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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



REV. ELI S. BAILEY
First Pastor of Second Brookfield Church, 1823-1850

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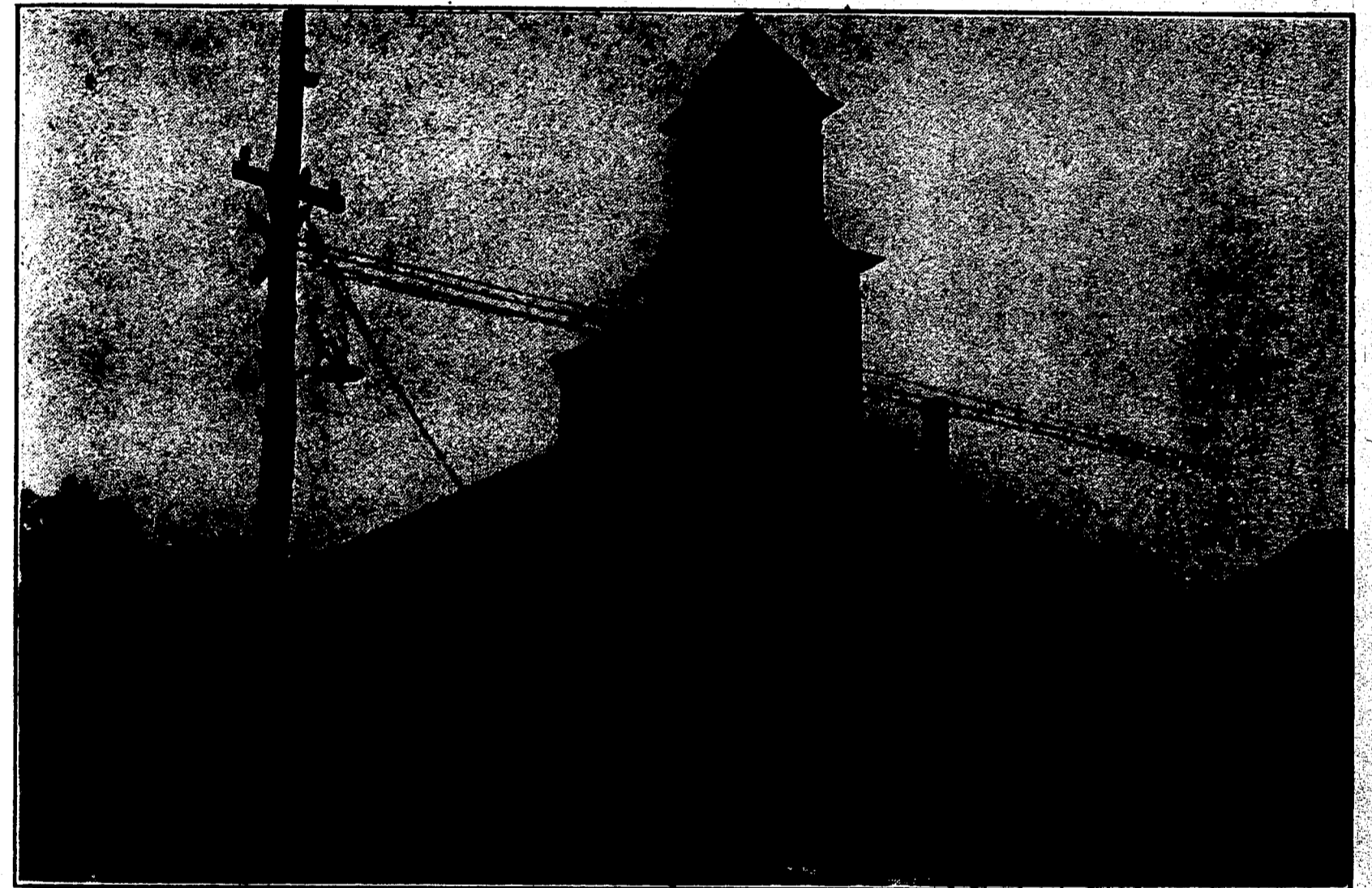
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Over the Hills To Brookfield

The title of this article will stir pleasant memories in the minds of many SABBATH RECORDER readers, and to some there will come a longing for their native hills and the friends of long ago. There are no hills quite like the ones that surrounded our childhood homes, and I could not be among the hills of Brookfield without thinking of the pleasure it would

the great Borden cream and milk plants gave life to the scenes, and lent an air of peaceful industry good to look upon. The drive of seven miles over the hills to Brookfield, in the cool bracing air of a June morning, was a good stimulant for the opening day of the Central Association.

Several old homes going to decay, here and there an empty house or a spot where one had been taken down, reminded the



SECOND BROOKFIELD CHURCH

bring to far-away friends, whose early years were spent on those upland farms, to see them once again.

After a night of refreshing sleep on the Lackawanna train, I found myself in the early morning gliding swiftly by the drift hills, and the homes and villages of the Chenango Valley. Doves of fine Holsteins flecking with black and white the hillside pastures, farmers carrying the morning milk to the stations, and movements around

visitor of changes that had come to the inhabitants; but the hills have not changed. A bunch of lilacs in full blossom on the side of one shows where once stood the childhood home of Lucy Carpenter, one of our first missionaries to China; and there are other historic spots scattered among the hills, marked only by flowers and trees planted by hands that have ceased to toil and have long since received their reward.

**"Bailey's Corners"
Now Brookfield**

Many now acquainted with Brookfield may not know that its name in early days was Bailey's Corners. As one rides into town on the North Brookfield road, he may see on his left an old homestead occupying the corner lot at Main Street. This is the old Bailey home, where lived the first pastor of the Second Brookfield Church. For many years "Elder" Eli S. Bailey was farmer, pastor, physician, and undertaker for the country surrounding this home; and he it was who gave the land for the cemetery in which

enth Day Baptists and the Baptists in joint ownership.

The pastors of this church were: Rev. Eli S. Bailey, 1823-1850; Elder Samuel Crandall, no data as to length of service; Rev. Joshua Clarke, 1850-1858; Rev. Julius M. Todd, 1859-1889; Rev. Clayton A. Burdick, 1889-1899; and in more recent years, Rev. Theodore J. Van Horn, Rev. Herbert C. Van Horn, and Rev. Walter L. Greene. The present pastor is Rev. William L. Davis. The church now has a hundred and forty members, of whom thirty-eight are non-resident. For many years in the



SEVENTH DAY BAPTIST PARSONAGE, BROOKFIELD, N. Y.

they buried their dead. The first old meeting-house stood four miles north of the present village of Brookfield.

We give here pictures of the present church and parsonage, and of Grand Army Hall in which dinners and suppers were served each day of the association. The little printing house near the hall is headquarters of the Brookfield *Courier*, of which Lynn A. Worden, recent business manager of our publishing house, is now the proprietor. The meeting-house has for many years been occupied by the Sev-

early history of the church Richard Stillman served as clerk, making his records with a quill pen. When steel pens were introduced, one was handed to him for use, but upon trying it he decided he could not use such a pen and clung to his quill. This will remind some of us of the time when as little children in school we used to hear the older students say, "Teacher, please mend my pen," or "Please make me a pen." The goose quill being produced, the teacher answered the call by whittling out a pen.

After Mr. Stillman, R. S. Langworthy

served as clerk for twenty years. But the days of the quill pen were gone, and days of modern improvements came rapidly on, and we believe from what we now see that Brookfield has kept pace with the advancing times.

Central Association As the delegates began to assemble for the eightieth session of the Central Association, the greetings and the renewal of acquaintances were greatly enjoyed by all. The editor first saw this church and pleasant village in 1879, when the General Confer-

missions that prevailed there ever be forgotten.

Then there is the road leading over the hill beyond the church, where Brother Davis with a burdened heart asked me to walk with him; and just on the other side of the hill, by the brook, is the spot where we lay on the grassy bank while he poured out his soul in a confidential talk about going to China. Nearly all the men of those days are gone from earth, but so vivid is the memory of their deeds and words, so clear in mind is the very expression of their faces, the sound of their



GRAND ARMY HALL—GUESTS ENTERTAINED HERE

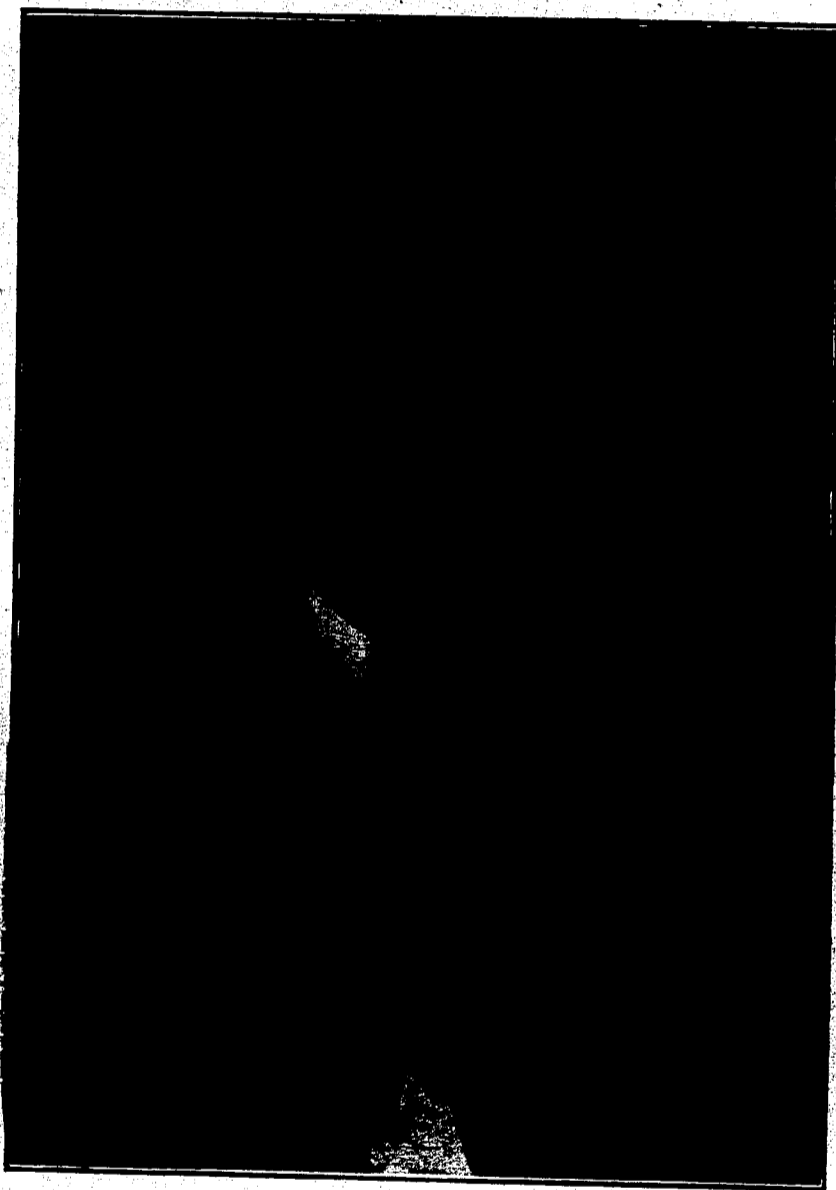
ence assembled here. Then it was that the Missionary Board called Rev. David H. Davis and wife and Miss Lizzie Nelson to the work in China. There, diagonally across the street from the front door of the church, still stands the square house, in an upper corner room of which the Missionary Board came together in special meeting and decided upon the call. I served as clerk of that meeting and the vivid picture of the men crowded into that chamber room can never fade from memory; neither can the power of the spirit of

voices, and the scenes in that Conference, that, though the men are dead, they still speak to me.

Turning to the house of worship, I am forcibly reminded that "times are changed and we are changed." There are fourteen ministers present at this association, but Dean Main and myself are the only ones here who, so far as I can recall, attended that Conference in 1879. There is, however, a compensation for our losses in the fact that such a company of able and devoted young ministers have come to take the places of those gone before. The

work goes right along. Loyal hearts plan and willing hands push the work forward as of old. So may it ever be until the victory is gained.

The Opening Session Promptly at 10 o'clock the president, Rev. L. A. Wing, of DeRuyter, called the association to order, and the next moment the house was filled with the sweet strains of "Hover o'er me, Holy Spirit," sung by the congregation. Several prayers, led by Deacon C. J. York, of DeRuyter, then fol-



REV. JOSHUA CLARKE, PASTOR, 1850-1858

lowed, and the association was open for business.

Pastor William L. Davis soon made the delegates understand that the people of Brookfield had carried the association in heart and mind, and were prepared to give them a cordial welcome. He said his church desired to co-operate with all the boards and to work for the interest dear to our people.

The response by Rev. Alonzo G. Crofoot, of West Edmeston, was especially fitting. He spoke of his first acquaint-

ance with Rev. Julius M. Todd, so long pastor of the Brookfield Church, and asked the question, "Why do we come here from Wisconsin, West Virginia, New Jersey, and various parts of New York State?" "The ancient gatherings at Jerusalem were to upbuild the cause of God in the world, and we trust these men have come to old Brookfield for real spiritual work. We expect these delegates to bring messages that will stir our hearts. We feel that we are going to be made glad in the Lord. We gather from the North, South, East, and West because we love the Lord and his truth and desire to exalt his holy Sabbath. It is a meeting for spiritual upbuilding, for worship, and we hope all who attend these meetings will gain strength and go home better prepared for their work."

Letters From Churches In the Central Association the practice of reading letters from the churches still holds. Messages from West Edmeston, Adams Center, DeRuyter, Verona, First Brookfield, Syracuse, and Second Brookfield were read, making a most interesting part of the program. The little church at West Edmeston reported the observing of Rally Day, at which service \$21.50 was raised for the Missionary debt. One church wrote of an interesting teacher-training class, nearly all referred to the faithful work of their pastors, some are rejoicing in spiritual growth, Christian Endeavor societies in some of the churches are doing well, and in one church a new society has been organized. There has been no great revival in the association, but the tabernacle meetings in Syracuse have greatly helped our little church there and enabled it to record several gains in its membership. Excellent spiritual conditions prevail throughout the association, and the people are hopeful.

Messages From Sister Associations

Rev. Herbert L. Polan, of the New Market (N. J.) Church, brought the message from the Eastern Association, an account of the meetings of which appeared in the last SABBATH RECORDER.

Rev. Ahva J. C. Bond delivered a cheering and helpful message from the Southeastern Association. As the result of the tabernacle revival in Salem last year, twenty-four persons had received baptism;

and during the year about thirty had united with the Salem Church. During Mr. Bond's three years as pastor in Salem, seventy-nine have been added to the membership. Three churches of the Southeastern Association have no pastors. They need a missionary pastor for that association, but no money is in hand to secure one.

Salem Church tries to aid the little churches near it. Brother Bond spoke of the new college buildings at Salem and the heavy burden of debt now resting upon

larger audiences at their associations than Seventh Day Baptists can expect in other sections. The year has been a good one in his association and eleven of the sixteen churches have pastors, nine serving the eleven.

Rev. Henry N. Jordan brought a cheering message from the Northwest. He expressed great satisfaction with the excellent spirit shown in the Brookfield meetings thus far, and spoke of the quartet work in which he was engaged fifteen years ago within the boundaries of the Central Association. There have been four revivals in his association during the year, some have embraced the Sabbath, and the Forward Movement is being worked out with most gratifying results.

The magnitude of the great Northwest can hardly be appreciated by the other associations. There are several strategic points in the immense territory of that association where work should be done. None of these is more promising than Exeland, where Rev. W. D. Tickner is doing a good work. Stonefort, too, and West Hallock are dying from neglect, and there should be much more missionary work in the Northwestern Association.

Change of Pastors When the delegates Simpson Goes to Verona had delivered their messages, attention

was called to the presence of Rev. William M. Simpson, of the Western Association, who had been visiting Verona, N. Y., before accepting a call to that church; and as Brother Simpson is soon to leave the church at Nile and settle at Verona, it was suggested that the president give him the hand of fellowship and welcome him to the Central Association.

This came as a surprise to both Mr. Simpson and President Wing. After a moment's hesitancy before coming to the front, Mr. Simpson said, "I am not worthy to receive this!" Thereupon Mr. Wing exclaimed, "And I am not worthy to give it!" At this a ripple of laughter passed over the audience and all the people arose as with one accord, and stood while the ceremony of welcome was performed in an impressive manner.

Mr. Simpson will be a great help to the Central Association.



REV. JULIUS M. TODD, PASTOR, 1859-1889

the school. He regarded the fact that so many laymen were coming to the front and taking up the work as good encouragement for our future.

Rev. Walter L. Greene appeared as delegate for the Western Association, bringing a message from sixteen churches that have about thirteen hundred members. His association has the largest church and also the smallest in the denomination. The churches composing the Western Association lie along the line of the new state road, and are near enough together to insure

**The Call of God
and
The Walk by Faith**

In the introductory sermon at Brookfield, Rev. A. Clyde Ehret used the call of Abraham and his walk by faith to impress the truth that the blessings of God follow the obedient and faithful ones.

The names of the world's great religious leaders are more enduring in the hearts of men than the names of earth's military leaders or of those who live for things of the world only.

God has various ways of calling men. We know not how he called Abraham, but Abraham knew and had no misgivings. Things of the world had their pull upon him, but he obeyed the call of Jehovah.

God still speaks to us in his own good way. Many are the voices of the Divine, calling his children to the walk of faith. Some respond quickly and some slowly. Abraham did not hesitate. Prompt obedience is always best when God calls. It means a good deal to separate oneself from his past, from his people, and from his life-long methods, and go where God leads. But to him who trusts and obeys, the gains are greater than the losses.

God's call was not for the good of Abraham alone, but for the good of unborn generations. Had he chosen a selfish life, he would have lost not only his own blessings, but the power to bless others. There are far-reaching blessings to come from every life that heeds and obeys the call of God. Seventh Day Baptists are called for the sake of others who have not apprehended the Sabbath truth, and the promise should still hold good that in us shall all the nations be blessed. Are we willing to heed God's call and be true for the sake of others to whom we may bring great blessings?

"Is your life a channel of blessing?
Is the love of God flowing through you?
Are you telling the lost of the Savior?
Are you ready his service to do?"

"If I Perish, I Perish" Rev. Herbert L. Polan's sermon at Brookfield was a strong plea for loyalty and self-sacrificing service. The story of Esther was used to illustrate the courage and consecration needed today. We should all feel that we, too, are called to the work in a special time of need, and be ready to serve in Esther's spirit of loyalty.

The trouble is we do not practice as well

as we know. We may be lacking in knowledge of the Bible, but if we were only true to what we do know we would be a much stronger people. We need the spirit that says: "I will go ahead and do right, and 'if I perish, I perish.'" If all who have been trained in Sabbath observance were true, we should have a great army. Too many know they are failing to do right and yet do not try to do better.

As individuals we are answering the question as to the future success or failure of our denomination. Who knows but God has called us for such a time as this?

Letter From Pacific Coast Association At the first session on Friday, the editor read a letter from the Pacific

Coast Association to the sister associations in the East, and was recognized as a representative of that association. The letter was also read in the Eastern Association and goes on to the Western.

The Pacific Coast Association to Sister Associations.

Dear brothers and sisters in the "high calling of God in Christ Jesus": The Pacific Coast Association sends Christian greeting.

Our thoughts turn eastward to you, and our prayers ascend Godward for you, that the richest of divine grace, and the quickening of our Master's presence may characterize your sessions; that you may enjoy a great spiritual uplift, not only as a present blessing, but as an abiding vital force in your equipment for the Master's work of the year that lies before you.

Our Pacific field is broad and far-reaching. It extends from the British line on the north, to Mexico on the south; and across into Idaho and Nevada on the east. In this great territory we have two pastors, three small churches, many scattered members, and many grave problems to solve. But on this coast are found some of the Seventh Day Baptist salt of the earth.

Our cause,—the Sabbath and godly living,—is far from popular, yet it is meeting with some encouraging recognition, for which we rejoice and thank our divine Master.

May the spirit of God pervade your sessions and energize your work. Please recognize Brother Gardiner as our representative. As we remember you, so may you remember us, in prayer.

Very sincerely,
GEORGE W. HILLS,
Corresponding Secretary.

An Excellent Association The work of the various boards and societies was given place on the program of this association as usual; but the presentation of the needs and conditions was necessarily about the same as

in the Eastern Association, so we need not repeat the messages here. In every respect the sessions of the Central Association were excellent. The editor is sorry he had to miss the last day of the meetings. In spite of rainy weather the attendance was good, and the Brookfield people entertained their guests royally.

Fiftieth Anniversary of the Church at Farina, Illinois

MRS. ADELLE HOWARD

A very pleasant and impressive service was held on Sabbath morning, April 15, when the church at Farina, Ill., celebrated the fiftieth anniversary of its organization.

The day was clear and beautiful, and a large congregation assembled.

Masses of potted plants, and cut flowers of which yellow was the predominating color, decorated the pulpit and platform, and the words, "Fiftieth Anniversary," had been placed in gilt letters upon the wall back of the pulpit.

An easel, containing a framed group of the pastors who have served the church, occupied a conspicuous place upon the platform.

The music, consisting of old-time hymns, was led by Mrs. H. P. Irish, for many years a faithful and efficient chorister of the church. Mrs. C. E. Persels, a former organist, served again in that capacity.

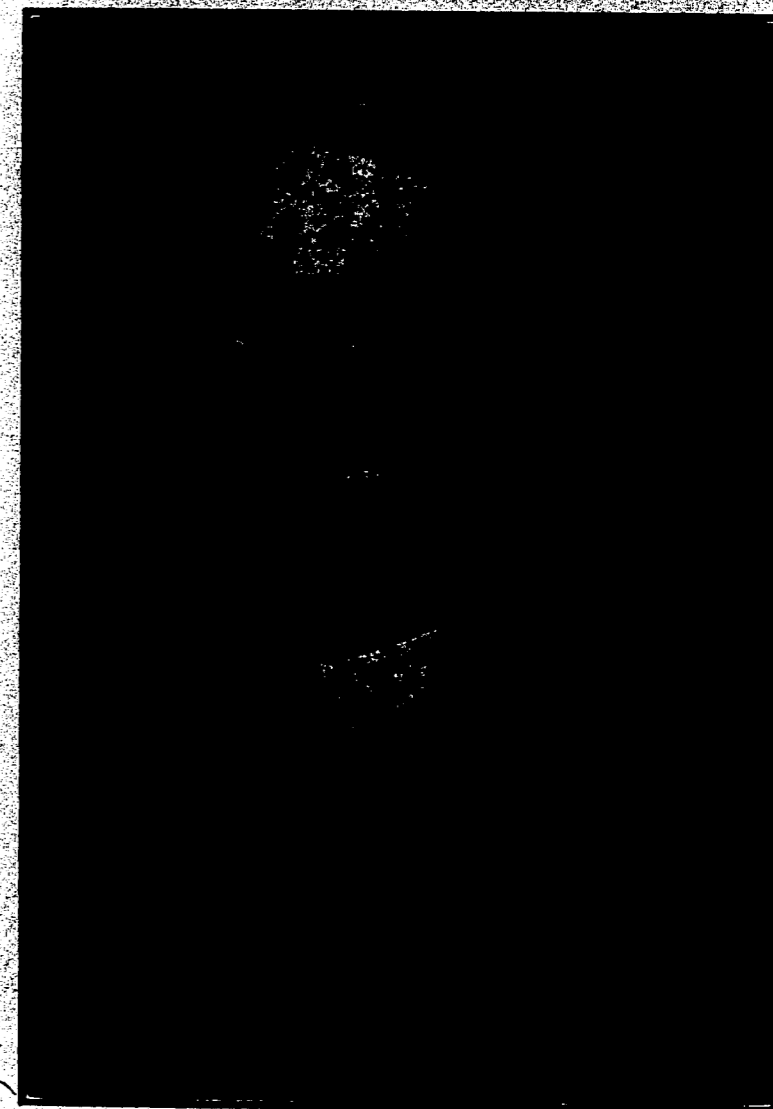
After an opening hymn, Mr. H. P. Irish, the youngest charter member, gave an account of the organization services and other recollections of early events.

Miss Flora Zinn read a condensed history of the church, prepared by Miss Mary Andrews, who has spent several years in the collection of material for a church history to be preserved in permanent form. The summary below is gleaned, in large part, from her paper.

Mrs. T. P. Andrews, George C. Wells, and Simon Carlisle, constituent members, gave interesting reminiscences of the organization and of pioneer days. Many loving tributes were paid to the memory of "Grandma Maxon"—Mrs. Lorenzo Maxon—also a constituent member, who had anticipated attending these services, but who had joined the larger group on the other side, just one week before this occasion. She was said to have been a mother to

some who came from other homes to the new country, and was beloved to the close of her life for her cheerful and sympathetic disposition and kindly services.

Rev. L. D. Seager spoke in a highly appreciative manner of the church during his pastorate and later residence here. (We feel highly favored in having Elder Seager and family located with us). Letters were then read from Rev. D. B. Coon and Rev. W. D. Burdick, former pastors, and from non-resident constituent members, all manifesting a deep interest in, and love



REV. LESLIE O. GREENE, PASTOR

for, the Farina Church. Following this, Pastor Greene spoke briefly but earnestly of the "Forward Look" of the church.

At the close of the service the constituent members, together with other early members, were asked to come to the front. Children of others who were gone were asked to join these, representing their parents. Elder Seager represented the former pastors. Soon there was a line extending the entire width of the audience room. The congregation then passed to the front and shook hands with them, while singing, "Blest be the Tie."

History

The Seventh Day Baptist Colony at Farina was founded by William Anson Goodrich, who drove here from Milton in the spring of 1861, seeking a milder climate. He brought with him farm tools and two hired men. In the fall of the same year he brought his family here. John Crandall and Henry Bonnell and their families also came from Milton, and the three families lived in Mr. Goodrich's "shanty" during the following winter.

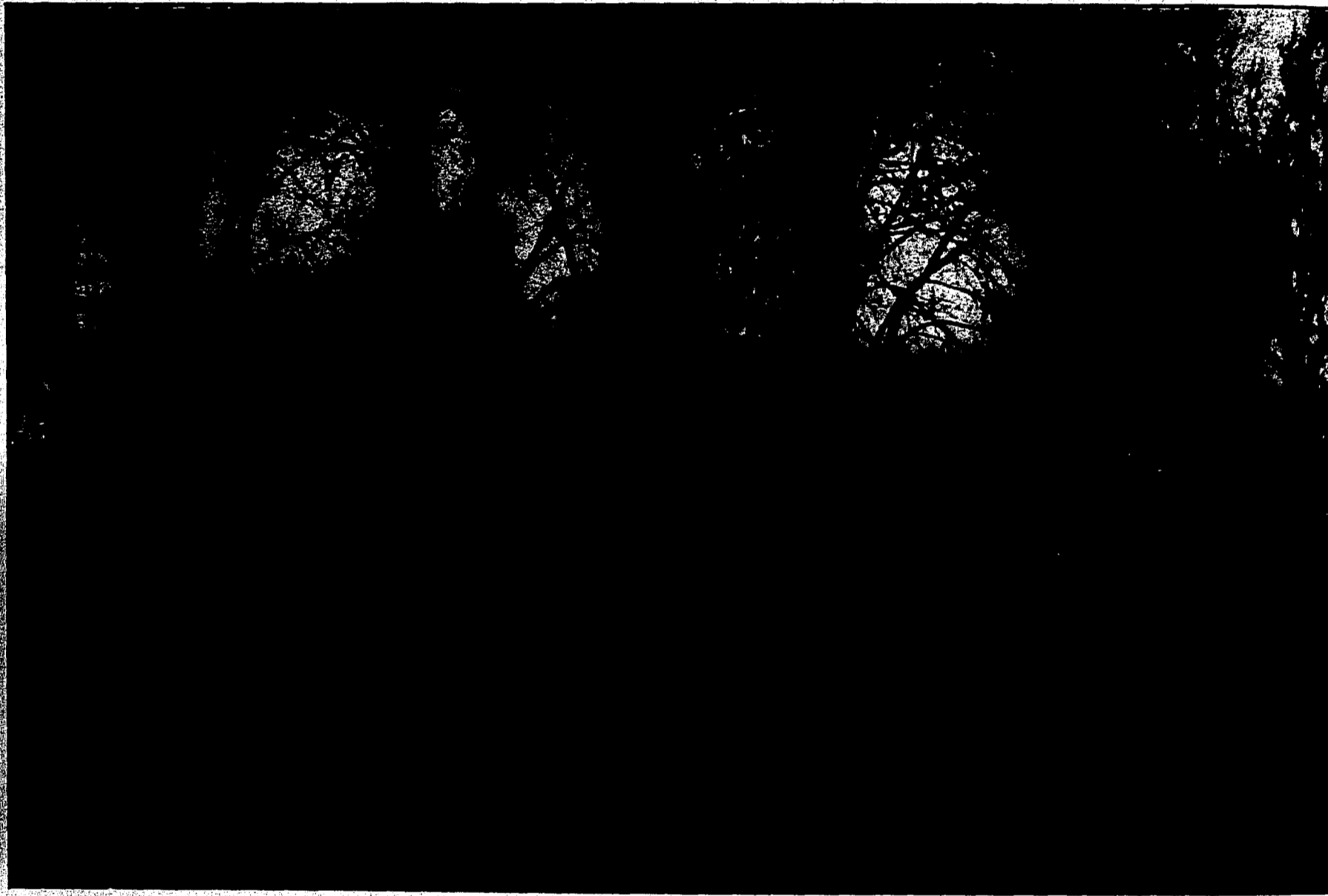
Mr. Goodrich, wishing to build up a Sev-

Mrs. Bond, who is still with us, is a daughter of Mr. Goodrich.

The first marriage in the colony was that of Mr. Goodrich's daughter, Emogene, to C. C. Ford. The first birth was that of William Bond, son of Dea. and Mrs. A. C. Bond.

Meetings were held on the Sabbath at the home of Mr. Goodrich. In the absence of a pastor, Edward Vincent, a lawyer and able speaker, gave lectures on religious topics.

In July, 1865, Rev. James Bailey and



FARINA CHURCH AND PARSONAGE

enth-day colony, induced other families to come, until by 1865 there were ten or twelve families. Others soon followed until there was quite a colony of Seventh Day Baptists. These families were from Wisconsin, Connecticut, Rhode Island, New York, Pennsylvania and New Jersey, and perhaps other States, beside some from northern Illinois. George R. Maxson, George L. Maxson, Alonzo Brockway, Edward Vincent and A. C. Bond and wife are mentioned among the earliest settlers.

Deacon Isaac Titsworth came to look over the field, and a Sabbath school was organized. Elder Bailey wrote to the RECORDER that at that time there were nearly twenty families here.

In September of the same year Elder C. M. Lewis was sent to this field by the Missionary Board. He served as pastor until the close of 1870, with the exception of the year 1868, when he asked to be released. He also acted as supply at other times. Elder Lewis located on a farm,

and weekly prayer meetings were held at his house,—the beginning of the Friday night prayer meetings, which have been held continuously since that time.

In the year 1866 several more families came, and Mr. Goodrich's house proving too small for the increasing congregation, arrangements were made to hold Sabbath services in Bodwell's Hall, a small building still in existence in the village. During this year also a quartet was organized, at the suggestion of Mrs. Bond, who proposed that they "sing the parts." This quartet was composed of Mr. and Mrs. Bond, Lewis Clawson and Hattie Goodrich, who sat together and led the singing. This was the nucleus of the choir, of which Mr. and Mrs. Bond were members for many years, Mr. Bond serving for some time as chorister. Many of the more recent members have pleasant memories of Mrs. Bond's beautiful and powerful voice, which was preserved until advanced years.

In March of 1866 the Seventh Day Baptist Society was organized, to attend to important business and to hold the property of the church soon to be formed. A committee was soon appointed by this society to draft articles of faith and a covenant. Those present at the first meeting of this committee, which was held at the new home of Elder Lewis in the village, were as follows: Deacon Isaac Clawson, Elder Leman Andrus, Deacon D. B. Irish, W. S. Dunham, Elder C. M. Lewis, and, by invitation, Rev. Halsey Stillman and Rev. L. M. Cottrell.

The organization of the church took place at Bodwell's Hall on Sabbath Day, April 14, 1866. The sermon was preached by Elder Andrus from the text, Matthew 16: 18. Following this, those present who were to join the new church "publicly and personally adopted the Articles of Faith and Covenant recommended for the government of the church," quoting from a letter written by Elder Lewis to the RECORDER. They then formed a circle outside the congregation, joining hands while Elder L. M. Cottrell offered the consecrating prayer. (This part of the service seems to have been very impressive, reference to it being often made by those who were present at the anniversary, and in letters read.)

Elder Lewis then gave the charge to the church, and Elder Andrus extended the

hand of fellowship in behalf of the denomination. After a closing hymn and benediction by Elder Halsey Stillman, the congregation repaired to the new baptistry on the lot selected for the future church building, where the ordinance of baptism was administered to J. Harvey Norton, the first candidate of the young church.

The church lot was purchased near this time, of the Illinois Central Railroad, through A. J. Galloway, the company donating half of the cost, thus making one hundred dollars the amount raised by the church.

The church was admitted to membership in the Northwestern Association two months after its organization, a membership of seventy-eight members being reported at that time.

Elder Lewis, having been requested by the society to visit sister churches and solicit funds to assist in erecting a house of worship, reported in September, 1866, pledges of over two thousand dollars for the purpose. Lorenzo H. Maxson went to Chicago to purchase material, and John Bethel acted as boss carpenter. In July, 1867, the building was in use, although not quite completed. The church became self-supporting after 1867. This was the first church to be organized in Farina, where there are now four churches. Its building was also the first church edifice. Large numbers were added to the membership as the results of revival meetings held by Elder Lewis in 1867, 1870 and 1872. Several revival meetings have been enjoyed since that time, resulting in large additions to the church, under the preaching of pastors, and Evangelists Huffman, Saunders and J. G. Burdick, also of Rev. G. B. Shaw, who came to help Pastor W. D. Burdick in a series of meetings in 1910.

A Ladies' Benevolent Society was organized in 1871, the name being changed later to Ladies' Aid Society, under which title it still exists. The church bell, the first to be heard in the village, was purchased by subscription in 1876 during the pastorate of Rev. O. U. Whitford. In the year 1883 a parsonage was built on the church property, and this was remodeled in 1905.

In 1889, during the pastorate of Elder C. A. Burdick, a Young People's Society of Christian Endeavor was organized, with twenty-one members. This society has

held weekly meetings since that time, and has engaged in outside work at various times. Dr. Arnold C. Davis Jr. was for several years a leader in the work of the society.

A Junior Christian Endeavor society of thirteen members was organized in 1893 by Myrtle Crosley, who was its leader for some time, and in 1906 an Intermediate society was organized by Pastor W. D. Burdick.

During Elder Seager's pastorate he did considerable missionary work, preaching at schoolhouses in neighborhoods where no other church services were held.

During a short pastorate in 1905, Elder C. A. Burdick introduced the plan of systematic giving, which has been in effect since that time.

The church and society were merged into one body in 1908, the church being incorporated under the laws of the State.

The church has had eleven pastors, two of whom, Rev. O. U. Whitford in 1872 and Rev. L. O. Greene in 1914, were ordained here. Only four are now living. The following is a list of the pastors: C. M. Lewis, 1866-67, 1869-70; Lemman Andrus, 1868; O. U. Whitford, July, 1872, to May, 1877; W. C. Titsworth, June, 1877, to February, 1881; William H. Ernst, November, 1882, to August, 1886; C. A. Burdick, January, 1887, to June, 1896, and nine months in 1905, besides serving as supply at various times; J. L. Huffman, June, 1896, to March, 1897; D. B. Coon, April, 1897, to January, 1899; L. D. Seager, February, 1899, to November, 1904; W. D. Burdick, October, 1905, to October, 1914; L. O. Greene, whose present pastorate began in October, 1914.

Rev. W. C. Titsworth was married here during his pastorate to Miss Belle Glaspey. Rev. J. L. Huffman passed away at the parsonage, on March 31, 1897.

Seventeen deacons have served the church, seven of whom were ordained here. The Sabbath school has had eighteen superintendents.

At the last report the membership of the various organizations was as follows: church, 173; Sabbath school, 112; Ladies' Aid, 32; Young People's Society of Christian Endeavor, 38; Junior Christian Endeavor, 16. The Intermediate society was discontinued in 1915, when, most of the

members having joined the Senior society, there seemed to be no immediate need for its continuance.

The treasurer's report shows the church to be in good financial condition.

There is an apparent discrepancy in regard to the number who joined at the time of the organization. The records show a membership of forty-eight at the time of organizing, while Elder Lewis in his letter to the RECORDER said there were sixty-four. This is explained by the fact that there were quite a number who intended to join, but who had not received their letters from other churches. The records show the names of nearly twenty who joined within the next two weeks. It is the impression of some that there was a motion to the effect that these be included in the number of constituent members, but no record can be found of such a motion. I give the list of those usually counted constituent members.

Eld. C. M. Lewis, Eliza A. Lewis, Eld. Halsey Stillman, Amelia Stillman, Eld. L. M. Cottrell, Lucy M. Cottrell, Dea. Isaac Clawson, Ann Eliza Clawson, Dea. D. B. Irish, Mary Irish, William B. Irish, H. P. Irish*, William S. Dunham, W. R. Potter*, Kizzie T. Potter*, L. T. Clawson*, A. C. Bond, William C. Tanner*, Lydia A. Tanner, Paul B. Clarke, Lucy E. Clarke*, James R. Burdick, S. F. Randolph, Mary Booth, Jane H. Green, Russell W. Burdick, Amelia Burdick, Josephine Burdick, L. H. Maxon, Adeline E. Maxon, Elisha P. Maxon, Sarah L. Maxson, T. P. Andrews, Eleanor V. Andrews*, S. C. Smith, Lucinda M. Smith, Edgar W. Irish, George C. Wells*, S. J. Carlisle*, S. A. Carlisle, Frances Whitford, E. A. Crosley, Phoebe A. Crosley, Moses Crosley*, Lucretia Persels, Orrin Brown, O. B. Irish, B. F. Potter.

Those joining April 21 and 28 as follows:

Charles H. Thompson, Jessie Thompson, Silas G. Burdick*, Martha A. Burdick*, Mary E. Norton*, J. Harvey Norton, Lucinda Vincent, (daughter of E. M. Vincent), Alonzo Brockway, Olive Brockway, Edwin S. Babcock, Susan J. Babcock, Mary G. Maxson, Alta Green, Nathan Maxson, Sylvia Maxson, Susan A. Maxson (Green)*, Lyda Maxson (Vincent), Francis M. Vincent, Lucinda Vincent, (wife of Francis M.)

Those marked with a star are still living. Of these, only four are left at Farina: Eleanor V. Andrews, S. J. Carlisle, George C. Wells and William C. Tanner, the latter too feeble to be present at the anniversary exercises.

WOMAN'S WORK

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

The Hospital Building at Lieu-oo, China

DEAR RECORDER READERS:

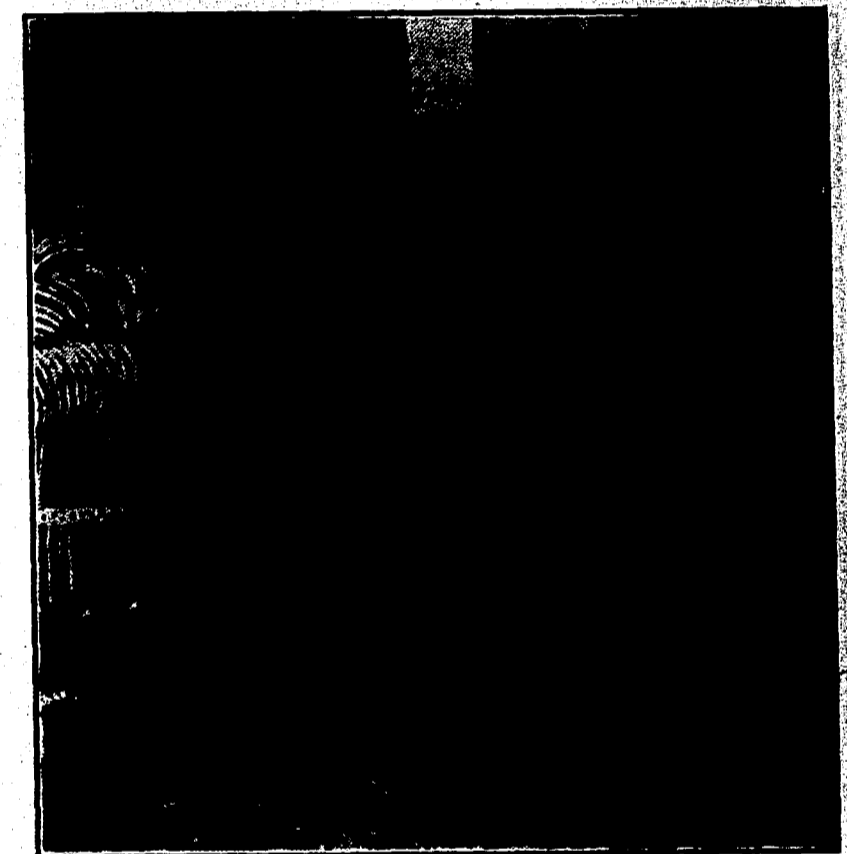
Two days ago I received a card from Mr. Crofoot, with this startling announcement, "Great Astronomical Discovery! Full moon every two weeks! See SABBATH RECORDER for April 3, 1916, page 425." The RECORDER had not yet arrived in Lieu-oo and I wondered why Mr. Crofoot should think it worth while to spend a cent to call my attention especially to some one's mistake. Last night the RECORDER came and I understood the reason for the card, for there it was, if not actually in my own handwriting, certainly in my own letter! I suppose it was in my handwriting first. Why the editor and all others concerned let it pass, I don't know. Perhaps they thought we *did* have "a full moon every two weeks" in China; perhaps it was to get a little joke on me; perhaps it was to teach me a lesson, so I wouldn't write again when I was so hurried! I remember I was thinking about the Chinese observing the first and fifteenth of every month, as a sort of religious festival, just as the Jews did.

Our week of Bible study at China New Year's resulted in two of our women leaving us temporarily. One became so enthusiastic over learning to read that she went to Shanghai and entered a Bible school for women at her own expense, so that she could have her whole time for study. She is a poor woman, too. We hope she may be used of God sometime. She is not far from our mission in Shanghai and is allowed to come to the church.

The other woman was the inquirer who was invited by the church members. She had earnestly desired baptism, but we would not allow it, because she kept a wine shop, which in itself was not right, and her being a widow made it all the more undesirable. After that week's study she closed her shop, and since then has suffered a great deal in unsuccessfully trying to find something that was right to do. Her life in the past has been quite wrong,

so we feel that she needs quite a test, and are praying for her. At the same time Miss Burdick and our missionaries in Shanghai are trying to help her a little, as she has gone there. Her son, who seems a very nice man, and his wife, have also become probationers. We hope they as a family will all develop into real Christians.

In that last letter of mine, I wrote that the men had just arrived to begin work on the new hospital. Since that day we have been living in the midst of confusion. The whole place, it seems, has been utilized as a lumber and brick yard, with great vats for plaster occupying the most promi-

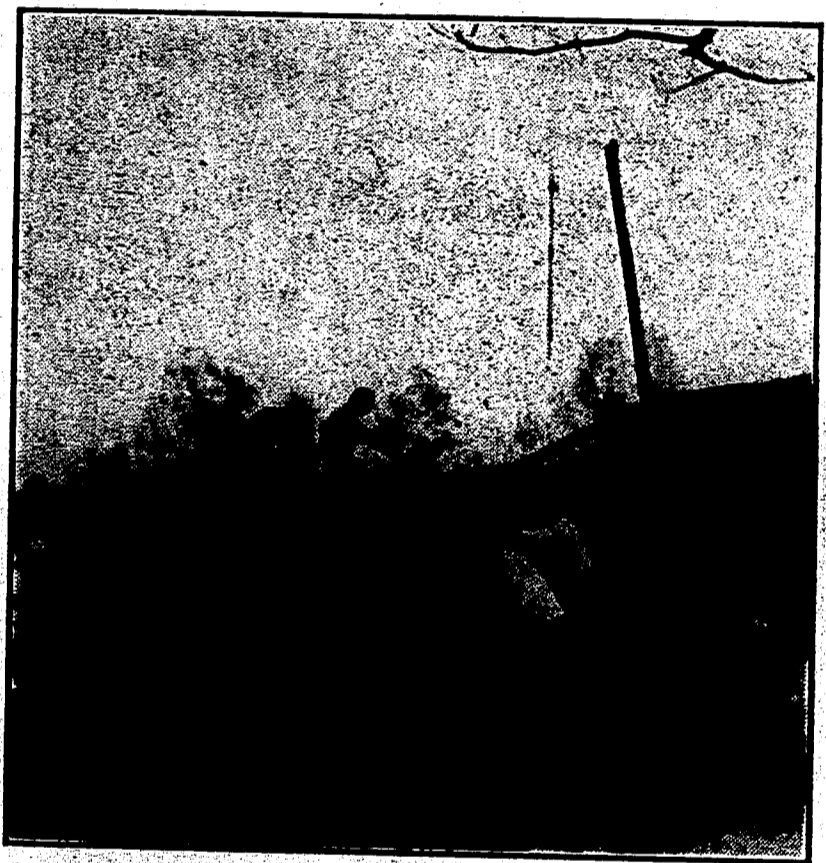


The first mason's apprentice to arrive. He is the best worker of them all, and a little "bossy," so the others call him "Little Yuan Shih-kai." He is either wreathed in smiles, or in a perfect fury of anger.

inent place. The sound of sawing timber, planing, and hammering, and above all the continual hubbub of such a number of workmen have made our Sabbath days seem very restful and worth the money we paid for them, aside from the value of the good example set to our Christians in regard to the importance of the Sabbath. But gradually out of the huge pieces of timber, some of them weighing over a ton, have developed windows and doors and blinds, all made by hand, and as far as we can judge made very nicely; and out of the confusion has arisen what looks like a very nice building, from which the scaffolding has now been taken down. The

outside work is about finished, most of the floors are laid, plastering is going on apace and some of the rooms are ready for the painters. At the same time the old houses are being repaired, and repainted, inside and out, and when all is finished we will be clean and beautiful I hope! I wish there might be the same experience of cleaning and beautifying of all our lives, and preparation for greater service.

We have been and are having heavy hearts over one of our women, the widow of my old teacher, whom I have kept on here for the sake of her three children, and for her own. For some time we have been suspicious that she was living a double life and now everything has come out (or



Men sawing timber in our front yard. This has been going on every working day for three months, part of the time three sets of men.

at least I hope there is nothing more!) and we know she has been stealing and lying, and living an immoral life and bringing disgrace on the work here. She has pretended to repent and confess, but we find that even in the midst of her confessions she has been lying, and only confessing what is actually proven against her anyway, and I have been compelled to tell her she must go away. She has always wanted to give her children away and go to Shanghai to find work as a servant; and I have opposed it because it would be almost impossible for her to lead a right life under such conditions, and because it seemed to me not a right thing for a Christian woman to give

her children away, and have no responsibility about them. Now we have offered to assume most of the care of them, so that she may have no excuse to do wrong in order to make more money. Indeed she has never had that excuse really, for she has had much help all along, and higher wages than her work was worth, just for the sake of helping her bear her burden. If we could feel that she had really repented and was ready to humbly begin again, we might try to let her stay, but as it is, we dare not. It would do her no good, and would harm the church in many ways. It seems as if she would have to drink the cup of bitterness to its very dregs before she will turn to God in real repentance. Such things as these are what take the heart and strength—and health even—from many a missionary. Just now it is clouding all our days, and all the joy we might have in other things.

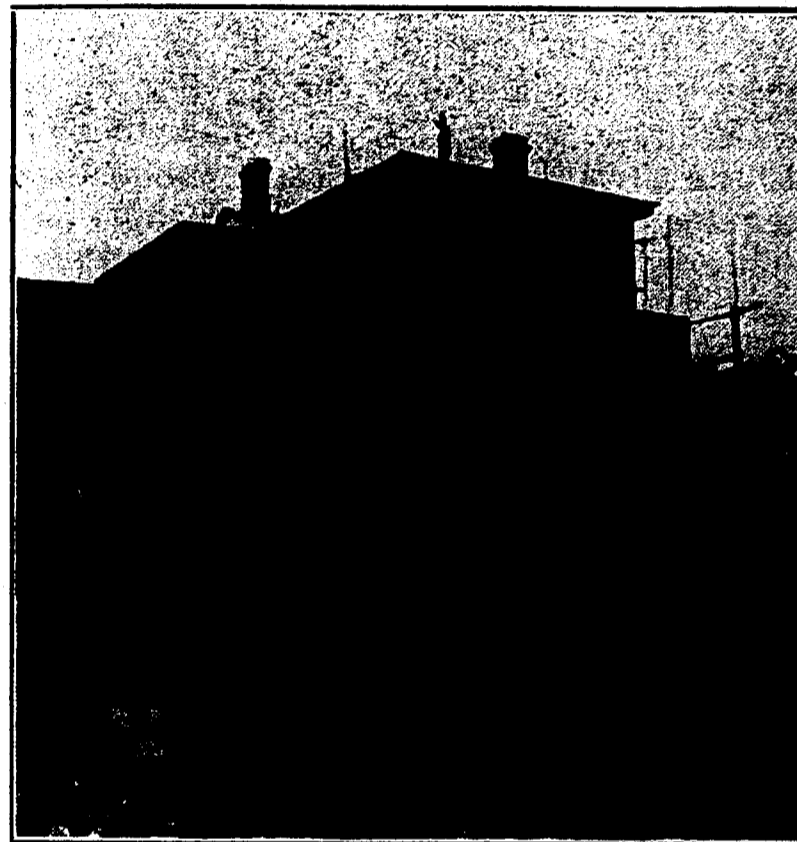
In my last letter I said something about hoping the workmen might attend services on the Sabbath. Some of them, sometimes many of them, have come to the services. One of them, a boy, told me he believed the gospel, but I remembered that he had asked if he might come and work for us, which rather dampened the joy of hearing him say he believed, because they all know that is what we want most, and think often to use it as a bait to catch what they want. The workmen have shown a greater interest in our temperance society, coming to some of the meetings in goodly numbers. The carpenters seem to be a better class of men, self-respecting and quiet, and efficient and diligent workers. They begin as soon as they can see in the morning and work till dark. They all work by the job, or they would not be so diligent. The masons, on the other hand, are a wild set, drinking, gambling and doing all sorts of mischief. Their work is more inferior, too. A number have declared to me that they had stopped drinking because of what they had heard me say at the temperance meetings, but I am afraid to believe them. They are quite capable of trying to make a joke of me. It does seem, however, that we see less of the signs of drinking than at first.

Each mason has one or two small apprentices, little children, who carry bricks and mortar and wait on them. They quarrel half the time and keep the air rank

with their abusive language. I began trying to stop it by teaching and even by washing out their mouths with soap, to bring the lesson home, but it is of no avail. They hear it from their masters continually, who, like their fellow-heathen in America, can not utter a sentence without profanity!

My letter is already too long, and I will close. We think often of the work at home, and thank our friends there for their interest and help here.

Your fellow worker,
ROSA PALMBORG.



A rear view of the Lieu-oo Hospital. The front is still inclosed by a fence. A group of masons' apprentices in the foreground.

P. S.—Our contractor *did* break the opium habit when he was here last time. It was quite a struggle, both for him and me, but we pulled through, and I am so glad, as I am sure he is. He insists that he is more than \$1,000 (Mexican) out of pocket on this contract on account of the advance in prices, and I can believe it, and I hope he can save enough on opium to make it up. He says he can make it up in that way in five years or less.

May 18, 1916.

"The record on high will be exact and complete. The all seeing eye, the perfect mind, and the unerring hand will insure this. Lord, help me to live a record pleasing to thee!"

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

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XXI

"The advocacy of a weak and undesirable cause has its desirable compensations. This is true even when a despised error is honestly embraced, and a strenuous effort to uphold it shows more distinctly its worthlessness. One is thus led to discern with greater accuracy the features of the genuine. . . . An earnest and effective support of a movement, even based upon mistaken views and ending in total defeat, is not harmful nor so dishonorable as a sluggish and indifferent attitude toward any beneficent work. . . . When in the face of bitterest prejudices a community, or in opposition to long-established practices of the world, a person espouses a belief or reform that upholds a priceless truth or a neglected precept of righteousness, the rewards bestowed upon him are unusual, but real and valuable."*

Montrose and Lorna had attended the chapel exercises of the college in the morning and the president had given the students a talk on Moral Heroism. Lorna had taken notes in shorthand. These words recorded seemed very significant to them. Mr. Ellington seemed to make a personal application to himself. He had not really given most earnest and effective support to his views, and he seemed to have been sluggish in his attitude toward Lorna's investigation. And yet he began to see the worthlessness of his error, for the conviction was growing that he had been in error. Looking to Lorna he said, "You have made investigation in the face of bitterest prejudices, have sought truth in opposition to long-established practices of the world, and have espoused a belief most unpopular, and now what is *your* unusual reward?"

"I can not say what it is, but I feel rewarded with a peace that nothing but God can give and he has this past year led me in remarkable ways. Do you now feel ready to espouse that same priceless truth?" And she looked at him so earnestly and with tearful eyes.

"I guess I am Saul of Tarsus at Da-

*Address of Pres. W. C. Whitford.

ascus. I am smitten with the new light here and can only say, What shall I do? Is there a street called Straight in this town and an Ananias to help me? But you, dear, are the one I most need for help. Yes, I give up all. Somehow with all my plans for the ministry and all my studies thus far I have not made a full surrender of will to God. I see it now. Only to the humble, teachable mind does God reveal his greatest truths. 'If any man will do his will, he shall know of the doctrine.' That is the secret. That is why the 'wise and prudent,' the great and learned do not come into the light and accept these truths so plain to the honest seeker. I have lived with lexicons and commentators and notes, and relied upon doctors of divinity these few years past, and of course read my Bible, but I have not made the Bible my authority and have not given it the investigation you have. It has been a sealed book to me until this hour. Honors and ambitions seem a mere bauble to me this day. I could go to digging ditches for a living or any other lawful, honorable work. I can go with you to a dugout in North Dakota if needful and be happy if that is the Lord's will. Talk about being called to the ministry. I fear half who say it never know what a real call is. Lorna, I did not tell you I had a call from a church that would permit me to go to the city four days a week, for study in the seminary, and the salary is \$1,200 and rooms. I came near accepting it, but thought I would wait a week or two, at least until I made this visit to you."

"O Montrose, you have made me so happy. But you need not go to a dugout, though I could and be happy with you, nor do I see that you *must* give up the ministry. Surely there is some place for a consecrated man among these Sabbath-keeping people. If not, then we can *make a place*. In some way we can live and do mission work at least. You have finished your college course. You may or may not find a way to complete a theological course, but you can preach and you have already proved that. I will complete this course in one more year."

"I will go home and study the situation and let you know soon. My train is coming. Write me tomorrow."

And he was off and Lorna again to her

studies until the commencement day. And then she, too, went home for a vacation.

She had planned to stay at home three weeks at least and then return to the same work she had the year before. Her parents felt very much grieved at this, and still having hopes of reclaiming her, had arranged with Pastor Dudley for one more desperate effort with her. He had also invited to be present a visiting friend who had a reputation of being unusually well informed on all these disputed questions. They were to be there the next week and Lorna was not to know of their coming. In the meantime she received a letter from Mr. Ellington, stating that he had great news for her and was coming himself to tell it and to see her. She told her mother, as she always had done, and confided in her the news of Ellington's change and that now they were united in faith and purpose.

That evening, while Lorna was out, Mrs. Selover told her husband of Lorna's situation and that Mr. Ellington was coming thus soon to see her about something, she knew not what. They surely must arrange the meeting with the pastor before he came. "He did not tell what day he would be here but, if it does not interfere with your store work, let's have the pastor here next Tuesday evening. Montrose will probably not come until Thursday and by that time we can know if our last effort is a success, though I have little faith that it will be, now that Montrose has come to her position."

"All right, I will notify Mr. Dudley at once. I must caution him against any radical utterances or seeming to assume pastoral authority over her, for she has grown so distrustful of him that he must try other tactics."

That afternoon as Dr. Dudley was passing the store Mr. Selover told him of the plan and invited him and his friend to come as soon as the next Tuesday and before if possible. He also told him of Lorna's plan for the summer and the change that had come to Mr. Ellington.

On Tuesday evening Dr. Dudley came with his friend, a Mr. Shepherd, late professor of Greek in a western college. He had resigned his position on account of health and was farming until such time as he might safely return to a professorship. Lorna had gone to the postoffice and would

be back in a few minutes. At the office she found a card from Montrose saying he would be there that day on the seven o'clock train. It was nearly seven now, and she hastened to the station. They had a happy greeting and she told him that just as she came from home Dr. Dudley and another man had called and would spend the evening.

"I am so sorry, Montrose, but we will make the most of it. I feel sure that it is a planned visit to tackle me again on the Sabbath question. If so and they commence it I am going to be ready to ask you to relate to them your experiences, and you take just all the time you can for they will go over again all the arguments that we have heard and heard and refuted."

Great was the surprise of the visitors and Mr. and Mrs. Selover when Mr. Ellington walked in with Lorna. Lorna greeted her late pastor pleasantly, and he in turn introduced his friend, Professor Shepherd.

The introductions and the usual talk about the weather and crops and other matters over, Dr. Dudley asked Mr. Ellington how his studies in the seminary suited him.

"I had to give them up in about the middle of the first semester. And so I went home and did light work and study as I had opportunity," replied Mr. Ellington.

"And have you given up the ministry?" asked the professor.

"Well, not entirely, but I am waiting some developments and will probably make one more effort in theological study."

"Where will you attend?" asked the Doctor, who was drawing him out so as to begin a discussion.

"I have not decided that, but I may go to Chicago, possibly to Alfred, and I may decide to go to the Moody Bible Institute instead and let it go at that."

"I do not see a reason for a Presbyterian candidate for the ministry going to Alfred. That is a Sabbatarian seminary and has, I understand, only a few students. That surprises me. A man of your talents should not put himself under such influences and throw away his chance for a thorough theological course such as the times demand. Certainly you are not edging toward Seventh-dayism. My friend here informs me that Sabbatarians are nu-

merically less today than they were ten years ago. I do not look up these statistics myself but Professor Shepherd has been engaged in such work for some time. Then you have no decisions. I understood when you were here before that you had fully decided upon the Presbyterian ministry. Have you changed?"

"I must admit that I have undergone a great change since last year," he modestly replied.

"What, if I may ask, has been your change? Decided upon the Methodist ministry with a growing people and with great influence in national affairs? Have you noticed that many of our statesmen are today Methodists?" said the Doctor.

"I do not wish to intrude upon your time and the object of your visit here, whatever it is, but you have asked me the question and I will frankly and gladly say that I have through much investigation and prayer come to the view of Miss Selover here, on the Sabbath question."

"Then you have renounced all your bright prospects and dedicated your talents to a losing cause, have you, and cast in your lot with a very ignorant people who have only three colleges in the country and whose numbers are not enough to pay to write down in the tables? I certainly am surprised, and with all the convincing arguments you have heard for our Christian Sabbath!"

"As to my prospects, I leave that with the Lord. As to talents, I do not propose to bury what few I may have. As to the intelligence of the Seventh Day Baptists, I am proud to now know that they stand the equals of any theologians in this country. As to numbers, that never proves anything for or against the truth. As to the convincing arguments, they have entirely failed to convince me. On the contrary they are so conflicting that they the more establish me in the truth I have found. But I beg pardon, I did not come to disturb you with any discussion. Discussion has been the order so much and with such effect in convincing me of the sacredness and perpetuity of the Sabbath law as first given to man, that I am not anxious to discuss any more. It would take several evenings to relate what I have passed through by reason of discussions."

Mr. Ellington was very unwilling to spend this evening in any more discussions

and yet he plainly saw that that was their object in meeting there at this time. He looked at Lorna for some word.

"I may as well tell you, dear friends, so you may have it first hand and not from town gossip, that Mr. Ellington and I are engaged and that he and I have come to the observance of the Bible Sabbath and that I have already united with a church of that faith. His future and mine are yet to be arranged. The question has been gone over with great care and at great length, it having taken me over three years to make the investigations and make decisions. I am sure the experience of Mr. Ellington is very interesting and you would like to hear it as briefly as possible. Indeed I would like to put it in tract form and sow the land broadcast. Tell us, Mr. Ellington, why and how you came to the Sabbath and about the question of the ministry," said Lorna. She was so earnest and insistent that politeness demanded a listening to his story.

"Well," said Ellington, "this is not of my choosing and is unexpected to me, but I can not refuse Miss Selover's appeal. In the first place I was brought up a Presbyterian. From boyhood I had either the law or the ministry in view and later decided upon the ministry. I now feel more than ever unfit and unworthy to become an expounder of the great truths of the Word. The Word of God has a new meaning to me now, greater than ever before. I feel that the Bible is yet almost a sealed book to the masses. It is deserving of much more consideration at the hands of men than it is receiving from the majority of Christian people. I thought that I was studying the Bible and that I loved its truths, but recent discoveries have led me to feel that all this time I have not been really earnest and desirous of knowing the full will of God and willing to follow his lead at all cost. There is much thoughtless singing these days about 'I surrender all.' I need not go into details of all my religious experiences which are common to most Christians. It was when I began to discuss the questions of baptism and then the Sabbath that I found I had not studied my Bible with full purpose to know and do the will of God and that I had not examined such questions before then in the light of the *Scriptures alone*. Like most of us I had taken the light of tradition as handed

down by doctors of divinity (Dr. Dudley winced and Mr. Selover frowned) and had let prejudices and early impressions divert my attention from the real truth and the real intent of Bible texts. I found that I must to a great extent cast aside the influence of human teachers, and take them for what they were worth as references. I found that the authors of lexicons and notes and grammars, when not having some axe to grind, about all gave literal meanings to disputed words that proved the opposite of their practices. In the case of baptism, I received more proof from pedobaptist books that immersion or dipping was the original and only mode in apostolic times than I did from even the Baptist books. I was urged by Miss Lorna here, to hold as all-sufficient the Word of God and to believe that all the essentials in doctrine and practice can be well established by the Scriptures. Episcopalians said this, Baptists said that, Methodists said something else, and Catholics and others each had a certain theory about the Sabbath. They could not agree, and I saw that human nature was imperfect but God's revelation could not be. I felt that if all would begin at the right place and look in the right direction, they would find the exact truth and be in harmony. My parents were, I believe, pious Christians, but that proves nothing as to the truth of a doctrine. They had not made religion a special study but like the most of us received the opinions of others in their childhood as I did from them. I took it for granted as you do, my friends, that what the church believed must be the truth. But no mere man's decision is authority for me. I must examine for myself, accepting of course what aid I can from others. But I must recognize the Word of God as the standard of truth. We all do that, I expect. Our Catholic friends deny us the right of individual opinion and some of the Protestants seem to deny the common people that same right and insist that because a man has a title and has a reputation as a scholar, he is authority in these matters. But men of equal ability and equal piety, as far as any one can discover, dispute each other. This eminent scholar says of the Sabbath, 'One day is as good as another.' That destroys Sunday sanctity as much as do the Seventh Day Baptists. The next eminent authority says, 'One seventh part

of time is all that is demanded.' That is about like the other. The next authority says, 'The law of rest does not demand any one definite day.' A little variation from the others. Now consider these and several other similar statements from eminent divines and you can plainly see that under these modern teachings Sunday must decline and no-Sabbathism be encouraged. These very divines in their effort to get rid of the Bible Sabbath, the seventh day of the week, are tearing down their own edifice. They have mostly taken a low ground for Sabbath observance. Even in the futile effort to establish it by civil law they have robbed it of its sacred character and made it a mere day for idleness, saying, 'Animals work better,' 'Men live longer,' and all that. Even your own Bishop Vincent said to the students of the University* of Chicago that he did not care on what day any one observed the Sabbath, just so that one day was set apart for rest. I saw plainly that even the most eminent Methodist authority promotes Sunday decay. And all this time many of you were working hard to show Miss Lorna that Sunday was divinely authorized by the Scriptures and that Christ and the apostles made the change. Moody, that great modern revivalist, said in the *Golden Rule*, 'There are many whose occupation will not permit them to observe Sunday. They should observe some other day as a Sabbath.' Such indefiniteness is destructive to any true Sabbath observance. It puts man's convenience above the command of God. Mr. Moody did not talk that way when he urged repentance and the seeking of salvation. Moody in such statements makes man's business of more account than a Sabbath law, for all of God's laws are definite. Bring God's law to your convenience is the modern theory.

"The quibbles over the Greek words for Sabbath and other days prove more for the Seventh-day Sabbath and nothing for the Sunday. The putting into a few texts of meanings entirely foreign to their literal or true meaning has satisfied thousands, but does not stand the test of investigation. The talk about majorities proves nothing at all. Civil law never made a Sabbath and never can. God is sole authority for that. You repudiate the Roman Catholic pretensions to authority

*In Kent Theater.

but can not refute them in what they say about the Sabbath. Now as a result of all this unscriptural advocacy of the Sunday, we have today practically nothing but the 'Continental Sunday,' at least nothing better. We are now reaching the culmination of the fundamental errors concerning the Sunday and the Sabbath. All Sabbath reform now must be revolutionary and the revolutionists must go back to the Lord of the Sabbath who never, either he or his apostles, gave a hint of any change. And we see that when the paganized church began to leave the Sabbath it lost its spiritual power. The Sabbath of Jehovah has nothing to fear and I am now ready to defend it by precept and example. The return to the Bible Sabbath is essential to real spiritual growth in our churches.

"I beg pardon for such a lengthy statement of my investigation and experience. I care not to go over all the ground of past discussion. I have met every phase of it from every denominational standpoint and personally I am well convinced that God's original sanctified and blessed Seventh-day Sabbath is still binding upon all men and henceforth I dedicate my life to its observance and its proclamation in connection with all gospel truth. The law and the gospel stand or fall together. The one without the other is a farce. Error dies hard. Truth can afford to wait and it has waited long, but it will eventually come to its own. Again I beg your pardon. I am sorry to have been asked and thus obliged to use your time stating my position. I have to return on the ten o'clock train tonight and I am here to see Miss Lorna a little while. Will you all kindly excuse us for an hour? Then she can return to visit with you."

With this Lorna led the way to another room where she smiled almost aloud.

"Was not that a treat? You have given those 'scholars' something to talk about if not think about. But, Montrose, tell me quickly. Why are you here so soon?"

"I have good news for you, I hope. I met Dr. Williams the other day. He asked me if I had fully decided and I said, 'Yes.' 'Then,' said he, 'I have a request from the little church I told you of, that wants a supply for a year from any student who wants to run down to Chicago and study; and two of their officers were at church the day you preached and they asked me if you

could be obtained.' So the Doctor gave them my reply, for I could not but believe that God had opened the way for me and for you and so I have engaged suddenly to preach for them Sabbath days and do what visiting I can among them and take the rest of the time for my theological work. It will enable me to often see you, I hope, and I wish we might be married as soon as possible. We can keep on in school but if you prefer I will wait until your next year in college is ended. I do not ask your answer tonight. Think it over and we will correspond later about it. But it was so good I just could not wait to write and get a reply; I wanted to see you personally. And what a mess I ran into tonight."

"But it was God-sent, Montrose, and I'm so glad my brother Harold heard you. He is a great comfort to me these days. I want him to go to the same college where I am as soon as he can."

A few more things were said and Mr. Ellington went away.

Lorna returned to the visitors. They were talking earnestly of the situation she was face to face with for the future, but turned the subject as soon as she appeared.

Her father said as soon as she was seated, "Lorna, these friends are here to take up some of these matters that have bothered you so long, but why did you set that fellow going with his story and give these friends no chance?"

"But it was interesting, was it not? As to why Dr. Dudley and Mr. Shepherd came I had no information. The conversation was begun by them and drifted that way and so I thought the best way Mr. Ellington could defend himself, as he was being brought to make a defense, was for him to 'take the floor' and have it out in his own words. I was much pleased with his statements," replied Lorna.

"Miss Lorna," said Dr. Dudley, "if you were old in experience and had made these matters a study as your leaders have done, you would see matters entirely different. As it is, you have heard principally one side of the question and I had hoped this evening to give you some new arguments that to the mind of mature thinkers settle this beyond controversy."

"But, Dr. Dudley," interrupted Lorna, "you had ample time long ago to tell me

anything new that you had. I listened and listened and as anxiously as any one could to receive evidences. I longed for them and prayed for them, and even my father here has expressed himself as dissatisfied with the discussions that have been held (Mr. Selover colored a little). I have read and reread the arguments of different denominational leaders and heard sermons and lectures, and all of them have been such assumptions, and so many have been conflicting, that I could come to no other conclusion and conviction than I have. If you still want to talk of it I do not interfere, and if you really have an argument that you have not, and others have not, presented to me, I surely want to hear it. If not, it is useless to say more to me. No one has been more patient than I have been and no one more eager to establish the Sunday, for I had much to gain by it and very much from my standpoint then to lose by being convinced as I have been. It has cost me months of pain and suffering to follow my convictions. It has been the test of my life. Mr. Ellington has this evening briefly stated his struggles which have also been mine. Have you a new thought?"

"I have a restatement of the old truths I have given you which to my mind are convincing. But if you have stubbornly refused to entertain them, I see little use in again presenting them," said the Doctor with some agitation.

Mrs. Selover saw at once that her pastor was getting excited and that he would say more to set Lorna against him than for the cause he advocated. The sufferings of her daughter and Lorna's frank confidences with her mother had done much to keep Mrs. Selover in sympathy with her. She was still her most loving daughter, though grieving her with her withdrawal from her church. At once she remarked, "I do not think Lorna has been stubborn, pastor. In some way she has been led away from us. I can assure you, however, it was not because of any love affair, for she fought the battle out before Mr. Ellington made his change or had given any assent to her decisions. I can only hope that in the quiet of some hour or day she can of herself see what, to my mind, is her mistake. If not, we must make the best of it. Let us talk of other matters."

It was a hard task for her pastor to be

thwarted this way when Mr. Selover had confided in him and he had come with this in view and well prepared, as he thought, to demolish all arguments in favor of the Seventh-day Sabbath in this age. But the fact was he had nothing new to offer. Mr. Shepherd, who had been let into the secret of the visit, was also chagrined at this change of affairs.

After a little conversation in regard to some church matters, the visitors withdrew.

Mr. Selover could hardly contain himself he was so wrought up over this final failure to meet his daughter on the Sabbath question. He saw that the leaving of a fortune to her was no inducement to keep Sunday. The eagerness to work at anything, however humble, in order to get her education independent of him, and more than all, the self-evident fact that really no one had really answered her arguments, made him almost angry. His wife had cautioned him not to be severe on Lorna and alienate her affection, as that was now the only claim they had on her, and would be the only means of any final change in her. Controlling himself as well as he could he asked, "Lorna, what are your plans for the summer? Going back to make and sell candy for a living? Especially when you have a good home and all the comforts one can ask?"

"Father, I have another year in college and I must have that for my future preparation for whatever the Lord has for me to do. I must do something to earn the money. I am not so very particular what I do in the line of honorable and dignified work, only that I do it well and at a salary sufficient to meet my needs, and have opportunity to worship with my people. Yes, I had expected to return to the candy store at an advance in wages. And Montrose has accepted a call from a church near by, where he can see me occasionally and also continue his studies at the seminary in Chicago."

"How does that happen that he accepts a call from a Sabbatarian church when he has not been immersed?"

"He has that all arranged," replied Lorna. "Dr. Williams is to baptize him next Sabbath and he will be received into my church and then take a letter to unite where he preaches."

"Well, if that is not fizzling out in life,

I do not know what is. Leaving that great and educated denomination to be led about by a small and almost unknown people riding a hobby. And you to be his wife and waste all your talents in obscurity. This is a great disappointment to me and your mother," said Mr. Selover.

"Father, can you not see something in life besides the satisfying of a worldly ambition? Is all intelligence to die with Methodists and Presbyterians? Is greatness to the 'cultured' only? Oh, how conservative is culture, representing old-established errors, boasting of its refinement and moral standing! Montrose can be among the progressives even among a small religious people. As far as one individual can go, he can go on where he is in discussing and advancing the issues of home, temperance, missions, labor and capital, race-adjustment, charities and corrections, and the Sabbath. These are large questions but it does not take a large denomination to settle them or make a man truly great in advocacy of them. We find greed, cant, and compromise among the so-called great and influential, but the spiritual world is as likely and even more likely to be found with people like Seventh Day Baptists; for as a rule they are a people with convictions, and the spiritual world is a world of convictions. In dealing with men and denominations we can well afford to give heed to the sayings of a Seventh Day Baptist divine* who said: 'We must try to be as nearly absolutely truthful as it is possible to be. We must not make distinctions that do not exist, nor relate as facts things that are not undeniably facts. We must be governed as little as possible by prejudice, by presumption, or rumor. We must tell the truth irrespective of the consequences to any of our cherished opinions or desires.' I find that even our 'learned and great' are not free from presumption and the most of them exhibit too much prejudice. I believe Montrose will have a great mission, even in a small denomination. Please, father, don't try to crush us now. Reserve your judgment a few years. You will yet see some good come out of Nazareth."

Mr. Selover saw plainly that he only made matters worse by expressing his indignation and running down the people of her choice. The question to settle was

*Rev. W. C. Titsworth.

whether he should help her any now with money. Could he cast off his lovely daughter who had these years shown her parents more consideration in other matters than is usually seen among children? Truly she was struggling bravely and confidently and showed a heroic spirit. He grew milder and more sympathetic.

That evening he talked the matter over with his wife.

"Sarah," said he, "it is no use, the 'die is cast' as far as we can see. Possibly some future developments will change them. It will not do to try in any way to break their engagement and probably we could not any way. I most believe we would better tell Lorna that if she will go back to Kingsbury and complete her course she can stay at home this vacation and we will pay all her expenses next college year and give her all she needs for graduation."

They called Lorna from her room.

"Lorna, we want you to return to Kingsbury and we will give you all you need and more too, and give you a graduation outfit equaled by none. The rest of the vacation you can spend as you wish, here or on some trip. What do you say?"

Lorna arose and kissed her father almost weeping.

"I thank you, father, for such kindness, but I can't leave my own college and people now. It is the equal of Kingsbury and I want to graduate there. I can easily make it."

Mr. Selover looked at his wife.

"Father," said Mrs. Selover, who sometimes called him father before the children, "let her go back. It will be as well now and she can see Montrose oftener."

"Very well. We will drop the controversy. Do your best, daughter, it is all I can now say." And he arose and went out.

"O mother, I am so happy, and I know you will be. I'll do my very best and you shall see that I still love and honor my father and mother." And she went to her mother and both wept and kissed each other.

Lorna wrote for release from the candy store and spent the vacation getting clothes and what she would need for the school year. She wrote Montrose of the situation and change in her parents and that she believed some of it was from his honest and conscientious statements at the recent

meeting with Dr. Dudley and the professor. Nothing more was being said to her in opposition and her former friends began to again notice her and invite her to receptions and socials that did not come on the Sabbath.

Much time she spent with Harold, helping him to an intelligent understanding of the Scriptures and especially of the questions of baptism and the Sabbath and what relation they sustained to a godly life. She showed him how to avoid riding a hobby and to maintain a rounded-out Christian life.

Thus the vacation passed and she was once again settled, but in a better room, for college work. She was not obliged to practice such rigid economy though she was never extravagant.

Growing Old

"A little more tired at close of day;
A little more anxious to have our way;
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

"A little less care for bonds and gold;
A little more zest in the days of old;
A broader view and a saner mind,
And a little more love for all mankind;
A little more careful of what we say;
And so we are faring a-down the way.

"A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

"A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long-loved and dead;
And so we are going where all must go—
To the place the living may never know."

The users of lead pencils are likely to feel the effect of the war. There is such a diminishing of the supplies that are used in making these daily necessities, that people are advised to save the stubs, which are commonly thrown away, and fit them in a holder by which they may be used to the extreme end. On account of the scarcity of materials, manufacturers have discontinued the making of certain grades.—*Baptist Commonwealth*.

YOUNG PEOPLE'S WORK

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

Life's Purpose

MABEL E. JORDAN

Christian Endeavor Topic for Sabbath Day,
June 24, 1916

Daily Readings

Sunday—A life with a purpose (John 18: 33-40)
Monday—Purpose—to testify (John 1: 6-12)
Tuesday—To serve men (Acts 13: 36)
Wednesday—To do God's will (Heb. 10: 36)
Thursday—To become Christlike (Rom. 8: 28-31)
Friday—To develop (Matt. 13: 52)
Sabbath Day—What is the purpose of our life on earth? (Eph. 2: 1-10)

SOME BIBLE HINTS

The only death is sin and the only life is salvation. All other death and life are only appearances (verse 1).

God's riches are his mercy, and our riches are our appropriation of his mercy (verse 4).

Our humility is the beginning of our salvation. We will never seek Christ if we think that we are good enough to save ourselves (verse 8).

We are created to do good, and yet it is impossible for us to do good without our Creator (verse 10).

SUGGESTIVE THOUGHTS

One reason why we accomplish so little in our lives is because we do not plan to accomplish much.

Today begins a new year. The date on the calendar does not matter. The earth starts every morning on its year-long journey around the sun as truly as on the first day of January, and each new dawn is therefore a fresh opportunity to do right. It is for us to determine what the year shall be. The demand upon us is not that we succeed, but only that we try; and to try manfully every day and all day long is inevitably to attain in the end a supreme success.

The goal of our earthly life must be set beyond the earth, or our earthly life will be a failure.

The chief end of man is "to glorify God and to enjoy him forever." That end includes all strong endeavor and all beautiful happiness.

TO THINK ABOUT

How will the Bible help you fix your aim in life?

Is God having his way with us? How? What should be our life purpose for others?

What should be our life purpose for ourselves?

A CLUSTER OF QUOTATIONS

The dead man is the man cut off from God; the live man is the man who has the life of God throbbing through his life.—*C. A. R. Janvier.*

We are God's poems. I suppose that each life is a definite thought of God.—*F. B. Meyer*

Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.
—*Horatius Bonar.*

A CREED

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better
Those that I am striving for.

"Let me be a little braver,
When temptations bid me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker,
Let me think more of my neighbor
And a little less of me.

"Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil without complaining,
Not a humble task disdain,
Let me face the summons calmly
When death beckons me away."

How Can Christian Endeavor Work Foster the Missionary Spirit?

MERLE RANDOLPH

Paper read at the Eastern Association

If there is any organization of the church through which the missionary spirit can be fostered, it is the Young People's Society of Christian Endeavor. Some one has said missionary work begins, or should begin, at home. Then let us begin in our own village or town. In one of the western villages a Young People's Society of

one of the churches of that village formed a Village Improvement Society. The purpose of that society was to better the conditions of the village and to exert a Christian influence over the young men and young women. Many young people were led to the Christian life through the work of that society. Their library and recreation rooms were open to all the boys and girls and young men and women of the village; and a few weeks after they had opened these rooms, they organized a Mission Bible Study Class which met once every week. Through this class many young people have been led to dedicate their entire lives to the sweetest and most Christ-like life—that of winning souls. What a sacrifice God made for our souls! How much Jesus suffered that we might be saved! Are we not, as Christian Endeavorers, willing to work and sacrifice for others?

Of course all of us are not called to go to foreign lands as missionaries, but we all can help to advance God's kingdom in foreign lands by sending our money. Work in foreign lands can not be carried on without schools, hospitals, churches, etc., and we know these can not be had anywhere without money. S. D. Gordon says: "A great price was paid for us, even the life-blood of Jesus. And our owner bids us pay up by paying out. We are blessedly and badly in debt; badly, for we can never square the account; blessedly, because we can be constantly paying on account, out to men in Jesus' name."

God so loved the world that he gave his only Son that men might be saved. Are we not, as Christian Endeavorers, ready and willing to give all we can for the souls of men? There is no nobler work for a Christian Endeavor society than the support of a mission, and no society can support a mission without feeling deeply the missionary spirit.

To me the most important method of fostering the missionary spirit is that of service. We can not be true Christian Endeavorers unless we put others first. The individual Christian is not to live for himself, but for others. In our home lives we think first of the comfort of our fathers and mothers and brothers and sisters, and that should be exactly the same attitude of the Christian toward all his fellowmen. And there is no better place to be-

gin service than in the Christian Endeavor society. When we are asked to serve on committees, or lead a meeting, or take some special part in a meeting, we begin immediately to give some very selfish excuses. The ego of today is too much in evidence. Of course there may be others who could serve more efficiently than we, but we would not be gaining anything by sitting back and watching some one else. "We gain strength by doing." Each one has a mission to the whole world and a duty to help as many as can be reached.

A Japanese Buddhist priest became an active mission worker through hearing the story of Horace Pitkin. Pitkin, who had done much work among Christian Endeavorers, was but thirty when he died by the sword in the Boxer massacres. But he had given full proof of consecration and courage and the last wish he sent to his wife the night before his death was, that when their infant boy should be twenty-five he might go to China to carry the gospel in the place of his father. May we all, as Endeavorers, have more of this missionary spirit, the spirit of Christ.

An Ideal Nation

STELLA CROSBY

Christian Endeavor Topic for Sabbath Day, July 1, 1916.

Daily Readings

Sunday—Abolish hypocrisy (Isa. 1: 10-17)
Monday—National cleansing (Ezek. 36: 25-31)
Tuesday—Clean rulers (Dan. 2: 46-49)
Wednesday—Respecting God's law (Exod. 19: 8; 20: 1-17)
Thursday—Honest citizens (Ps. 24: 1-6)
Friday—National worship (Joel 2: 21-32)
Sabbath Day—How to make ours an ideal nation (1 Pet. 2: 1-10)

BIBLE HINTS

A nation is a house of living stones; shall it be a house of Satan or a temple of God? (verse 5).

Matters of religion are often scorned in our national building; but the omission means the fall of the entire structure unless it is remedied (verse 7).

We must not be afraid to be a peculiar people; the customs of other nations are never to be our standard, but the approval of Jehovah (verse 9).

"No nation is a real nation till it is a holy nation" (verse 10).—*Amos R. Wells.*

SUGGESTIVE THOUGHTS

Before we can make ours an ideal nation we must decide in what respect we fall short of the ideal. Doubtless no two of us have the same conception of a perfect nation, but there are many points on which we are agreed. Probably there has never been a time in the history of the United States when the nation was in so difficult and responsible a position as it is in today, and there are many different views as to the part it should take in international affairs. Certainly it is only with the aid of divine wisdom and guidance that it can acquit itself with justice to all concerned.

If we would have ours an ideal nation, each must be an ideal citizen.

When we have "a saloonless nation" many will have a chance to be better citizens.

We have been criticized, and no doubt justly, for our nervous, hurrying manner of life. The remedy is not to save time by leaving out religious culture but to take more time for communion with God and the development of the spiritual life.

The nation needs, collectively and individually, to "seek first the kingdom of God and his righteousness," trusting that all these other necessary things shall be added unto us.

Only when a nation has first sought God and righteousness will it have the wisdom to add in the right proportion and relation "these things," that is, the things of material prosperity.

QUESTIONS

Is our manner of celebrating the Fourth of July any indication of our patriotism?

Is the criticism that the American nation is more mercenary than patriotic a just one?

Why is the position of this nation a responsible one?

Does the American flag stand for less today than at previous times in our history?

QUOTATIONS

Courage is first and last of what we need
To mould a nation for triumphant sway.

—*Thomas Wentworth Higginson.*

To love one's country is to prefer its interest to our own.—*William Hazlitt.*

Blessed is the nation whose God is the Lord. Psalm 33: 12a.

Spiritual Preparedness

MRS. F. M. CROOP

Essay read at the Central Association.

We are reading and hearing every day of national preparedness. It is being discussed by every one, by influential and by minor citizens, but do we hear as often and as much concerning our spiritual preparedness? Are we worrying more about the protection of our country against war than the protection of our soul against sin?

It has been said that lack of patriotism is not hampering the work of preparedness in the United States today but lack of confidence. I think this is true with our lives. We are true enough, perhaps, to our God and each other and active when the battle is on, but lack of confidence in our religion and too much confidence in ourselves and in our ability to meet the end with a clear record makes us lax and slipshod. "Faith without good works will be unavailing."

Our most expensive national malady is inefficiency, and is this not true spiritually? We may be prepared to a certain extent but is our life active and efficient? We have too many people who can do any kind of work we want done—and do it wrong.

"What is your life?" is a good text for this subject, found in James 4: 14. If we could read our history up to the present time, would we be satisfied?

Every one has a different idea in regard to life. One says, "It is just a stretch of years from the cradle to the grave." Another thinks, "Mine is a series of disappointments. I rise today to the mountain peaks and see new prospects ahead of me; tomorrow I am in the valley." "My life," says another, "is a search after gold." With another it is just a pursuit of pleasure. Surely such people are inefficient to meet the battles of this world and unprepared for the world to come.

What is our life? First it is a gift of God. We must always start with that. Life is existence and the problem of our existence, and of the life which thrills in our soul and makes us different from other created things is something that the evolutionist has failed to solve.

The eye is wonderful; it perceives the great things and sees the little things. The brain is great; think of the brain of Ed-

ison. God gave us these and have we thanked him sufficiently?

God gave us life that we might serve and please others. Do you think he ever intended that we should oppress the poor, and stop our ears to the cries of the needy? Did he expect us to become rich at the expense of others? No, indeed. We have all felt the joy of doing good deeds too many times to believe this. Some one once said, "When I dig a man out of trouble, the hole that he leaves behind him is the grave where I bury my own trouble." How often are we prepared for this kind of service?

"Methinks if we could see each heart as heaven views it,

So much of sorrow and care,
So many hurts are there,
Of joy so small a part,
Poor broken human heart,
So pitiful 'twould seem, our hands would no more bruise it."

God gave us our lives that we might enlarge them, a sacred trust. Are we misusing it?

Our life is easily marred. It is marred by the things we think, and the things we think we often do. Yet our life may be made over. Sometimes it is a good thing to be discouraged in order to learn the secret of being encouraged. It is a good thing sometimes to be put down that we may feel the necessity of coming up.

Again, what is our life? General Booth once said in reply to this question, "I suspect it is living for others." St. Paul says, "To me to live is Christ, and to die is gain." So let us be spiritually prepared that we may be always efficient in helping others. A man is called selfish, not for pursuing his own good, but for neglecting his neighbor's.

Be not over-confident of our own salvation, and so free and easy with ourselves that our idea of salvation will be like that of some people in regard to national defence,—the smaller our army and navy the smaller the incentive to war.

This poem I found is one to be used for a memory system, a help for efficiency and a hint on preparedness.

"Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;

Forget each slight, each spite, each sneer
Wherever you may meet it.

"Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

"Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
True joys, and hearts to love you."

Denominational Loyalty

FRANK R. KELLOGG

Summary of Paper read at the Eastern Association

If any one expects to be loyal to any cause or to an ideal he must first know just what the cause or ideal stands for, or else he does not know whether he is loyal or not. Every organization is formed to uphold some principle or ideal. So if we intend to be loyal to the Seventh Day Baptist Denomination we must know just why it was organized and what for.

The denomination has many ideals worth upholding but there is one—the Seventh Day as the Sabbath—which if we leave out we may as well, or even better, join our First-day friends and save ourselves a lot of anxiety and inconvenience. So if we are to have denominational loyalty we must have Sabbath loyalty.

But you say, "I know the seventh day is the right day to keep and I want to be loyal, but conditions and circumstances are such today that it seems impossible." Friends, conditions today are not nearly so bad as you try to make yourself believe. Did you ever stop to think of some of the great problems and discouragements that confronted our forefathers in the early history of the denomination?

They had no organization, no church, no sympathy from the outside world; but they did have something which our young people seem to lack today. They had a faith, a courage and a determination to stand for what they believed to be right and to be God's will for them to do, in the face of all difficulty and opposition.

Today we have an organization which, for Christian fellowship and co-operation, can not be equaled by any other religious organization in the world. With the exception of a few lone Sabbath-keepers, we all enjoy good churches in which to worship, and under the influence of very able pastors we have the full sympathy of the outside world.

The condition of the business world is far better than it has been in years past, as we have more to choose from. Friends, it is not the condition of the world today that makes you disloyal. It is the condition of the people.

We often sing, "Faith of Our Fathers," but if our fathers' faith had not been any stronger than the faith of some of us I don't believe we would want to sing very loudly.

There are thousands of excuses given for leaving the Sabbath, but if you sift them all out you will find there are generally about three reasons. The first and greatest one is money; second, pleasure or society; third, lack of faith. The first two we can not afford to consider in any way, shape or form. The third—"Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Friends, do you realize when you make the statement that you can not make a living and keep the Sabbath that you are making a very serious accusation? You say that you believe the Bible to be true from Genesis to Revelation. You say if we keep one commandment we must keep them all. You say you don't believe God ever asked us to do what is impossible; but by making that statement you are accusing God of commanding you to do just that thing. You are accusing him of not being able to keep his promises.

* * *

A person once asked me why, when a Seventh-day man turned to keep Sunday, we called him a turncoat; but if a First-day man turned to keep the Sabbath, he was a fine fellow and deserved credit. Why the difference? The difference is just this: one had his coat on right side out and turned it the wrong side out, making himself appear ridiculous and unwise. The other had his on wrong side out and changed it to right side, thereby showing his wisdom. Our religious clothing is

shabby enough at the best without wearing it wrong side out.

A well-known minister of this city (Plainfield) said to me (we were talking about the Sabbath), "Why, young man, you are worshiping a dead Christ. I worship the living Christ." If that is so, then the position of the First-day man is that the death and burial of Jesus Christ so shattered and weakened his faith that for the three days that Christ lay in the grave he did not serve or worship him. The position of the Seventh-day man is that the death and burial of Jesus Christ did not in any way shatter or weaken his faith and that he served and worshiped him the three days he lay in the grave the same as he had before and has ever since.

There are two very important reasons why our young people should be loyal to the denomination. First, they must gradually become the strength or backbone of the denomination. Second, they have all the training and rearing of our children; and if denominational and Sabbath loyalty is not taught and lived in the home by the parents, what can we expect of the children?

But Sabbath loyalty is not all there is to denominational loyalty. Have you the RECORDER in your home and do you read it? Friends, if you have lost your interest in denominational work, if you feel sometimes that the Sabbath is not really essential, just read the RECORDER every week for a few months and you will find yourself not only a stronger Seventh Day Baptist but also a better Christian, for every page is full of material worth while and uplifting. Then there is the *Pulpit*, a magazine which, if you read it, will give you purer thoughts and a desire for higher and better things. Are you interested in the work of the Tract Board, Missionary Board, Board of Education, Memorial Board, Young People's Board, in fact all branches of denominational work? If not, you should be. Do you know just how many missionaries we have in the field, who they are and what success they are meeting with? Are you a member of the church? Is every member of your family of responsible age a member? If not, they should be? Do you belong to some department of the Sabbath school? Are all the babies enrolled on the cradle roll? If not, they should be.

Have you assumed your full responsibility for the welfare of your church? Are you giving it both your moral and financial support? It seems to me if our young people could answer yes to all these questions, the future power of the Seventh Day Baptist Denomination would be greater than we have ever hoped for or even dared to ask for.

Our denomination needs greater numbers, it needs greater moral and financial support; but what it needs above everything else is, consecrated lives, men and women whose ideals reach to the very portals of heaven.

Installation of Pastor at Dodge Center, Minnesota

MRS. U. S. LANGWORTHY

It is not because we are spiritually sleeping nor because we have lost interest in the Master's work that no news from the Dodge Center Church has appeared of late under Home News of the SABBATH RECORDER. We are very glad to report that our new pastor, Rev. Herbert C. Van Horn, and his family are here and comfortably settled. On May 6, the following installation program was carried out:

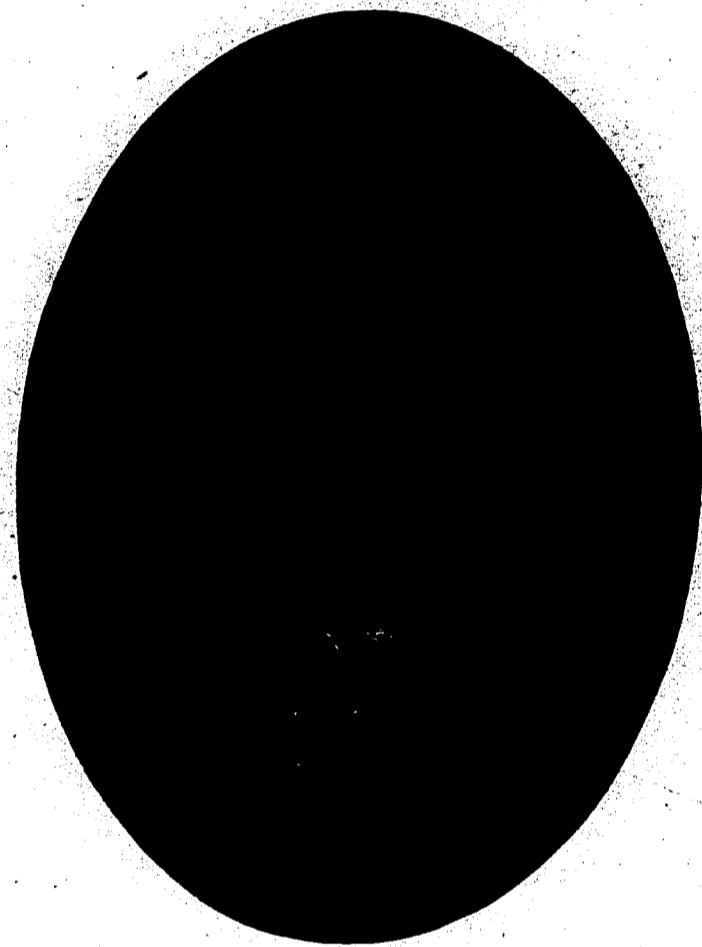
Voluntary
Doxology
Invocation—Pastor elect
Scripture Reading—Pastor elect.
Prayer—Rev. G. W. Gower
Singing—Choir
Notices and other Announcements
"The Church With Its Pastor"—Rev. E. H. Socwell
"The Pastor with His Church"—Rev. H. D. Clarke
Solo—Miss Myrtelle Ellis
"The Sabbath School and Its Pastor"—Supt. Myrtelle Ellis
"The Pastor and His Neighboring Pastors and Churches"—Rev. G. H. Gower, of the Methodist, and Rev. Colin Bain, of the Congregational Church
Rev. G. W. Lewis, having returned from his Dakota trip, made some interesting remarks
Remarks—Pastor H. C. Van Horn
Reception by letter of Pastor and Family
Formal handshake and welcome by Congregation
Singing—Girls' Chorus
Benediction—Pastor

The reception by letter of the pastor and family, and the welcome by the congregation were omitted until a later date, as

Mrs. Van Horn, with the children, was delayed in Albion, Wis., because of the severe illness of her mother, Mrs. Simeon Babcock, who at present is slowly improving.

A reception was held on the evening after the Sabbath, June 3, at the home of Brother E. L. Ellis. A very pleasant evening was spent getting acquainted with the pastor and family. Light refreshments were served by Mrs. Rounseville's class of young ladies.

Deacon E. A. Sanford, having decided



REV. H. C. VAN HORN

to try a warmer climate in search of better health for himself and wife, has sold his home here and intends to leave for Riverside, Cal., in the near future. On the evening of June 6 about sixty relatives and friends of Mr. and Mrs. Sanford met at the home of Brother B. T. Severance to bid them farewell. We are very sorry to have them leave but hope they both may regain their usual health.

Mrs. Susan Ayars and two daughters, of Trenton, Minn., are living in Deacon Joel Tappan's house. They expect to spend the summer here. We are glad to welcome some of our Lone Sabbath Keepers; hope others may follow.

Dodge Center, Minn.,
June 9, 1916.

CHILDREN'S PAGE

Four Rules

He was a new boy in school, and according to custom—though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours ended, however, and the pupils scattered for the homeward walk, there was a fine chance.

"Here, you little softy-boy!" cried Archie, catching up with the newcomer, at the end of the brick wall, "what are you hurrying off so fast for? For three cents I'd throw your book so far you'd never find it and roll you clear down that hill."

"I wouldn't pay you three cents for throwing my book where I couldn't find it," laughed Don, "and I don't mind your rolling me down hill if you want to. It looks so smooth and green I'd like to roll down it anyhow. Come on, boys! Let's see who can roll down the fastest!"

And before they quite knew how it came about, Don and Archie, with the two boys who had stopped to see what would happen, were having the merriest sort of game. Of course Don did not stay a new boy for very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him, but Archie—who really liked him best of all because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels, and had a suspicion that his friend was something of a coward.

"I don't b'lieve you'd fight a rabbit," he said tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie himself was so fond of teasing that he often forgot to think anything about what was fair or kind. That was the way in which he was tormenting a little German girl, one day, when he met her upon the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over right away, little girl."

"No, it iss mine, I home take it," urged

the small Bertha, her blue eyes frightened and filling with tears.

"Ho, this isn't a Dutch cat!" declared Archie. "Here, let me have it!"

He was drawing it out of her arms, while she struggled and tried to hold it fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don's voice, still good-natured, said:

"Run along with your kitten, sissy. This fellow doesn't want it. He's so tired that he's going to lie still and rest awhile."

"Aw, get off. What did you do that for?" growled Archie, wriggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your sister Esther, and you had seen any boy plaguing her, what would you have done?"

"Punch him," admitted Archie honestly.

"Well, punch yourself, then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes, and looked with a new curiosity and respect at the other boy.

"Say, Don, I don't b'lieve you really are afraid, after all," he said. "What makes you always act as if—as if—"

Don's brown eyes grew bright.

"It's my grandfather," he explained. "He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh is a better weapon than cross words or fists. Don't think it's brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself abused.'"

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughtfully.—*Kate W. Hamilton.*

During the hearing of a lawsuit, the judge reproved a man for making unnecessary noise.

"Your Honor," was the reply, "I have lost my overcoat, and I am looking about to find it."

"Well, sir," said the judge, "people often lose whole suits here without making so much disturbance as that."—*Youth's Companion.*

Guy Gilbert Clement

At his home in Enterprise Township, Valley Co., Neb., on June 4, 1916, Guy Gilbert Clement, in the forty-second year of his age.

This home is in Upper Mira Valley, ten miles west of North Loup and receives its mail from Ord.

Guy was the son of George and Mary Hurley Clement and was born on September 19, 1874. He joined the Seventh Day Baptist church on July 4, 1891.

In 1897 he married Jennie Bee. He leaves a wife, his parents, two sons and

He was strong and he was gentle. He was successful and he was humble. Few who attended Conference here will remember having seen Brother Clement; but many will remember that *some one* brought a dressed beef to the kitchen door and gave it to the Conference. Every interest that was calculated to benefit the community or the world received his attention and his help. This was especially true of the problems of rural life. He read and studied and planned and prayed for the good of the farmer and stockman. Not merely that the farmer might be successful financially,



GUY GILBERT CLEMENT AND FAMILY

two daughters, two sisters and three brothers, and an unusually large circle of relatives and friends. His farm with its buildings and stock is among the very best that the writer of this article has ever seen. The barn and house and eighty acres of land have been added since the place was seen by so many when the Conference was held at North Loup.

He thought very fast—he spoke very fast—he achieved much—he was forty-one years old—he set his house in order—and he is gone. He was keen and he was kind.

but for the social and religious good of the man and his family. Twice he has been named by Nebraska's governor as delegate to the National Farmer's Congress. For a time he was vice president of the Nebraska Hereford Breeders' Association. From its beginning to failing health he has been a director of the Loup Valley Agricultural Association. He was well and favorably known throughout the State and beyond its borders not only as a successful and progressive farmer, but as a Christian gentleman and Sabbath-keeper.

But his energy outran his physical strength. The church and community and State have lost a man of real worth. He was far from being perfect. No one knew it better or regretted it half as much as he. He said that his failures were his own, but that his successes were by the grace of God. The reason that his pastor is writing this and asking space for it in the RECORDER is for the encouragement and help of boys and young men in the country. Brains and energy and consecration win. Country life needs you. Guy Clement would probably have made good at anything he had undertaken. Thousands of splendid farms have been abandoned by Seventh Day Baptists to their sorrow and shame. At least let us stay in the country until we are reasonably sure of what we will do, and that we will succeed before we abandon the fields for the pavements.

Mr. Clement's funeral was held in the grove beside the new farmhouse and was largely attended. Beside numerous carriages there were seventy-two automobiles standing by during the service. Burial was in the North Loup Cemetery.

GEO. B. SHAW.

At Snow Hill

The president and the corresponding secretary of the Tract Society attended the annual Love Feast gathering of the German Seventh Day Baptists at Snow Hill, near Waynesboro, Pa., June 9-11, 1916. A new feature this year was the holding of the Children's Day exercises of the Sabbath school on Friday evening. The part the children took in songs, recitations, and exercises showed great interest and real ability for them, and patient, earnest work in preparation by the teachers. There was also an excellent address by Mr. Frank King, of Salemville, Pa., and a chalk talk by Edwin Shaw, of Plainfield, N. J.

The sermon Sabbath morning by the Rev. Jeremiah Fyock, of Salemville, was an earnest message to "strive to enter in at the strait gate." It inspired confidence in spiritual values, it produced in the hearers a reverent spirit of devotion, and was a ringing call to a higher and better life. There was a sermon in the afternoon and in the evening the Service of Humility and the Lord's Supper with brief appropriate remarks.

The community was under the shadow of sorrow because of the sudden death of Mrs. George Walk, a faithful and earnest member of the church. The funeral services were to be held Sunday forenoon. Mr. Randolph and the writer had made plans to return to attend the board meeting of the Tract Society on Sunday. So in company with a few others we visited the stricken husband and children in the home Sabbath afternoon.

The number of outsiders who attended the meeting this year was not as large as usual, only about five hundred people eating dinner on Sabbath Day. But the number of those who came to attend the meetings was larger than in several years. There were four large automobiles that brought people from Salemville, or "the Cove," as it is usually called. Many others came by train. We were sorry to see no visitors from Ephrata.

Since our last visit, two years ago, the church building has been repaired, new pews have taken the place of the old benches, the walls have been redecorated, carpets put down, and there is evidence of prosperity and progress. But what pleased us most was the increased number of children in the Sabbath school, with reports of additions to the membership of the church.

We had to say "good-by" at the close of the evening service after the Sabbath in order to get our train, so as to be back in Plainfield Sunday forenoon for committee meetings, and afternoon for board meeting.

May the Lord continue to bless and prosper the good people of Snow Hill, and reward them for their hospitality and Christian fellowship, and keep them strong and true to truth and righteousness according to "the commandments of God and the faith of Jesus."

SECRETARY.

"Oh, the loneliness of the man who has nothing but money! Subtract \$50,000 from some people and there would be nothing left."

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.

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SABBATH SCHOOL

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

Minutes of the Sabbath School Board

The Sabbath School Board of the Seventh Day Baptist General Conference met in regular session in Whitford Memorial Hall, Milton, Wis., Sunday, June 4, 1916, at 2 o'clock p. m., President A. E. Whitford in the chair.

In the absence of the Secretary, E. M. Holston was appointed secretary pro tem. The following Trustees attended the meeting: A. E. Whitford, L. C. Randolph, A. B. West, D. N. Inglis, W. H. Greenman, Mrs. J. H. Babcock, Mrs. C. S. Sayre, E. M. Holston, G. M. Ellis and A. L. Burdick.

Prayer was offered by Professor A. B. West.

The Treasurer's quarterly report was presented as follows by the Treasurer, W. H. Greenman. Upon motion the report was adopted and ordered placed on file.

Treasurer's Report

From March 19, 1916, to June 4, 1916.

GENERAL FUND

<i>Dr.</i>	
Mch. 19, Balance on hand	\$423 09
Mch. 23, R. A. Brannon, North Loup, Neb., S. S.	8 84
Mch. 28, E. E. Whitford, New York City, Church	11 04
Mch. 30, H. M. Swinney, Westerly, R. I., Church	8 73
Mch. 30, L. F. Randolph, New Market, N. J., S. S.	2 50
Mch. 30, Hurley L. Warren, Fouke, Ark., S. S.	6 13
Mch. 31, Mary S. Andrews, Farina, Ill., Church	1 57
Mch. 31, E. S. Maxson, M. D., Syracuse, N. Y., S. S.	2 56
Mch. 31, J. W. Crosby, Nortonville, Kan., Church	52
Apr. 2, A. B. West, Milton Jct., Wis., Church	1 25
Apr. 5, Wm. Stillman, Plainfield, N. J., Church	18 36
Apr. 15, A. S. Childers, Salem, W. Va., Church	5 75
Apr. 15, N. C. Clarke, Farina, Ill., S. S.	2 16
May 4, Faith Saunders, Richburg, N. Y., S. S.	5 12
June 2, Wm. L. Burdick, for Scio, N. Y., Church	3 00
June 2, C. M. Sheldon, Albion, Wis., S. S.	5 12
June 2, George D. Wells, Nile, N. Y., S. S.	12 00
	\$517 74

Cr.

Mch. 21, W. C. Whitford, Alfred, N. Y., expenses to International Lesson Com., Buffalo, N. Y.	\$ 9 00
Mch. 28, Mrs. J. H. Babcock, Milton, Wis., Home Department cards and postage	1 70
Mch. 28, L. A. Worden, Plainfield, N. J., proportion Year Book, 1915	39 27

Mch. 30, J. E. Hutchins, Marlboro, N. J., expenses to Philadelphia, (Pa.) Convention	2 75
Apr. 5, Loan to Junior Quarterly Fund for balance on first quarter, 1916	21 42
Apr. 7, Loan to Junior Quarterly Fund, second quarter, 1916	84 56
May 1, Dr. A. L. Burdick, Janesville, Wis., postage	2 00
May 1, D. M. Smith, Nashville, Tenn.: 20 copies Minutes S. S. Council, \$1.00; 20 copies Teacher of Religion, .25	1 25
May 11, Davis Printing Co., Milton, Wis., 100 cards	2 75
May 11, Wm. C. Whitford, Alfred, N. Y., expenses to International S. S. Lesson Com.	25 00
May 16, Mrs. T. J. Van Horn, Gentry, Ark., editing Junior Quarterly, 1916, third quarter	17 50
	\$207 20
Balance on hand, June 4, 1916	310 54
	\$517 74

JUNIOR QUARTERLY FUND

<i>Dr.</i>	
Apr. 5, Nellie C. St. John, Plainfield, N. J., Junior Quarterly receipts	\$ 14 77
Apr. 5, Loan from General Fund, printing Junior Quarterly, balance first quarter, 1916	21 42
Apr. 7, Loan from General Fund, printing Junior Quarterly, second quarter, 1916	84 56
May 8, Junior Quarterly receipts	15 60
	\$136 35
June 4, 1916, Loan from General Fund	\$105 98
<i>Cr.</i>	
Apr. 5, Balance due first quarter, 1916	\$ 36 19
Apr. 7, L. A. Worden, Pub. House, balance on second quarter, 1916	84 56
	\$120 75
Balance on hand June 4, 1916	15 60
	\$136 35

HÖCKER FUND

Mch. 28, Received from N. Y. City Church	\$ 40
--	-------

The Secretary having come in, the minutes of the previous meeting were read. The Secretary reported that notices of this meeting had been sent to all members of the Board.

The Committee on Field Work reported that the programs for the Sabbath School Board hours at the various Associations had been provided for and that Rev. H. N. Jordan would be the personal representative of the Board at all the Associations now being held.

Correspondence was read from Rev. A. L. Davis relative to a proposed trip that he is to make in the interests of the Sabbath School Board, the Seventh Day Baptist Missionary Society and the North Loup (Neb.) Seventh Day Baptist Church, through the States of Colorado, Utah, Wyoming and Kansas. On motion it was voted to instruct the Treasurer to send to Rev. A. L. Davis \$25 as part payment of the expenses of the trip, with the under-

HOME NEWS

SYRACUSE, N. Y.—The church sociable at the home of Mr. and Mrs. Orlo H. Perry on May 24 was a very pleasant occasion. On that evening between seven and eight dollars were received toward the debt of the Missionary Society. Later this sum was further increased by contributions from the Sabbath school and from our good friend, Dr. Sands Maxson, of Utica.

The Rev. William Clayton, who joined our church in February, has removed for the present, at least, to Trenton, N. J.

May 27 was observed by our church and Sabbath school as Sabbath Rally Day, Pastor R. G. Davis giving us an appropriate sermon on "The Sabbath."

E. S. MAXSON.

June 8, 1916.

MILTON, WIS.—President William C. Daland spoke last Thursday at the hospital training school at Janesville on "The Higher Conception of Beauty." The college quartet sang.

At the meeting held Sunday evening in the Seventh Day Baptist church, the church voted to release Pastor Randolph for one year, to work in the interest of Milton College.—*Milton Journal-Telephone*.

WESTERLY, R. I.—Rev. Clayton A. Burdick, of this town, was given the honorary degree of doctor of divinity in recognition of his work in the Christian ministry at the commencement of Alfred University last Thursday. Dr. Burdick has been a successful worker in the ministry for thirty-one years, having served as pastor in West Edmeston, N. Y., four years; Brookfield, N. Y., ten years; Ashaway, four years and Westerly, thirteen years. He has been the editor of *The Pulpit*, and has written numerous articles for religious publications.—*Westerly Sun*.

Sometimes disappointments come to the most earnest and hard working Christians; then comes the overwhelming opportunity of the Christian life—to obey the supreme Will and quietly accept Christ's own "way," which some day will be recognized as the best way.—*P. P. Faris*.

standing that one third of the collection of monies that he makes on the field be sent to the Sabbath School Board.

Correspondence relating to the work of the International S. S. Lesson Committee was read. The consideration of the question of the S. S. Boards putting out a course of lessons on denominational topics with especial reference to the preparation for church membership, was given considerable attention but action on the same was deferred until a later meeting.

The matter of the program of the Sabbath School Board for the General Conference was presented and after discussion it was voted that the President and Secretary be instructed to prepare such program.

Upon motion it was voted that the Secretary be instructed to prepare the annual report of the Sabbath School Board for the General Conference.

It was voted that when we adjourn we adjourn to the call of the Secretary. A bill for \$1.55 for printing for the Primary Department was presented by Mrs. C. S. Sayre, which, upon motion, was allowed and ordered paid.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

Lesson I.—July 1, 1916.

PAUL AT THESSALONICA AND BEREIA.—Acts 17: 1-15

Golden Text.—"Him did God exalt with his right hand to be a Prince and a Savior. Acts 5: 31.

DAILY READINGS

June 25—Acts 17: 1-15
June 26—I Thess. 2: 1-12
June 27—I Thess. 3: 1-10
June 28—John 5: 30-40
June 29—Neh. 8: 5-12
June 30—Ps. 119: 33-48
July 1—2 Tim. 3: 10-17

(For Lesson Notes, see *Helping Hand*)

To do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can.—*Sydney Smith*.

We ask for long life, but 'tis deep life or grand moments that signify. Let the measure of time be spiritual, not mechanical.—*Emerson*.

Deaths

CLEMENT.—At his home in Enterprise Township, Valley Co., Neb., on June 4, 1916, Guy Gilbert Clement, in the forty-second year of his age. See separate obituary.

The Sabbath Recorder

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—CONTENTS—

EDITORIAL.—Over the Hills to Brookfield.—“Bailey’s Corners”, Now Brookfield.—Central Association.—The Opening Session.—Letters From Churches.—Messages From Sister Associations.—Change of Pastors: Simpson Goes to Verona.—The Call of God and the Walk by Faith.—“If I Perish, I Perish”.—Letter From Pacific Coast Association.—An Excellent Association 769-775
Fiftieth Anniversary of the Church at Farina, Illinois 775
WOMAN’S WORK.—The Hospital Building at Lieu-oo, China 799-781
The Great Test, or the Struggles and Triumph of Lorna Selover 781
YOUNG PEOPLE’S WORK.—Life’s Purpose.—How Can Christian Endeavor Work Foster the Missionary Spirit.—An Ideal Nation.—Spiritual Preparedness.—Denominational Loyalty 789-794
Installation of Pastor at Dodge Center, Minnesota... 794
CHILDREN’S PAGE.—Four Rules..... 795
Guy Gilbert Clement 796
At Snow Hill 797
SABBATH SCHOOL.—Minutes of the Sabbath School Board.—Lesson for July 1, 1916 798
HOME NEWS 799
Deaths 800

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June, in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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