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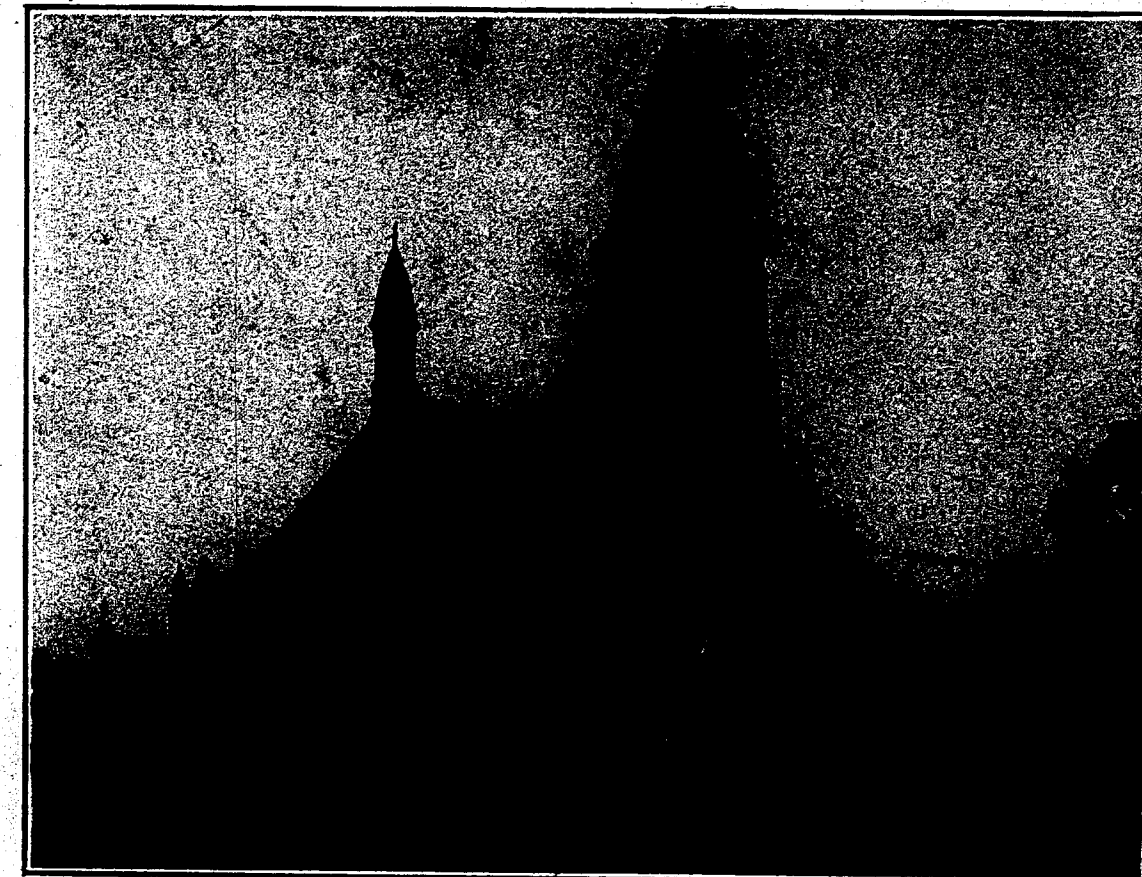
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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



PLAINFIELD SEVENTH DAY BAPTIST CHURCH

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PLAINFIELD, N. J., JUNE 12, 1916

WHOLE NO. 3,719

Eastern Association

A song service led by Theodore G. Davis, in which the people joined in singing some favorite hymns of the Biederwolf campaign, was a good preparation for the opening session of the Eastern Association. The association met this year with the church at Plainfield, N. J. Alexander Vars was president and Mildred Greene secretary. You will see by the president's address on another page that the key word for the association was "Courage" as set forth by the words of Caleb, "We are well able to overcome it."

From the excellent introductory sermon by Rev. John T. Davis, of Leonardville, N. Y., we select some helpful practical thoughts. His theme was "The Two Standards," God's standard and that of conscience. Texts: "I have lived in all good conscience before God until this day," and "Therefore to him that knoweth to do good and doeth it not, to him it is sin."

"To be right according to God's standard we must be right with conscience. But we may be right with conscience, yet be wrong before God. Paul had lived in all good conscience, even when he held the clothing of Stephen's murderers. He verily thought he was doing the will of God when he helped to execute Stephen and while he was persecuting Christians. With all this against Paul, God called him to a great work, because he saw in him the quality of sincerity, even though conscientiously in error. Paul became a mighty man for God when he confessed his errors and turned to Christ. Paul yielded to God's will and brought his conscience to the divine standard. He found that God's standard of right differed widely from that of his own conscience.

"No matter how honest or conscientious we may be, we must face our record. If conscience has led us astray, if we have thereby caused others to sin or to lose faith and go to ruin, we must answer for the wrong done. This places us under great responsibility. I must give account

of the record I make here while preaching this sermon."

"Do you think Paul could have been saved had he breathed out threatenings and slaughter and in all good conscience persecuted Christians in God's name until his death? No: nothing but repentance and faith in his Savior enabled Paul to hope in God, and he himself saw, as he looked back upon his life, that he had been the chief of sinners."

"The one thing essential is to get right with God. While conscience is our guide, it may lead us wrong unless we see that it conforms to God's law. Let us be sure that our standpoint of right is the divine standpoint. Get right with God, for the influences of our lives must stand even after we are gone. They can not be recalled, and we should be sure to make them right as we go."

Delegates' Messages

The first morning session was led in devotions and in the song service by Rev. Jesse E. Hutchins, and in the first morning hour delegates from sister associations brought their messages. Rev. Henry N. Jordan, of Milton Junction, told of the work in the Northwestern Association and brought greetings to the brethren in the East.

Rev. Ahva J. C. Bond, of Salem, W. Va., spoke of the need of missionary pastors in the Southeastern field. There are now only two settled pastors in West Virginia, Rev. M. G. Stillman, of Lost Creek, and Brother Bond himself. His church has made a net gain of sixteen members this year.

Rev. J. T. Davis represented the Western and Central associations. Dean Main being present, Brother Davis called upon him to report for the Western Association. The great problem in that section is to find workers, and funds to give them a decent support. The small churches in the association are in great need of pastors.

Conditions in the Central are similar to

those in the Western, little flocks pastorless, and much anxiety for the future of some of these. Syracuse is growing and the outlook is hopeful. Scott now has a missionary pastor, Rev. Royal R. Thorngate having moved there, and he is to serve as association missionary.

Missionary Hour

The first fifteen minutes of the Missionary Society's Hour was occupied by Rev. Herbert L. Cottrell, of Berlin, N. Y. He emphasized the Forward Movement and prefaced his remarks with the words of Jehovah to Moses: "Speak to the children of Israel that they go forward." Evangelists Coon and Nelson are to begin work with Mr. Cottrell's church in July, and they are hoping that the Forward Movement will receive a new impetus.

The elements essential to success in this movement were given as courage, equipment, and opportunity. "Men of courage can do wonders even with scant equipment. We have sufficient equipment for a great work. We have churches and schools and money. Opportunities, too, are plenty. There are open doors on every hand—foreigners to Christianize, spiritual powers to be developed, a great work to be done. Opportunities once lost never return. Ours are rapidly passing away and we are not improving them as we should.

"We shall not fail for lack of equipment, and we have as good opportunities as our fathers possessed—as good as the apostles had, and they carried on the greatest forward movement of the world. If we fail, it will be from lack of courage. Having this and putting on the whole armor of God, we shall certainly go forward. We need, as a people, to fall into line with God's plans, bravely use what equipment we possess, improve our God-given opportunities, and we have nothing to fear. For our Forward Movement we must have personal, vital touch with God.

"A certain sinner was converted and became a worker for Christ. He compared himself to one with telephone connections between his heart and God, and was very anxious to do nothing that would break the wire. We lose power if we break our connection with God."

Service Our Way of Meeting Opportunity

Secretary Saunders emphasized the thought that we meet and improve our opportunities only by service. There is no doubt about the opportunities. Some one has said the doors are wide open to us. It is better than that; God has taken off the hinges and thrown the doors away.

"We have young people enough and they have the ability. The one question that troubles us is, Will they pay the price that ensures success? Who is willing to go to some of our smaller country churches; away from towns and railroads, take his tools with him and work with the people until he leads them to better things? The world has turned our eyes away from such fields. We fail from lack of willingness to cast in our lot with needy men, and not from lack of education or business ability."

"Our people have not sufficient interest in the work of saving souls and strengthening the things that remain. If they had, they would show sympathy for the Missionary Board in its time of financial distress. The board's extremity should be regarded as our opportunity.

"We have no trouble in raising money for things we desire. Cash is plentiful enough when we are seeking luxuries and wish to take pleasure trips. Why should it be so hard to secure what is necessary for the Master's work? If we were dedicated to our Master's cause as we should be, the Missionary Board would have no debt."

"One question we would like the people of mission churches to answer is this: Shall the Missionary Board assist a church that will not make an every-member canvass to help itself?

"Many churches have entered into the Forward Movement by making this personal canvass, and the board has been greatly encouraged thereby. We must, as individuals, shoulder responsibilities and unite ourselves to the great and worthy cause, if it is to go forward. The board is hard pressed. There is no money, and men willing to move on to poor mission fields are hard to find. What shall we do?"

Educational Interests The opening address of the Education Society's Hour by Rev. Edgar D. Van Horn, given in this RECORDER, will find interested readers. It is worthy of careful attention.

Dean Main reviewed briefly the steps leading to the organizing and locating of our university at Alfred. He also explained the relation of the Education Society to our schools, making it clear that the society has no choice as to where it expends the income from its trust funds. It is obliged to place the money just where the donors indicated. If the Education Society were located at Milton or Salem it could not give these colleges a cent more than it does now.

We give here a few of the Dean's most pointed sayings during this hour.

"Alfred was not organized as a sectarian school; neither was Milton or Salem. Their doors were from the first thrown wide open to all students of whatever faith. There has been no change in the fundamental principles that prevailed when Alfred was founded.

"Four or five hundred students give hard problems to solve. I am sure there is an improvement in the moral atmosphere this year. It was quite noticeable as students began to come in and settle down to their work."

"Our schools must soon choose between being secondary schools or standardized schools. We might as well accept the fact first as last that money is absolutely necessary to save them as first-class colleges. It is up to the people to place them on their feet with sufficient endowment to meet the demands."

"The Theological Seminary is the only denominational school we have, so I feel free to speak for that in any of our associations. When in the Northwest or in the Southeast I am under obligation to emphasize Milton or Salem, as the case may be. Alfred offers splendid opportunities for religious education. The college has added several courses in this, and the seminary and college work together in preparing leaders for the religious life of the country.

"Sixteen special students were in the seminary from the college, and their work was reported to the college office for credit. Several departments of the college are open to students of the seminary in subjects for which the seminary may properly give

credit. This seems to me to be a most fortunate arrangement.

"There are six students regularly as seminary students, and sixteen special students, not including those of the summer school. If these are included, there are thirty-five in all."

"Alfred needs more endowment to enable it to place the salary-standard of teachers up to the requirements of the government. She also pleads for a new gymnasium building."

In response to Dean Main's request, Brother Jordan spoke earnest words for Milton College. He referred to the high ideals of the men who founded it, and to the faithfulness of those there today in carrying out these ideals. "Character and scholarship are the aims to be attained in Milton. The school has high standing in the State of Wisconsin. Seventy per cent of its students are Seventh Day Baptists; its teachers are self-sacrificing; its president is recognized as a leader in scholarship. It is in great need of money to standardize it as a college. We should stand by Milton. Even when free tuition is offered elsewhere, we should sacrifice in order to keep our young people there."

Brother Bond responded with good words for Salem College. "It has a field of its own in the western part of West Virginia, since the Baptist school has been moved from Clarksburg. The present graduating class is large, and its members will go out to join the great number whom Salem has sent forth as teachers and workers for human betterment.

"The burning of the old college building compelled the erection of a new and commodious one to take its place. For this the college is in debt. It has practically no endowment; and it is simply wonderful that the school has been able to do so great a work. The debt is the one thing now to be attended to.

"The opportunities before Salem can not be measured. Salem College is indispensable to our cause in West Virginia and to the future of the Southeastern Association. I am not sure but it is more important to the future of the entire denomination than many seem to think.

"Salem's standard is now fully as high as that of many colleges better equipped. It should be regarded as a standardized school."

"Christ at the Door" The sermon Sabbath eve on "Christ at the Door," by Brother Bond, of Salem, was especially appropriate for the association prayer meeting. The Biederwolf tabernacle songs led by Theodore Davis had prepared all hearts to receive the message, and when the speaker finished his vivid picture of the Savior knocking at the door of all hearts an excellent spirit prevailed throughout the congregation. The after-meeting was led by Brother Van Horn, and the time was well occupied by men and women witnessing for Christ.

Forgot His Prayers One of the brethren told of an experience with his little boy, who had been traveling and sightseeing through the day and with his father was spending the night on the Sound steamer. After supper the little fellow wanted to go to bed, and when made ready to retire, knelt to say his prayer. The father noticed that the boy was uneasy, shifting and twisting on his knees and saying not a word. "What is the trouble, son, why don't you go on?" asked the father. "Papa, I've seen so many things and heard so much today, I've forgot my prayer!" More than one who heard this story must have thought that the things of the world have caused many older children to forget their prayers.

Sabbath Service Eastern Association The house was well filled for Sabbath morning service. Five ministers occupied the platform and took part in the opening exercises. The offering for the Missionary, Tract, and Education societies amounted to \$43.86.

"Forward" was the theme of the sermon by Brother Jordan. The text referred to a forward movement by ancient Israel at a time when insurmountable obstacles seemed to stand in the way. Fear and hesitation filled their hearts and hope had almost gone, but God aroused them with the words: "Speak unto the children of Israel that they go forward." The words of Jehovah to Joshua were also made to do good service in connection with his text: "Only be strong and very courageous."

You can see that the texts themselves paved the way for a rousing Forward Movement sermon. We can only give a

few of Brother Jordan's points here. They are pertinent to our needs today.

"When Israel was waiting for leaders and wavering and doing little, the voice of Jehovah came, 'Go forward.' We need to hear that voice today. With a people facing distracting conditions, weakening somewhat in religious convictions, tending to a conformity to the world and to follow convenience and selfish desires, no words can be more opportune than the words, 'Be strong and courageous,' and the command to 'go forward.'

"We can make no progress as a people until we recognize God's right to command, and see the necessity of implicit obedience. We must believe in the divineness of our mission, and understand that loyalty to our principle is essential to success.

"There must be a turning of our abilities into the line of God-directed action. We must pray as though all depended on God, and act as though all depended on ourselves. Let us take God as a partner and put our resources with his, make a complete surrender of our own will to work in harmony with his, and we shall see results.

"To go forward means to abandon our habit of belittling ourselves, discounting our powers and looking for scapegoats on which to lay our own failures. Lack of numbers should not depress us. We should not be so disheartened over the fact that some leave us, and if we join heart and hand to press on we will *not* be. The very effort to go forward will fill us with a noble purpose, and enable us to look for full vindication in the future."

"The Forward Movement faithfully entered upon will make us prophets of good cheer rather than prophets of despair. It will enable us to blaze trails into unknown fields, to help another to go farther than we have been able to go, and will make of us a righteous, obedient people whom God will delight to honor."

Entertainment At the Church On Sabbath and Sunday the people were given dinner and supper at the church. Willing workers united heart and hand to "feed the multitude," and the pleasant church parlors and Sabbath-school room made delightful places for the more than one hundred visiting delegates to enjoy social seasons. Between

the afternoon session and the evening meal on Sunday, the visitors were given an automobile ride about the city. This made a pleasant outing for those who had attended meetings all day.

Sabbath School The Sabbath school, under the leadership of Superintendent William C. Hubbard, proved to be a most interesting occasion. The lesson, after the primary school retired, was taught to the congregation as one class. Five persons took part in this work. Mrs. W. C. Hubbard gave a map review of the missionary journeys of Paul. Mrs. Laverne D. Langworthy read a paper prepared by Dr. Edwin Whitford, entitled "Paul's Associates, and the Blessed Hindering of the Holy Spirit," which will be found in this RECORDER. Mrs. Herbert L. Polan's racy practical blackboard exercise was enjoyed by all, and you will be interested in the good message of Mrs. Herbert G. Whipple, on "One Woman's Influence," which also appears in this issue.

The practical lessons of the hour were summed up by Dean Main, an offering of \$11.83 was made for the Missionary Society, and the two hundred and five persons present felt that the hour had been well spent.

Young People's Hour After a recess of five minutes at close of the Sabbath school, the young people took charge of the meeting, with Edna Burdick, of Dunellen, presiding. The papers of this hour will appear in Young People's Work of the RECORDER in due time.

Miss Burdick spoke of our ability to overcome and go forward, even if we have not been living up to the standard. Interest is increasing this year. Two new societies have been organized in the association, one at Waterford and one at New York.

Brother Hutchins said that our hard problems would vanish when we meet the demands upon us to supply the needs. It is essential, however, that we learn our limitations. "(1) There are some things we can not do, and the sooner we find this out the better for us. We can not be a Biederwolf, we can not preach or exhort like some others. Every one has his limitations, beyond which it would not

be wise to try to go. (2) But we must not discount our powers because we have limitations; we should recognize our *possibilities*. We should be humble only in the truest sense, and recognize the fact that for souls exercising sanctified common sense there are marvelous possibilities. (3) It is well to have a true sense of danger, but we must 'let *courage* rise with danger.' No matter how critical the conditions, we must be like the man going into battle with his knees trembling so he could hardly walk, but with will set to go forward and saying to his legs, 'Shake, if you want to. If you knew where I am going to take you, you'd shake worse than you do now!' (4) Then we must have *faith*. A little girl in school upon learning of the fiery center of the earth was asked, 'What if the earth should burn up?' She replied in all confidence, 'We would ask God to pour on water and put out the fire.'

Miss Miriam West's paper, full of encouragement for those who enter the Forward Movement, will appear in the RECORDER soon. The matter of securing the other papers and addresses of this hour was left to the young people's president, Rev. H. N. Jordan. We regret that our limited space forbids giving here a complete report of the good messages of this hour. The talks of Brother Bond on the "Quiet Hour," the "Tenth Legion," and the danger of materialism were excellent.

From President Jordan we learned that ten new societies and more than five hundred new members have been secured under the Forward Movement. Comradeship and co-operation are essential if we are to be able to overcome and go forward.

Laymen's Session On the evening after the Sabbath, four laymen read papers. This gave that session the name, Laymen's Session. The themes were: "The Ideal Layman," by John H. Austin; "Denominational Loyalty," by Frank Kellogg; "The Consistent Influence," by Professor Esle F. Randolph; and "Our Financial Responsibility," by Frank Hubbard. Two of these papers appear in this RECORDER. The others will be furnished the editor later. Mr. Hubbard was urged to hold his paper on finances to be read at Conference, but we think the sooner it goes to our people the better, and so give it now, hoping it may bring forth

a good harvest by the time Conference convenes.

Another Full Day The last day of the association was crowded with good things. First came the Woman's Hour, with meeting led by Mrs. Edwin Shaw. Mrs. Herbert Polan, of New Market Church, gave a talk on our need of information regarding the work of our women, in order to hold the interest of the people. We can not go forward without adequate information regarding the work required. We can not be enthusiastic on any subject in which we have no interest, and knowledge is absolutely essential to a living interest.

Unless we inform *ourselves*, we shall fail to interest our children. Let us join the Forward Movement, furnish for Woman's Work *original* articles and information in the RECORDER, write letters to our sisters in the missions, and carry with us when we go out tracts for distribution. The scanty response to questions on the history of woman's work among us showed clearly the need of better information upon these matters.

The papers by Mrs. Kimball, daughter of the late Dr. Abram H. Lewis, and by Mrs. Edward Whitford, of New York City, will go to the associate editor of Woman's Work.

The sermon by Brother Polan from First John 2: 14, "I have written unto you, young men, because ye are strong," was an appeal to young men to be true in the face of all obstacles. This closed the forenoon session.

The social hours of dinner time in the church lasted until two o'clock, when the association convened for Tract Society's Hour. This hour was occupied by Rev. Ira Lee Cottrell, Rev. H. N. Jordan, Rev. J. T. Davis, and Rev. A. J. C. Bond with messages for the Tract Board from their respective fields of labor, and Rev. Jesse Hutchins sang, "Did I Do My Best?" The members of the Tract Board were cheered by the messages of these men approving the work of the board. The good words for the *Pulpit*, the RECORDER, the serial story of Brother H. D. Clarke, and the field work of Rev. Willard D. Burdick were especially welcome. They will encourage the board in its efforts to settle some of its problems.

The Sunday evening session was the

last one of the association. The remaining business was attended to, and after a song by the quartet, Rev. E. Adelbert Witter preached the closing sermon. The Scripture read was the record of Moses at the bush, and the theme was "Go." The speaker emphasized the "go's" of the Bible, both in the Old and New Testaments, and showed that it is a serious matter when we hear God's voice saying "Go!" At every turn now we are reminded of our definite work, and every command of Christ and every need of Christianity seems to bid us go forward. We must not shrink from duty, but obey.

The choir broke out with, "God be with you till we meet again," and all joined in the song. Thus ended the splendid sessions of the Eastern Association.

The Next Session Officers The next session of the Eastern Association will be held at Shiloh, N. J., at a time to be announced by the Executive Committee after the matter of a return to the autumn is agreed upon by the other associations.

The officers are: Winfield S. Bonham, Shiloh, N. J., president; George J. Schaible, Bridgeton, N. J., R. F. D. 1, vice-president; Lucy W. Campbell, Bridgeton, R. F. D. 1, recording secretary; Susie Harris, Shiloh, N. J., corresponding secretary; Arthur J. Spicer, Plainfield, N. J., treasurer and engrossing clerk. Missionary Committee: Jesse G. Burdick, chairman, Dunellen, N. J., Rev. Herbert L. Polan, and Raymond C. Burdick.

Delegates to Sister Associations The delegates from the Eastern Association to the other associations are as follows: To the Northwestern, Western, and Central associations in 1916, Rev. Herbert L. Polan, Dunellen, N. J., with Rev. Erlo E. Sutton, Shiloh, N. J., as alternate; to the Northwestern, Western, and Central associations in 1917, Rev. Erlo E. Sutton, Shiloh, N. J., with Rev. Herbert L. Cottrell, Berlin, N. Y., as alternate; to the Southeastern Association in 1917, Rev. E. Adelbert Witter, Hopkinton, R. I., with Rev. Ira Lee Cottrell, Rockville, R. I., as alternate; to the Southwestern Association in 1916, Rev. Edgar D. Van Horn, 36 Glen Road, Yonkers, N. Y., with Rev. Clayton A. Burdick, Westerly, R. I., as alternate.

Attendance The attendance at this association was better than usual, there being more than one hundred present from other churches. The corresponding secretary said that every church in the association but one reported, that the general interest is good, and that the friends are hopeful.

Opening for a Woman In Office Work Brother Henry D. Babcock writes that he is in need of a woman assistant in the office of the Babcock Manufacturing Company, Leonardsville, N. Y. General office work, typewriting, etc., is required, and the company would prefer a stenographer; but Brother Babcock says they could use any bright girl. Here may be an excellent chance for some Sabbath-keeping young woman to secure just the position she desires.

The Opportunities of the Christian Ministry

REV. EDGAR D. VAN HORN

Address delivered in Education Society's Hour, Eastern Association

Dr. Main has asked me to "talk up" the ministry or anything else I might have on my heart. I am sure no theme than the one he has suggested is more worthy of our earnest consideration, for *all practical and organized religion must have as its base of operation live Christian churches*. As Frederick Lynch has said in that admirable little book, "The New Opportunities of the Christian Ministry," which I have used freely in the preparation of this paper, "our religion, our reforms, our service of humanity, rest ultimately upon the firm foundation of worshiping assemblies instructed in the truth of God." And by the way, if I do nothing more than stimulate some young man who is facing the choice of a profession, to read what Dr. Lynch says about the "opportunities of the Christian ministry," I will feel amply repaid for my effort.

The majority of our churches throughout the denomination are located in the rural districts, which fact in itself should constitute a tremendous appeal to the young man looking for a large place in the world's work of today. The *character* of our rural population constitutes a wonderful oppor-

tunity to shape the future of our national life and ideals. Impressionable, teachable, and responsive to the claims of truth and duty the rural population of our land constitute a fertile field for the Christian minister of today. This opportunity looms all the larger when we realize that the farming class furnishes a large part of the brain and nerve power which form the character of our national life. Eighty-five per cent of the lawyers, bankers, merchants, and journalists of our cities were brought up in the country. The leading members of the city congregations received their early training for service and usefulness in the country church. Not so pleasant however is the fact that much that pollutes the streams of public life also originates in the country. More than half the population of the United States are not members of any church and this great mass still unleavened by the gospel of love and service for humanity is furnishing much that is tainting and corrupting the stream of human activity and not only invites but challenges the Christian leadership of our country. What a magnificent field for any young man to consider who is looking for an opportunity to serve his country and fellow-men.

In no field is there such an opportunity to come into close friendly relationship with the masses of our country as in the Christian ministry. It is the habit of men and women to assemble every week for public worship where the live minister may bring to bear with the power of his message and personality a tremendous influence over those who listen to his message; and men and women will always come to hear a live minister with a live message. And if there are those who do not come to hear the message, it is the privilege of the minister to go to such and be their friend, which in the end will win.

The opportunity of the Christian minister is not so different from that to which Jesus called his first disciples. Their call was to preach and teach, to proclaim the birth of a new power which had entered into humanity to redeem and transform it; a power which would liberate all who were bound with chains either by their own or another's forging. Their opportunity was to proclaim the great love of God and the brotherhood of man; that God's will was *good will* towards all men; that

the truly repentant man was forgiven and that the only true basis of relationship between men was brotherly co-operation; that true happiness came from purity, love and service, rather than from selfishness and the cold insistence upon "rights" or the accumulation of worldly goods or power; that the great call to men's hearts was to co-operate with Christ in establishing God's kingdom on the earth, to lay deep its foundations and build thereon the beautiful city of God, wherein dwelleth righteousness, joy and peace.

How the world has been transformed by this faithful preaching and teaching of the ways of God not only by the disciples but by that faithful band of preachers through all the centuries! The splendid ideals which Jesus inculcated in the minds of those few humble followers have been carried into every hamlet of Christendom and as a result heathendom has been transformed into brotherhood, and beasthood into manhood. Through the preaching of faithful ministers men have been inspired to service and noble living and as they have accepted the Lord of all true life they have been freed from doubt, fear and superstition and nourished and encouraged in all true manliness.

That was the opportunity of Jesus and his first disciples, that has been the opportunity of men through all the centuries since and that is the opportunity of the Christian ministry today. Is there anything equal to it on earth? Is there any service equal to that of the man in the pulpit and pastorate whose mission it is to cast in the salt which sweetens the springs of human thought and action? Is there any work so great as lifting up the struggling, sinning multitudes who are out of harmony with God, to the high levels of the soul, up out of gross materialism into the world of the spirit, up to idealism, where they can come again into tune with the Infinite? Is there any greater service which we can render humanity than leading these souls back to God where they can go forth brave, hopeful, new men to work out the great things of God? This is the opportunity, this is the challenge of the ministry today.

There is one phase of the Christian pastor's work which has been underestimated and sometimes belittled by men who fail to appreciate its value, and such re-

flections not infrequently deter young men of strength and action from entering the profession, that is this: Some men seem to think it beneath real manhood for the minister to spend his afternoon in calling, "gossiping" they call it; but let us not underestimate the value of this work or be influenced by criticism against it. The duty of every minister is *to be the friend of men* and every man needs a friend sometime in his life. No greater opportunity faces the pastor than to become the friend and companion of his boys and girls. And if he keeps close to them in a quiet and helpful friendship he will have the opportunity to become their spiritual advisor in those crises in which life decisions are made. He will find the bright young men and women and send them to college or into those lines of work for which they are best fitted, thereby saving many a young man and woman from making a failure of life. But it is not alone among the young people that he can make these helpful friendships count. Among the adult membership of his congregation he will always find men who will come to him with their doubts and fears and problems and here, too, he will find an unparalleled opportunity to be a friend in the hour of need. In these moments of counsel and friendship he often has the chance to shape the entire future of his people and can not afford to undervalue such service. Back of the friendly intercourse and what often seems the most unimportant duty of the pastor is the fact of his friendship and the impact of his personality that counts mightily in shaping duty and destiny.

While I have not time to discuss the opportunities of the religious education movement this talk would not be complete without at least calling attention to it. Every Bible school has become a very important and vital part of the modern church and finds its mission in not only acquainting its members with the Bible but leading them into the church and awakening in them a desire to follow Jesus in the service of the world. The last twenty-five years has seen tremendous strides forward in the educational ideals, religiously, of our youth. The whole educational theory has been transformed and our schools are gradually being organized on the basis of the public school system with graded courses and is emphasizing as never before the

necessity of a competent teaching force. This movement, I say, is growing rapidly for the church is realizing that the religious education of the child is the most important task it now has on its hands and the time is not far distant when it will call for and demand in its pastor an educational leadership no less efficient than that found in the public school system. What a superb opportunity the situation offers to the young man of a laudable ambition to lead in the reorganization of these religious forces and to accomplish an infinite good for the kingdom of God. To come before the young people of any parish and regularly instruct them in the great fundamental truths of the Christian life, church history, with its heroes of the faith, Christian ethics, and the practical application of the Christian principles in the community of today is an opportunity worthy of acceptance by the brightest and best.

Another attractive feature of the Christian ministry is the opportunity to combat what has been called the "New Paganism," which is another name for selfishness and greed over against the Christian teaching of unselfishness and service for others. That philosophy of life which holds that life is for self-enjoyment and not for altruism, service, and self-sacrifice is pagan and has no part in Christianity. It is a subtle influence and is creeping into our colleges and churches in an alarming degree. It is subtle because it places the quest for pleasure, comfort and enjoyment first. Its philosophy is to *get out* of life all you can by putting into it just as *little* as you can. It computes success in terms of *getting* rather than in giving. A young man who is a graduate of one of our own institutions was criticizing his Alma Mater because it did not prepare him to earn a large salary on the day of his graduation. As he complacently smoked his pipe and ruminated on his success he remarked, "Now I get double the salary and do only half as much work." That to him constituted success and his whole life is an example of this doctrine and philosophy of life. Totally selfish and self-centered he gives nothing to philanthropic or religious enterprises but lives for himself and the gratification of his own desires. Not only has religion been crowded out of his life but his heart has become so atrophied by absorption in mere

things that it is practicably impossible for him to respond to the ideal and the claims of the spiritual life. "There is no peril ultimately more destructive of the religious life than worldliness, even when it does not take the form of vice. The church lives on the passion of its members, and religion thrives only in the ages of idealism. And worst of all, immortality soon comes in the wake of spiritual indifference. The great need of this age is a rebirth of idealism." Here is a great opportunity for the young minister of today who like Isaiah has a knowledge of the world's need and of God's holiness. If he is an idealist and believes that man does not live by bread alone but by the deeper sentiments, loftier aspirations, by love and service for others, then he is in a position to successfully combat this subtle paganism and help to save his fellow-men. What an opportunity to persuade the respectable and self-centered that *life* does not consist in getting but in *service*, that when men gain money and success at the sacrifice of their spirituality their treasures are not safe, for moth and rust will eat them up. What an opportunity to show to our young people the true place of pleasure and amusement in their lives and that their chief passion should be to render service in the kingdom of Christ in some of its commanding phases. As Dr. Lynch reminds us, this is a day when "great movements of the Spirit are abroad in the world; lofty dreams of ancient prophets are coming to fulfillment. Happy the young men and women who take part in these sublime fulfillments of God. It is for the minister to call youth and manhood, and even age, from bondage to the world, up into the world of the Spirit, where ideals hold sway—not things." It is a great opportunity.

Last but not least the present world conflict has thrust upon the modern preacher a newer and graver responsibility to proclaim the gospel of love and not force. Just now we are in the midst of a terrible confusion of thought. These two doctrines are in conflict and men are bewildered and lost. The advocates of force are losing no opportunity to stampede the public into the acceptance of this unchristian principle and now if ever there is a great field for the Christian teacher and preacher to set forth the doctrines of the universal Fatherhood of God the brotherhood of

man. We have too long had a double ethical standard, one for the individual and another for the nations. The question is no longer raised as to the rightness of the Christian method of settling disputes between individuals and this ethical conception is growing to include not alone individuals but nations. It is not right for the individuals or corporations to settle issues with swords and guns, then it is wrong for nations. There can be no double standard. The kingdoms of this world belong to Jesus Christ just as much as does the individual, and the laws which govern the relation of one individual to another must be the laws that govern nations. And the opportunity of this century will be the redeeming of nations just as individual members of these nations have been redeemed, to bring nations under the sway of the gospel of peace and good will just as men have been brought under its sway. To this sacred task the church has already set itself and for the next twenty-five years unprecedented opportunities will come to the minister of the gospel to lead in the redemption of the earth from this horrible doctrine that "right makes might." That theory has collapsed with the present world struggle and out of the ruin must rise the principle of love and good will and service as the only sure guarantee of the world's peace. May the claims of such a ministry grip us as it has never gripped us before and may the contagion of its opportunity spread until the depleted ranks of the ministry shall be filled with great men who shall share in the glory of God's coming kingdom.

Paul's Associates, and the Blessed Hinderings of the Holy Spirit

Paper by Dr. Edwin Whitford, read by Mrs. Laverne D. Langworthy at Eastern Association

Paul at the time of this lesson had asked Barnabas to accompany him on another missionary trip, to see how those first churches of his were getting along and to strengthen their belief and organization.

Barnabas agreed to the plan, but proposed Mark as another companion. This was not entirely pleasing to Paul, who could not forget that Mark had deserted him on a previous missionary expedition. Finding that they could not agree on this

question, Paul and Barnabas did the next best thing, they "agreed to disagree" and separated, Mark going with Barnabas, and Silas with Paul.

The probable reason for Paul's settled conviction that Mark was not the man best fitted to accompany him in missionary work was Paul's military training, which could not admit of desertion or faint-heartedness. Barnabas, on the other hand, being a fellow-countryman of Mark's and of a good deal the some temperament, could easily make allowances for him, and see underneath Mark's exterior the goodness and loyalty which later proved themselves.

Accustomed always to obey, Paul was ready to abandon any of his own plans, or the outline of any journey his judgment might formulate, at the direction of the Holy Spirit. We know not how he received the summons, or why, but receive them he did, with no uncertainty, and obeyed them exactly.

It is sometimes harder to obey the voice that checks than the one that urges us on. Peter was a living example of this, and it took him a long time and caused him great humiliation to become, like Paul, obedient to the "heavenly vision."

About the first thing a soldier has to learn is to keep his buttons bright; and he takes pride in their glitter; but we can not imagine a soldier, ordered to charge, stopping to polish his buttons because it is a regular duty. In our work for the Master, we must try to do individual, selective work; something which needs most to be done, although not perhaps so close at hand; something we can do well, perhaps better than some other equally in earnest. Any one can do the easy things which lie close around.

God has given us judgment, and we should use it. The service of God is not alone in keeping busy, in just being a plodder, but in doing the needful thing, on time, and in doing it with such service merits the reward.

On this connection we would do well to follow Dr. Pell's advice: "Read 'Whatever thy hand findeth to do, do with thy might' with the accent on the *might*, not on the *whatsoever*."

Implicit obedience is the thing. Let us keep in tune with the will of God, and heed faithfully the admonitions of the Holy Spirit.

MISSIONS

Monthly Statement

May 1, 1916, to June 1, 1916

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

Balance on hand May 1, 1916	\$ 487 05
Mrs. Charles Van Duyne	1 00
Mrs. J. D. Washburn	1 00
Mrs. T. H. Monroe	1 00
Lucius Sanborn, L. S. K., Debt Fund ..	10 00
F. F. Randolph, Debt Fund	1 00
Mrs. L. A. Loofboro, Debt Fund	25 00
Fred I. Babcock, Debt Fund	25 00
Mrs. Mary C. White, Debt Fund	5 00
Mrs. C. H. Threlkeld, Debt Fund	5 00
"Lone Sabbath Keeper, Wis." Debt Fund ..	5 00
Mrs. W. H. Tassell, Debt Fund	5 00
Mrs. V. A. Willard, Debt Fund	1 00
Prof. and Mrs. Churchward, Debt Fund ..	2 00
Mrs. Maud B. Osgood, Debt Fund	2 00
S. G. Burdick, Debt Fund	2 00
"Lone Sabbath Keeper, Ill." Debt Fund ..	2 00
"A Friend, Florida," Debt Fund	5 00
Lone Sabbath Keeper, Debt Fund	5 00
George N. Coon, Debt Fund	1 00
Mrs. M. C. Williams, Debt Fund	2 00
Dr. R. Edwards, Debt Fund	10 00
H. C. Stillman, Debt Fund	5 00
Mrs. Madella Ayars, Debt Fund	2 00
Mrs. Noyes Clark, Debt Fund, credited to First Westerly Church ..	1 00
T. J. Van Horn, Debt Fund, credited to Gentry Church	5 00
Dr. S. C. Maxson, Debt Fund, credited to Leonardsville Church	5 00
Dr. S. C. Maxson, credited to Leonardsville Church	5 00
J. H. Coon, Debt Fund, credited to Albion Church	10 00
Mr. and Mrs. W. H. Ingham, Debt Fund, L. S. K. Fund	25 00
S. S. Clarke, Life Membership	25 00
Mary A. Stillman, In memory of Mrs. E. Stillman, for Debt Fund ..	10 00
Richburg Church	42 42
First Hopkinton Church	22 70
Gentry Church	5 41
Piscataway Church	20 15
Syracuse Church	1 15
DeRuyter Church	22 78
Plainfield Church	14 11
Adams Center Church, Debt Fund	10 00
Battle Creek Church, Debt Fund	43 00
Plainfield Church, Debt Fund	80 00
Rockville Church, Debt Fund	31 00
First Westerly Church, Debt Fund	5 00
Chicago Church, Debt Fund	31 00
Salem Church, Debt Fund	75 00
Greenbrier Church, Debt Fund	5 00
Ritchie Church, Debt Fund	17 25
Waterford Church, Debt Fund	26 50
Scio Church, Debt Fund	7 06
Young People's Board, Dr. Palmberg's salary ..	25 00
	<u>\$1,180 58</u>

Cr.

J. J. Kovats, April salary	\$ 20 00
R. R. Thorngate, April salary	5 54
Angeline Abbey, April salary and trav. exp. ..	10 74
D. B. Coon, April salary and trav. exp. ..	90 58
Julius Nelson, April salary and trav. exp. ..	60 39
E. B. Saunders, April salary, trav. exp. and clerk hire ..	130 10
J. G. Burdick, May salary	29 16
T. L. M. Spencer, May salary	50 00
W. L. Burdick, trav. exp.	22 00
A. E. Main, trav. exp. to Washington ..	25 00
American Sabbath Tract Society, 1/2 Mill Yard Church collection ..	10 83

S. H. Davis, Treas., acct. salary T. J. Van Horn, to be credited to Gentry Church	5 00
Treasurer's expenses	25 00
	<u>\$ 484 34</u>
Balance on hand June 1, 1916	696 24
	<u>\$1,180 58</u>
Bills payable in June, about	\$2,000 00
Notes outstanding June 1, 1916	4,000 00
E. & O. E. S. H. Davis, Treasurer.	

The Ideal Layman

JOHN H. AUSTIN

Paper read at the Eastern Association, Plainfield, N. J., June 3, 1916

A few months ago a certain pastor of my acquaintance took for the subject of his Sabbath morning sermon, "What I Would Have for an Ideal Church." I do not intend to quote from that sermon unless I do so unconsciously. It occurred to me, however, that in order to have an Ideal Church there ought to be a few laymen at least in the parish that were Ideal Laymen.

The pastor did not have in mind an Ideal Church building, for he is not that kind of a man.

Ideals differ with people. You will have the privilege of differing with me in my ideals, as they are one man's development and will have flaws.

What can the Ideal Layman do to advance the Sabbath cause in his relation to his business associates? I may dodge apparently from answering all of the questions.

The fight is on. More the pity of it all, not only is the fight on between the good and the evil, but it is on between the good and the good, in many cases. We will not give excessive illustration, but we are all aware of the difficulties that exist between the employer and his laborers,—there are thousands of cases, we see them in the papers. Labor is good, and so is capital; both have their normal rights according to justice. There is a fight on between the good and the good in the church; for there are good people who are determined that there shall be enacted strict laws in regard to labor on Sunday, and there are just as good people who differ widely from them on the subject, and we know that many of the things that are advocated by the Sunday law people would be very undesirable.

So the fight is on. Who will win? Who ought to win?

The Ideal Layman (if there be such) will never forget that we are invited by Jesus Christ to come unto him and have rest and peace. It is indeed restful to consider that God is guiding his own through this confusing turmoil that has struck the world in this the early part of our twentieth century. We know that the Sabbath has played a most important part in the knowledge that we have of Christ and his work. We look at it as a day set apart from the beginning, a holy day, a memorial unto God. We have assembled ourselves together on that day, as have our fathers for centuries; and although it may have been imperfectly done, we have meditated, studied and listened to the exposition of the word, and have endeavored to know God's will concerning us and the world. We are still keeping up the system. Money has been, and still is being, invested in home and foreign missions. We have faith in these investments; not only has God promised an abundant harvest, but we can see what a wide spread of the gospel there has been because of like investments of former generations. Rewards are coming to us in many ways, while the world goes mad. That peace that has been promised, is in a measure within us.

Let us consider. Is this day so far from the harvest time, when there shall be a gathering from the east, west, north, and the south? when the tares that have been causing all the sorrow through the centuries since the fall of Adam shall be up rooted and in one great rubbish heap of wrong be consumed with the refining fire? Then shall the great Reaper gather to himself the accumulated desirables for further development and usefulness.

I have a fancy that possibly it may not be so many ages before there shall be an unraveling of the mystery of the story of the Ten Virgins. Some were prepared and some not. Some faithful watcher may already be hearing the cry, "Behold, the bridegroom cometh!"

While the Ideal Layman feels this great peace of mind and heart, he will not be idle in the circle of influence that he has, 'neath the vine and fig tree. Yea! God calls not a step forward, but a goodly journey forward. We are told that we

may have life and light, and we know that we have them. And if we will live up to our privileges, our Sabbath experiences can not fail to impress the world.

We must either crack or soften up that shell that has been growing in our midst for several years. I have it, you have it. It may be the shell of an autocrat; it may be the shell of that extreme conservatism that kills the Christ spirit; it may be the afraid-to-speak-out shell. Whatever it is, it will close its grip year by year, unless we immediately arouse ourselves to the Forward Movement. Do we ask God that he will use us in his service? Men, how about it? Are we willing to take all the reasonable responsibility that he might ask of us? or have we been dodging? Let's answer ourselves squarely and honestly. I can not formulate rules for you; neither can you say what my duty shall be. We will have to take our orders from the great Captain. Many of us have been living, but that is not all of it. Now we must talk as we live, for Jesus Christ talked as well as lived.

Another stranger to most of us is sacrifice. There was no sacrifice too great for Jesus Christ to undertake. And those who follow him indeed must pay the price.

The Ideal Layman must stand shoulder to shoulder with his pastor. I question if one can be an Ideal Layman and stay away from prayer meeting continually; and he must be careful in that meeting not to shout louder than his life will bear out.

A person that does not give liberally in comparison with his income will have a hard time to become an Ideal Layman. One tenth of one's income is considered by many as correct, but when one has a hard time to make a living I think that less will be proper; but we all have ideas. It takes *time* as well as money. I have often considered how few there are of talented business men who are willing to spend a portion of their time *personally* in the Christian cause. We need their counsel and their personality to make things go with a vim, for it needs strong personalities to build structures of value. The Ideal Layman is not always popular among his associates, either in business or in society, for there are occasions when one must stand for *principle* and let public opinion be disgruntled.

Above all else will the Ideal Layman

have considerations for the feelings of his associates who are below him in the social scale that the world has established, for right here is where we can advance the cause that we represent, and inject the saving salt in countless ways. Let us never lose an opportunity to do a favor to the brother that is in this class. And again, I want to drive home the *importance* of this relation to our fellow-men.

A few days ago I listened to a Bible reading, given by a highly educated Russian student, a young man who, I understood, came over here to be educated for an ambassador from that country to the United States. Out of the freshness and newness of the Scriptures in his own mind, he gave a beautiful, impressive talk upon the subject which he chose. I expect that every one who was in the room and heard him was a professed Christian. We need the Bible readings, and just as much we need to apply the lesson that we draw from the reading, when we go out to mingle with the crowd. If we develop the Bible readings to the exclusion of healthy Christian practice, as many of us are inclined to do, we will degenerate into a little knot of gone-to-seed saints.

Can we not develop the boldness that was exhibited by the members of the early church? I believe that there is where there is a big gap in the propaganda of our Seventh Day Baptists. If we keep as near to Christ as we ought, we can be bold and not make ourselves odious, except to those who hold truth odious. Is it because we lack authority that we lack boldness? Nay! for what greater authority can we quote than the Creator and Establisher of the Sabbath, the Author of the law and gospel? To whom else shall we turn for authority?

The world is in sad need of the peace that Jesus Christ has to offer, not only across the water, but in the world right beside you and me. I have been amazed in the last few days to see men of learning, leaders and directors of young minds, entering into disputes that threatened lawsuits over the most trivial matters. It is only an indication of their disassociation with the Christlike spirit, and a proof that education does not take the place of Christianity. We are all amazed at times to find how little removed from the savage is our next-door neighbor.

The next few decades will draw sharply defined lines between the follower of Christ, and the non-follower. The status of the man will be determined not by what body, lodge or denomination he is or has been connected with, but it will be determined by what he *is*, what he *does*, and what he manifestly purposes and determines to do. And the Sabbath will find its place in the lives of this class of people; it can not be otherwise.

About a week ago there was an exhibit of articles made by the pupils of the industrial department of our local high school. Many articles were of high merit. Possibly the brightest student, the one that had made the largest number of pieces and the most practical, was a boy of seventeen years, of Italian parentage, with an unpronounceable name. His classmates call him Jinger Ale. There were window frames, and so on to a beautiful inlaid stand, all of which his instructor exhibited as his work. Two boys, fellow students of Jinger, were overheard to say one to the other, "Huh, he *ought* to have done something, for he simply slept here." Where was the difference between him and the fellows that were a little jealous of the attention that his work received? That student had so strong a desire to accomplish something and loved his work so much that he was willing to pay the price, that he might accomplish his end; and the other fellow gets nothing because he will not pay the price.

Today God is looking for a people that will go forward carrying the *complete* Good News. Opportunity is everywhere present with us. Opportunity is written across the sky from horizon to horizon. *Authority* we have from the most high God. If we are willing to pay the price, God can demonstrate to the world through us the saving and preserving power of a complete gospel, in these latter days. Have we no concern—no love for a world that is hesitating in the uncertain light of the dawn of a new day? Where is our manhood, our boasted superiority in things believed and practiced? Of what value are our traditions and history if we refuse, in this hour of the world's great need, to pay the price? God is waiting for us yet. What answer shall he hear?

Westerly, R. I.

WOMAN'S WORK

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

"I love you, dear!"

There is no phrase so worn and old
In all the world, nor one so sweet
To lover's lips or maiden's ear,
As this refrain, "I love you, dear!"

"I love you, dear!"

There is no change as time goes on,
No new words seem to mean so much
As when they're uttered, fondly near,
In trembling tones, "I love you, dear!"

"I love you, dear!"

No night so dark, no day so long,
But hope brings comfort to the heart,
If only "some one" standeth near,
To murmur low, "I love you, dear!"

—Author Unknown.

A Word of Explanation

Of late the question has arisen in several of our societies as to whether or not money sent through the Woman's Board will be accredited on the apportionment as outlined to the churches by the Board of Finance. We wish to reply, *It will.*

All of our churches are apportioned a certain amount, so much per member for each denominational board. All money sent through the treasurer of each board will apply on the specified purpose for which it is sent, and will be receipted accordingly.

Mrs. Whitford, our treasurer, tells us that funds have come in slowly during May, and only a few more weeks before the close of the year, June 30.

Blanks for reports of societies are being sent out. Please fill them out carefully and return them promptly to your associational secretary. Carefulness in small details by each secretary will make large results in the sum total. "He that is faithful in that which is least is faithful also in much."

Yours in service,

METTA P. BABCOCK.

Milton, Wis.,

June 1, 1916.

How to Treat Our Boys and Girls

The writer of this article, as national director of the social service work for the B'nai B'rith, comes into daily personal contact with the great problems of humanity. His views on social problems therefore are of special value.

Last Sunday afternoon the Rev. A. J. Patrick, chaplain of the state penitentiary at Joliet, asked me to assist in conducting the funeral services for Bessie Scott, a negro girl, whose death by accidental burning ended a life sentence which she was serving for murder.

At the age of fourteen she had murdered an older sister. She was sentenced to end her natural life in jail.

Bessie had been invited to attend a party. Her little heart was set on going. She returned from school in high glee. Duties about the house were performed with willingness and dispatch. Evening came and she went to her room to put on her party dress—the only such dress she ever had. It was gone. The older sister had taken it. Bessie cried herself to sleep.

Late at night Bessie's sister returned. Forgetting she had trespassed upon another's rights, and bubbling over with the joys of one of the few really good times she ever had in her life, she gleefully told Bessie all about it.

"But you stole my dress! I couldn't go to the party because you wore it," sobbed Bessie.

Her sister laughed. Bessie struck her. Her sister hit back. A penknife lay on the dresser. Bessie seized it. One blow felled her sister. She dropped dead wearing Bessie's party dress.

For six years Bessie had been a model prisoner at Joliet. Exemplary conduct made her an honor prisoner under the direction of the able matron, Miss May Fuller. Sabbath morning, while preparing breakfast, the poor child, for Bessie was nothing but a child, was burned to death. She was buried Sunday afternoon.

* * *

Society committed a grave error in sending this little girl to prison for life when she deserved a correctional term in the State Reform School. The original crime of society was in not giving her the schooling that would have taught her self-control.

It was my privilege to talk to a number of women prisoners at Joliet. Their in-

telligence is above the average. In most cases their downfall is traced to the trespass of a second party. Self-control would have prevented that.

A man put his arm around a girl's neck. She did not resist. Next time he kissed her. Now she is in prison paying the penalty of an illegal operation.

Another woman serving a sentence for murder remained silent when a man used insulting language in her presence. Later he took other advantages, and finally when he sought her ruin she killed him in self-protection.

* * *

What the American girl and boy need is the fine sense of discrimination between right and wrong.

Our children must resent an improper word, an insulting remark.

The man who tells an improper story must be frowned upon.

Save in her defense the hand of no young man should touch a maiden except to grasp her hand in friendly greeting.

I am deeply interested in the eugenics movement, which urges the young woman to expect the same single standard of morality in the life of her intended mate that he demands of her.

Within the last few years the public schools have been emphasizing, and rightly, the necessity of vocational training. That course of instruction is incomplete if it does not tell the girl what dangers she may meet in her future place of business. She should understand that no employer may put his arm around her neck; that no man, merely because he is the boss, may invite her to a hotel, and that no man, just because she works for him, may honorably take her to places of questionable amusement.

But are these warnings sufficiently sounded?

* * *

For centuries we have been taught to "spare the rod and spoil the child." The new ideas in education rush to the other extreme. Corporal punishment is out of date. Moral suasion is the watchword of today.

Manifestly every child is not amenable to parental reason. Thus, as never before, we have the child ruling its elders. Where the rod once ruled, its absence has led to virtual anarchy in the home. I believe in parental armament, a sort of phy-

sical preparedness which often helps in winning a moral victory. The mere presence of the rod may render its use unnecessary.

Our parents are too often afraid to say "No," realizing the children will disobey them. With the weak parent and the strong-willed child corporal punishment as a last resort has its fitting place.

The modern family seems to have adopted the elective course of amusements. Father visits his club. Mother has her afternoon teas, card parties and political meetings. The older children have the theatres, fraternities, sororities, ball games and like amusements. The younger children enjoy the movies, the dance and similar attractions. A paid nurse is left to guard the baby and the home.

We need a return to the days when father went out with his children and mother took personal pride in guiding them to places of clean amusement. Such conduct has its reciprocal relations. Children, being naturally drawn to their parents by constant close association, seek advice regarding the sacred relations. How many adolescent girls and boys today seek instruction from their parents in this important period of their growth? Yet this beautiful attitude of parent and child, evolving into older and younger brother and big sister, will frequently prevent the first step toward wrong-doing.

This is the crux of the whole matter: Reduce the chance of the first wrong step to a minimum.

* * *

In every city where the Independent Order of B'nai B'rith has a lodge we are organizing the Big Brother Movement. This is the most successful method known of preventing delinquency. Let the boy have an older companion to advise him.

Had Bessie Scott enjoyed the companionship of a Big Sister in her school days she might have been saved to a life of usefulness.

Be a Big Brother to your sons and a Big Sister to your daughters. They need right companionship constantly during the critical period of their lives.

Then we shall have fewer ruined girls and fewer of our young men accused of their murder.—*Rabbi Rudolph I. Coffee, in Chicago Herald.*

President's Address, Eastern Association

ALEXANDER W. VARS

I need hardly say that the Eastern Association heartily welcomes the delegates from sister associations and the representatives from denominational boards. Not the least advantage of our small numbers is the opportunity which it gives for personal acquaintance with our denominational leaders; and so we welcome you not only because you represent the interests which you do but because you are our friends.

The Executive Committee has thought it wise to follow the custom of selecting a slogan or motto for this meeting with a view to focusing our attention on one general theme and has chosen for this purpose the one printed on the first page of the program, Courageous Caleb, or "We are well able to overcome it."

Whatever else this may mean, to me it means optimism and surely no more helpful or uplifting note could run through a series of meetings like these.

You know the story. The Israelites, fleeing from Egypt, had come to the border of the promised land, the land which had been promised by God to their father Abraham, and Moses had selected, at God's direction, a leader from each of the tribes to explore it. There were among them two optimists and ten pessimists. The names of those optimists have been handed down from generation to generation and they are numbered among the great ones of the earth; but who remembers the name of the pessimists? We know that they perished of a plague sent by God and that of all the host of Israel only Caleb and Joshua were permitted to enter the promised land. Of course it was their obedience and trust in God that gained them this reward, but is not trust in God the chief attribute of the real optimist?

The words of our motto are the words of Caleb in reply to the discouraging report of the pessimistic spies, who regarded the conquest of the promised land as impossible; and they *should* be the words of every one who believes that God faithfully keeps every promise which he has made to his children.

It is not my purpose to suggest what we Seventh Day Baptists are "well able" to do with God's help. Doubtless this will be considered throughout the course of

these meetings, but I do wish to consider the grounds that we have for an optimism as great as that which inspired Caleb.

A proper consideration of this phase of the subject demands that we first analyze our purposes and hopes to find out what it is that we are really striving for and if it is after all the thing which we know is for our greatest good. A member of this denomination who says "we are a small and weak people and have neither the means nor the power to impart to the world the precious truth that we possess" is very likely less concerned about imparting the precious truth than about being a member of a large and strong denomination of Christians, although he may be unwilling to admit it, even to himself.

It is well to remember in this connection that religious denominations are the creatures of man, not of God, who we must believe desires that all his children shall be united in his service, seeing eye to eye in the things pertaining to him.

Salvation and blessing come first to individuals and only incidentally to denominations. Service to God is a personal matter. It can be as well given and will be as fully rewarded in the case of a member of a small denomination as of a large one. Membership in a small denomination furnishes no possible excuse for failure to perform any known duty.

But what reasons have Seventh Day Baptists to be optimistic? I shall speak briefly of four.

In the first place we are small in numbers, made so very largely by our peculiar belief. This means, if it means anything, that we are a consecrated people. The inconvenience of keeping the Seventh-day Sabbath is so great that it is only done, as a rule, because of deep conviction. God's best blessings have ever been given to those who have fully consecrated themselves to his service, and he can work and often has worked his will in the world through apparently feeble means. If we feel assured of our complete consecration to God's service and trust him fully we can forget numbers altogether and go forward full of confidence.

The second reason that we have for being optimistic is that we enjoy the respect of members of other denominations. We can never hope to further the Sabbath cause if people think that we are "cranks"

on that subject. That idea has existed to some extent, but our hearty co-operation with other denominations in various lines of Christian work has served to almost completely break down this prejudice and has given people to understand that we hold all of the commandments in equal regard and only differ from them in our interpretation of the requirements of the fourth as a matter of conscience.

In the third place we have as it were, already captured the first trenches of the enemy, for no unbiased student of the Bible will deny that we have its authority for our observance of the Seventh Day as the Sabbath. This is an advantage of great value and should not be lightly regarded, for when in an argument you have convinced your opponent that the right rests on your side your cause is more than half won.

Last and best of all we have the assurance in our own breasts that we are obeying literally the commands of our heavenly Father. This being so, what matters anything else? We have indeed no right to doubt and to be impatient as to results. I suppose that Caleb and Joshua could not understand just how the giants which inhabited the promised land were to be overcome, but they knew that with God's help it *could* be done, and I doubt not that their faith and courage prevailed through all their forty years' wandering in the wilderness before the final victory.

Now every one of us has long known all of the reasons for optimism that I have stated, and probably a number of others, but, in spite of this, many or perhaps all of us are not as optimistic about our denominational outlook as we might be. Why is it?

I don't know all of the reasons. No one does; but I suspect that the one which influences us more than any other is the fact that we do not increase in numbers as we would like to and that we fail so often to hold those who grow up among us.

This is discouraging from a material standpoint, but this discouragement will be overcome if we can rise to the point where we can believe that it is the Sabbath and not the Seventh Day Baptist Denomination that is the matter of chief concern.

Our denomination has been the conservator of the Sabbath truth for many years

and we hope that it will continue to be to the end but that need not concern us deeply. If each individual does his utmost to be right in his personal relations with God and submits himself unreservedly to the divine will we may depend upon it that the Lord will use us for his glory and that our beloved denomination will survive and grow if it is his good pleasure.

Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

God grant that his Holy Spirit may so fill us that every doubt and fear shall be removed and we may share the faith and courage and optimism of Caleb of old.

The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XX

Mr. and Mrs. Selover did not come to Kingsbury during the holidays. Trade was immense and Mrs. Selover was not feeling as well as usual. Lorna received a visit from Mr. Ellington but with no definite results. He was indeed having his great struggle now. It did for a time look as though they were to break the engagement, as it was apparent to her that if he entered the Presbyterian ministry, there would be no place for her in his work and she would only be a hindrance to him with her convictions.

In the meantime she and Miss Stevens had gone over the question of the Seventh Day Adventist Denomination. To Lorna, they seemed a very consecrated people. Their missionary enterprises were most wonderful for their numbers; indeed they put to shame many larger denominations. Their zeal knew no bounds. Their tithing system she fell in with readily. She heartily liked the idea of no pastors and she believed that an under-shepherd was a necessity for a healthy maintenance of interest and growth in knowledge of the Word. She was not impressed with the kind of church government and felt that much independence of opinion and freedom of thought and utterance was suppressed. Some interpretations of prophecies seemed far-fetched to her. They

left no possibility of different premises and so conclusions were always the same. The conclusions would be all right if she were sure of the premise. Of that she was not. Nor could be in the light of other truths as she saw them. But she felt a great respect for that people. They were doing a great work and they were making known the Sabbath truth as no other people were.

During the school year she began a correspondence with Dr. Williams to learn more of the history of Seventh Day Baptists. He sent her books and tracts and answered many of her questions. It was done so modestly and earnestly and gentlemanly. There seemed earnestness without the proselyting method and bearing. He advocated individual responsibility and freedom of thought and expression. He had no fears of results, he said, if people would be sincere and thorough in investigations and take God's Word as complete authority. He advised much prayer and the aid of the Holy Spirit. He did not color the history of his people. He admitted many of their apparent inconsistencies. They were not as active nor as generous givers as their Adventist brethren. They had among them men of conflicting opinions as to the wisdom of affiliating with other organizations as much as they did, a thing which the Adventists would not do. Their colleges had a hard struggle to maintain expenses and meet growing demands. Their missionary activities were more or less limited while open doors were inviting. But they were, he believed, called of God to defend truths that no other people would, and success was not to be measured by the numbers reached with the message or the numbers accepting it; success was God's blessing upon the work in his own way.

All this appealed to Lorna, and though there were some matters she wished might be different, yet she knew that in any independent body there would be some differences of opinion. The great truth for which they contended stood out boldly and the other matters would not disfellowship them. The result was that by spring she had decided that if they would accept her, her church home should now be among Seventh Day Baptists. What she would do and where she would work she knew not.

Mr. Ellington was struggling with duty

and studying hard to be convinced that he was right in Sunday observance, but with dissatisfaction and failure. He became so weakened mentally and physically, though he had been a model man physically, that he left the seminary before the year closed and went home. Correspondence with Lorna was less and less frequent and both were grieving over the loss they seemed to believe coming.

On the recommendation of Dr. Williams, Lorna was received into the fellowship of the Seventh Day Baptist church as a non-resident member, and its pastor made her a visit before the close of the college year. He made her a pleasing visit and gave her great comfort and strength. Members of the young people's classes and societies wrote her words of sympathy and encouragement and she became a member of some of the organizations. In this way she felt she was acquainted with them and it was to be a means of future occupation by which she could finish her college course.

The college year closed and she went home. Harold went a few stations from home to meet her on the train and great was his joy at his sister's return. Her parents met her at the station but there was an apparent change in their manner of greeting. There was a sadness about it that nearly broke her heart at the time. She went about the house and helped as usual wherever she could be useful. She dreaded it, but she must soon know what she could do for another year in college and who was to give her the needed help. In three months she might possibly do enough to help her through one more year, and sufficient unto the year is the evil thereof.

One evening when her father was in his best mood and home early and all were there, she asked:

"Father, I want to get some work of some kind this summer to start again in school next September. What do you think I can do?"

He was silent for a time and then said, "Lorna, I am able to see you through college and wanted to do so, but my plans are all frustrated by the course you have taken. You have separated yourself from our people and church and have cast in your lot with a small and uninteresting people. Your usefulness is nearly ended and your talents are wasted. How can I spend

money on you with all this great disappointment? I have decided that I can not spend my money to build up Sabbatarianism and a heresy that has so little promise for the Christian world. You will have to work your way if you can. I expect argument is all unnecessary now and that you have decided your fate completely. But you can come and go from home at your pleasure. You are welcome to shelter under the old home roof always."

Harold was listening with breathless attention, his sympathies with his sister. He was bold and impetuous in speech but always truthful and sincere.

"Father, I suppose you know that that means me also. I am not yet of age and am under your control, but when I am of age I go with Lorna in church relations. In faith I am *now* with her. Uncle James, I am informed by you, has left me three thousand dollars to become mine with interest when I am of age. Lorna shall borrow if necessary the money for her next year in college and I am security that it will be paid. Make your plans, sister, for next fall. Do what you wish through the summer, but you shall go to college if I am living."

"Thank you, dear brother, I shall never forget your kindness, but I can hardly accept money on promise like that. You will need it all for your start in life. I might not be able to repay you. Let us not worry. I will work out my salvation some way though with fear and trembling. Dear father, we will not talk about it. I love you and will yet prove my usefulness, though not in the way mapped out for me. You have been a dear good father and worked hard for me that I might get thus far. I shall never cease to be appreciative, and loyal to you and mother, though we are not one in faith. Excuse me, mother, I must go to my room to finish some letters." But she went also to weep as though her heart were completely broken. "When my father and mother forsake me, then the Lord will take me up." But she was not entirely forsaken. She would be sheltered in time of any distress. That was better than some daughters have been treated for Jesus' sake.

From that time on but little was said about the Sabbath in her home. Her parents made no investigation of the subject. It was enough that they belonged to a

church and that the pastor and leaders thought so and so. With her brother Harold she had many and many a talk about the truth, and he was an eager learner. He still planned to be a physician and the Sabbath would never interfere with that.

Lorna wrote to Dr. Williams and to her new pastor about her situation and her desire to finish the college course, and asked advice as to work for the rest of the summer to pay for school expenses the next year. Places for working for board while at school are not as plentiful as they were years ago; and as for the summer's work, there was no teaching, and few Sabbath-keepers needed any stenographer. There was a candy store in the college town that wanted the help of a girl during the summer and would let her work for her board and room when school commenced. Lorna would have liked to finish the course at the college where she had been for two years, though that would shut her off from any Sabbath-keeping society except the little company of Adventists, with her late roommate Lucy. She had kept up a correspondence with Lucy. Lucy had written that if Lorna were with them she could have canvassed and made a good sum for the next year's school. There was a clerkship in one of the stores at Kingsbury, but they would demand work on the Sabbath. There was always great need of kitchen girls and for general housework. But the pay was too small to expect any sum sufficient for college. She was not above the work and would be willing to do any housework as she was proficient in that, her mother believing every girl, though worth millions, should be a good housekeeper. But she could hardly get enough to clothe herself at that. At the candy store she could get eight dollars a week for the remaining ten weeks of vacation, and some evenings she could do clerical work for the bank. There seemed to be no other opening for a Sabbath-keeping young woman. She dreaded to go among strangers; but they were of her present faith and she would be able to attend upon the means of grace with them.

Her parents tried to dissuade her from "coming down" to such a life of toil. They had planned great things for her two years ago. They surely had aimed at the stars and she too. But the shot was way be-

low the mark. But Lorna had faith that God was disciplining her, testing her for some great work yet. She was willing to do anything for him. She wrote that she would accept the candy employment and started the next week. Her father told her he felt disgraced. Harold told her she was a noble, courageous girl and he was proud of her.

Arriving at the college town she at once entered upon her work. It had been reported that she was an unusually good musician and she at once was invited into a most excellent and trained choir. On some occasions the organist was absent and she supplied. The teachers in the music department determined that she should have special advantages the coming school year if she would accept them. The president of the college secured a scholarship for her, and with that and the hundred dollars she had earned during the vacation, and by working for her board and room, she found she had sufficient by being very economical to pass her through the college year. While the students were not as many as at Kingsbury, there was a great advantage in that the students were in closer touch with the faculty; and the incentive to study was greater, as close acquaintance between the teacher and individual student gave help that was not had in the larger institutions. She took active part in the lyceum work and had occasional recreation with basket ball. She wrote loving letters to her parents and to Harold and made it appear as grand as possible.

Mr. Ellington still wrote, but his letters were not the same. It was evident that he was suffering intensely, and more, if anything, than Lorna, whose heartaches were great but not mentioned. To Montrose she gave glowing accounts of her college life among the Sabbath-keepers and sometimes pictured to him an opening for his talents in the ministry with the people of her choice; but she found by inquiry, not making known her object, that there were few prospects, if any at all, of his having a pastorate among them that would meet his expectations. At one time she had a little talk with Dr. Williams as she met him and told him of her lover's struggles, of her own victory of faith and her hopes that he would at last see and accept the truth she had found. The Doctor told her frankly that no inducements were held

out by his people for the sake of winning converts. They must come with faith in God's promise and be willing to live for the truth in obscurity if need be. They all had to meet that.

Thus the college year passed, pleasantly in most respects but with this one burden of heart. Montrose had missed his seminary year mostly and was in the "slough of despond." But he was getting nearer and nearer to God in prayer and surrender of will and life to him.

Just before Lorna was to start home for a short vacation, he made her another visit. She introduced him to many of her new-made friends and they had an interesting visit with Dr. Williams. She made it convenient for her new pastor to call on her while Montrose was there and thus get acquainted with him. He was most favorably impressed with the spirit of the people and was asked by the pastor to occupy his pulpit the next day. He had preached a few times in several places he had visited among his own people, and had made a good impression. Lorna urged him to accept the invitation. It was a great cross under all the circumstances and with the burden he was carrying. But he outdid himself and was complimented by many as he came down by the aisle, and several told him his sermon had helped them much. Lorna was happy as she had a vision of a future pastorate among these people. Would such a thing happen?

Nothing happens.

(To be continued)

The Christian faith is like a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.—*Hawthorne.*

"Tis a long way from fallen man to the perfect Christ. There must be building every day. My daily additions are very small. I would place today the brick marked "patience." May it do its perfect work."

Beloved, now are we the sons of God, and it doth not yet appear what we shall be.—*1 John 3: 2.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
R. F. D. No. 3.
Contributing Editor

Usefulness of Cheer

MABEL E. JORDAN

Christian Endeavor Topic for Sabbath Day,
June 17, 1916

Daily Readings

Sunday—Rejoice (Deut. 26: 1-11)
Monday—Cheer brings health (Prov. 17: 22)
Tuesday—Cheer lightens burdens (Prov. 15: 13-15)
Wednesday—Cheer brings hope (Acts 27: 22-36)
Thursday—Cheer brings confidence (John 14: 1)
Friday—Joy imparted (Acts 2: 25-28)
Sabbath Day—The usefulness of good cheer (John 16: 24-33)

SOME BIBLE HINTS

The asking that receives is not ordinary, careless asking, but is the asking of the life, of the soul (verse 24).

Asking in Christ's name is not merely using the formula, "In Jesus' name," but the name stands for the spirit of Christ, in which we ask (verse 26).

We have only one thing to make sure of, that we love Christ; love from Christ and love from God and all else follow upon that (verse 27).

All that Christ has or has done is a part of his disciples' possessions; how can we help being "of good cheer"? (Verse 33.)

SUGGESTIVE THOUGHTS

Cheer is contagious; a smile widens like a wave over the faces that see it; cheerfulness is thus one of the easiest ways to do good.

The world is to be made happier; it will not become happier by accident or of its own accord.

Good cheer propagates itself; if you are cheerful one day you are quite likely to be cheerful the next day.

The shortest way to happiness is the attempt to make some one else happy.

Cheer must be based on reality, never on pretence; and the unfailing cheerful reality is the truths of religion.

We are not to say, "Peace, peace, when there is no peace," but we are to have in our hearts the unfailing peace which God gives and which the world can not take away.

TO THINK ABOUT

What influence has our joy on others?
What is the source of our cheerfulness?
How can we become cheerful, if we are gloomy?

How can we help others to be cheerful?

A CLUSTER OF QUOTATIONS

"There's enough of shadow along life's way,
Enough of sorrow and want and woe,
So the thing to do is, be brave and true,
And scatter sunshine where'er you go."

I think we are far too ready with complaint
In this fair world of God's.

—*Mrs. Browning.*

Never give way to melancholy. Nothing encroaches more.—*Sydney Smith.*

A POEM

Sure, this world is full of trouble—
I ain't said it ain't.

I've had enough, an' double,
Reason for complaint.
Rain and storm have come to fret me,
Skies were often gray;
Thorns an' brambles have beset me
On the road—but say,
Ain't it fine today!

What's the use of always weepin',
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine—
Life it ain't no celebration.
Trouble? I've had mine—
But today is fine.

It's today that I am livin',
Not a month ago,
Havin' losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but say,
Ain't it fine today!

—*Douglas Malloch.*

To Young People of High Schools and College

MRS. EMMA LANDPHERE

College and high school young people, listen: When you were children playing hide-and-seek you used some "counting out" game. Perhaps it was "Onery-twoery-zieckery-zan," and when all were counted out but *you*, do you remember the shout of the excited children, "You are it?"

The days of hide-and-seek are past and college and school athletics have taken its place. Only memories of those happy

childish plays remain. But let me say to you, in a large sense you are still *it*. Do you realize, young people, how the boys and girls look up to you as very superior to themselves? They think, if they do not say it, that when they become men or women they will be like you. How a look, a smile, your companionship or help are appreciated.

Let me illustrate my meaning. An older sister and her friends would once in a while take me into their confidence, let me share their entertainments and fun. Oh, how I loved them for their notice, for the pleasure of being one with them; for their condescension as I then thought it to be. At those times there would have been no limit to their influence. The least command would have been implicitly obeyed. My life might have been molded for good or evil. The silent influence was unconsciously working. But had they consciously tried to influence me to Christlike living, what an opportunity they would have had.

Young people, the boys and girls of our denomination look up to you for example, for help. You are *it* to them. And seeing the great need of Christian leaders along this line, I have felt impelled to write and say to you, out of my own experience that you are the ones to enter these doors of opportunity for Christ and the churches of our denomination.

"Jesus grew in wisdom, mentally; in stature, physically; in favor with God, spiritually; and in favor with man, socially."

Our children are indeed growing. But how? Only physically? The other three parts of their nature neglected or only partially cultivated? Mentally? In our own State we have no compulsory school law and 28,000 children are out of school. In favor with God? Catholicism, adherence to the Roman Church is held up before many children and young people as the highest of all religions, and the "sisters" are looked upon with great esteem. A girl in her teens explained her idea of the nearness of God to her by saying, "It is only fitting for priests to approach God in prayer. We count our rosary; that means the same."

All States have not like conditions. But in all our churches, whatever the State,

there are worldly conditions, and they are keeping our children from accepting Christ's salvation. You are especially fitted, Christian young people, to become leaders in our churches to influence and help those who are younger.

Our pastor in one of his sermons told the story of an "infidel poet" who lay dying. Candles were the only means of light at that time, and that he might not die in darkness several candles had been placed in line and by some means when one candle burned down another was lighted, the next and the next. I have thought of this story in writing to you. If each of you kept your candle of love and Christian living burning, to help light the lives of our boys and girls, the lights would grow and burn on and on to eternity.

A Chinese Christian earning a large salary was asked by the missionary if he would not give up his present position and help do some mission work. Said the missionary, "I can give you only eight shillings a month, but I need your help so much. Can you not do it for eight shillings." After thinking a while the Chinaman replied, "I will not do it for the eight shillings, but I will do it for Christ."

So I think you will say, "I will do this for Christ, though it will take my time when I would like to do something else." No doubt you remember the poem, "The Flowers, or the Crown."

"I said, 'Let me walk in the fields.'
He said, 'No, walk in the town.'
I said, 'There are no flow'rs there.'
He said, 'No flow'rs, but a crown.'"

Hammond, La.

Life's glory, like the bow in heaven,
Still springeth from a cloud;
And soul ne'er soared the starry seven
But pain's fire-chariot rode;
They've battled best who've boldest borne;
The kingliest kings are crowned with thorn.
—Gerald Massey.

Liquor men might better wake up to the fact that they are bucking red-blooded men of every class—the kind of men who are pretty well persuaded of the justice of a cause before they go into it, and who generally stand by the job until it is put through.—*Union Herald*.

Our Financial Obligation to Our Denomination

FRANK J. HUBBARD

Paper read at Eastern Association, Plainfield, N. J., June 3, 1916

Our financial obligation to our denomination is a definite condition of our lives that we can no more escape than we can the obligation to provide food and clothing for those dependent upon us.

By this I mean the personal obligation,—the necessity that you and I have, *personally*, of paying the bills incurred by the simple fact of our existence as a denomination.

There are certain financial obligations to be met,—missionaries and missionary pastors to be supported, tracts to print and distribute, various periodicals, reports and recommendations to be circulated, the RECORDER deficit, like the poor, always with us, and oil and fuel to be supplied for all the machinery, that it may run smoothly. This all costs money and there is only one way to provide it, and that is by voluntary gifts of individuals. There is nothing legal about this condition,—there is no way in which the law can step in and compel our payment—that is, it can not compel us as individuals—and so this obligation is purely a voluntary one, a condition that we can put on and take off like a suit of clothes.

No, not quite, for there is a higher consideration that enters into this situation,—our covenant with God and with each other.

In the Plainfield Church, and I presume it is true, in thought at least, throughout all our churches, we covenant to "*cheerfully bear the burdens of the Church as God shall give us severally the ability.*"

And that, in my estimation, is the whole of our financial obligation to our denomination,—*as God shall give us the ability.*

This has nothing to do with *your idea* of my ability, nothing whatever. Nor has it anything to do with my thought of what you ought to give. It just leaves the whole matter between the individual and his God,—and any one who will try to fool God financially will make just as much success of that as he will in trying to fool him morally. It can't be done!

Make up your mind right here and now

that just as God has given us the ability, even so shall he require of us,—financially as well as in every other way.

President Wilson said the other day that some one told him that when men go to Washington they either grow or *swell*. I think the difference with our people is that they either grow or *shrink*. Not many of us swell with any idea of our importance, for there is nothing that will so take the conceit out of a person as to realize his insignificance in the scheme of God's great purpose, but to *grow* is to know the joy of sacrifice—sacrifice of time to study the problems that confront us—sacrifice of self and of personal desires that denominational loyalty and denominational unity may be a fact and not a theory. The man or woman who makes these sacrifices *grows*, and he who does not just as inevitably *shrinks*. There is no middle ground.

I believe it the duty of every Seventh Day Baptist to know, to learn, as much as possible of the plan of the boards in denominational work, and I believe it the duty of the boards to reiterate, again and again, the general purpose of their various lines of work until the people know *why* they are supporting this field and why *not* that, what results we are getting in China and how many subscribers we have for the RECORDER.

So I place knowledge and sacrifice as the two prime essentials of growth.

Our interest in our denominational work, to be of greatest value to us, to make the most lasting impression upon us, ought to be a fundamental part of our childhood education, and to my mind one of our greatest obligations is to the youth of our people that they may have an inbred knowledge of our work and that from earliest recollection they shall have a part, however small, in supporting it.

I wish that more parents would use the methods of the mother who said to me only a short time ago that they made it possible for the children to earn a little money in various ways and that a certain definite proportion (and it's no small proportion either) of that was set aside *first* for the church,—or of that friend who told me of his young son who had saved and saved until finally he had accumulated a dollar and had the change converted into a bill which he proudly carried around. One

day the boy said, "Father, some time when you go over to New York I wish you would get me one of those dollar fountain pens." And the father, thinking of the months it had taken to get that dollar together and to impress the lesson of the value of money, said, "All right, son, suppose you let me have your dollar now and I will get it." "But I haven't got the dollar, father," said the boy. "You see I was at church the other day and they seemed to need the money and so I put it on the plate." Now it is that spirit in, and that education of, our children that is going to make possible the continuation of our work in the years to come.

This education of the givers of tomorrow is one of the strong recommendations of the Board of Systematic Finance and I trust we will give it more and more support and co-operation.

An apportionment of our expenses has sometimes been undertaken by making an exact mathematical division of our budget by the membership of our churches and then telling us that we should give so much per member in accordance with their needs to each of our boards. Obviously such a plan can not work in its entirety, for some of our weaker churches that are receiving help to support their own work can not, in addition to what they are doing locally, raise money to assist in the other denominational work. This at once upsets the calculation and the figures must be changed for the other churches so that they may make up what the smaller ones lack.

Such an arrangement does not seem to be a popular diversion, however, as last year only two churches in the denomination gave more than their apportionment to the Tract Society, and I presume this was also true of the other societies.

Possibly an apportionment of our budget could be made, not by rule of thumb—so much for each member of the church—but by a hard-headed appreciation of the ability of each community.

But whatever the figures, whatever the method of apportionment, we must all get together and "boost" for the common cause. From every minister to every humblest layman we must have one thought, one purpose—not the imposition of our will on denominational policy, not the insistence upon some petty foible of theology

peculiar to you or to me alone, not the harboring of the little jealousies or the differences of belief, or of policy or of methods, but the determination to work together in denominational unity.

Oh, men and women, can't we see that that is the only thing worth while? Can't we see that this principle is all the various boards are working for? Can't we see that though *we* might put a pink cover on the RECORDER instead of a green one, or that *we* might send the remittance to China once a week or once a year instead of in the way and at the time it is done, that these things are details affecting not one iota God's plan for us as a people and that the one vital thing, denominationally, is that we should pull together?

What has this got to do with finances?

Why, it is the essence of financial success and I will lay the burden squarely on the shoulders of our ministers and leading men, not to go around begging for funds for that will not then be necessary, but to get together on the policy of the denomination that it may be unified and magnified as God's plan, not ours.

That's all! That getting together is to my mind the solution of the whole problem. To be sure there is the money to raise, but once you have shown the people there is a real brotherhood in unity of action, working not for any person or group, but solely for the belief we hold so vital, and have imbued them with the spirit of the Kingdom, so soon will we have solved the financial obligation, each one "according as God has given him the ability."

The Chinese are giving some valuable pointers. It is stated that in Peking they have placed a ban on "poker"; and the sale of playing cards, or books which give instruction on this American game is prohibited. Some are wondering how long we shall have to wait for China to send foreign missionaries to the United States.—*Baptist Commonwealth.*

Office Opening for a Woman

We are in need of a woman assistant in our office, in the way of general office work and a typewriter operator. We would prefer a stenographer, but could use any bright girl.

THE BABCOCK MFG. CO.,
H. D. BABCOCK, President,
Leonardsville, N. Y.

CHILDREN'S PAGE

Betty's Garden Bed

In the heart of the seeds,
Buried deep, so deep,
The dear little plants
Lay fast asleep.

"Wake!" said the sunshine,
"And spring to the light."
"Wake!" said the voice
Of the raindrops bright.

The little seeds heard,
And they rose to see
What the wonderful
Outside world might be.

And when Betty came out,
"O mother!" she said,
"Just see how the flowers
Have grown in my bed!"

—Exchange.

The Youngest Knight

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa, tanta-raa of the herald's trumpet echoed through the hills and the knights came hurrying up from all directions. They had worked and waited for this hour for a whole year, and now it had come! Near the king's throne hung the prize sword and the diamond in the hilt was so bright that it rivaled the sun.

What a strange-looking band of knights they were! Some carried several swords strung to their horses and armor; some carried flags that were torn and ragged; some had lost an arm or leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight, the one who had lived and worked most nobly, the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies." And Sir Terrible hung his head and stood aside.

Next came Sir Bold. He held his head high as he showed the wounds he had received.

"Yes," said the king, "but the fight you fought was against the knight who had gone to help fight the dragon Intemperance. That was no battle for a knight of mine to fight," and he moved Sir Bold aside.

Next came Sir Merry, and he showed the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship Mercy; you were cruel when you took that flag," and his eyes were filled with tears as he waved Sir Merry away.

Next came Sir Proud, with a cloak slung over his shoulder.

"Yes," said the king, "but you took the cloak from one who needed it. It was the poor man's only treasure," and the king motioned his unworthy knight away. And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, but only shams.

By and by the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing!" echoed the king.

"No, I did not get out of sight of the castle wall when I heard the herald's call. I knew not that the time was passing so fast."

"Ah, but I understand, my faithful one. Today the little child whom you watched through the fever is playing in the meadow. Today the old man whom you rescued in the highway is happy in his home. Today the mother to whom you gave your purse is well and caring for her children. And the windows of the little chapel on the hill, which you were to polish, are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly you were named! Only your duty, little one! Did you think I asked for more?" and he placed the sword with the diamond hilt in the hands that had won it.—*The King's Builders.*

"It's a curse to be poorly born; it's a benediction to be well born."

One Woman's Influence

MRS. HERBERT G. WHIPPLE

Paper read in Sabbath School Hour, Eastern Association

In two short verses of the lesson is told all that we know of one of the few women whose name is given in God's word—Lydia. From them we learn first that she was a busy business woman. And we know that she was a good woman, for we read that she went to prayer meeting and that she worshiped God. She was what might be called a *passively* good woman; and had she remained only that, I don't at all believe her name would ever had been found here.

But something wonderful happened to Lydia! Her heart was opened! and from a *passively* good woman she became an *actively* good woman. She wanted all her world to know that her opened heart had been filled with Christ's love, and she began to let it be known first in her own home.

It was not enough for Lydia that she herself should be baptized, but she made this new experience which had come into her life so attractive to those in her home that her whole household was led to follow her example. If Lydia had before been somewhat careless of the influences which came into or went out from her home, she now seemed most anxious that they should be only good influences.

I do not imagine that Lydia neglected her business duties; but rather that she now saw in the competence acquired from a wisely conducted business just an enlarged opportunity for doing good; for the missionary spirit had awakened in Lydia. She wanted to have some part in carrying the gospel of salvation to those who had not heard it. She could not go out and carry that message herself, but she could help those who were doing so; and so she constrained Paul and his companions to come into her house and abide.

How long they were inmates of her home we do not know; but I like to believe that their bodies were strengthened for the scourgings which soon followed by the nourishing food which Lydia provided and the home comforts with which she surrounded them.

And better still, I like to believe that they were able to tell the story of Christ's redeeming love with greater fervor and con-

viction because of the prayers, the sympathy, the helpful intercourse which they found in Lydia's Christian home.

And that is why I think her name is here,—where for almost two thousand years she has been an example and inspiration to countless numbers of women.

I wonder if many of you have not associated Lydia in your mind with some one you have known, who seemed almost a counterpart of Lydia? As I studied the lesson, I found myself constantly clothing Lydia with the face and personality of our own Mrs. Babcock, whose earthly life seems near its close.

It was my privilege to sit with Mrs. Babcock for a little while on the afternoon that the body of our loved Mr. Babcock was laid to rest. I shall never forget the influences of that hour!

When I had sat with her as long as the nurse thought wise, I joined some friends of the family who had all their lives known Mr. and Mrs. Babcock. As was natural we fell to talking of the wonderful life Mr. Babcock had lived, and of the great good he had done in the world; and we talked, too, of what a factor the frail little woman lying in the next room had been in helping Mr. Babcock bring his splendid powers to their fullest expression.

For hers were the eyes that were constantly bringing to him the knowledge of conditions and needs existing everywhere. Hers were the hands that were so busy helping him transmit to others the plans and suggestions which he felt might better those conditions or meet those needs. It was she who was always providing so thoughtfully for the comfort of those in the home. It was she who created that home from which they unitedly radiated such a wonderful influence Christward.

Few have been the denominational leaders of their generation who have not at some time been constrained to abide in that home,—and leaders in many other spheres of uplift as well. And I doubt if one ever went out from that home without having been inspired with greater courage, with greater devotion, with greater desire to consecrate the very best that was in him to whatever work was his to do. And I think some part of that inspiration came from the sweet influences of the consecrated woman who presided so graciously in that home.

The source of that living, ennobling influence which emanated from the life of the beautiful Lydia of long ago and the beautiful Mrs. Babcock of today, was the same. Their hearts were open! And being open, were filled to the full with the Christ spirit and overflowed in loving service to others.

But what should inspire us is, that there is not a single woman here today, who can not in a degree exercise this same influence in the simple, everyday ministration of the home,—if her home is open to the divine indwelling.

Thou Shalt Not Kill

"Thou shalt not kill." Somebody says: "We are all right there, Bill; we haven't murdered anybody." But listen! It doesn't say anything about that. There are other ways of killing besides sticking a dagger in somebody's heart, shooting their brains out, pounding their head to a pulp with a club or an ax. There are other ways of killing. There is many a husband who is killing his wife because she has found he is false to his vows and his promises. Many a husband is killing his wife by neglect. He is showing more love for some other woman than for the woman who left a great deal better home than he ever gave her. She left more happiness than he has ever furnished. She has never had anything but heartache and groans with him. Many a man is killing his wife with cruelty because of his unfaithfulness, and she is hastening to a premature grave with bowed head and broken heart. "Thou shalt not kill."

In a town in Illinois, one afternoon after I had preached, a woman came down the aisle. I heard the rustle of her silk skirts when she was twenty feet away. She was dressed in the height of fashion; a sealskin coat hung to her ankles. It was trimmed with Russian sable. In her ears and at her throat, diamonds. Around her neck a rope of pearls. On her fingers were diamonds, rubies and emeralds. Her hair was as black as a raven's wing, her eyes dark and intelligent, her teeth like pearl behind lips of coral.

Great scalding tears were rolling down her cheeks like rivers of water and she looked at me and said:

"Mr. Sunday, did you announce that you were going to preach to men only, Sunday afternoon?"

"Yes, ma'am."

"Do you, in your sermons to men, ever say anything about husbands being untrue to their wives?"

"Yes, ma'am, I make a few remarks on the subject."

She said: "Do you expect to tomorrow?"

"Yes, ma'am."

"Do you make it plain?"

"Yes; you don't have to appoint a committee after I'm through."

She said: "I wish you would make it plain tomorrow afternoon about husbands being untrue to their wives!"

"I said: 'Give me your hand. The Lord bless you; I pity you.'" I said: "I am going to start to preach tomorrow afternoon about 2.30. You go home, lock yourself in your room, get down on your knees and stay there until about 4 o'clock, and you pray while I knock down, skin and drag out." And if God Almighty ever gave delivery to a mortal man he gave it to me. —From *Billy Sunday's Decalogue Sermon*.

"The invention of mechanical corn-popping aids which make the process almost automatic has stimulated the demand for pop corn," says *Farm and Fireside*, the national farm paper published in Springfield, Ohio. "These mechanical poppers prevent losses from scorching the corn, and insure a popped product that need not be touched by the hand until it is in the possession of the consumer. There is also a growing commercial use of pop corn in confectionery. It is quite possible that pop corn in some form may yet become a satisfactory substitute for some of the commercial breakfast foods. There are now hand-propelled and small-power rolling and cracking mills suitable for the preparation of pop corn and other cereals for breakfast use which are giving good service."

"The way to keep out of temptation is to keep sin out of the mind. A mind free from sin becomes the temple of the Holy Ghost. It is the peculiar blessedness of the 'pure in heart' that they shall see God."

SABBATH SCHOOL

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

The Fundamentals of Our Faith

In our Sabbath School Board meeting today we discussed the advisability of publishing a booklet setting forth a series of at least twelve Sabbath-school lessons on the distinctive Bible doctrines for which our people stand. These should include baptism and the Sabbath. They might also touch on church government, religious liberty and personal responsibility.

In the lessons planned by the International Committee for the eight-year cycle, beginning January, 1918, six months of the year 1919 are set aside for the study of "Great Teachings of the Bible." Scriptural studies are offered in such subjects, as "God our Heavenly Father," "Christ our Savior," "Sin," "Repentance," etc. To supplement these teachings by a booklet of our own would be very timely.

These lessons should be put in booklet form with the idea of permanence. Classes could use the booklet in any way preferred, but the opinion of the board was that the best results would be obtained by consecutive study.

It was thought also that the lessons should keep especially in mind the boys and girls from twelve to fourteen years of age. This is an age of religious awakening when many young people come into the church. If the lessons are in a form to enlist the interest of the young, they will appeal to men and women also.

There are lessons to be learned from those denominations that provide a year or more of study in vital Christian doctrines preparatory to entering the church. We would not, of course, admit young people to the church on the basis of passing an examination in Christian doctrine. Baptism and church membership are for those who accept Jesus Christ as Savior. But such studies, in the hands of consecrated teachers, would naturally lead toward the decision for Christ. The children's classes held at the General Conference this year, ending with a decision hour

on the last day, had no small part in the real religious revival which culminated in the baptism of eighteen young people.

This idea is not new. We have had valuable books, booklets and lesson helps looking toward the end here suggested. We can learn from past experiences, draw counsel from present-day needs, and plan something still better. What do you think? Step into the Forum and speak freely.

Lesson XIII.—June 24, 1916

THE SABBATH OUR MAKER'S GIFT.—Gen. 2: 1-3;
Mark 2: 27-28

* *Golden Text*.—"Wherefore it is lawful to do good on the Sabbath-day." Matt. 12: 12.

DAILY READINGS

June 18—Gen. 1: 1-11; 3
June 19—Matt. 12: 1-14
June 20—Mark 2: 23-38; Isa. 58: 1-14
June 21—Luke 6: 1-11
June 22—Deut. 5: 1-21
June 23—Isa. 1: 1-20
June 24—2 Cor. 3: 1-18

(For Lesson Notes, see *Helping Hand*)

"A good man is killed when a boy goes wrong."

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HOME NEWS

NORTH LOUP, NEB.—The Brotherhood met Sunday night in the church basement and enjoyed a good program.

Two hundred and forty attended Sabbath school last week.

The Woman's Missionary Society served cafeteria dinner and supper in the church basement Tuesday. They were very well patronized, taking in about \$50.

The Christian Endeavorers held a social in the church basement Wednesday night and also elected officers for the next six months. A fine time was reported by all.

The prayer meeting Friday night was in charge of a layman and the program as given for Sabbath Rally Day was carried out as far as possible. All the services Sabbath Day followed out the Rally Day program.—*The Loyalist*.

LOS ANGELES, CAL.—We observed Rally Day in Los Angeles yesterday. We had been planning for it for a long time. The planning made our eastern people seem much nearer to us, which gave us much pleasure. When the day and the services did come, we had an occasion worth remembering.

At the suggestion of our Sabbath-school superintendent, Mrs. G. T. Brown, our regular lesson was omitted, and in its place we studied the fourth commandment. This made "The Sabbath of Jehovah" the exclusive theme of the day.

The Rally Day program as sent out from the RECORDER office was adjusted to our special needs, and we found an inspiration in singing the music of our own people as given in it. We wish we had more of it in an available form for our church services.

The Sabbath is being considered, with all degrees of favor and disfavor, by many people in this city. Some are much afraid of us and the question, which is their acknowledgment of the weakness of the cause of Sunday observers. Others are studying the question with fairness of inquiry for truth. Some follow up our work, as others followed up Paul's work, to keep them from the truth. A few have accepted it.

The pastor has given three Bible studies on the Sabbath question in another part of the city. Brother T. A. Gill has a weekly appointment of this character for Thursday afternoons, over near his home.

Yesterday our own members did not make up quite half of the numbers in attendance. The pastor had requested each one to invite others to attend the rally service. His request did not fall on deaf ears, nor on dead hearts. His "Old Guard" are workers.

All present were thoroughly interested in the question of the day, and wished the continuance of the subject on next Sabbath. It is doubtful if it will then be finished.

There is another interesting feature of the meetings. A good old sister joined the church. Over thirty years ago, she and her husband came to the Sabbath truth, by Bible study alone. They did not then know of any Sabbath-keeping Christians. They were working in a city mission in one of our eastern cities. A few years ago her husband passed on to the land of rewards, and she now has a church home with us.

Another very loyal and earnest sister, a young married woman, joined us. Only a few months ago she was a devout Roman Catholic. She is very greatly enjoying her change of faith.

The gain of two members does not sound very great, when speaking of a large church with a hundred young people among its own families to draw from. But it means much to us. It is a matter of great strength and blessing. Another very loyal sister joined this church last February. We are hoping for more.

So we Westerners are thankful, and hoping for more days of spiritual uplift.

Among the others present at the meeting are some who are observing the Sabbath and are yet without a church home; others just beginning to see this truth in its full light; and still others who appear to be almost at the point of decision. But there were none who appeared to be indifferent. HILLS.

It's a good thing to have money and the things it can buy, but it's also a good thing to sit down once in a while and think of the things we might lose which money can't buy.—*Billy Sunday*.

Mignonette

She got on the cars at Evanston, carrying a great fragrant bunch of mignonette, and an immense palm leaf fan. Kindness and good-nature beamed from every line of her shining black face; she sat down beside a tired-looking woman with a baby, and the woman jerked her skirt aside and frowned.

A preoccupied merchant in the seat back came out of a brown study, and sniffed the air thoughtfully; then he caught sight of the mignonette, and his face lighted. "Thought I wasn't mistaken," he said to the man at his side. "Ten years since I've noticed that smell before—I was sure it was mignonette; mother used to have it all along the walks at home."

The black woman turned, smiling. "Hab some, marster," she said. "Ah has plenty moah," and she reached back a generous bunch.

Presently a sick child in the front seat raised his head and said: "Do you smell mignonette, mother? It makes me think of grandmother's." She did not hear the words, but she caught the wistful glance, and in a moment she was waddling down the aisle. "You all want some, Honey?" she asked, in a voice that was a caress, and the child smiled his pleasure, as his hand closed over the stems.

As she turned to go back, a girl bedecked in cheap jewelry and gaudy finery touched her arm. "Can't you spare me a little Auntie?" she asked. "I don't know when I've seen any"—she hesitated. "We used to have so much of it at home in the country."

"Sholy, Honey," she said, and her voice was as gentle as it had been to the boy. Then as she divided what she had left, she added, "Yo-all bettah go back dar an' holp tend ter hit, Honey, fur mignonettes take a heap ob seein' to."

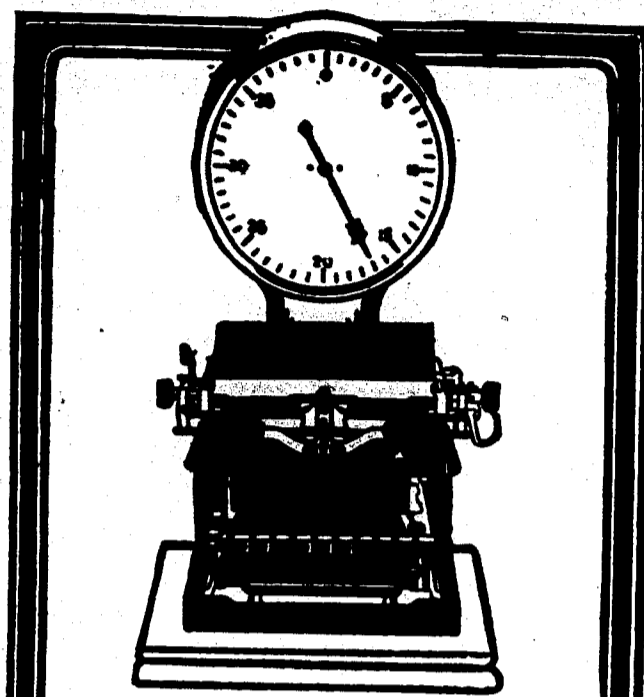
The girl turned to the window quickly; she may have been realizing for the first time how far her feet had wandered from the paths along which the mignonette grew.

As she sank heavily into her seat again, the baby reached forward chubby little hands, trying to get the flowers.

"Yo is gwien ter git der last, Honey," she said, beaming, and she put the stems into the eager fingers.

(Continued on page 768)

Just walk around and read the names on the breweries. Not one of them is an American name. There never was such a jubilee in hell as the day when lager beer was invented.—*Billy Sunday*.



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MARRIAGES

DALAND-PIETERS.—At Milton, Wis., June 1, 1916, by President William C. Daland, of Milton College, assisted by Pastor Lester C. Randolph, Mr. Clifton G. Daland and Miss Albertha Pieters, all of Milton.

DEATHS

AUSTIN.—Minnie May Moland Austin, daughter of Daniel and Sara Campbell Moland, was born July 30, 1868, and died May 18, 1916.

She was born and lived her entire life in the town of Alfred. She was of a family of nine children, two half-brothers and one half-sister. Of these, Mrs. Greene Cornelius, of Alfred Station, and Arthur Moland, of Wellsville; one sister and one brother,—Mrs. Milo Palmer, of Alfred Station, and Milo Moland, who lives on the old homestead, survive her.

Early in life she confessed faith in Christ and was baptized and joined the First Seventh Day Baptist Church of Alfred. Some years ago she moved to Alfred Station and transferred her membership to the Second Church of Alfred, where she remained faithful until death. She was united in marriage to Charles N. Austin, September 10, 1887. To them three children were born: Harry D., Bertha M., and Edwin S. These, with the husband, the remaining brothers and sisters and three grandchildren, mourn their loss.

Mrs. Austin was a model Christian woman, active in the interest of home and church duties: a Christian companion, mother, friend and neighbor. Although in poor health for years, she did not realize how serious was her condition, and her untiring interest and devotion to her loved ones were so great that she forgot the frailties of a tired and worn body in a service of love.

Short prayer service at the home Sunday at one o'clock and funeral at the church at two o'clock, conducted by her pastor, Ira S. Goff. Interment was made in Alfred Rural Cemetery. I. S. G.

SATTERLEE.—Sarah Julia Satterlee, daughter of Edwin C. and Catherine Elizabeth Coppernoll Satterlee, was born in the town of Verona, Oneida County, N. Y., February 14, 1860, and died near Durhamville, N. Y., in the same town, February 21, 1916.

For some time she had not been in the best of health, but on the particular day on which she was stricken she had gone about her house duties as usual. Death was due to heart failure. She had always lived in the town in which she was born.

During a revival held with the Second Verona Church, in 1875, by Elder J. L. Huffman, she experienced conversion, was baptized, and united with the above named church, of which she remained a loyal member till her death. Both her

mother and father had preceded her to the great beyond. Since her mother's death some years ago, she had been the home-maker for her brother John, by whom her loss is most keenly felt. She was a kind and faithful sister. Besides her brother, John M. Satterlee, she leaves two sisters, Mrs. Clara L. Burton, of Oneida, N. Y., and Mrs. Nellie Rowe, of Syracuse, N. Y.

Farewell services, conducted by Rev. R. R. Thorngate, were held at the home on February 24, 1916, and interment was made in the West Cemetery, near her home, by the side of other loved ones. Text: John 11: 25-26. R. R. T.

WELLS.—In Milton, Wis., May 29, 1916, Mrs. A. J. Wells, just past 81 years of age.

Adelaide Elizabeth Utter was born in the town of Plainfield, N. Y., May 26, 1835. She was the oldest of the four children of John and Ann Bloodgood Utter. The brother, De Esting Utter, lives at Watertown, N. Y., and the surviving sister, Mary, is the wife of Eli Kellogg, Adams, N. Y.

At DeRuyter Institute she met Adoniram Judson Wells to whom she was married June 6, 1854. They lived near Sackett's Harbor, N. Y., for two years; then at Berlin, Wis. In 1880 they moved to Milton to provide educational advantages for the children.

Her four sons, Frank, of Milton, Fremont, Welcome and Dr. Will, of Riverside, Cal., are still living; she passed through great sorrow in the loss of her three daughters, Mrs. Addie Babcock, Mrs. Fannie Hills and Emma. There are eight living grandchildren and two great-grandchildren.

She was baptized in early life. For many years she has been a loyal member of the Milton Seventh Day Baptist Church. Her religion was a vital force, making her unselfish, kindly, gentle and helpful. She was an inspiration to her children, and to those who knew her. She was quietly persistent in keeping those she loved true to the higher aims of life. Her voice had a kindly tone, an expression of the spirit within. She wanted to shield others from unkind words and feelings. Although living such a busy home life, she had time to help others and seemed glad of the opportunity.

Funeral services were held at the home of her son, Frank J. Wells, and in the Seventh Day Baptist church, June 2, conducted by Pastor L. C. Randolph. His text was Prov. 31: 26, "And in her tongue was the law of kindness." Among the songs rendered by the quartet was "Asleep in Jesus," sung many times by her on similar occasions. L. C. R.

I have no quarrel with you as a man. I have a quarrel only with sin. The preacher who preaches against hell is your friend because he's trying to save you from hell.—*Billy Sunday*.

"People who have no charity for the faults of others are generally stone blind to their own."

SPECIAL NOTICES

The Tract Society is no longer making a special appropriation of \$150.00 a year for the mission work of

MISS MARIE JANSZ
in
JAVA

but will gladly welcome and forward to her quarterly all contributions for that work that are received by the treasurer,
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Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2:30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a. m. Preaching service at 11:30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10:30, by Rev. Geo. W. Hills, and Sabbath school at 11:30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7:30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

"Every wife craves deep personal interest, companionship and affection from her husband."

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
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(Continued from page 766)

And then as she settled back she added: "Ah feel like Ah done jine de Flower Mission, an' Ah wish dat Ah had brung mo' dem mignonettes, folksies so crazy 'bout dem." And from across the aisle I noticed that the face of the woman at her side had lost its frown, and that the silk skirt lay close against the faded blue calico unnoticed.—*Anna Deming Gray, in Christian Advocate.*

Topeka, Kan.

Dangers of Most Fly Poisons

In *Farm and Fireside* is an article telling of the dangers to human beings in many fly poisons.

Most of them contain arsenic—a deadly and rapid poison. In view of the extent to which such poison is kept in saucers about many houses during fly time, let us bear in mind that the pranks of children never cease. In the past two years seventy-two cases are on record of children being poisoned by playfully drinking the contents of saucers set out for flies.

"Some of the children died, but most of them, having prompt medical treatment, recovered. Michigan now has a law regulating the sale of fly poisons. But a matter of this kind is often successfully coped with if the attention of intelligent people is simply called to the danger. We are not condemning fly poisons but simply urge care in keeping them out of the reach of youngsters."

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