed, the desired results should be appearing now. We are losing both time and zeal by waiting. Practical consecration is our only hope.

"Giving Ourselves" What Does This Mean? We hear a great deal about self-consecration, self-sacrifice, or giving ourselves to the Master's work, and we can not avoid the feeling that much of the talk is vague and visionary. We sing, "Here, Lord, I give myself away," or "Consecrate me now to thy service, Lord," but somehow we do not see the practical results we desire to see. Consecration that does not cost something in real service to others for the good of humanity is too theoretical to do much toward saving men.

It is not "giving ourselves" when we simply enjoy ourselves singing and talking in religious ecstasy, and then spend no time or money or labor to carry on God's work. One of the best illustrations of what it is to give one's self is found in Second Corinthians 8: 3-5. Paul had exhorted the believers to abound in the grace of liberality; and so ready was the response, that they of their own accord and out of their poverty greatly exceeded the expectations of the apostle, and instead of having to be constantly urged to give, they themselves besought the apostles with much entreaty to receive their gifts. When they had really "given their own selves to the Lord" and to his work, this grace of liberality followed as a natural consequence.

"This Grace Also" The early Christians regarded liberality in giving for the Master's work as one of the graces, and Paul emphasized this grace as though there might be danger of its being overlooked. He made it clear that something essential to the Christian life was lacking in those who did not freely give of their substance according as God had prospered them. Even to abound in every other grace was not enough, if this one was lacking. They might abound in faith; they might be gifted in speaking; they could have thorough knowledge of the truths of the kingdom; they could excel in diligence and be filled with love; and yet it could be said of them, "One thing thou lackest." They must abound in the grace of liberality also.

Are we losing sight of one of the important Christian graces? It must be we are. If not so, why do we allow our work to be crippled for want of funds? Why was there a shortage of 60 per cent in the receipts of one of our important boards last year? Why are we now giving to that board each month less than half the money needed for the work already planned?

Service of Filled Hands When David called upon the people to furnish money for the building of the temple, he said: "Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29: 5). The margin in both the old and new versions reads: "Who then is willing to *fill his hand* this day unto the Lord?" When the people had filled their hands with gifts to God, David had material evidence of real consecration, and "the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." No wonder they rejoiced with great gladness on that day. Do you not think there would come a day of gladness in our Israel of today, if all should reach the point in consecration where they would come with filled hands, offering willingly their gifts until there was no lack and the treasuries of our boards were filled? When each one feels that the consecration now needed is one that fills his hands with gifts for the Lord's work, there will be no more burdens from debts either in churches or with boards.

We Are Sorry to Stop If we could have our **Any One's Recorder** way about stopping the . SABBATH RECORDER after a year has passed with the subscription unpaid, not many would be discontinued. But Uncle Sam has his way and we have no alternative. We believe there are many, whose names have to be dropped in order to obey the law, who feel just as this lone Sabbath-keeper does, and it gives us pain to be compelled to drop their names from the list:

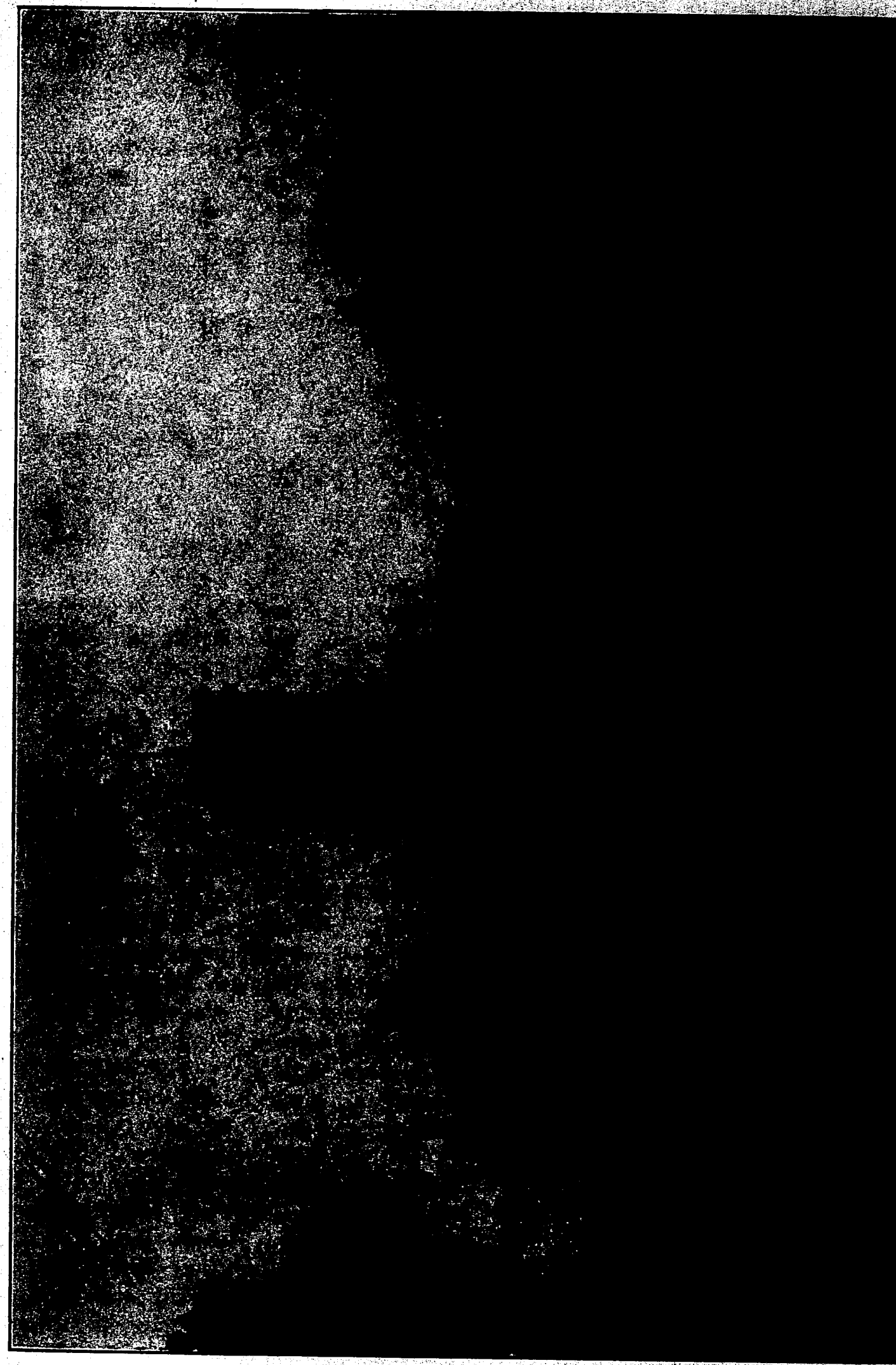
DEAR BROTHER GARDINER: It is not because I did not appreciate the SABBATH RECORDER, or carelessly neglected it, that I let it run out; but because of financial stringency. I do love to read it. It is so much comfort to have it on God's holy Sabbath, and we feel so lonely without it. Now we are thankful that we can renew our subscription to the RECORDER, but we know that we have lost some fine literature and good testimony in the time that we have been without it.

A brother in Christ,

In such cases, where the RECORDER is a comfort and a help, if the subscriber can see his way clear to promise payment as soon as he can secure the funds, we shall be glad to accept that promise, and carry his subscription for a season until he can pay, rather than deprive him of the paper.

Old DeRuyter Institute The letter and old program on another page, sent by our aged friend, J. H. Titsworth, of Nortonville, Kan., will awaken pleasant memories with some of our older readers, and arouse in some of the younger ones an interest in the school that was dear to their grandfathers and grandmothers. Many of our young people know nothing of DeRuyter Institute, and so we give them a picture of it here. It was our first attempt at a denominational school. DeRuyter Institute was founded, and began its excellent work, in 1837, through the efforts of Rev. Alexander Campbell, then a young man and a convert to the Sabbath. The pastor of the church he left when he embraced the Sabbath said to him: "The Seventh Day Baptists are a very small, illiterate people. They have no literary institution among them and they can not offer you any encouraging prospect of future usefulness."

This so aroused Mr. Campbell that he did not rest until he had secured pledges for money, and the building shown here



was erected. A farm of 100 acres was secured, with the idea of having an agricultural department in the school, and the building, when completed, cost \$32,000. In 1847, the institute was reincorporated by the Regents of the University of the State of New York, with the proviso that all its incorporators should be Seventh Day Baptists. During its first year DeRuyter had 216 students. At the close of the Civil War, many returned soldiers sought its halls for their education. Changing conditions, with other high schools growing up around, reduced the patronage of DeRuyter until financial troubles made it impossible to continue the school. The Central Association tried to carry it, but all in vain, and in 1874 the building was sold for a high school building at \$2,535.

DeRuyter Institute made a noble record. For a full generation this school inspired and helped the men and women who came to be our most able and trusted leaders. Our entire denomination owes much to this school.

The Eastern Association

PLACE

The sessions of the seventy-ninth annual meeting of the Eastern Seventh Day Baptist Association were held this year, October 14-17, with the First Hopkinton Seventh Day Baptist Church, at Ashaway, R. I. The surroundings, or setting, for the association were most favorable. Beautiful weather except for a rain Thursday night after the meeting was out and people were at home. Moonlight nights. Indescribable beauty of the autumn foliage on tree and shrub and field. Profusion of flowers, dahlias of all kinds, within the church. Dinner and supper on Sabbath Day at the parish house. Trolley cars near at hand, and autos in abundance. Full-hearted, delightful hospitality of the entertaining church.

OFFICERS

The officers of the association were: president, Lloyd R. Crandall, superintendent of the Ashaway Sabbath School, secretary of the Ashaway Line and Twine Co.; vice president, Harold Crandall, superintendent of the Rockville Sabbath School, principal of the Rockville public schools; recording secretary, L. K. Burdick, clerk

in the office of the C. B. Cottrell and Sons Company at Westerly, R. I.; corresponding secretary, John H. Austin, draughtsman in the C. B. Cottrell and Sons Company, Westerly, R. I.; treasurer, Arthur J. Spicer, secretary in the office of the Potter Printing Press Company, Plainfield, N. J. Mr. Spicer was unable to attend, and Rev. Edwin Shaw was made treasurer pro tem. These officers were all on hand to attend the meetings, to discharge their duties, and lend all possible support to the interest and power of the association.

Four committees were appointed with chairmen as follows, and to these committees was entrusted the general business of the association. *Finance*, Clarence Main, chairman; *Petitions*, Rev. Jesse E. Hutchins, chairman; *Nominations*, Rev. Edwin Shaw, chairman; *Resolutions*, Rev. E. D. Van Horn, chairman.

The officers for the next meeting, which is to be held at Plainfield, N. J., are as follows: president, Alexander W. Vars, of Plainfield, N. J.; vice president, Frank Burdick, of New Market, N. J.; recording secretary, A. Mildred Greene, of Plainfield, N. J.; corresponding secretary, Ethel C. Rogers, of New Market, N. J.; treasurer, Arthur J. Spicer, Plainfield, N. J.

DELEGATES

The delegates from sister associations, and representatives of denominational boards and societies were as follows: from the Northwestern Association, Rev. L. D. Seager, of Farina, Ill.; from the Western and Central associations, Rev. Ira S. Goff, pastor of the Second Alfred Church; from the Southeastern Association, Rev. M. G. Stillman, pastor of the Lost Creek Church; from the Missionary Society, Rev. E. B. Saunders, the corresponding secretary; from the Education Society, Rev. B. C. Davis, president of Alfred University; from the Tract Society, Rev. Edwin Shaw, pastor of the Plainfield Church; from the Sabbath School Board, Rev. H. C. Van Horn, pastor of the First Hopkinton Church; from the Young People's Board, Rev. H. L. Cottrell, pastor of the Berlin Church; from the Woman's Board, Mrs. Franklin A. Langworthy, of Ashaway, R. I.

These three delegates from the sister associations brought words of Christian greetings, each one preached a sermon, and

by their messages, and help in various ways in discussions and social intercourse added much to the success and value of the meeting.

The representatives of the societies and boards were each given a definite place on the program to present the interests of their special work.

SERMONS AND ADDRESSES

Besides the six messages from the boards and societies, which in most cases consisted of addresses or papers, there were eleven sermons and addresses. These were all of a high order, and will in time be published in the SABBATH RECORDER so far as manuscripts and outlines can be secured from the speakers. These persons were Lloyd R. Crandall, Rev. Ira Lee Cottrell, Rev. Edgar D. Van Horn, Rev. L. D. Seager, Rev. Ira S. Goff, Rev. M. G. Stillman, Rev. Erlo E. Sutton, Rev. E. A. Witter, Rev. Herbert L. Polan.

SPECIAL FEATURES

All the services of devotion, except the one on Sabbath eve, were in charge of Rev. Jesse E. Hutchins. He had made careful preparation, and for each service had a clear, definite purpose in the thought selected. As a rule the doors were closed during the service, and those who had arrived late, waited in the entry. Thus the service became something more than the singing of a few hymns to pass away the time while the people were coming in. The general impression was that this method of dealing with the program of our meetings in reference to the praise service and devotionals was an improvement well worth while to be continued.

A second special feature was a series of three sermons by one man on a general theme. This plan also worked out well. The speaker selected was Rev. Edgar D. Van Horn, and the general topic was "The Affirmations of Jesus," and the three topics were, "I am the way, the truth, and the life," "I am the vine," and "I am the bread."

COLLECTIONS

The collection on Friday afternoon for the three boards,—Sabbath School, Woman's, and Young People's, amounted to \$9.99. On Sabbath morning for the three societies,—Education, Tract, and Missionary, it was \$56.04.

MISCELLANEOUS ITEMS

In the Sabbath eve testimony meeting the leader called upon the people by churches to rise, and then as many as wished to do so spoke. In all 80 took part, as follows, and in the order called on: Shiloh 5, Berlin 2, Waterford 12, Marlboro, 1, Second Hopkinton 1, First Westerly (Dunn's Corners) 1, Plainfield 4, New York 1, Second Westerly (Bradford, once called Niantic) 3, Pawcatuck (Westerly) 13, Piscataway (New Market) 1, Rockville 5, Mystic 1, First Hopkinton (Ashaway) 27, visiting delegates 3.

The music of the association was uplifting and inspiring. Mr. Hutchins led the general congregational singing most of the time. Dr. Edwin Whitford had charge Sabbath eve. There were solos, duets, quartets, and a choir, and on Sabbath morning the two choirs of Westerly and Ashaway sang together.

The pastors of the association had their annual informal conference on Thursday preceding the association. They were entertained for luncheon at the Westerly church, where their meeting was held, by the pastor of the church and the Woman's Society. They had as their guests the visiting delegates, and with the special guests of aged and blind Harvey Burdick, and the youthful Donald Van Horn, were fourteen in number.

The corresponding secretary's report showed for the association for the year, baptisms 53, additions by letter 16, by testimony 1, a total of 70. Losses by death 32, by letter 15, dropped 5, a total of 52, leaving a net gain in membership of 18.

Money raised for pastors' salaries \$9,027.00; for church expenses \$4,596.47, for missionary work, \$1,067.39, for tract work \$648.20, for other interests \$2,882.78, a total of \$18,235.59.

The Waterford and Marlboro churches reported special evangelistic meetings which had resulted in great good to the people and the communities where they are situated.

The message from the Tract Society consisted of three brief addresses, as follows: The Place of the Sabbath, The Price of the Sabbath, and The Power of the Sabbath, by Rev. B. C. Davis, Rev. E. B. Saunders, and Rev. H. L. Cottrell.

The matter of again changing the time of holding the associations, which was

brought from the other associations by the delegates, was referred with power and authority to the incoming executive committee to arrange and determine in consultation with the executive committees of the other associations.

Two new pastors were welcomed into the association, coming during the past year, Rev. Erlo E. Sutton, of Shiloh, and Rev. Ira L. Cottrell, of Rockville.

The name of the Associational Evangelistic Committee was changed to Missionary Committee, making it more comprehensive in scope, and also conforming to the names of similar committees in other associations.

No attempt is herein made to report the thoughts contained in the messages that were delivered. I made many notes, but shall not endeavor to reproduce them here. It was considered by those who were in attendance as being a most interesting and helpful association, in the power and sweetness of the messages delivered, and in the sincere Christian fellowship and thoughtful harmony which prevailed.

EDWIN SHAW,
Reporter.

A Relic

DEAR SABBATH RECORDER:

I am sending to you an old program found among the effects of the late Thompson Burdick and sent to me by his grandson. If there are any others living whose names appear on this program I should be glad to hear from them; or if any children or grandchildren of those who took part in those exercises at DeRuyter in 1852 will kindly send a cheery note to an aged and infirm brother, he would greatly appreciate it. Here is the program in full. It speaks for itself and will be interesting to friends of old DeRuyter Institute. J. H. TITSWORTH.

Nortonville, Kan.,
September, 1915.

EXHIBITION
of the
LITERARY SOCIETIES
of
DERUYTER INSTITUTE
March 16, 1852

Prayer

1. Oration: Aspirations of Man.
J. H. Tittsworth, New Brunswick, N. J.
2. Oration: Progression,
A. C. Crumb, DeRuyter

3. Dissertation: Decision of Character,
Mary D. Colgrove, Truxton
4. Dissertation: Decay,
Julia M. Rogers, Waterford, Conn.
Music—"Brightly gleam the sparkling rills"
5. Herald of Reform—Paper of the Gentlemen's Lyceum; E. C. Williams, J. H. Tittsworth, Editors
6. Colloquy: (Foreign Languages) Where shall the next World's Fair be?
Hebrew, J. W. Morton, DeRuyter Institute
Greek, W. A. Rogers, New London, Conn.
Latin, J. H. Tittsworth, New Brunswick, N. J.
Spanish, A. C. Hills, DeRuyter
Italian, Jane F. Goodwin, DeRuyter
German, Jane C. Burdick, Leonardsville
French, Harriet E. Brown, Leonardsville
Music—Adieu; French song by Miss H. E. Brown
7. Oration: Astronomy,
George S. Kenyon, N. Stonington, Conn.
8. Oration: American Enterprise,
H. C. Rogers, Williamsburg, L. I.
9. Bud of Genius—Paper of the Ladies' Lyceum; Miranda A. Fisher, Mary E. Swift, Editors
Music—"Remember Me" (French and English song, music original. English translation by Miss Harmia Tinslar.)
10. Dissertation: God is everywhere,
Calista E. Peasley, DeRuyter
11. Oration: Reform,
W. A. Rogers, New London, Conn.
Music—"To the Fringed Gentry"
12. Colloquy: Scene, America in 1900,
Wm. H. Seward, President,
I. J. Ordway, West Edmeston
Mrs. Seward, Sarah L. Sweetland, DeRuyter
Miss Seward,
Julia M. Rogers, New London, Conn.
Miss Farnham, representative from California, Farozina Wilcox, Verona Mills
Mr. Carter, Rep. from the South,
E. G. Adams, Morrisville
Mr. White, Rep. from Oregon,
J. H. Tittsworth
Miss Stanton, Rep. from the West,
Jane C. Burdick
Mr. Howe, reformed drunkard,
Clinton D. C. Mann, Georgetown
Mrs. Howe, Jane F. Goodwin
Owane, Indian Chief,
Burdett Hamilton, DeRuyter
Moowis, son, W. L. Adams, Jr., Morrisville
Louis Kossuth, W. A. Rogers
Madame Kossuth, Mary E. Swift, DeRuyter
Monsieur Debonaire, exile from France,
A. C. Hills
Signor Fonseca, Rep. from Italy,
Harmia Tinslar, DeRuyter
Mr. Hale, returned Minister,
H. Clay Rogers
Music—"The sweet birds are singing"
Benediction
Banner of the Times Print, DeRuyter

When the apostle said unto the Corinthians, "The love of Christ constraineth us," it was equivalent to claiming that as a true follower of Christ he had been brought to feel as Christ felt, to see things as Christ saw them, and to work with enthusiasm like Christ's own.—G. W. Drew.

"Men are like tea."

"How so?"

"Their real strength is not drawn out until they get into hot water."—Boston Transcript.

SABBATH REFORM

Persistent Family Training

REV. HERMAN D. CLARKE

Such a training would induce the family to read and reread and several times read and almost commit to memory such a tract as our American Sabbath Tract Society has just published, a sermon by the late Wardner C. Tittsworth, "The Family's Day." What a lesson he gives us (and what a rebuke to our neglects) in the reference to the Hebrew family. And what proves true of such a family would in greatest degree prove true in Seventh Day Baptist families, and there would be less concern over the "lone Sabbath-keeper's problem" and other problems among us which today are a grief and a shame to our people. And why do we not imitate the Hebrew in this respect with possibly some improvements?

Turn to pages 12 and 13 of this excellent tract: "There was another people whose homes have probably never been exceeded for their culture; and that people was the ancient people of God the Jews. . . . There probably never was a people among whom the young were so persistently and constantly trained in the things which a people hold dear and sacred. And what is the result?" Then reference is made to the coming to our shores of many hundreds of immigrants, who in about two generations lose their distinct nationality, scarcely retaining a trace of the nationality from which they came. "But it matters not how many generations pass, it is rare that a Jewish family ceases to be Jewish. For eighteen hundred years [and more], this people have been scattered over the whole world; they have been ground to powder between the millstones of persecution; they have learned nearly all languages, and become subjects of nearly all governments, but they are Jews still; and it seems impossible to stamp out that peculiar thing about them that makes them Jews." Probably not all the methods used among them would be consistent among us, but prominence given to distinctive truths, constantly, intensely, faithfully, is a sacred duty we should hold dear, and with glad-

ness perform, in view of the results for generations to come.

Attention is called to the ability of a ten-year-old Hebrew to read his Hebrew Bible, a dead language, as fast as any child of ours can read his English Bible. They can repeat so much of it by heart. Probably most prominent are the passages referring to the law and the prophecies of the Jewish nation. What if our ten-year-old children could memorize and repeat often all the passages referring to the Sabbath of the Christ and have an explanation given them that would never be forgotten? Think you they would be at a loss to give the reason for the things they believe when the test came? How many men and women forty and more years old among us can do that? Let the reader of this article ask himself if he can repeat or find twenty passages of the Bible that speak of the Sabbath, or five with reference to Baptism. How many youth have been taught the use that Sunday advocates make of certain passages and shown the fallacy of their contention? What if these dear children among us were taught with persistence what the Bible says about the demand God makes concerning obedience and of its relation to salvation? What if they were taught, as they should be, that Sabbath desecration means apostasy and loss of many virtues that are needed to stem the tide of temptation in the world? The Jewish persistence and care and fidelity in their culture of the family show what the same training would do if carried out in our Christian families.

Brother Tittsworth says that "we are to look for a partial explanation of this Jewish family culture in the Sabbath which the Jews kept; for, but for the opportunities which it furnished, such a training would have been almost impossible."

Many, many of our lone Sabbath-keepers go away from the home church to better, as they think, their financial condition, and their children as a rule are lost to the Sabbath and thus to most religious culture and life. Also the most of the apostasies are with the idea that financial and other worldly gains can be had. That was contrary to Jewish teaching—contrary to Jewish history at least. God through Isaiah impressed upon his people the fact that the "prosperity and independence of the Jewish nation with the observance and

the right observance of the Sabbath" went hand in hand. They never so prospered as when sacredly observing the Sabbath, and they "lost out" when they neglected it. "Moral decay is the companion of Sabbath neglect, if it is not the result." Moral decay is opposed to prosperity in the long run. With persistence and constant faithfulness let Seventh Day Baptists teach in the family that decay and ruin go with such desecration of the Sabbath. Show how selfishness and greed and unbelief and final spiritual ruin are the sure results of giving up the Sabbath to worldly business, worldly pleasures and a worldly spirit.

This persistent family training means also, a consistent example by the teachers in the family. Do parents expect to hold their children to the Sabbath when they make the day one for pleasure rides, and visits, and excursions, and parties, and travel to get to places where the next day even is to be given up to business or fishing or worldly affairs? Do they expect to grow in grace themselves and hold the children to sacred things when they are so anxious to get to the postoffice on the Sabbath for the mere purpose of getting the newspaper and other secular mail which gives no spiritual uplift but really makes the day like any other week day? Is it an act of mercy and necessity to carry milk to the creamery and factory on the Sabbath and thus come in business contact with the Sabbathless people about us, not to help them religiously but to associate with them in real work-day business?

It is not popular to make specifications like these in this age, but they are simple illustrations of the terrible worldliness of our people, and acts in connection with many others of similar character that are driving our children from us and away from religious life.

"The Sabbath at first was the home-day." Gadding about as a rule is most destructive to its true observance. Nothing can take the place of the home for its best observance, save that, as "inaction and life do not belong together," the habit in this "gospel dispensation" of attending religious services—a habit that no doubt "came about by the instruction of the Spirit of God"—is a vital part of our spiritual observance of the divinely appointed day. Family worship is in evidence to a marked degree in the early history of the Hebrews,

and the Sabbath was the time of times for staying at home; for reverently viewing the things God provided for our happiness and culture; for prayers, readings, songs, pleasant and profitable conversation; a delightful time, that made all the coming week of toil the better for it.

Seventh Day Baptists, reform yourselves now if you expect to carry on a Sabbath reform among the people about us. Adopt the Jewish idea as here made emphatic—not the pharisaical idea—and the future will be bright and hopeful for us and to the glory of God.

"Certainly with the books and the music and the instruments of our times, there should be no difficulty in keeping the boys and the girls from straggling off by themselves, and spending the day or portions of the day outside the family circle." The Sabbath is in danger, and because of that the family is in greater danger. If there is one thing almost above another that will destroy the unity of the family, and drive the children from home and home ties, it is the loose Sabbath-keeping, or no Sabbath-keeping so prevalent these days. My brethren, get this tract and reread it and let it be made practical in its applications to your homes, for your sake, for your children's sake and for Jesus' sake, the Lord of the Sabbath.

The Sabbath for Man

REV. JAMES L. SKAGGS

Conference Address

The primary purpose of every Christian body must be the advancement of the kingdom of Christ in the world. We are a body of Seventh Day Baptists, distinguished from other Christian bodies by the emphasis we place upon the importance of the seventh day of the week as the Sabbath. We have a distinctive work in advancing Christ's kingdom. We preach to the world that Christians ought to observe the Sabbath. Hence, a great deal of responsibility rests upon us. We ought to have a true conception of the purpose of the Sabbath in the religion of Jesus, and we ought to practice its observance in the light of Holy Scripture.

This theme, as presented to us this afternoon, "The Sabbath for Man," takes us back in thought to the time when Jesus was

in the fields on the Sabbath Day with his disciples, and being hungry they took of the standing grain and did eat. But the Pharisees, the religious leaders of the Israelites, complained that Jesus and his disciples did that which was not lawful on the Sabbath. In reply, Jesus called their attention to the time when David was hungry and took the shewbread, which was lawful only for the priests to take, and ate of it. He evidently approved of David's act, and would teach that human necessity, human need, would sometimes require the outward appearance of a violation of that which had been declared sacred. So Jesus taught that the Sabbath should be made a practical thing, that it should minister to human need, and said, "The sabbath was made for man, and not man for the sabbath."

The Sabbath is not to be the master of man, but of service to him. The Pharisees studied carefully the Old Testament teaching concerning the Sabbath, and added to that their own conceptions of this detail and that, until they had many rules and regulations which they considered binding upon their people. To break one of these regulations or traditions was rather a serious thing, and yet we feel that their Sabbath-keeping was rather a formal, mechanical matter. But see the deep human significance which Jesus conceived the Sabbath as containing: he regarded the Sabbath as an opportunity—an opportunity for the service of man and the service of God; as a great blessing for the world, and he did not hesitate to heal both body and soul on the Sabbath Day. The Sabbath was made for man.

Now, in our modern day, it is evident that we need to be reminded of this fact, that the Sabbath was made for man. I suppose a consciousness of that need led Brother Randolph to ask me to speak on this subject. We must admit that some people seem to get the idea that the Sabbath was made for God, that in some way he is benefited by our observance of it; while for us it is simply an infringement of our freedom. Surely we do win God's favor by obeying him, by keeping his commandments and all that, and we ought to honor him and obey him in having a sacred regard for his holy day, but the primary object of the Sabbath is for the blessing of humanity, and were it not for that God would not have given it to the world. So

we should look upon the Sabbath as a holy day which God has given to us for our good. God knew that man, whom he had created, could not come to his highest physical, moral, and spiritual development unless he had holy time, a time to rest his body and to devote himself in thought and activity to spiritual things; so God planned that man should have the Sabbath Day.

There are different ways of observing the Sabbath which correspond to our differing modes of thought concerning it. When I was in school I heard a young man say—he is now a young minister—that he could hoe in his garden all day on the Sabbath and keep it better than some who do not work at all. I heard a man say since coming to Conference—and he is not a preacher—that it is no greater sin to work on the Sabbath at honorable labor than it is to loaf around. These are extreme statements, but they show in the individual who feels that way a deep conviction concerning the sacredness of the Sabbath Day and of its importance for us. The spirit of Sabbath-keeping is the vital part of it. Men seem to feel that they have a claim for a special blessing simply because they do not work one day in seven, the seventh day of the week, as we Seventh Day Baptists say it, but we may all seriously ask whether God is pleased to have us quit work on the seventh day of the week, as a thing in itself. I do not believe the Sabbath is worth anything to a soul unless that soul appreciates it, to some degree at least, from a spiritual standpoint. We Seventh Day Baptists ought to stand on the highest ground in our thought and appreciation of it. If we should do that, we would be a people of greater power, the cause we represent would be more rapidly advanced in the world, and God would be more wonderfully glorified among men.

The Sabbath was given to man because he needed it. The man who does not observe it spiritually will get a benefit from it by relaxation from a week of toil, without doubt. The man who labors all the week knows how to appreciate the Sabbath's rest. The Christian man with a right concept of the Sabbath will get the greater blessing because he recognizes it as the providence of God for his benefit, for his development, not only in body, but for the development of his soul life. We have the Sabbath for physical rest and

service as Jesus taught and manifested in his work. It is a great gift God has given to man.

The ancient prophet had a splendid conception of how the Sabbath should be observed and of the benefits to be derived, as we find stated in Isaiah 58: 13-14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."

You see the blessing is not promised until the individual has turned away from trampling on God's holy day and calls it a delight, the holy of Jehovah, not doing his own pleasures, nor speaking his own words; and when he gets to that appreciation of it, then he shall delight himself in Jehovah, and receive the blessings of Jehovah.

Shall we not resolve that we will study more diligently the biblical teachings concerning the Sabbath; that we will observe it faithfully because we believe it to be one of God's plans of leading us to a higher life, part of his scheme for the better development of humanity? And let us rejoice that God has given us the Sabbath; then we will not trample on it, and bring reproach upon the cause for which we as a denomination exist. For we must remember that without the significance of the Sabbath, without the concept of its importance, we have no right to an existence as a denomination; for there is that great Baptist body with wonderful power in the world, and doing a wonderful work, with which we are in practical harmony except on this subject. Let us rise to higher thought concerning the Sabbath, and observe it with an appreciation of the statement of Jesus, "The sabbath was made for man."

Any man who goes into business and doesn't throw his heart into it, doesn't succeed. Why not go into the Lord's work as earnestly as into athletics?—*Moody*.

Attention! State Secretaries L. S. K.

Our new L. S. K. Directories are still at the printers. These, I trust, will soon be received, when they will be promptly forwarded to you for distribution. Please do not waste them, and send but one to each family. While we have a thousand different members, about eight hundred fifty will cover the different households, and leave, out of an eleven hundred issue, some two hundred fifty for pastors, officers, and future needs. Perhaps the printer better add about fifty more to the eleven hundred.

The secretaries for this year will remain about the same, and if there are any who can not work and do good faithful service, they can be relieved by finding a more competent person in their State who will assume the job. Some changes have necessarily been made. In New York Mrs. Fred Whitford, of Depew, is appointed major general of the State, with power to draft her captains and colonels at her discretion. Mrs. Paul W. Johnson will serve for the State of Washington. The secretary for Oregon, Miss Ethlyn Hurley, has married, and temporarily is living in California, but will perhaps consent to continue the work. If other changes are to be made, they should be reported soon. Since Conference one secretary has been transferred from service to reward—Rev. W. H. Ernst, of Gentry, Ark., secretary for Missouri.

I purpose to place this year the entire responsibility for each State's work upon its secretary. Heretofore, when the secretary failed, or neglected the work, I have myself tried to hunt up and report the figures; but this year I think I will let the State rise or fall with its officer. Nor am I going to suggest any hard and fast rules for all to follow, but leave the field clear for the working out of original ideas and individual preferences. I have outlined somewhat my own ideas in the Directory. In case some of the secretaries wish to address a letter to their members through the RECORDER, I dare say the editor would be willing to send a marked copy of that issue to each L. S. K. in that State not taking the paper. In this way perhaps the circulation could be materially increased. Heretofore we have worked hard for the financial returns, and succeeded well; and while

we are not saying so much about the finances, we hope there will be no falling off. We trust that those who have been giving so well will find that they have "got the habit," and can't think of stopping; and those not yet enlisted, we trust our secretaries may succeed in bringing into the "Tenth Legion" (tithers) this year. And then the great religious work we have mapped out for the coming year will give you all enough to think about in order to reach its accomplishment.

I am glad to add here a fine testimony for the SABBATH RECORDER, just received from one of my last year's secretaries:

"I believe a RECORDER campaign would be of great help to the denomination—in fact, if *all* members of the denomination would read the RECORDER, most of the other things we desire would come along of themselves. It seemed significant to me that every one who answered my letters took the RECORDER—they were the interested ones. The trouble is the L. S. K's and many others do not keep in touch with the denomination through the simplest way. We are always interested in what we know most about. As we read and feel interested, I believe we *want* to give, and only feel sorry that we can not give more. For my part I believe thoroughly in tithing. I believe we are better off, even materially.

"I began reading the RECORDER while a member of the Christian Endeavor at Brookfield. Each member was asked to sign a pledge to read it (I think the Young People's page) for a year, and the society furnished copies to be passed about to those who did not take it. I did not take it, but you see the habit was formed. Later, when I began having my own money, I took it and could not do without it.

"You know it is a joke that many L. S. K's who read the RECORDER are much better posted on denominational affairs than those who enjoy the privilege of the churches.

"I called last week on _____, who is such a devout L. S. K. Wherever you find them, the Seventh Day Baptists seem to be an unusually fine people. I certainly enjoyed my hour in her beautiful home. I have also called on the _____ and _____. I called again on Mrs. _____. There are two or three others near _____ I hope to see. I shall do this just the same whether I am secretary or

not. I have got in touch with these people and wish to keep so—it is good for all of us. Have not seen or heard from _____ yet."

Let us pray, dear secretaries, for wisdom, and a prophet's mantle to fall upon us each, that we may be equal to the great work the Lord is opening before us.

G. M. COTTRELL,
General Secretary, L. S. K's.
Topeka, Kan.

New Pastor Installed at Walworth, Wis.

P. S. COON

One of the interesting features of the recent quarterly meeting held in Walworth was the installation services for the new pastor, C. B. Loofbourrow, although there was disappointment in that the former pastor, H. Eugene Davis, was unable to be present and have part in the program as was anticipated. However, the substitutes were well placed and the service was made interesting and impressive.

Rev. H. N. Jordan offered the opening prayer. George R. Boss emphatically voiced the welcome of the Walworth Church to its new pastor, expressing the consciousness of the fact that co-operation on the part of the church is essential to a successful pastorate. Rev. Mr. McLelland, of the Congregational church, in an earnest and impressive manner spoke for the churches and community. He presented a vision of the possibilities of united Christian effort in meeting the problems of church and community. Mr. McLelland manifested a true spirit of brotherliness and optimism and in well-chosen words gave the impression that his was a royal welcome.

The response by the pastor was given in a pleasing manner and with such seriousness and clearness as to give the impression that he had high ideals of efficiency in service, and the purpose to endeavor to realize those ideals as far as possible.

President Daland preached the installation sermon, giving in clear and comprehensive words the meaning of ministry in its general application, and as applied to specific Christian service, emphasizing in this connection the virtue of humility as an essential part of true ministering.

Rev. D. B. Coon made the closing prayer. The service as a whole magnified the importance of the new relationship.

MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1915.

The first three weeks of the quarter were occupied in preparing the quarterly and annual reports, both of which were presented at the meeting of the board, held July 21. They were approved, and four hundred copies of the annual report ordered to be printed for distribution at Conference and elsewhere. The following week your secretary went to New York to meet Rev. H. Eugene Davis, who underwent a medical examination at the Post-Graduate College of New York City. As a result of this a call to the China field was extended to him, at a special meeting of the board, held August 18.

On invitation of the Genesee Church your secretary spent the Sabbath previous to Conference there. At the General Conference, held at Milton, Wis., our missionary program occupied the morning and afternoon sessions of Thursday. In addition to the regular work of the board, a memorial service was held, in honor of our beloved missionary, Rev. D. H. Davis, of Shanghai, China.

As a result of the morning missionary sectional meetings, attended by more than a hundred people, a plan called "The Forward Movement" was inaugurated, which was adopted by Conference; and the Missionary Society, through its secretary, was asked to present it to the several churches of the denomination. This movement is an effort to add annually, for three successive years, five hundred converted people to the membership of our churches, or approximately one to every twenty members. This matter was immediately presented to the churches in the form of a circular letter, and about twenty reports of approval have already been received.

On the morning after Conference your secretary met with the Revision Committee of the Tract Society.

One evening the Missionary Committee and a number of business men of the Northwestern Association met to discuss

the needs of the field, and to lay plans for the evangelistic work of Brothers Coon and Schmidt.

After a visit to the Albion Church, it was decided to commence a series of meetings there.

More than twenty-five friends met in the interest of the China Mission and spent the evening in conference with Rev. H. Eugene Davis, regarding his return to China.

On September 16 your secretary returned to his office work, previous to attending the Western Association.

There are several changes on the field: Rev. T. J. Van Horn commenced work on the Southwestern field, with headquarters at Gentry, Ark., about the first of September. The church at Hammond, La., has called Rev. S. S. Powell as pastor, and asks an appropriation at the rate of \$200 per annum. The church at Salemville, Pa., has decided to become self-supporting after January 1. A Sabbath school has been organized at Riverbank, Cal., one hundred miles from San Francisco.

Reports show that there are twenty people on the field, not including the quartet in the Northwest, except Rev. W. D. Burdick, who accompanied them. Weeks of labor, 250; sermons and addresses, 300, to congregations averaging 50; prayer meetings, 258; calls, 1,045; pages of tracts distributed, 2,601; people converted, 37; number added to churches, 14: by baptism, 9, by letter 5; Sabbath converts, 13; Sabbath schools organized, 1.

Your secretary has usually preached Sabbath and Sunday, while at home. He has visited 9 of our churches, speaking 22 times; has written and sent out 350 communications; received 230; baptized one person; traveled 3,100 miles.

Respectfully submitted,
E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting

The regular meeting of the Missionary Board was held in Westerly, R. I., on Wednesday, October 20, 1915, at 9.30 a. m., the following members being present: Wm. L. Clarke, Robert L. Coon, Edwin Shaw, Clayton A. Burdick, Alex. C. Kenyon, Ira Lee Cottrell, H. C. Van Horn, Clarence Main, James A. Saunders, LaVerne Langworthy, John H. Austin, Harlan P. Hakes,

Ira B. Crandall, E. A. Witter, A. S. Babcock. Visitors: Rev. and Mrs. E. E. Sutton, Miss Mildred Saunders, Harvey C. Burdick, John Dixon, Mrs. Ruth Nash, Mrs. LaVerne Langworthy, Mrs. Allen C. Whitford and others.

Prayer was offered by the Rev. Erlo E. Sutton.

In response to a telegram just received from the Rev. H. Eugene Davis, he was authorized to go at once to China, sailing from San Francisco October 27, instead of December as was intended.

The quarterly reports of the Treasurer and the Corresponding Secretary were approved and recorded.

The matter of the erection of a hospital building at Lieu-oo, China, funds for which have already been subscribed, was left with Drs. Palmberg and Crandall with power.

It was unanimously voted that this Board express to Mrs. Sara G. Davis its appreciation of the untiring efforts and noble sacrifices which, in the companionship of our beloved brother, her departed husband, the Rev. David H. Davis, she has made for the success of the China Mission.

The Evangelistic Committee reported:

Your committee would respectfully report that no material changes have come in this work calling for a meeting, but our Recording Secretary has met or conferred with the Missionary Committees of the several Associations, and the work is progressing. Engagements in the West have come which will probably hold Brothers Coon and Schmidt there until February. There are also calls coming from the East, which if answered to will occupy most of the year. A very satisfactory campaign at Albion, Wis., has just closed, where some twenty-five people have accepted Christ.

Respectfully submitted,
I. B. CRANDALL,
FRANK HILL,
E. B. SAUNDERS,
Committee.

The Evangelistic Committee for 1915 consists of Ira B. Crandall, Frank Hill, Wm. L. Clarke, E. B. Saunders, H. C. Van Horn.

The members of the Joint Committee are H. C. Van Horn, Ira B. Crandall, E. B. Saunders, J. H. Austin, Robert L. Coon.

Appropriations for 1915 were made as follows:

CHINA	
Rev. Jay W. Crofoot ..	\$1,000
Children's allowance ..	150
Rev. H. Eugene Davis ..	1,000

Dr. Rosa W. Palmberg ..	600
Dr. Grace I. Crandall ..	600
Miss Susie M. Burdick ..	600
Miss Anna M. West ..	600
Native evangelist ..	180
Girls' School ..	300
Incidentals ..	180

\$5,210

HOLLAND	
Rev. G. Velthuysen ..	300
JAVA	
To assist Miss Marie Jansz ..	150
SOUTH AMERICA	
Rev. T. L. M. Spencer ..	600
Total foreign appropriation ..	\$6,260

HOME	
Rev. E. B. Saunders, Cor. Sec. ..	\$ 900
Clerk hire ..	100
Traveling expenses ..	300
Emergency Fund ..	200
West Virginia field ..	200
Marlboro (N. J.) Church ..	100
Italian Mission ..	350
Missionary Com. for Eastern Association ..	100
Syracuse (N. Y.) Church ..	100
West Edmeston (N. Y.) Church ..	100
Verona (N. Y.) Church ..	50
Missionary Com. for Central Association ..	100
Richburg (N. Y.) Church ..	100
Hartsville (N. Y.) Church ..	100
Missionary Com. for Western Association ..	100
Boulder (Colo.) Church ..	450
Los Angeles (Cal.) Church ..	350
Hungarian Mission ..	240
Missionary Com. for N. W. Association ..	100
Fouke (Ark.) Church ..	300
Hammond (La.) Church ..	200
Gentry (Ark.) Church and field ..	500
Evangelist, Rev. D. B. Coon ..	900
Evangelist, Prof. Paul H. Schmidt ..	600
Mrs. Angeline Abbey ..	100

Total home work .. \$6,640

It was voted to appropriate for work of Brother Boersna in Holland at the rate of \$25 per month from the first of November until further action by the Board.

The afternoon session opened with prayer by the Rev. Edwin Shaw.

The "Forward Movement" adopted by the General Conference was considered and the Corresponding Secretary was given instructions in the matter of forwarding the plan proposed.

It was voted that any additional appropriations which may be needed by the Associational Missionary Committees in evangelical work be left with the Corresponding Secretary with power.

Communications from Rev. A. E. Main, Ch. Th. Lucky, Rev. G. Velthuysen, and

others were considered, and the meeting adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report

July 1, 1915, to October 1, 1915

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
By months.

Dr.	
Cash in treasury July 1, 1915	\$2,496 96
Cash received in	
July	\$ 718 48
August	760 52
September	1,599 56
	3,078 56
	\$5,575 52
Cr.	
Expenses paid in	
July	\$1,413 07
August	538 80
September	607 46
	\$2,559 33
Balance in bank October 1, 1915	\$3,016 19
	\$5,575 52

By Classification

Cash received	
General Fund, including balance brought forward.....	\$3,392 06
Home field	5 00
China field	996 69
African field	3 00
Java field	1 10
Income from Memorial Board	125 00
Interest on checking account	2 67
Income from Permanent Funds	1,050 00
	\$5,575 52

Disbursements

Corresponding Secretary and Gen. Missionaries		\$ 804 98
Churches and Pastors	1,119 08	
China field	206 11	
Holland field	75 00	
Java field	37 50	
Italian field	87 48	
Specials	81 29	
Treasurer's expenses	76 00	
Interest	70 69	
Exchange	1 20	
	\$2,559 33	
Balance in bank October 1, 1915.....	\$3,016 19	
	\$5,575 52	

Bills payable in October, about	\$2,000 00
Notes outstanding October 1, 1915	2,500 00

Answers to Forward Movement

The following resolutions were adopted by Boulder (Colo.) Church:

"1. That we heartily approve of the Forward Movement plan adopted by our General Conference and referred to the various churches for their approval.

"2. That we pledge our support to the first resolution and our united effort to add

our full quota of new members to our church roll.

"3. That we ask our Sabbath school and Christian Endeavor society to unite in the campaign as outlined in resolutions two and three.

"4. That a committee of eight,—two each from the church, Sabbath school, Ladies' Society and Christian Endeavor society,—be appointed to consider the suggestions of resolution six, to consider plans for carrying out these suggestions, as far as practicable, and to report at a general meeting of the church, called to consider such report, within the next thirty days.

"5. That the church clerk be instructed to report the action of this church in reference to the Forward Movement to Secretary E. B. Saunders, of the Missionary Society."

From the pastor of the Gentry (Ark.) Church:

"At the church meeting held night after the Sabbath last, the question of the Forward Movement for winning 500 souls for Christ during the year was presented, and received the heartiest endorsement by those present. It will be read at the morning service next Sabbath. I regard it very hopefully as a means of stimulating a hearty action on the part of the church to secure that result. It is the right kind of an idea to inspire the much needed union effort."

From the North Loup (Neb.) Church:

"Your letter in regard to the Forward Movement was read at the quarterly church meeting, and a vote was taken for the church to co-operate in the movement. The section relating to the Sabbath school and the Christian Endeavor society was referred to them for action."

From the Piscataway (N. J.) Church:

"Our plan is this: We proposed to form in our church here a Forward Movement Committee, consisting of one member from the trustees, representing the older men of the church; one lady from the Ladies' Aid Society, representing the older women of the church; one young man from the Young Men's Bible Class, representing the younger men; one young lady from the Christian Endeavor, representing the Christian Endeavor Society; one member of the Junior Christian Endeavor Society, representing the children; superintendent of the Home Department, representing the 'so-

ciety' of the church; and one from the Sabbath school, representing the church at large. This you see is in imitation of the Conference Committee. The various members were to be selected by the organizations which they represent, and the pastor may be chosen chairman. Almost all of these organizations have chosen their representative, and a committee meeting may be held soon. We have a hard field for such work; but we will make a desperate effort to do what we can.

"We recommend this plan as one that ought to work out well. It calls all departments, all organizations, all ages into work as an advisory committee, and the pastor thinks it will be a good thing, even if no results are obtainable. (No doubt the Cradle Roll will be represented on the committee if their meetings are held here in the parsonage, as they doubtless will be.)

"We have four comrades of the Quiet Hour, and a good prospect for a number more; had a special Rally Program at Christian Endeavor last week; three special selections of music, one to call to our minds the Quiet Hour, one the Tenth Legion, and one the Life Work Recruits. Christian Endeavor mottoes and emblems were used in decorating."

From the Welton (Ia.) Church:

"The Advisory Board of the church were called together a week ago, and talked the matter over; they were in favor of the Forward Movement plan. When the vote was called yesterday, I think all but two in the church voted for it. I think the Welton Church will try to make good on the Forward Movement. I trust that this plan will stir the whole denomination into a gracious revival."

From the Walworth (Wis.) Church:

"I think this a splendid plan, and shall do all that I can to help the Walworth Church come up to the standard set. I trust that all our churches may have an abundant growth, not only numerically, but spiritually as well."

From the Fouke (Ark.) Church:

"The matter of the Forward Movement was reported to our church immediately on my return from Conference. On receipt of your letter I brought the matter up again. The church passed a resolution of approval and referred such matters as pertained to the interest of the Christian Endeavor Society and the Sabbath school to these or-

ganizations respectively. I will doubtless be able to report more definitely at a later date. Hope we may have something to report."

From the Hornell (N. Y.) Church:
"The recommendation of a Forward Movement will be taken up immediately, and I will let you know the result."

From the Grand Marsh (Wis.) Church:
"The Grand Marsh Church heartily echoes the call for a Forward Movement. We believe it to be not only a duty, but a blessed privilege to do all that is in our power to enlarge the borders of Christ's kingdom. We are, perhaps, somewhat old-fashioned in our plans and methods, in that we have but two organizations, the church and the Sabbath school. Old and young work harmoniously together in both. Our aim will be to enlarge the membership of both church and Sabbath school, but we believe that great caution should be exercised, so that the standard of church membership be not lowered. God has graciously blessed us during the past year. There have been five additions to the church. Four received baptism, the other united by letter. We believe God has wondrous things in store for us, if we but do our part."

Systematic Church Finance as Applied

NETTIE M. WEST

Given at Conference, August, 1915

Your Finance Board has asked me to tell about the system of church finance as adopted by the church of Salem, W. Va. The system now used has not been fully tested and is more of an experiment than otherwise, since it was adopted less than a year ago.

The first step is the election, at the annual church meeting, of a Finance Committee composed of three members. This annual meeting takes place the first Sunday in October, which is about as soon as the plans formulated at Conference can be got around to the various churches. The Finance Committee then meets with the pastor and a budget is made out of all the monies necessary for the church to raise during the year. This includes pastor's salary, all church expenses, as heating, lighting, water, janitor hire, etc., and the budget as made out for the church by Con-

ference for the different boards and the Conference expenses. This year an indebtedness was included which had been incurred the previous year. In addition to this a sum was added for other needs not then apparent. From the total thus obtained a sum was deducted which the different auxiliaries of the church were likely to raise for the different boards. This completed the budget.

The committee then appointed a sub-committee composed of a sufficient number of persons to make a canvass of the church members for subscriptions, so that each solicitor had only five or six places to visit. Each was given a sheet on which was type-written a list of the objects for which money was needed, with the amounts necessary, and underneath was written, "In order to raise the above estimated amount we, the undersigned, agree to pay to the church treasurer the amounts set opposite our respective names and in the manner indicated." Below were columns ruled which were headed, "weekly," "monthly," "quarterly," "yearly," and each subscriber was supposed to enter his subscription in whichever column he desired, according to the time he wished to pay. This sub-committee then began a simultaneous canvass, and every church member was supposed to be solicited within two days' time. Notice of this canvass had been given out from the pulpit for two weeks previous, so that everybody had plenty of time to consider the matter and be ready to state the amount of his or her subscription. The non-resident members were written to by the canvassers and an early reply solicited.

As soon as this sub-committee had finished its work, the Finance Committee called a meeting of the solicitors and the sums were totaled. This then was the amount which the Finance Committee might reasonably expect from the people.

These subscription papers, then placed in the hands of the church treasurer, enabled him to keep a debit and credit account with each person, and also to be able to tell to the different inquirers just how their accounts stand.

Just here I would like to urge upon the parents the necessity of early training the children in systematic giving. Could this habit be formed early in all our children it would help in a great measure to solve the financial question of the church. I

know of one little boy not six years old who proudly carries his nickel to church in an envelope on which he himself laboriously prints his name, and he knows that in the treasurer's book there is a page with his name on it and that it tells just how much money he has paid into the church. And because of this fact it is a very important matter that he has his money ready every Sabbath.

The money thus pledged is not pledged for certain specific objects, but is put into one fund and at the end of the week, month, or quarter, it is divided proportionally among the different objects.

This year at the end of nine months a statement was sent out to each subscriber telling him just how much he had paid. The notice stated that it was not to be considered in any way a dun, but merely a reminder of the amount paid. Some treasurers have adopted the system of returning the envelopes at the end of each quarter and letting that serve as the necessary reminder.

We can not tell how the system is going to work out, but it resulted this year in more money being subscribed than ever before.

The good points in this system as we see them are:

The appointment early in the year of the Finance Committee.

The appointment of the sub-committee for solicitors, putting a large number of persons at work.

The making out of a financial budget.

The simultaneous canvass, compelling each member to state at a definite time the amount he is willing to pay.

And last, but not least, the fact that all money goes into one fund.

It may be urged that, if the money is not subscribed for a specific object, the contributor will not have the interest in the different denominational boards and church activities that he otherwise would. But, on the other hand, it is suggested that, each person should regard the amount to be raised as an obligation, for his share of which he should be responsible. Having only one fund greatly simplifies the booking for the treasurer, as it does away with the necessity of his keeping so many accounts.

"Opportunities don't come toward the man who has lost enthusiasm."

WOMAN'S WORK

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

Ah, dearest Lord! I cannot pray,
My fancy is not free;
Unmannerly distractions come
And force my thoughts from thee.

The world that looks so dull all day,
Glows bright on me at prayer;
And plans that ask no thoughts but then
Wake up and meet me there.

I can not pray; yet, Lord, thou know'st
The pain it is to me
To have my vainly struggling thoughts
Thus torn away from thee.

Yet thou art oft most present, Lord,
In weak, distracted prayer;
A sinner out of heart with self
Most often finds thee there.

—Faber.

The response to the call for \$150 to help purchase the outfit that Rev. and Mrs. Davis would need before starting on their return journey to China has been generous. When the news reached Milton that they had been able at the last moment to secure passage on a boat sailing October 27, Mrs. Whitford had already given over to Mr. Davis the sum promised, but she had on hand a little more than \$50 that had been sent in for that purpose and this money she hastened to send on to them, making, to be exact, \$203 that the women have sent in for this purpose since the call went out a few weeks ago. We regretted that the time was so short that no budget of letters to be read on shipboard could be made up. The prayers of all our women will follow them as they return to the work which they had laid aside for a time. May they have a pleasant voyage and success in their work.

November 12 is the day appointed by the Federation of Women's Foreign Mission Boards as the interdenominational day of prayer for foreign missions. The program that has been arranged by the Central Committee is much the same as that for the day of prayer last year. An all-day meeting is suggested, with different topics and

different leaders for each hour. The program is as follows:

First hour, 10-11 a. m. A Thankful Hour. At this time all are asked to give reasons for thankfulness in relation to the work of women for foreign missions, for mission study books and the awakening interest in mission study, for peace in our own land and for many things that you may think of.

Second hour, 11 a. m.-12. Woman's Work in the World. This hour will include prayer for medical missions in China and India, for helpless little children in all heathen lands, for kindergartens in China, India, Japan and Singapore; for all mission schools for girls in all heathen lands. (If many of these schools can be called by name, that will be better.) Pray for larger gifts for this work. The women of Moslem countries should be especially remembered at this time.

Third hour, 2-3 p. m. Very Special Prayer for War Time. Prayer for all the mission workers from all countries, whose work is stopped because of the war; for the Japanese Government, that wise counsels may dictate her treatment of China; for China with her political troubles, war and floods; for Korea, that the educational edict may be revoked, that Christian teaching may not be taken from the mission schools; for all the nations at war; for our own country, that she may continue to preach the gospel of peace; for our President and all in authority, that they may be led by the Prince of Peace; for all Christian women, that they may exalt the idea of peace, and for those in the war-stricken countries, who mourn the loss of loved ones.

Fourth hour, 3-4 p. m. For Native Churches in all Lands. Prayer for all evangelistic workers and movements, especially in China and Japan; for the Y. W. C. A. and Y. M. C. A. in those countries; for all women's boards of foreign missions and home missions; for lepers and those who work for them; for all Christians in foreign lands who may be in peril; for women's societies in our own land; for all church organizations from the study classes to the Cradle Roll.

Fifth Hour, 4-5 p. m. The Young Woman's Hour. This hour should be given over entirely to the young women's societies. There should be prayer for the girls

of all nations; for volunteers to go abroad as teachers, doctors and evangelists; for volunteers to organize clubs of girls at home for study and work for missions; for a greater interest in the work of the church on the part of the young.

These topics are but a few of the many that will come to your mind as you arrange for this meeting. The suggested program is for a day of prayer with morning and afternoon sessions, with a lunch together; but if it does not seem advisable to spend a day, the periods may be shortened and half an hour may be devoted to each topic and the meeting may be held in the afternoon. It is hoped that many places will hold these services. Make them union services with the women of other denominations and you will be more than repaid for your efforts. Some one has said: "We do not believe in prayer! If we did, we would pray. If we did, God would hear us, as he has promised. 'He is faithful.' We are faithless, therefore we will not pray; we will find excuses, we will take advantage of the little affairs and pleasures to evade this day."

Notes From the Central Association

The Woman's Hour of the Central Association was conducted by the associational secretary, Miss Agnes Babcock, of Leonardsville. Miss Ethlyn Davis led the congregation in singing, "Let the Lower Lights be Burning."

Miss Babcock stated that the work of the Woman's Board is not so much in originating as in carrying out that which is assigned to it by the other denominational boards. In order that the members of the different societies might more fully understand what is being done, Mrs. Bates, of Adams Center, read the report of the Woman's Board as given at Conference and printed in the SABBATH RECORDER.

There is a society in each active church of our association and each society presented a report, either through its secretary or some member present. A few extracts from these reports will be given.

The report from the Brookfield society was presented by Mrs. Clark Todd. This society holds four public teas during the year, and a thimble party each month. This year they had a booth where they sold useful and fancy articles at the county fair.

Mrs. Grant Burdick reported twenty-five members of the West Edmeston society, with meetings held once in two weeks. In addition to paying for local repairs and contributing to denominational objects, they have arranged for a lecture course.

Mrs. Mary B. Burch, secretary of the Women's Benevolent Society of Leonardsville, reported thirty-eight members paying an annual membership fee of one dollar. At the monthly meetings a short program is given. "The New Era in Asia" is used as a textbook for mission study in these meetings. A series of chain teas has been given this year; also fifteen-cent teas, and apron sales.

The report of the society of the First Verona Church was given by Mrs. Arthur Franklin. She reported thirty-three resident members. Meetings are held monthly at the homes, with literary program. Ten-cent teas are also held. Miss Susie Stark, who has served the society as president for eight years, has resigned that office.

Mrs. Chester E. Williams told of the work of the Adams Center society. All ladies are members of the society; no fees are required, but a committee solicits funds for the Tract and Missionary societies. The membership is divided into two committees: the Industrial, composed of the older ladies, which arranges for work; and the Social, composed of the younger members, which has charge of raising money by teas, socials, etc.

Mrs. George Burdick stated that the membership of the DeRuyter society is small, but they meet for work at regular times. The object of their society, as stated in their constitution, is to assist in any way those needing help; not to raise money. They do not have teas or sales.

Miss Babcock said that the societies of the association had raised \$1,005.67 during the year, and of this amount \$637.13 had been used for local purposes. She asked for discussion of the question, "How shall we interest the women of our societies in objects outside their own locality?" Various suggestions were made. A study of denominational topics was suggested, so that the members would be better informed as to the needs outside of their own church.

Mrs. W. L. Davis, of Brookfield, spoke along this line and used the following couplet:

"If every member of our society was just like me,
What kind of a society would our society be?"

Rev. A. G. Crofoot spoke of the help he had received from the ladies' societies when he had been on the home mission field.

Rev. W. L. Davis regretted that in many churches the ladies' society is obliged to look after local repairs and other matters that should be attended to by the men of the church.

Further remarks were made as to the chief aim of the Woman's Society. Those speaking upon this subject avowed that the aim of the local society should be to help advance the kingdom of Christ upon earth, and that we should not be so absorbed in plans for raising money or even in local charities as to overshadow the deeper work of the society.

In conclusion Miss Babcock read the message from the Woman's Board to the local societies.

A collection was taken for the work of the Woman's Board. E.

Rev. Lewis A. Platts, D. D.*

On his graduation day Mr. Platts was married to Miss Emma A. Tefft, a graduate of the same class, and in the autumn following they went to Alfred University. There he found himself again a classmate with S. R. Wheeler, who had spent a year or two in teaching, and of L. E. Livermore, who had just received honorable discharge from service as first lieutenant in the Civil War. At the Commencement of 1866, these three men were graduated in a class of twelve persons, and all three were engaged for settlement in the work of the ministry,—Livermore at Greenmanville, Conn., Platts at Nile, N. Y., and Wheeler at Hebron, Pa. Mr. Livermore was ordained at Independence, N. Y., his old home church, July 8, 1866, before going to Connecticut; Mr. Platts at Nile, where he was already settled, the twenty-fifth of the same month; and Mr. Wheeler at Hebron, Pa., in October or November of the same year.

Among the ministers composing the council by which Mr. Platts was ordained

*This life sketch was prepared by Rev. Henry N. Jordan from notes for an autobiography left by Dr. Platts.

were N. V. Hull, of First Alfred, Nathan Wardner, of Second Alfred, Jonathan Allen, of Alfred University, Jared Kenyon, of Independence, Charles Rowley, Scio, Lemman Andrus, Richburg, and George J. Crandall, Dodge's Creek. His certificate of ordination is signed by N. V. Hull, moderator, and S. R. Wheeler (not yet ordained), clerk. President Allen (then simply Professor Allen) preached the sermon. Who took the remaining parts of the program Mr. Platts at this writing (forty-five years after the event) does not recall; but he does remember how Elder Andrus, pursued him with sharp questions until he had reached the answer he wanted; how Elder Wardner put his questions with a logical argument anticipating the answer he expected to get; how Professor Allen in his pedagogical way sometimes let light into an obscure question with, "In other words, the brother means to ask," etc., when the answer was easy. He well remembers that he thought the examination, at the time, a trying ordeal. He now looks back to that day as one of the best, if not the best single day's experience of all his life. There was that group of earnest, godly men, each in his way a tower of strength in the work of the ministry, all anxious to see the candidate prove himself a worthy associate of such a brotherhood. Filling the audience room was the congregation who were to be instructed and guided in ways of holy living by this practically inexperienced boy; and running through all the service was the sense of responsibility which was being assumed by the solemn ordination vows of that day.

Mention has already been made of the fact that Dr. Platts was settled at Nile at the time of his ordination. He had, in fact, served the church as supply for six months dating from the first Sabbath in January, 1866, the last half of his second school year at Alfred. His call to that service has always seemed to him a peculiar one. It has already been said that he and S. R. Wheeler were members of the same class and were both preparing for the ministry. Both were married and were occupying small apartments in the "Middle Building," owned at the time partly by Professor Allen and Professor William A. Rogers. Naturally there were almost daily consultations in one room or the other. Early in December of 1865 there

came letters to each of the "boys," on the same day, from the same man, in behalf of the church at Nile, asking of each the same questions, which ran about as follows: "Would you consider a call to become pastor of this church? If so, could you settle with us before the close of the present school year, about the first of July next? If not, could you supply us with preaching on the Sabbath until July, and on what terms?" The first impulse of each was to keep the news of his letter from the other, but before night they had talked over the whole situation together with the result that on the next day two copies of the same letter went on the same mail to the clerk of the church at Nile, one of them signed "S. R. Wheeler" and the other "L. A. Platts." This letter read substantially as follows: "I would consider a call from the church at Nile to become its pastor, beginning July first, 1866, at \$500 per year and moving expenses. If desired I would supply the church on the Sabbath from January first to July first at the rate of \$250 per year."

As both young men were entire strangers to the people at Nile, and as the letters, or rather the letter, offered no advantage to one over the other, there was some curiosity and no little anxiety as to what the outcome would be. Before the end of the month the terms offered by Mr. Platts were accepted. To this day he does not know what considerations determined the answer in his favor; he simply knows that on the first Sabbath in January, 1866, he began a six months' supply of the church while he finished the last half of his college year in Alfred; and that on July first of the same year he entered upon the work of his first pastorate, to which he was ordained on the twenty-fifth of the same month as already mentioned.

Although the church had been without a pastor for a long time, except as it had been supplied by Elder Leman Andrus in connection with labors in the same capacity at Richburg, the year 1866 was ushered in with an extensive revival, Elder Andrus being assisted by Elder Nathan Wardner, then of the Second Alfred Church. A large number of the young people of the society were added to the church in that series of meetings. Elder Wardner came several times to administer baptism after the close of the meetings and Mr. Platts had taken

charge of the work. Among these young people were Theodore L. Gardiner and several of his sisters, one of whom, a little later, married Rev. D. H. Davis, who together have so long been our faithful and efficient veteran missionaries in China; Professor F. S. Place, of Alfred; Amanda Burdick, now the mother of Rev. Henry N. Jordan; Eva Gardiner, now Mrs. Henry N. Jordan; William H. Rogers, of Plainfield, N. J., and his wife; Arloene Clarke, the wife of the late Rev. John L. Huffman, now Mrs. Horace Witter, of Gentry, Ark.; Louisa Gardiner, the wife of Rev. Horace Stillman, and others were among those who came into the work of the church of Christ at the period covered by this brief pastorate thus auspiciously begun.

Out of this goodly company of converts grew a young people's prayer meeting which trained a strong band of Christian workers. This prayer meeting was a tower of strength to the church from which many good men and women went into the work of Christ in many churches of the Seventh Day Baptist Denomination. To the young pastor the loyal co-operation and support of such a company of young people was an inspiration and a joy, a Y. P. S. C. E. years before the organization of that name had been thought of.

(To be continued.)

Idolatry in the Church

PRESTON F. RANDOLPH

Idolatry is defined as an inordinate love of things of the world; an excessive attachment to low and selfish ends. Primarily it is the worship of idols, or of a false god. It is the first thing forbidden in the moral law. Paul speaks of some in the church whose god is their belly. This is a metaphoric expression for an unrestrained appetite; an inordinate indulgence in food and drink.

Jesus said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." If these, the truest and purest of human ties, may be excessive and idolatrous, how much more so must be the excessive love of worldly objects of less importance? The beloved disciple, who wrote more of love than any other sacred writer, says, "Love

not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is the divine classification of sin, whether of thought, word or work. The commentator says that "each sin in the world may be put under one or other of these three classes." The love of any of them is idolatrous, according to Paul's statement.

Notice each of these three classes separately.

First. "The Lust of the Flesh." The inordinate desire for, and the enjoyment of, any sensual pleasure. This includes all lesser sins as well as the vilest criminal gratification of the sensual nature. Paul enumerates some of these: adultery, fornication, sorcery, enmity, strife, jealousies, wrath, factions, divisions, heresies, envyings, drunkenness, revelings, "and such like." Some of these no faithful Christian church ever tolerates, and some do not prohibit all lusts of the flesh. Indeed, it would be very difficult to do so.

The Rev. Hiram Burdick, M. D., of blessed memory, taught by precept and example that the astringents employed in the preparation of tea and coffee for the market are, by their abnormal stimulating effects, first steps toward intemperance with all its wreckage of physical, mental, moral and spiritual life. So conscientious was he that aged mothers visiting his home, went elsewhere after breakfast to find their accustomed stimulant to relieve the headache. Ought we to be as carefully conscientious as that Reverend M. D.?

Tobacco has its legitimate use, but more than ninety-nine per cent of it is doubtless used for selfish sensual gratification only. It is a filthy, unhealthy habit voluntarily acquired under a strong nauseating protest from a healthy stomach, and is often used without proper regard to the comfort and health of others. Is there idolatry in the church?

Second. "Lust of the Eye." This is an excessive desire and effort to appear beautiful. Woman was created more delicate and finer featured with greater appreciation and enjoyment of the beautiful in dress and personal appearance than man. She is therefore more exposed to lust of the eye

than he, and the sacred writers caution and warn her against this sin. One such writer directs "that women adorn themselves with modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Another writer speaks of women's adorning, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit, which is in the sight of God of great price." A lady of good standing in the church, the mother of exemplary daughters, said, "As well be out of the world as out of fashion." How far does that sentiment prevail in the church today? Again let it be asked, Is there idolatry in the church?

Third. "Pride of Life." Seeking wealth and worldly honor as the chief objects of life; an habitual conformity to the ever changing ways of the world. Are there not in the church those who watch for the new fashion plates and study them that they may adopt the latest style? The lukewarm church was counseled to buy the unchanging dress. It is probable that Jesus wore the same form of raiment that Abraham did, and that the gentler sex of ancient times had the same form of dress that the Marys wore.

But the devotees of the goddess Fashion do not all belong to the weaker sex. When that goddess says, "Peg pants rolled up at the bottom are to be the fashion," slim legs with baggy bodies soon become common on the larger lads and young men, and so on of many other things dictated by the rulers of fashion. In that happy land, far, far away, where saints in glory stand, bright, bright as day, no changing style of dress is seen. Saints do not follow the dictates of any goddess. Finally, let it be asked, Is there idolatry in the church? There is none in heaven. "Without are . . . idolaters, and whosoever loveth and maketh a lie."

Salem, W. Va.

"I am sick and tired of border-Christians. I wish they would stay in the world, unless they will come clean out."—D. L. Moody.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

A Message From Our New President

DEAR YOUNG PEOPLE:

Nearly two months have elapsed since an epoch-making Conference closed. Already the young people of the denomination have had presented to them the splendid reports of the "doings of the young people at Conference," given by the editor of the Young People's page in the RECORDER. Perhaps the corresponding secretary of the Young People's Board has sent you the first of a series of letters which are to be sent to your society to keep in personal touch with you; to inform you of the plans and actions of the board; to assist you in meeting and solving your problems; and to help you to make this the greatest and best year for the young people in their service "for Christ and the Church."

Young people, God has placed in your hands a *mighty opportunity*. Wholesome enthusiasm ran high at Conference, but there was a serious, thoughtful attitude toward life's problems that underlay it all. These are times when enthusiasm must not grow cold, but increase. Interest in young people and their social, moral, religious and spiritual questions is the demand of the hour. The situation is one that causes deep heart-searchings, serious thought and deliberate action when you read carefully and earnestly the goal presented by the board at Conference. The attainment of the goal will be possible only through persistent prayer, the utmost consecration, determined effort, and loyal allegiance to our Lord and his Christ.

But isn't it splendid to be linked up with a noble band of young people throughout the denomination who are bent on "doing things," not in a haphazard manner but with a definite work before them! The big program has several parts. One of them is to bring a definite number of young people to Christ. Are you already planning to assist your pastor in winning 125 persons to the feet of Jesus? And remember, this is the minimum, not the maximum

number. Do you know the thrill of joy that comes to one who helps another to find his Savior? There is no one who can so successfully win a young person to Christ as another Christian companion. What a wave of religious enthusiasm would sweep through the denomination, what a host of men and women and young people would be brought into the Kingdom if a united effort were made in all our societies at the same time, with the same prayer and devotion!

Write to the board your plans for a systematic, thoroughgoing work of evangelism in your locality. Tell us how you are winning your friends and companions either by individual personal efforts or by group work. Always, in either case, let your incentive, your motto, be, "Trusting in the Lord Jesus Christ for strength, I will."

Cordially yours,

HENRY N. JORDAN.

Milton Junction, Wis.,
Oct. 18, 1915.

Interdenominational Union

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day,
November 13, 1915

Daily Readings

Sunday—United in love (Col. 2: 2-4)
Monday—In prayer (Eph. 3: 14-21)
Tuesday—In fellowship (Eph. 2: 11-22)
Wednesday—In missions (Mark 9: 38-41)
Thursday—For world-peace (Ps. 46: 1-11)
Friday—For reform (1 Kings 15: 9-15)
Sabbath Day—How the denominations may be united in service (Isa. 52: 7-8). (Led by the pastor.)

How may the denominations be united in service? Not by smashing the denominations at one blow, hoping to build up a united Christendom of the pieces. The pieces would refuse to unite, and we should thereby have more denominations and less unity. Let us begin our constructive work with the denominations as they now exist. There are reasons for the existence of denominations. The attempt to enforce a mechanical unity of Christendom, based upon false assumptions, failed. Many denominations have sprung up. Some of the divisions have been made for good reasons; some, for bad.

One essential to the union of denominations is that the denominations shall see a cause upon which they ought to unite. The

topic of last week, "Tasks that are waiting for the church," challenges the topic of this week, "How the denominations may be united in service." It is fine to see some twenty men of the joint committee of four churches in Friendship—Methodist, Episcopal, Congregational, Baptist—and our own Seventh Day Baptist church, working together in a union evangelistic campaign. There is real Christian unity, stronger than any that could be effected by merging into one denomination. In fact, I think that an attempt at such "merging" would result in "submerging" the most of them.

Another essential to the union of denominations is love, which "seeketh not its own." It is difficult for the Seventh Day Baptist Denomination to unite in great world-wide Christian causes, because there is not perfect union among the various churches of our denomination; it is difficult for our various churches to be in harmony, because there are useless feuds in individual churches; and there is a feud in a church, because two members refuse to be reconciled, and the two refuse to be reconciled because one lacks love to melt the other.

Last January a neighbor brought Mrs. Simpson a bouquet containing a geranium slip. After the bouquet had done its service, the geranium slip was potted. Once I thought it wouldn't grow; but careful culture made it grow. There was one leaf; then two; later it set forth branches. We set it in the yard in the spring. It has flourished and beautified the yard all summer; now it has six large branches and more than a hundred leaves. You can not buy interdenominational union in bottles; it is a living thing. Get a slip of love from the Parent Stalk; plant it in your life; feed it by prayer; bathe it in the light of truth; cultivate it by kind deeds. Are there two leaves now? There is where *inter-denominational union begins*. Watch it grow!

TO THINK ABOUT

How does Christian Endeavor tend to unite the denominations in service?

Why is organic union of denominations desirable? Name as many interdenominational organizations as you can.

How is organic union compatible with the continuance of denominational life?

Which has the greater unifying effect—a common creed, or a common mission?

Prayer Meeting Committee, Attention!

The topic for December 4, 1915, is "Golden Fruit from the Prayer Life." Send to the United Society of Christian Endeavor for enough copies of the leaflet, "A Quiet Hour Catechism," by Rev. Francis E. Clark. They are 30 cents per 100. Get the leader of that meeting to consult with your Quiet Hour superintendent.

En Route to Gentry

REV. THEODORE J. VAN HORN

"For here we have no continuing city, but we seek one to come."

This is not to be a sermon, but just an ordinary contribution to our beloved RECORDER, to which something is perhaps due from me. But the above text has received something of emphasis and illumination from the experiences through which I passed during the time bounded by the dates May 1 and September 13. Within that time I was a transient in no less than seventeen cities and towns, where more or less of time and labor were expended. To be welcomed, therefore, to the town of Gentry, which was to be our future home, gave a sense of permanence that was a relief.

After supplying the pulpit of Dodge Center for ten Sabbaths following the date upon which my resignation took effect, the formal farewells were said at the hospitable home of Dea. and Mrs. E. A. Sanford, which was opened for that purpose on the evening of July 25. Here the people gathered in a representative company to speak their good wishes to us for the new field to which we were going, and to say goodbye.

Two weeks of strenuous but pleasant work were spent with the New Auburn (Minn.) Church. Here was found an earnest and enthusiastic company of young people recently enlisted in the service of Christ through the meetings held during the summer by Messrs. Coon and Schmidt. On the return a few of the non-resident members of the Dodge Center Church were visited in Minneapolis. The opportunity in the dear homes of Albion for a few days, including the Sabbath, afforded a quiet and restful time, which we much enjoyed after a busy summer.

Then came the long anticipated Conference, which engaged our enthusiastic attention for six eventful days following. There was sympathetic response in our hearts to the sentiment frequently heard during those days at Milton,—“The best Conference yet.”

The boyhood home at Welton, Iowa, lay on the route between Conference and my new field of labor. It was therefore an easy matter to accept the cordial invitation of the Iowa people to attend their yearly meeting convening there the following Sabbath. To accept this invitation seemed the more feasible since the northern Wisconsin and Minnesota churches, through their delegates at Conference, asked me to be their delegate to this meeting. The influence of the General Conference was plainly felt at this convocation and the inspiration of that great gathering was carried over. The interest taken by the Iowa churches in this meeting, kept up for more than a quarter of a century with unflagging zeal, was a joy to see. The many young people of these churches are seen to be a most vital element in this interest. The following Wednesday ended this precious time at the place so full of boyhood reminiscences, and the Van Horns that were to be of the Southland took up their journey thither.

The Mississippi route between Davenport, Ia., and St. Louis, Mo., with its extra time and expense, was deliberately chosen because of the rest it promised after an unusually strenuous summer's work. Incidentally it was a trip of much educational value. The scenes and incidents of this voyage on the Father of Waters will be a source of pleasurable thought and profit for many days to come. The good steamer *Quincy* pulled away from Davenport in a storm, three hours after her schedule time. Three hours later the lights of Muscatine were seen from the deck. An item of particular interest here was the stranding of the steamer on a sandbank. After long and futile efforts to get off, the *Helen Blair* of a competing line gallantly came to our rescue, and we were soon in safe water again. This delay brought us to the wonderful Keokuk Dam and the locks by daylight. We here had the great sensation of passing into the lock and being lowered thirty-five feet to the level of the river below the dam. This took about thirty minutes. Then the great gates slowly opened

inward and we slipped through into the free current of the river once more. This dam and lock is one of the most wonderful feats of modern engineering. The dam of massive mason work stretches across the river a mile wide at this point. The lock is higher than any on the Panama Canal. The great dam and power plant were built at a cost of \$25,000,000. The lock is electrically controlled and operated and is a mechanical marvel.

Nauvoo, Ill., of Mormon fame, Hannibal, Mo., recalling the boyhood of Mark Twain and some of his writings, Grafton, Ill., where the Illinois River with its drainage from the great Chicago Canal meets the Mississippi, kept the party alert and interested on deck. Various delays necessitated a second night on the boat. In the middle of the night we were awakened by the strange palpitating of the engines and the churning of the wheels, the hoarse orders of the mate and the shouts of the deck hands. We were again stuck in the mud! I went on deck to watch the interesting process of getting loose. Two successive nights getting fast on sand bars might suggest to one, if he were in a hurry, to ask ironically, if that were the reason for calling this boat the “fastest” on the river. I ventured to ask the mate if this accident was the result of poor signal lights on the shore, or poor steering. He said it was the result of a poor channel. The high waters of the season have caused an unusual shifting of the channel, so that the shore signals have become quite unreliable.

The expansive mouth of the “Big Muddy” was passed the following morning, and by ten o'clock we had passed under the great Ead's Bridge to the docks of St. Louis.

The fact that there was no possible way of completing our journey before the beginning of the Sabbath brought about the decision to remain in this city over the Sabbath. It was not an easy task, but a place was at length found to stay that would be consistent with the purse, and at the same time not humiliate too much the pride, of a poor minister. Enough time was left of the day to permit the family to see a part of the beautiful West End resident section, and to get an exhilarating but brief view of the far-famed Shaw's Garden.

The Sabbath brought us the opportunity

of hearing Rabbi Sales in his great synagogue. It was the occasion of the Jewish New Year and the Day of Atonement. The sermon was an exposition of the doctrine of self-atonement. Rabbi Sales reaches in his teaching the logical extreme of the biblical criticism of our age in denying the authenticity of Leviticus and the rest of the Mosaic writings that point to the need of the sacrificial atonement by “the Lamb of God, that taketh away the sin of the world.”

A bit of exhilarating information was imparted to us at “The Cliver,” where we lodged. The genial proprietor, Mr. Cliver, told me that this house, one of the many on this section of Locust street, the rich residential district of former days, was the home of Asa Waring, of “Inside the Cup.” He showed me the drawing room with its high ceiling and beautiful chandeliers, described in the novel by Winston Churchill. “St. John's,” where John Hodder preached, is at the foot of the hill a few blocks away. It is just across the street from the great city library where Hodder first imbibed the doctrines, the preaching of which had such a startling effect on the conservative congregation worshiping at St. John's. The chapel gate and door stood enticingly open at an early morning hour as I was about to pass this church. I stepped inside and found the rector administering communion to a single worshiper. Remaining after this service, he showed me unusual courtesies, even after I told him that I was a Seventh Day Baptist stranger in the city. Learning later in the day the connection of this church with “Inside the Cup,” I recalled the conversation in which he told me of the social problems of his parish, not unlike those confronting John Hodder that so perplexed him.

But everything in the service which Mr. Davis, the rector, read to that lone communicant, and everything in his conversation with me, showed that his faith in the solution of those problems lay in his confidence in the incarnate Son of God, and the resurrected Christ. But Mr. Cliver told us that the old church is still very conservative and very exclusive, and still the church home of the rich and aristocratic. So the following day we all went to a nearby Methodist church and Sunday school. Here we were made to feel perfectly at home,

and I improved the opportunity extended to say a few words in the Men's Bible Class on the discouraged prophet Elijah, and the Lord's treatment of him.

That afternoon we were speeding across the State of Missouri on a fast “Frisco” train for our final destination, where we were cordially welcomed to the hospitable home of Brother and Sister Witter, our wanderings for the present at an end.

Southern Wisconsin Quarterly Meeting

C. B. LOOFBOURROW

The quarterly meeting of the southern Wisconsin and Chicago churches convened with the Walworth Church, October 15-17, 1915.

Although the program could not be carried out as first arranged because of the enforced absence of some, others rallied to the standard and we had a real spiritual feast together.

Evangelism and the Forward Movement proposed by the General Conference was the theme throughout the meetings. Inspiring sermons by Brethren Jordan, Coon, and Daland prompted all of us to consecrate our lives more fully to Him who has done so much for us.

An interesting installation service was held on Sabbath morning. Sabbath afternoon words of hope and encouragement were spoken to the young people by Miss Carrie Nelson, Miss Minnie Godfrey, Rev. H. N. Jordan, Mr. W. K. Davis, and Mr. E. M. Holston, after which a conference meeting was led by Mr. J. S. Nelson.

The Sunday afternoon service closed the series of meetings. Under the direction of Dr. A. L. Burdick and Prof. A. B. West we were led to see some of the needs of our Sabbath schools, and means by which these needs might be met.

Walworth, Wis.,
Oct. 18, 1915.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the light of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity?—W. L. Watkinson.

CHILDREN'S PAGE

Polly Prue's Strike

Polly Prue kept very still. Down on the front porch she could hear somebody making a great deal of noise, but this didn't worry her at all, for she felt quite sure that it was one of the Goodrich twins. And she wasn't a bit anxious to see them this morning.

"There, I just knew 'twas Bobby Goodrich," she declared, as a plaintive little voice called, "Polly Prue, O Polly Prue!"

"No, I'm not Polly Prue," she protested from her safe hiding-place behind the heavy curtains. "You may think that that's my name, Bobby Goodrich, but it isn't. I guess if your mother had named you Mary you wouldn't want to be called Polly. And I never did like the Prudence part of it; it's too old-fashioned. And I'm just sick and tired of being borrowed. That's what you want, now. Yes, it is. You're going to say the very minute you spy me that your mother wants to know if I'll run over and mind you and Billy while she goes to the store or the postoffice or somewhere else. But you needn't ask, for I'm not going to be borrowed any more. Why, folks borrow me just like they would flour or a cup of sugar or a spoonful of soda, and it's lots worse to borrow people than 'tis things. I'm really going to strike this time. I never can stop it any other way." And Polly Prue shook her head decidedly.

But Bobby Goodrich didn't see her, and of course he hadn't heard a word of her little declaration of independence. So he gave one last glance up at the windows of the pretty white house, then trudged soberly away toward home. Where could Polly Prue be? He was very sure that he saw her going down the street with her mother only a few minutes before, and Billy said that she came right back. But she must have gone to the city, after all. Anyway, he couldn't find her, so he and Billy would have to stay alone, for mother just had to go to the bank. And Bobby gave a big sigh as he opened his own back door. He didn't like to stay alone with Billy very well.

"There," said Polly Prue, when Bobby's

little blue coat and white stocking-cap had disappeared from sight, "I guess he won't bother me again right off, and I'll have the longest, happiest day I've had in weeks and weeks. Maybe I can finish that new book before mother gets back."

So Polly Prue ran downstairs to replenish the kitchen fire; then she hunted around for her book and a big, fat box of chocolates that had never been opened.

"My, but this is fun!" she said as she sat down in the most comfortable chair she could find—not too close to the window, for it would be just as well to keep out of sight for a while. So Polly Prue Manners' long, happy day had begun.

Just across the street the Goodrich twins were swinging back and forth on their front gate, the tassels on their white stocking-caps bobbing up and down as they rode an imaginary horse.

"There comes Polly Prue's uncle doctor," announced Bobby Goodrich excitedly, fifteen minutes after his mother had returned from the bank. "He's going to her house, and nobody's there. Maybe we'd better tell him."

"Yes, we'd better," agreed Billy. And two lusty little voices called "Hello!" while four small feet hurried out of the yard.

Had Polly Prue looked out of the window five minutes later, she might have been greatly surprised to have seen her favorite uncle riding away from the Goodrich house, with Bobby and Billy occupying quite a part of the wide, comfortable seat in the new buggy, which was drawn by two small black horses. And she might have been still more surprised had she known that they were going out to her grandfather's farm. But Polly Prue didn't know just then.

It was very still in the pretty white house, and the new book was very interesting, but even a book—and especially a little thin one—can not always interest folks.

At noon, Polly had finished the last page of the last chapter, and mother hadn't returned, so there was nothing for her to do but to eat her lunch alone.

"My, but I almost wish somebody would come," she sighed as she stood behind the heavy curtains and peered out. "I'd go over to Marjory Crumb's only I'd have to help her peel apples or sew or wash dishes, perhaps. She's always so busy. Then the twins might see me; or Mrs. Blake might

Iowa Yearly Meeting

The fortieth session of this meeting was held with the Welton Church, and began on Sixth Day, at 2 p. m., September 3, 1915. (It is generally known, I believe, that this annual gathering is composed of the two Seventh Day Baptist churches of the State, and "The Church of God" at Marion.)

We were fortunate to have with us Rev. George B. Shaw, of North Loup, Neb., on his return from General Conference; also Rev. T. J. Van Horn, wife and daughter, from Minnesota, on their way to Gentry, Ark.

After the necessary committees were appointed, the introductory sermon was given by Rev. James H. Hurley, of Welton.

At 7.30 p. m., after a service of song, came the sermon, by Rev. T. J. Van Horn, followed by conference, led by Mrs. Lottie Babcock, of Garwin, in which a goodly number took part.

Sabbath morning, at 10.30, the Sabbath school hour was conducted by H. R. Loofboro, superintendent at Welton. Omitting recitations in classes, he called upon several visitors and delegates to give talks on different points in the lesson. At 11.30 we listened to a sermon by Rev. George B. Shaw. At 2.45 p. m., Christian Endeavor hour was conducted by Mr. Carl Carver, of Marion, followed by the reading of two essays,—one by Miss Reva Van Horn, of Welton, and one by Miss Dorothea Carver, of Marion. Both were requested for publication.

Sabbath night, at 7.30, came praise service, followed by sermon by Rev. T. J. Van Horn.

First Day morning, at 10.30, was the business session, during which the Committee on Nominations for next session reported as follows:

For moderator, Mr. Frank Hurley, of Garwin; secretary, Miss Audry Babcock, of Garwin; introductory sermon, delegate from Minnesota and northern Wisconsin; alternate, Rev. James H. Hurley; delegate to the meeting of Minnesota and northern Wisconsin, Loyal F. Hurley, of Garwin, with Rev. James H. Hurley, alternate; essayists, Ersel Carpenter, Marion, Victor

want to borrow me to read to her. Deary me! If folks would only borrow me to help eat ice cream or fudge, it wouldn't be so bad."

The Goodrich twins were nowhere to be seen, and Maple Street looked quite deserted. Polly Prue sat a little way back from the window and watched for some one to pass by. One hour seemed like two, while the minutes seemed almost as long as hours.

Polly Prue was in danger of forgetting her strike. "My, but I wish Bobby Goodrich would call me Polly Prue," she sighed. "I wouldn't care how loud he said it, either. I never knew a house could be so dreadfully lonesome. I wonder—I believe—" But Polly Prue didn't finish. The strike was over; down the stairs she hurried, then out the front door and across the street.

"O Mrs. Goodrich," she begged, the minute she spied Bobby's mother, "don't you want to borrow me to take care of the baby or the twins? I'd love to do it."

"Why, of course I do, Polly Prue, but you almost frightened me, for I thought you were away. The twins said that you had gone, and they went off to your grandfather's farm with Doctor Brown, who was planning to take you. I'm very sorry, dear. I ought to have run over and found out."

"Oh!" said Polly Prue, and she tried to swallow something that seemed to come right up in her throat and choke her. But it wasn't long before she was smiling brightly. "Nobody was to blame but just me," she admitted, "and I want to mind the baby quick. I expect you ought to iron or cook or do something."

"I do need help," said Mrs. Goodrich, as she put the littlest baby in Polly Prue's lap, where he cuddled down contentedly. Now I can mend some of my clothes before Betty wakes up. Four children keep me pretty busy."

"My, but it's nice to be needed," sighed Polly Prue, happily. And I agree with her. Don't you?—*Alice Annette Larkin, in Western Christian Advocate.*

"Christians often ask, 'What's the harm in doing this or that?' When they get the right spirit, they inquire, 'What's the use?'"—*D. L. Moody.*

Hurley, Welton, Noble Lippincott, Garwin.

The following resolutions were passed: "That we hereby express our heartfelt sympathy for Rev. D. C. Lippincott in his serious sickness and pledge him our continued sympathy and prayers"; and "That this yearly meeting commend the Tract Society for having placed on the field a man for aggressive Sabbath Reform work; and express the belief that this policy will be more satisfactory than that followed in the past two years."

All three churches reported the interest in each, and Rev. T. J. Van Horn spoke of the interest in the churches in Minnesota and northern Wisconsin (there being no regularly appointed delegate from there).

First day, 11.30, Rev. James H. Hurley preached the sermon. At 2.30 p. m., meeting began with songs and several sentence prayers. At 2.45 came the laymen's hour, subjects and speakers as follows:

"Problems of the Church without a Pastor," Mr. Charles B. Michel, Marion; "Keeping Up All Lines of Church Work," Mr. Charles F. Hurley, Garwin; "Aggressive Work Outside the Church," Deacon Horace R. Loofboro, Welton; "Ladies' Aid Work," Mrs. Lottie Babcock, Garwin; "How to Interest the Children," Mrs. Hattie O. Loofboro, Welton.

First Day night, 7.30, a praise service was led by Mrs. Sadie West, of Nortonville, Kan., beginning with prayer by Mrs. Iva Bliss, of Center Point, Ia., and closing with a solo by Mrs. Lottie Babcock, of Garwin. At 7.45 Rev. George B. Shaw preached the sermon, which was followed by a conference meeting, led by Rev. James H. Hurley. Thus closed a very much enjoyed meeting.

The musical part of this meeting was much enlivened by the presence, in force, of the Garwin orchestra. And on Monday night they, with the Welton orchestra, held a joint concert, which was generously patronized and well appreciated.

JAMES O. BABCOCK.

"An investigation reveals that the use of alcohol as a medicine is decreasing in more than nine tenths of the hospitals of leading American cities."

HOME NEWS

BATTLE CREEK, MICH.—The most important item of interest to this church and society just at present is that we are temporarily pastorless. Elder M. B. Kelly has gone on a trip to Europe. The immediate cause of this state of things is that an aged member of this church has so far become blind that he requires some one to pilot him about and look after him. His daughter lives in northeastern Sweden, and Brother John Bucht thought Elder Kelly the proper person to convoy him across the ocean; hence this unexpected journey. Elder Kelly will visit our brethren in England and Holland before his return, if safe and satisfactory connections can be made. During his absence the pulpit is very satisfactorily supplied by a convalescing patient in the Sanitarium—Rev. W. S. Colgrove, of Kalamazoo, Mich., a very good friend of our pastor. His sermons are strong, pointed and helpful.

I wish our friends "down East" could see our Christian Endeavor society in action; it would be an inspiration and a sure cure for pessimism besides. Our society now has forty-two members. Not more than a year or two ago, two downtown societies, the Sanitarium society and the Seventh Day Baptist society, formed a local "city federation of Christian Endeavor societies." This has worked so satisfactorily that plans are now on foot to take in the three Epworth League societies, the Baptist Young People's Union and several others, including the societies at Urbandale, three miles west, the society at Cresco, another nearby town, with probabilities of yet more additions. In this fashion we hope to form such a working team that no young person in this neighborhood will have any excuse for not finding his or her work for the Master ready to hand.

When the city Christian Endeavor union was organized, there was a banner prepared, to be the prize and standard of the society that should have the largest per cent attendance at the quarterly union meetings. The banner went first to the Presbyterians, then in rotation until the Seventh Day Baptists got it—last of all; we have kept it now three quarters and there is no prospect of its straying further

for three quarters more. The officers and various Christian Endeavor committees are filled from the several societies; our society is not slighted nor snubbed in these appointments in the least. In this fashion we are getting a much needed advertisement and are demonstrating to all "how beautiful and how pleasant it is for brethren to dwell together in unity," and work for the same Master, end, aim and purpose.

Our Sabbath afternoon services continue to grow in interest and size. New faces are seen nearly every Sabbath, and some who never heard of the Sabbath, much less of the Seventh Day Baptists, are now seriously studying the Sabbath question. New members are added with considerable frequency; not long since a young lady nurse in the Sanitarium embraced the Sabbath and joined our church. She is from Canada. Other additions are expected in the near future. Pray for the cause at Battle Creek.

There is enough work here for two. Elder Kelly has "resident" members living as far away as fourteen miles. Within easy traveling distance of the parsonage there are probably six hundred Sabbathkeepers who come within the scope of Pastor Kelly's "parishioners." These are looked after as well as could be expected by one busy pastor, but who will look after the outskirts? There are said to be all of 1,000 disconnected "Lone Sabbath Keepers" scattered about in this State. It was expected that the pastor of the Battle Creek Seventh Day Baptist Church would be missionary pastor to all these. If the work here in this vicinity be properly attended to, it is more than enough for one man. Who will look after the outskirts? Is a Michigan State missionary within the possibilities?

Dr. Bessie Sinclair, a member of the church, will start in a few days as missionary to India, under the patronage of the Salvation Army. She has full liberty to keep and to teach the Bible Sabbath. The Doctor is fully convinced this appointment came in answer to prayer.

We have lost one family to Chicago and gained one from Walworth. W. H. Crandall, undertaker, has begun business in this city, thus adding a group of active, loyal workers to our society. There is room for more. All this prosperity is from our

kind heavenly Father; to him be the praise and glory.

C. H. GREENE.

Oct. 21, 1915.

SYRACUSE, N. Y.—The earnest sermons of Pastor R. G. Davis are listened to with much interest.

Mr. Archie Wing, of DeRuyter, is taking a course in photography at Syracuse University. We are glad to have Mr. Wing in Syracuse and in our society.

Mr. and Mrs. Sherman Langworthy, of Brookfield, Miss Jennie Burdick, of DeRuyter, and Miss Genevieve Burdick, from Alfred University, were present at our service on Sabbath Day, October 23.

A large Baraca and Philathea convention has just been held in Syracuse. This is the home of Mr. M. A. Hudson, the founder of the Baraca movement.

The celebrated evangelist, William A. Sunday, is due to begin his work here on October 31. It is expected that the meetings will continue for seven weeks. At this writing the great tabernacle for Mr. Sunday's use is practically finished. Its seating capacity is said to be thirteen thousand. For some time neighborhood prayer meetings, in which some of our people have taken an active interest, have been held throughout the city.

The Rev. Dr. John W. Welsh, Mr. Sunday's advance representative, has been addressing many of the churches in the city. He gave a short talk to our people on October 9. Dr. Welsh is a Congregationalist minister, but he is related to the Seventh Day Baptists, for he says that his grandmother was a sister to the late Mrs. Jonathan Allen. Dr. Welsh also says that his mother and her brothers attended school at Alfred. We trust that Mr. Sunday's meetings will accomplish great good in our city.

E. S. MAXSON.

Oct. 26, 1915.

NORTH LOUP, NEB.—The Brotherhood meeting was well attended Sunday night and a splendid time was enjoyed. The feature of the program was a debate on the subject of revivals—as to their permanent value to the church. A. H. Babcock and C. L. Hill were the chief speakers. Art was supported by R. G. Thorngate and Dale Van Horn. Mansell Davis and George Larkin assisted Claude. No de-

cision was rendered, but we are sure all are favorable to revivals. Some, though, were not favorable to the methods used. We are sure the Brotherhood will be in line to render all possible aid in the meeting which the church is planning to hold early in the new year.

Rev. L. C. Randolph will give his famous lecture, "That Delightful Fellow, the American Boy," Monday night, the 25th, at the Seventh Day Baptist church. No admission will be charged, but an offering will be taken.—*The Loyalist*.

MILTON JUNCTION, WIS.—On Thursday evening, October 21, union evangelistic meetings will begin in the Methodist church of Milton Junction. Rev. D. Burdett Coon will be the evangelist and Professor Paul Schmidt will conduct the singing. There is a desire on the part of the churches to quicken the religious pulse of the village, and so it has been planned to make it a community effort. Those who have the best interest of the village at heart desire to make it a model one in every way, where the best things will be sought all the time and where noble character will be the most valuable asset. The co-operation of every member of all the churches and of those who may not be members of any church is very much desired. A very cordial invitation is extended to all to attend these services and bring their friends.

Messrs. Coon and Schmidt have recently closed a very successful series of meetings at Albion.—*Journal-Telephone*.

MILTON, WIS.—Pastor Randolph is to spend the next Sabbath with the Boulder (Colo.) Church. The following Monday night he is to be in North Loup, Neb.

The Rev. H. N. Jordan, of Milton Junction, was present at chapel exercises Monday morning of last week, and addressed the students on the motto, "I am debtor," speaking of the moral sense of obligation as a factor in life.

Americans, he said, tend to have too little regard for the rights of other people and of each other. The aim of the college would be sadly missed, if its graduates were to go out to their work in the world impelled only by selfish motives. We are all debtors, and should remember our debt.—*Milton College Review*.

WESTERLY, R. I.—The members of the Sabbath school class of the Pawcatuck Seventh Day Baptist Church taught by the pastor, Rev. Clayton A. Burdick, held an old-fashioned husking bee at the farm of Albert Langworthy on the Shore road last evening.

The party made the trip from town in an auto truck and individual cars, and when the husking began there were over fifty present. After the corn in the barn had been husked and all the red ears sorted out, the party adjourned to the dining room of the big farmhouse, where supper was served, and games and music were enjoyed during the remainder of the evening.—*The Sun*.

LITTLE GENESEE, N. Y.—Rev. Eli F. Loofboro left Milton Wednesday to accept temporarily a call as pastor to the Little Genesee (N. Y.) Seventh Day Baptist Church. This church had called Rev. H. Eugene Davis, but upon his accepting the call to the China field, they had again to look for a pastor. Rev. Mr. Loofboro is going with a promise to the church of only a temporary service, but if business matters with which he is now connected so shape themselves, he will likely become their permanent pastor. Mrs. Loofboro and children, who are visiting in New Jersey, will join him at Little Genesee.—*Milton Journal-Telephone*.

Lesson VII.—November 13, 1915

DANIEL IN THE KING'S COURT.—Daniel I
Golden Text.—"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16: 13.

DAILY READINGS

Nov. 7—Dan. 1: 1-9.	Daniel in the King's Court
Nov. 8—Dan. 1: 10-21.	Daniel's Faithfulness
Nov. 9—Dan. 2: 1-13.	The King's Forgotten Dream
Nov. 10—Dan. 2: 14-24.	Daniel's Vision
Nov. 11—Dan. 2: 25-35.	Daniel Before the King
Nov. 12—Dan. 2: 36-49.	Interpretation and Exultation
Nov. 13—Dan. 6: 16-28.	Reward of Faithfulness

(For Lesson Notes, see *Helping Hand*.)

There is only one way to be happy, and that is to make somebody else so; and you can't be happy cross-lots; you have to go the regular turnpike road.—*Grace L. Duncan*.

DEATHS

SPENCER.—James Barton Spencer was born in Deerfield, Livingston Co., Mich., March 20, 1842, and died at his home in Scott, N. Y., October 11, 1915, aged 73 years, 10 months, and 12 days.

At the age of twenty he enlisted in the 161st regiment of N. Y. Volunteers, participating in five battles that are on record, while there are evidences that there were quite a number not recorded. He enlisted as a private, but was promoted to the place of sergeant, holding that office at time of discharge.

He was united in marriage with Francina L. Whiting, and to them was born one daughter, Mrs. E. E. Clarke, who, with the wife, two sisters, one brother and many friends, will sadly miss him.

Brother Spencer made a profession, under the labors of Eld. J. L. Huffman, about thirty-eight years ago, and although never joining the church, his sympathy and aid were given the Seventh Day Baptist Church of Scott. Just in the last moments of his passing he gave assurance of soon being at rest.

Thus we feel that a good man has fallen, and our loss is his gain, for "Blessed are the dead that die in the Lord."

J. T. D.

HOLCOMB.—In Alfred, N. Y., October 13, 1915, Miss Armelia Holcomb, in the seventy-fourth year of her age.

Miss Armelia Holcomb was the daughter of Orlando and Asenith Truman Holcomb and was born in Wirt, Allegany Co., N. Y., July 4, 1842. Her childhood and youth were spent in Nile, N. Y., Youngstown, Ohio, and Preston and DeRuyter, N. Y. In her father's family there was one other child, Angeline, who married Dea. Holly M. Maxson, and for many years the home of Dea. and Mrs. Maxson has been her home, first in DeRuyter and for nearly a quarter of a century in Alfred.

When a child a great misfortune overtook her in the partial loss of the gift of hearing; and though this avenue of joy and knowledge was partially closed in early life, it did not prevent her from acquiring the same attainments that other girls of her day secured.

Her parents were deeply religious and in this wholesome atmosphere she grew up. In early womanhood she made a public profession of religion, was baptized and joined the Seventh Day Baptist Church of Preston, N. Y. She relates of her baptism that it was in the winter, with the streams frozen over, and that they drove one mile and cut away the ice that this beautiful ordinance might be administered to the young people then offering themselves. Her sisters and Sands Maxson, now Dr. Sands Maxson, of Utica, N. Y., were baptized about the same time. When she moved to DeRuyter her membership was transferred to the Seventh Day Baptist church of that place and upon coming to Alfred she became a member of the church of like faith in Alfred. She was deeply interested

in the work of the church and denomination and devoted to the work of the kingdom of Christ on earth.

Funeral services conducted by Pastor William L. Burdick, assisted by Professor W. C. Whitford, were held in the church Sabbath afternoon, the 16th inst. Professors Ray W. Wingate and F. S. Place and Misses Mary Saunders and Mildred Place sang three appropriate selections and interment took place in Alfred Rural Cemetery.

WM. L. B.

ANDREWS.—John Hoxie Andrews, son of Burrill W. and Hannah Austress Andrews, was born in the town of Coventry, R. I., August 31, 1848, and died September 16, 1915, near Rockville, R. I.

Most of his life has been spent in this vicinity. He has been living about nine years of the last part of his life in the town of Hopkinton. In October, 1882, he was married to Dimis Austin, who is now left alone. He leaves also four brothers and two sisters, all living in this State, who all attended the funeral.

Mr. Andrews was baptized when about thirteen years of age, by the late Rev. L. M. Cottrell, and joined the Rockville Seventh Day Baptist Church. He has been in poor health for the past five years, and was not feeling as well as before, for a couple of weeks, but the end came very suddenly, after he seemed to be improving. "There was but a step between him and death."

Farewell services were conducted by the pastor, at the Rockville church, and interment was made in the Rockville Cemetery.

I. L. C.

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A Plea for Fair Play

MRS. E. D. COON

We do enjoy reading the *Pulpit* on our Sabbath days; in fact, sometimes we read it other days—as soon as we get it, especially if the sermons are from the pen of some of "our folks." A brother being the editor, three nephews prominent ministers, and so many "past" pastors, and dear friends, we think ourselves very fortunate.

We could scarcely keep house without the RECORDER. From its very "beginning," in our fathers' families, for forty-four years a weekly visitor to us, why should we not love it?

We use the *Helping Hand* in our daily readings, and always remember "our dear people" in our prayers.

Although lone Sabbath-keepers now, we do not intend to remain so long. By the way, I think a good deal could be said for the lone Sabbath-keepers, instead of finding fault with them for their being in the position they are. As a general thing, I think they are as faithful as many who have "church privileges," and many would have been glad to stay among the churches if employment could have been obtained or encouragement given. All did not go away for gain alone. I think there are many successful teachers who would have been glad to teach in some of our schools, but "First-day" teachers were employed, even where Sabbath-keepers were members of school boards.

Let us be fair with each other. Not all the children brought up in Sabbath societies keep the Sabbath. Even some of our ministers' children did not stand the test. I am not trying to excuse myself, but like to see fair play.

We have not been able to give much money to the cause for the last two or three years, but in the twenty we lived in one society we gave much more, according to our means, than many others, though not more than we were glad to give. We hope soon to return to Sabbath society somewhere and be able to do more in every way for the cause.

I think a faithful Sabbath-keeper is a "light to those in darkness," even when he is "alone."

Westmore, Mont.

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Theo. L. Gardner, D. D., Editor
L. A. Worden, Business Manager

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"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a serious thing to pray in earnest for this work; you will find that you can not pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."—*Missionary Link*.

In all the history of man on the earth, in all the toil and pain and battle and wanderings, human eyes see only confusion; but Christ sees a new and divine order slowly working out into peace.—*Rev. John Tunis*.

"Save an adult and you save a unit, save a child and you save a whole multiplication table."—*Wanamaker*.

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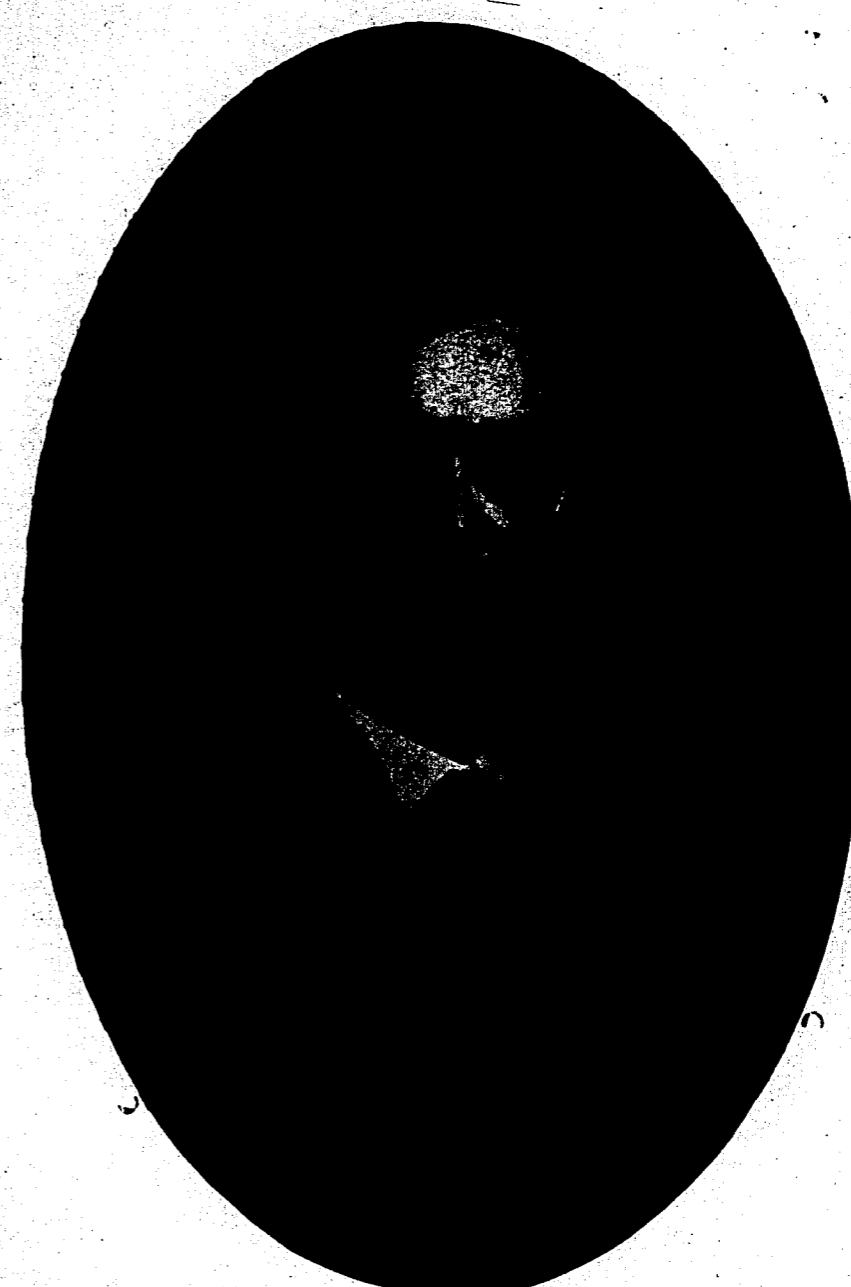
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