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(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



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VOL. 81, NO. 10

PLAINFIELD, N. J., SEPTEMBER 4, 1916

WHOLE NO. 3,731

General Conference Number

Conference at Salem We have enjoyed another good Conference at Salem, W. Va. With some of us the social enjoyment began when eight or nine delegates met on the Baltimore and Ohio train in New Jersey and spent a pleasant evening together. The social element is one important and helpful feature in our annual gatherings, and with us this time it began early. After a good night's rest we found ourselves climbing the fog-enveloped mountains along the headwaters of the Potomac, and were soon on the upland plateau nearing Deer Park, Md. Mountain Lake and Oakland were passed in their turn, and the sunshine cleared up the fog enough to give glimpses of the rock-piled, forest-clad mountains of the Cheat River country. We never tire of looking upon the grand scenery of the West Virginia hills, and before we realized how fast the hours were passing, Grafton and Clarksburg were left behind and our train was approaching Salem.

Salem, Old and New No pen can make one see the difference between the Salem we saw twenty-six years ago, when we went there to live, and the Salem of today. In 1890, it was a straggling little village "of about four hundred postoffice delivery," with a small hovel for a depot, and a few houses scattered through the narrow valley, along a muddy street with dilapidated walks and with stepping stones at crossings, upon which an expert walker could get to the other side without sinking in the mire. In 1916, the visitor lands upon a broad stone platform, by a modern depot, with automobiles waiting for him, goes out upon clean paved streets, and beholds fine homes climbing tier above tier to the very hilltops. The business section presents a solid front of good buildings on both sides of Main Street, and the small

wooden college building has given place to two imposing structures of brick and stone, a good gymnasium, a fine home for the president, and a good-sized athletic field. Only those who have seen both the old and the new Salem can realize fully the wonderful changes that have come.

Good Attendance Two hundred and fifty-
Excellent Entertainment two delegates were reported as being in attendance: one from China, forty-one from the Eastern Association, thirty-three from the Western, ten from the Central, sixty-nine from the Northwestern, ninety-six from the Southeastern, and two from the Southwestern.

We think the West Virginia people were well pleased with the attendance, and they proved themselves to be, as always, royal entertainers. The new gymnasium was an ideal place for dinners and suppers. The main room seated something over two hundred and fifty people at once, and the rooms on either side of this hall afforded ample space for the work of those who served. There is also a gallery, with seats, on three sides, which gave opportunity for all who failed to find room at the first table to rest while waiting. In this gallery was placed a piano, and young people took turns in giving musical entertainment while the people were eating.

In the new building, called Huffman Hall, recently completed, were fine large rooms for committees, young people's headquarters, writing and reading, and for resting. Cots and lounges were arranged in one of the largest rooms in the cool basement story for those who needed to rest or sleep, and no one was allowed to talk in this room. It was really a room of comfort for many who will long remember the restful hours spent therein.

In the Administration Building was the auditorium where all the large meetings were held. Here were found also the post-office for Conference people, and the railroad room where officials of the Baltimore and Ohio road met the people, sold them

their tickets, and made sleeping-car reservations for those desiring them.

Boy scouts furnished ice water in one room for all who wished it, and they were in evidence everywhere, ready to go on errands or do anything they could to assist the visitors. Nothing was left undone that would contribute to the comfort of Salem's guests. Arrangements were even made for a Conference garage, in which the automobiles of visitors from a distance were cared for. Auto companies were there from Wisconsin, New York, New Jersey, and Rhode Island.

Excellent Program For Boys and Girls

One noteworthy feature of this Conference was a program of work for boys and girls. This had been arranged by Mrs. Willard D. Burdick, who was assisted in its execution by competent teachers. The morning classes were held from 9 to 10 o'clock. A half-hour in the afternoon, beginning at 4 o'clock, was given to praise services. The object was to instruct the children in matters pertaining to the denomination. They learned to name the States in which our churches are found and to locate all the churches, giving postoffice of each. Lessons were given concerning the various boards, their work, where located, and the men or women composing them. Much interest was manifested by the children when, upon being introduced at different times to leaders in our work, they were asked to tell where the men lived and in what denominational service engaged. This work for the children was certainly a good one, and should be classed among the forward movements of the year.

The Efficient Church and The Rural Church

The afternoon and evening of the first day of Conference were given to programs upon these two topics, and there were no more interesting sessions in the entire Conference.

In the afternoon, under the general heading, "The Efficient Church," four papers were presented: "The Pastor," by Professor Paul E. Titsworth; "The Layman," by Rev. Edgar D. Van Horn; "The Equipment," by William C. Hubbard; and "The Every Member Canvass," by Rev. William C. Whitford. In the absence of Mr. Hubbard, his paper was read by Professor M. H. Van Horn. In the evening, Rev. A. Clyde

Ehret spoke on "The Value of a Rural Survey," Mrs. Nettie West had for her subject, "The Relation of the Rural Home to the Church," and Rev. Walter L. Greene told us "What One Pastor is Doing." All these papers that reach us in time will, if possible, be printed in this RECORDER. Some of them had to be revised after the stenographic report was made, and if not in time for this issue they will appear a little later. As so many of our churches are in the country, these papers were timely and we know they will be read with interest.

Music of Conference

Mr. Julius S. Nelson, who has been singing-evangelist with Rev. D. Burdett Coon, proved to be an excellent leader of the congregational singing. The Salem and Milton quartets gave us several real treats with their inspiring songs, and on one evening, the regular program being shorter than usual, the Milton boys gave us a fine concert of one hour, which everybody appreciated. Then there was a large male chorus that favored us with several songs, and here and there a solo lent variety to the musical services. On Sabbath the Salem church choir led by Mrs. Wardner Davis furnished the music.

Rev. S. S. Powell With Us Again

We were glad to welcome Rev. S. S. Powell to the General Conference again. It had been many years since we last saw him there, and we had lost track of him up to the time he took charge of our church at Hammond, La., a year or so ago. He was quite at home among the West Virginia hills. May his work be greatly blessed in his field of labor in the sunny South.

A Church Built For the Dead

One of the speakers on the rural church program at Conference told how a certain meeting-house came to be built just as it was. The uppermost thought, he said, in the minds of the people who arranged for this church home was that it should be so built that coffins could be easily turned at funeral times. "The church was built for the dead rather than for the living." This illustration served well in a plea for planning church buildings with reference to the needs of the living. The Sabbath school, the young peo-

ple's society, the social life of the community, should all be thought of when we build our church homes.

Items of Interest

Among the incidental things that came to us during the routine business of Conference, the following are worthy of note:

The corresponding secretary reported a net gain in the churches, for the year, of a hundred and fourteen members. One hundred and forty-six letters were written by him, and he reported a lamentable lack of pastors and Christian lay workers. We were urged to pray the Lord of the harvest that he will send forth laborers into the fields.

The Executive Committee was requested to arrange for an hour devoted to a memorial service, in 1917, in honor of the three hundredth anniversary of the founding of the Mill Yard Church, in London, Eng.

The Committee on Denominational History has lost two members by death since last Conference: Rev. Lewis A. Platts and Charles Henry Green.

All matters pertaining to the programs of the Sabbath School Board, the Woman's Board, and the Young People's Board, were left in the hands of representatives of these bodies, to be gathered up and used in the RECORDER as they see fit.

Announcement that the estate of Stephen Babcock would ultimately amount to about \$100,000 was made by President Davis. After providing for the comfort of three aged sisters of himself and wife during their lifetime, the greater part of the estate goes to the Memorial Board to be held in trust for various denominational interests. Salem and Milton and Alfred and the Ministerial Relief Fund are all remembered.

The report of the Memorial Board showed that \$525,000 is now in the board's hands, as will be seen by the report of the secretary, William C. Hubbard, on another page in this paper.

You will want to read the report, by Rev. Ahva J. C. Bond, of the delegates to the Federal Council, which will appear this week if possible. The delegates were re-appointed.

The L. S. K's (lone Sabbath-keepers) much more than paid the amount assigned

them for the larger interests mentioned in the budget made out by the Board of Finance; but the amounts due the smaller interests have not been fully met.

When the report of the Budget Committee was read, there was some discussion as to the fairness of asking for the same amount from two men, one of whom received only one fourth as much salary as the other. The explanation was made that the amount asked is so small it hardly seems possible that any able-bodied person will be unable to pay it. Those able to do more should not stop at the amount suggested; but the board would be glad to know if any are unable to do that much, and it would try to relieve them. The Finance Board's budget asks for an average of only \$3.12 a resident member for the entire year—less than one cent a day. It would seem that a sum amounting to six per cent of \$52 a year could not be regarded as oppressive by any one. The facts are that only sixty to eighty per cent of this small amount has been realized this year. If all the churches would respond and make up their share as suggested by the Board of Finance, there would be no more debts. The boards could come to Conference with all bills paid.

After the "Hearings" of the Missionary and Tract societies, it was decided that these two societies should unite in choosing one joint corresponding secretary, who should devote his entire time to the service, and so unify plans and efforts that the overlapping of work and expenditures on the same fields might be eliminated. The General Conference, therefore, made no nomination for corresponding secretary of either board, but advised the two boards to select a joint secretary.

The offering on Sabbath morning for the Missionary, Tract, and Education societies amounted to exactly \$200, and that for the Woman's Board to \$52.13.

The next session of the General Conference will be held with the church at Plainfield, N. J., beginning on the Tuesday before the fourth Sabbath in August, 1917. The president will be Rev. George B. Shaw, Ashaway, R. I.; vice president, Frank Hill, same address; the secretary, and corresponding secretary, and treasurer will be the same as they are this year.

Rev. G. M. Cottrell, secretary for the L. S. K's, wished to be relieved of that office, but finally consented to go on with his good work another year.

Rev. Clayton A. Burdick is chairman of the Committee on Denominational Activities, Rev. Henry N. Jordan is president of the Young People's Board, and Royal R. Thorngate continues contributing editor of the Young People's department in the SABBATH RECORDER.

The Conference expressed its approval of the work of the Woman's Board in providing the new hospital at Lieu-oo, China, and recommended that the Missionary Board investigate the matter of needed repairs on the buildings in Shanghai, and do what is necessary to make them good.

Conference also commended the undertakings of Milton, Salem, and Alfred to raise funds for standardization and for paying debts. More about these matters will be found in Education Society's Number of the RECORDER.

The work of the Tract Board, its plans and policies, were also heartily commended, and the hope expressed that a large addition may be made to the subscription list of the RECORDER.

It was urged that the Executive Committee provide for a post-Conference council for next year, composed of officers, pastors, teachers, representatives of boards, and other workers. This is deemed necessary in order to make concrete and practicable the general things presented at Conference. The one thing to be regretted in this Conference was the lack of time and opportunity to consider properly pressing and important problems—such, for example, as the matter of joint secretary for the two boards. A single hour for each board is only an aggravation—just long enough to get a little insight into the great needs, but nothing like time enough to mature wise plans. Think of it! after a year's work, with such momentous questions as those crowding upon us at Salem, the two important boards could have only sixty minutes each in which to plan for the year to come! It is not right. We must provide some way for more satisfactory work in Conference as to the greater necessities of the denomination.

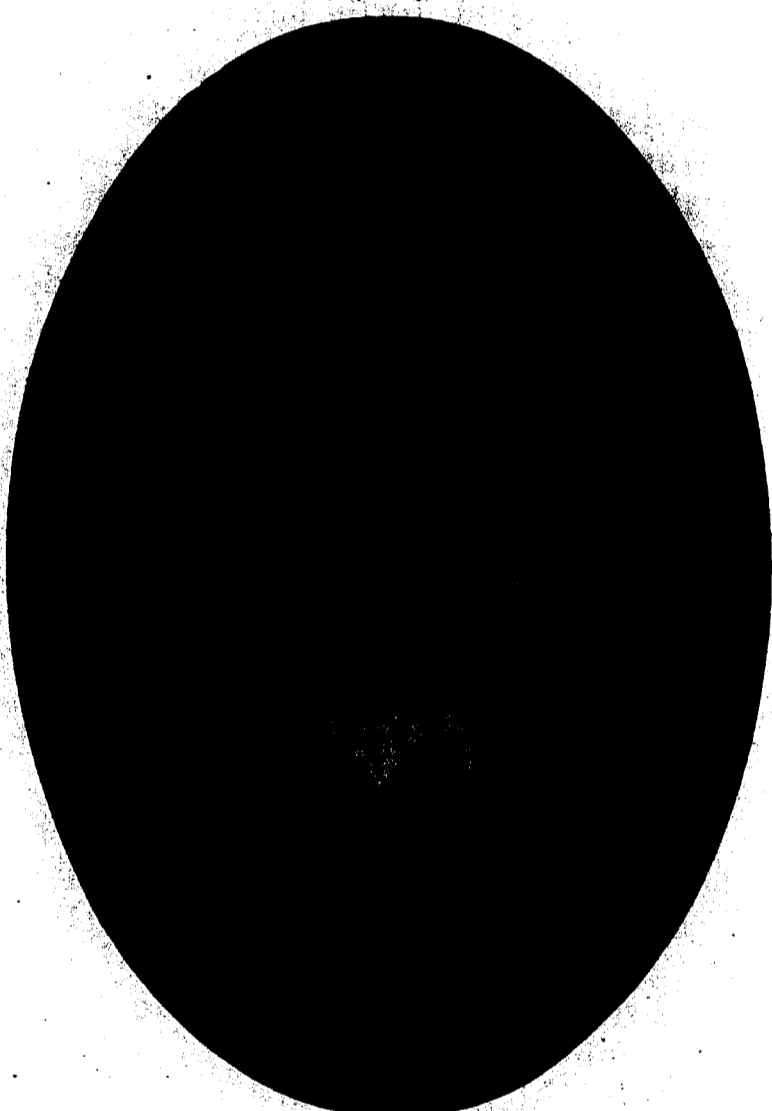
Address of Welcome

REV. M. G. STILLMAN

In behalf of the church, the association and the college, it becomes my high privilege to welcome the delegates from far and near to this Conference.

While it may be true that the people who are on time at the opening session are so loyal and strong that they would come at once to strong meat with all safety, it may also be a good fashion to have soup for first course.

Without the least desire to pervert Scripture let us take a text from Job 2: 3.



Rev M. G. Stillman

"Hast thou considered my servant Job . . . that he holdeth fast his integrity?"

With the alertness of thought, let us come from the ancient time and place of this text, across the ages to that west side annex of England which is Wales.

Have you considered my servant Davis . . . that he holdeth fast his integrity? Just after the stormy war period under Cromwell, in that most wicked reactionary period under Charles II, came the boyhood of William Davis, a goodly child. His parents would see him in the ministry and sent him to Oxford, where he was taught the

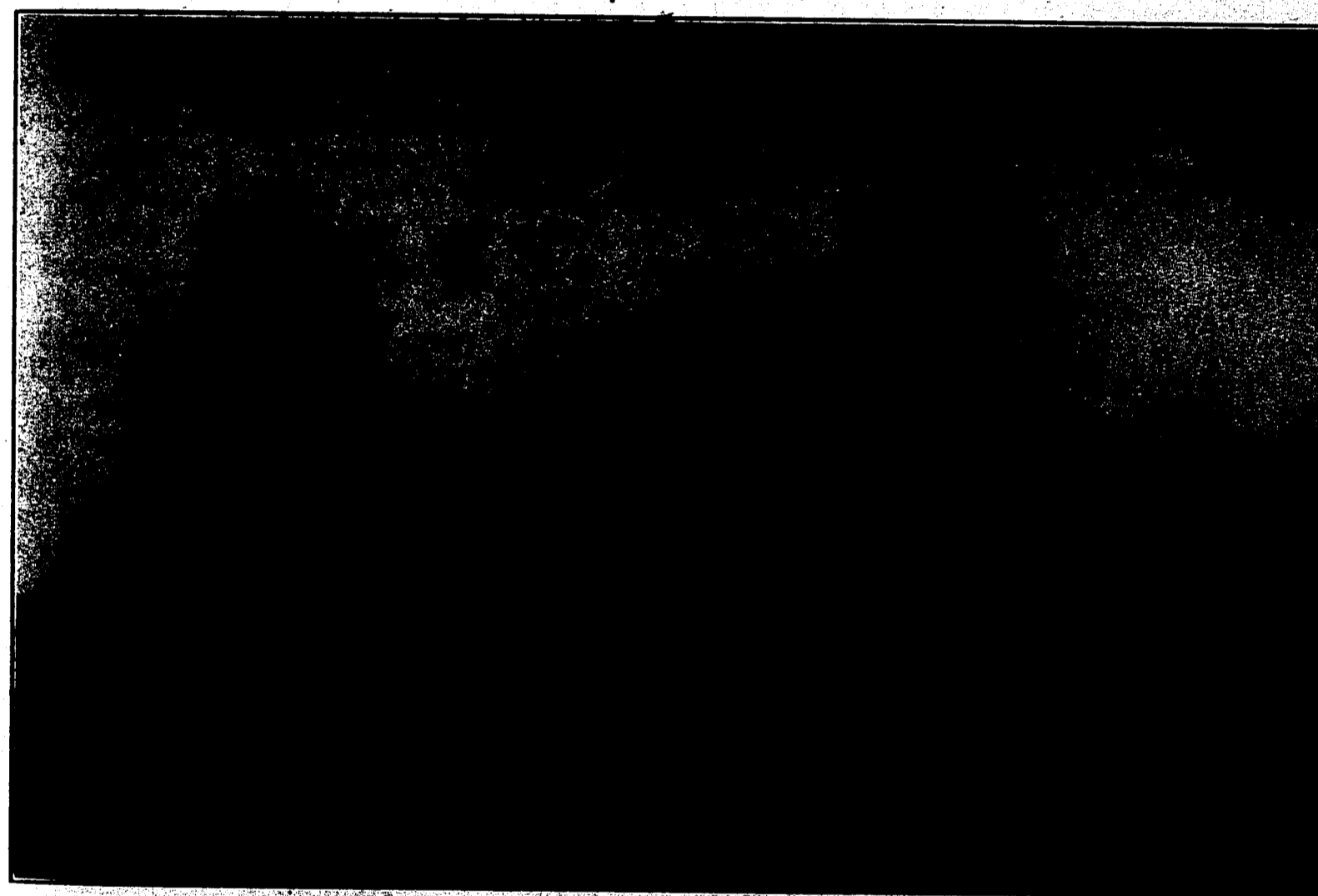
learning of the Egyptians, but he listened to George Fox, "the man of leather breeches," and became a Quaker minister. He comes over to the American Quaker country, and seems to have come up with Abe Noble, of our faith, near Philadelphia, and in 1700 we find him starting a new church of our faith in that region.

Some ten years later he moves to Rhode Island with his growing family seeking better conditions for Sabbath privileges. Our young Newport Church feared his eccentric ideas and rejected him. He came over to First Hopkinton. Some shook their heads shyly, but they let him in. He stood

took passage for Egypt in Pharaoh's wagons at Beersheba.

All Davises? Oh no, but their nerve and energy stood so prominent that this good land became just peppered with Billy Davises. There was Greenbrier Billy, Jersey Billy, Flint Billy, Rock Run Billy and the rest, possibly including a Billy Sunday.

Soon after their settlement here, John Davis 2d, a grandson of the original flock, was called to the ministry by the New Salem Church. He served this and the Lost Creek Church until 1842 to the good old age of eighty-nine. At the end of his



Salem Seventh Day Baptist Church

for Law and Gospel with them over thirty years, until 1745, when with a strong family he takes prominent part in planting a new church in East Jersey called the Shrewsbury Church. This seems to have been the crowning movement of his life just before departing for the glory land at fourscore and two.

That church lived for some forty-five years of good service through the days of the Colonial wars, to the year of George Washington's inauguration, 1789. In that year they sold meeting-house and farms and started for western Virginia, in a company about the size of Jacob's family which

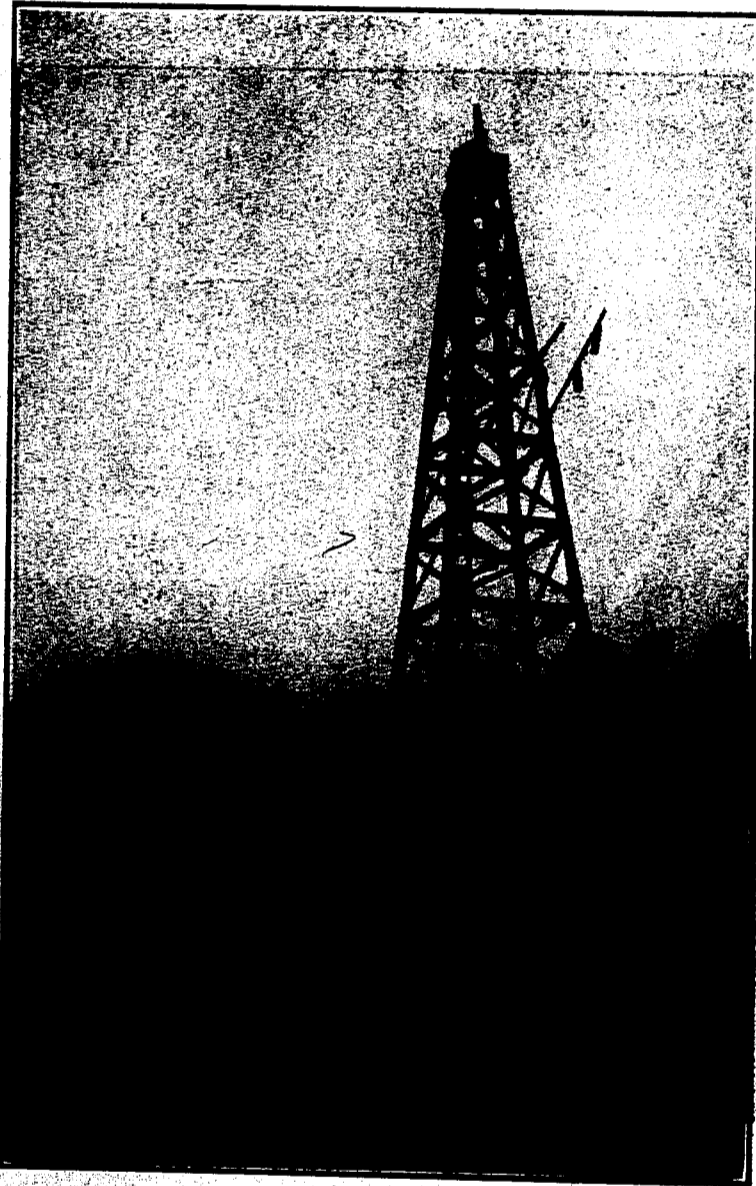
race, another of those grandsons, Samuel D. Davis, began a thirty-years' service for these two churches and took prominent part in the planting of the other churches of this association during his period up to about the time that L. R. Swinney came to Lost Creek, in 1877.

About twenty-five ministers of the gospel have gone abroad in this great land, from the Atlantic to the Pacific, with a strain of that blood and nerve made in Wales, the land of Gladstone and David Lloyd George. One of them for over twenty years has been heading a famous school in York State and drawing the whole

State into it, or at least to back some departments.

Let me switch on another line. Have you considered my servant Randolph . . . that he holdeth fast his integrity?

Let New Market sit up and take notice. Samuel Fitz Randolph, of English Puritan descent, was of that church. His parents and grandparents of the same. He was a soldier in the Revolutionary War. A few years before the main group moved from East Jersey he went westward and made investment in lands. The one that interests us was this one on which most of this



One of Salem's Promoters

town is built. He bought this in 1790. It was about one and one half miles long, containing 256 acres. It had seven corners. The surveyor began at a tree, aimed at another tree and measured. The seven trees were three tulip trees, two white oaks, a hickory and a gum tree. A village plot was made and the owner got the village established by act of Legislature in 1792, the year of George Washington's re-election and the establishment also of the New Salem Church. He was the father of the first Seventh Day Baptist movement within

Virginia, for the East Jersey flock had tarried down in the region of Morgantown, but he drew them up here to this locality.

Have you considered? He holdeth fast his integrity, for here is Uncle Jesse, out of whose generous appreciation of our college has come many a lift; the latest perhaps is this grand piano. And here is Uncle Franklin, father of the energy it took to bring together this great and valuable church history of the men of our faith. Our loyal and faithful ones will be more and more thankful that Professor Corliss F. Randolph had the mind to work. Here is a brother recently up from Fouke, Ark., formerly from Shanghai, China. Verily, there is no end in sight, of the West Virginia Randolphs, and nobody is looking for any.

Switch on another line. Hurry! Have you considered my servant Bond? He too holdeth fast his integrity. On Lost Creek, Elk Creek, Hackers Creek, West Fork, and elsewhere they settled, having come from the head of Chesapeake Bay in corner of Maryland.

Many of them have great mind for teaching. Two of them were in the Milton College faculty at my coming to that school in 1872. It would take another big book to tell of their able Christian service. Probably the oldest living example of their force is our Deacon Levi Bond at Lost Creek, whom we expect to be one hundred years old next April. But time flies.

In behalf of church, association and college, you are cordially invited to consider the strength of our West Virginia men and women, past, present and future.

Response

REV. HENRY N. JORDAN

Mr. President, and members of the Conference, I want to get over here where I can talk to Pastor Stillman, as he is the mouthpiece of the church, association, college and the denomination in giving this welcome.

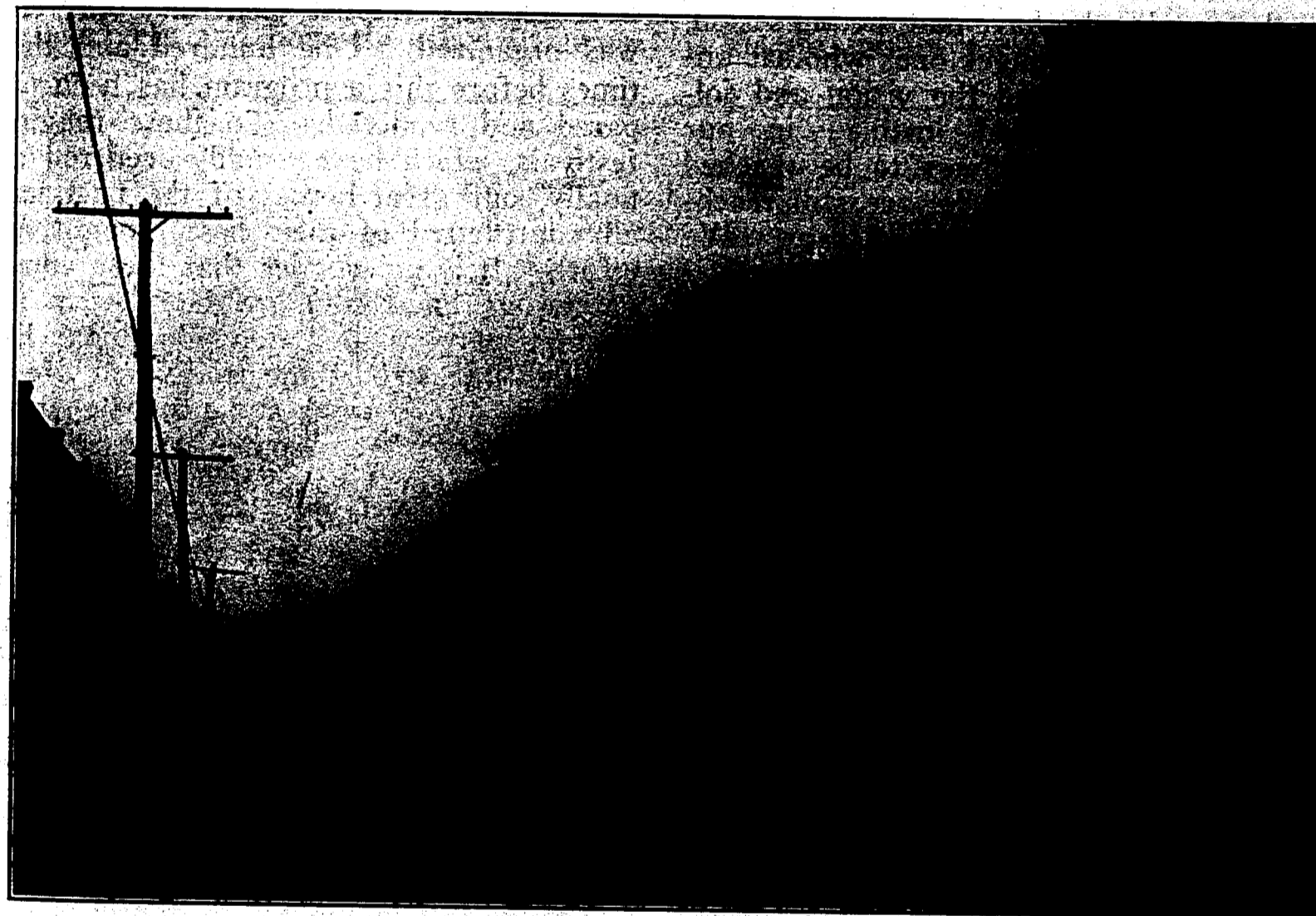
I never have been in quite so embarrassing a position, or felt so keenly my inability to meet the situation as I do here at this time. I have been through many trying experiences, and usually find a way out, but I don't see a bit of light so far. I came to Pastor Stillman and asked him what he was going to say, thinking if I could get a clue to what it was I would be

on safe ground. I asked him twice, and the last time he said, "Those who have heard me once don't expect anything from me," and I made up my mind it was hopeless, and that I should have to go back to my original theme and come as near to the truth of the matter as I could.

But, in all seriousness, it is really a delightful task that has been given me to respond to this welcome. I am glad Brother Stillman has given us this little historical sketch. I don't know what it means to you but I have a pretty clear conception of what it means to me in the matter of tracing the lineage, faith and experiences of

forward to, some of the things which were being done in Salem; but more particularly would his eye brighten and his voice take on a vibrant tone when he spoke of the young people connected with the college. It made me long for the time I might see West Virginia, and more especially through the eyes of Salem, and in 1910 I had that wish gratified. I rejoice that I now have this, a second opportunity.

I am going to assume I am strictly within the bounds of truth when I say you are glad you are here. I am sure that those who came via the automobile will say the same thing. I see that President Davis



Business Section, Salem, W. Va.

those who have stood for righteousness in the fear of God and according to his commandments. It is easier for me to make a reply because of the one visit I made to this place, six years ago. I never can forget the thrill I experienced then of mingling with people about whom I had heard and of being with some of those with whom I had had former relations. I call to mind the recital of the experiences of one whom I came later on to call brother. He was a pastor for a time, then college president here. Scarcely ever have I been with him but I have heard from his lips some of the hopeful things he was looking

for. He nods his head, and Dr. Coon is smiling. I don't know the different experiences of the different ones but I imagine that those of you who came yesterday were mighty glad when you found a washbowl. You are glad you are now having experiences not bounded by, or confined to, the management of the B. & O. Railroad. I stood up for four hours coming from Zanesville to Parkersburg, the only refreshment I had during that time being an ice cream cone. Others with me were sorry they didn't know in advance where the ice cream parlors were.

I am glad we are here. Leaving all

joking aside and coming down to what the Conference means and will mean, it seems to me the card I received from one who is connected with the college well expressed it when she said the hills of West Virginia are inviting, and those who are on the sun-burned prairies of the West are glad to get those words, "The hills of West Virginia are green." And we have heard for a long time what the hills of West Virginia mean, not merely to the farmers and others who are making their living from the soil, but there is a sentiment that is more than a passing fancy. "The West Virginia hills are inviting," and I am glad we have heard the invitation and are here. And there are the people who have had the big vision. We, some of us younger ones who sat under the ones who had the vision and followed the vision, had instilled in our minds some of the things to be reached after and grasped, and we are still reaching to the ideals they imparted to us. We are glad we are here where the inspiration of their lives began, following the gleam and gaining the larger light. We are glad because here is Salem College. I think I can call it the sentiment of every heart and say we rejoice in the external appearance of what seems to stand not merely for Salem's advancement, but for the advancement of the best learning and highest education that West Virginia can offer to the young people. She can give culture and development and Salem is here with hand extended. We found it yesterday in the homes in which we were entertained. We thank God for the welcome they gave us and for what our eyes see and our spirits feel.

Is there a vision of promise before us? Have we reached the parting of the ways? Shall we take a view into the future with new hope? The people are asking for an expression from us. What shall we give to them? Shall we give or bring to them today the thought that we are on the way with determination in our hearts, and faith in God and the leadership of Jesus Christ? We are glad to be in this position. But the big thing this morning is the big program with a big purpose standing back of the program which is from individuals and churches filled with the vision, ready for a fruitful discussion and a longing for fraternal co-operation. Your welcome is a challenge to us to come determined to do our best to bring our best, to do our best

and to give our best for God, for the Christ that inspires us, and for the needy world that invites and challenges us.

We shall be untrue to the ideals we hold dear and which we have held most of our lives and shall be unfit as examples of those who follow in the footsteps of Jesus Christ, if we do not come here today to magnify the Cross of Christ, and to glory in the humanity God has given us to serve.

President's Address

SAMUEL B. BOND, A. B., M. S.

One hundred and fourteen years ago the Seventh Day Baptist General Conference was organized. One hundred and three times before this a program has been prepared and rendered. To these religious festivals, which have usually occurred annually, our great heroes of the past have all contributed of their best thought and effort. It is no wonder that these annual gatherings have come to be a very important part of our denominational life, for they are rich in the traditional life of the past. It is right and proper that we should cherish them somewhat as the ancient people of God cherished their appointed and established times of special feasts, thanksgiving, and worship.

Today again we are called together to participate in all that this occasion can offer—social, intellectual, spiritual. It has been the sincere prayer of all that this occasion shall be a real spiritual feast to all who shall come under its influence here and that a blessing may be carried back to all the churches as a result of this Conference.

No place of honor will be found on this program. Fitness and service has been the guiding principle. The management sought to avoid repetition of important parts, but some have occurred for which no one is to blame. The fault is in the system. Let us meet together in communistic brotherhood, to study God's great truths—the underlying principles of Christianity and Christian efficiency—and worship him in spirit and in truth.

The general theme of the Conference chosen by the Executive Commission is "Christian Efficiency." The broader term is used rather than church or denominational efficiency with conscious appreciation of the work of other denominations and

other organizations contributing to our Christian civilization and Christian religion, and with the idea of stressing our church life and denominational organization as efficient agents in Christianizing the world.

The world is everywhere today asking these searching questions of the organized church and demanding a convincing answer in practical terms of measurement. Has the Christian Church outlived its usefulness? Is the church heedless of its responsibilities and opportunities? Is the church conventionalized beyond recovery? Does not the church often stand in the way of the best methods of progress in civilization and true culture? These questions are sincerely and honestly asked by many

so carefully in my honeysuckle vines and lines it with horehairs, then lays its eggs and cares for its young, is beset with so many enemies that it does not succeed in maturing more than one in four. Organic evolutionists tell us that almost anywhere in the organic world failure is more common than success. Yet out of such failure, God has brought forth a world of beauty and grandeur at which we never cease to marvel. It is not the man who never stumbles that makes progress, but the man that gets up when he falls and learns a lesson from the obstacles which caused his downfall. So with the church. The battle line encircles the earth and there is always failure somewhere.



Salem College. President's Home. Gymnasium

truth-seekers. I confess to have asked and tried to answer them myself, and similar ones have been asked me by some of the most hopeful young people I have known. I shall answer them "yes" and "no"—the affirmative when applied to certain localities and certain times and epochs; but the negative when applied in certain other localities and in general.

It is true that certain creeds and tenets of nearly all religious sects have lost the significance they once had, but they have always had little or no real value. This is a world of failures. The apple tree in my orchard does not mature one per cent apple for every hundred blossoms. The little chipping sparrow that builds its nest

In the very inception of the Christian era, when the Jews crucified the Son of God, even the disciples thought to abandon his cause, and the world said his teaching was a failure. Such truth as Christ uttered did not die, it can not die. Tracing its history a little farther we find that the church passed through a period of physical prosperity, it built monasteries and temples and established kingdoms. But in so doing it lost its own soul in temporal achievements. Then it was that superstition prevailed and even the clergy became immoral. Many years went by, but at last the Reformation and the Puritan Revolution gave the world a higher standard of Christian ethics and a deeper appreciation of

man's relation to man than had yet been known.

More than fifty years ago appeared in the scientific world the works of Darwin, Wallace, and Spencer. These doctrines were apparently contradictory to the traditional views, and many of the most pious Christian thinkers were thrown into a state of confusion, and a general eclipse of faith resulted. But out of this chaos has come a deeper appreciation not only of God's laws in his universe, but of the fundamental principles of life as proclaimed in the Sermon on the Mount. It was this that paved the way for the truth expressed in Drummond's Natural Law in the Spiritual World. I may add, by way of parenthesis, that we have yet to understand fully the significance of the spiritual law in the natural world.

While we admit that the present war is not bringing to the surface the best elements of Christianity, it is revealing to us one of the weaknesses of the so-called Christianity which we practice. We have long cultivated individual morality, but we have hardly applied the Ten Commandments to the conduct of nations. It is to be hoped that this terrible world war will teach the world the significance of its own folly—the savagery of war; that out of it we will get a deeper sense of appreciation of the ideal above the physical and a new consciousness of the presence of the Divine.

We conclude therefore that the church has met many perilous adversaries and has been strengthened rather than weakened by hard experience, that she *does* represent a vital Christianizing force, that she *does* hold up to the world *higher ideals than any other organization*, and that *she has a right to live and will live*.

The question for us then as a denomination—a branch of the Christian Church—is, how large part do we choose to take in the work of evangelizing the world? Will we measure up to our God-given opportunity in bringing to full completion the kingdom of Jesus Christ? Whether we like it or not, the part we play will be determined by the stern, relentless measure of our efficiency. Probably our denomination is above the average in efficiency. I think it is. But I think it pertinent to raise the question of efficiency in a denomination which would

elect a man for its president for the term of one whole year who knows more about bugs, worms, and birds than he does about men. It is said that Missouri stands at the head in the industry of raising mules. "But," some one remarked, "that is the only place to stand in that industry." At the head is the only place for Seventh Day Baptists to stand in entering the open doors of opportunity in Christ's kingdom.

A good loyal Seventh Day Baptist wrote me some time ago saying: "We have a vast amount of religious power in our denomination and in my opinion a large amount of it is simply flowing over the dam and going to waste." Said he, "I am impressed with this every time I attend one of our denominational gatherings."

I have heard that the principal part of the profits of the Standard Oil Company is derived from the various by-products which were at one time allowed to go to waste. Increased efficiency means profits in the oil industry. It is said that in the pork-packing establishment of Mr. Armour in Chicago absolutely every product is saved, and nothing goes to waste except the "squeal." The Armours should take a lesson from teachers and preachers and Sabbath-school workers and utilize that. Is it true that the "children of this world are wiser than the children of light"? Now, efficiency is defined in physics as the ratio of the work accomplished to the work spent. The greatest problem of the machinist is how to increase this ratio. In the world of business everywhere men are applying the efficiency test and are raising their ratio, and in this extremely practical age, practical men are justly asking the church, "What is the rate of efficiency?"

May I invite you to participate in a somewhat careful study at this Conference of the various interests which we as a people represent, in order that we may, if possible, increase our efficiency in any or all the departments of our work. Such has been the burden of my heart and the object of my prayers for the last year.

Permit me to suggest some ways in which it seems to me that our denominational efficiency may be increased.

It is of primary importance that we place our churches on a more scientific working basis. The need of better prepared pastors is felt by none so much as the clergy themselves. More interested and better or-

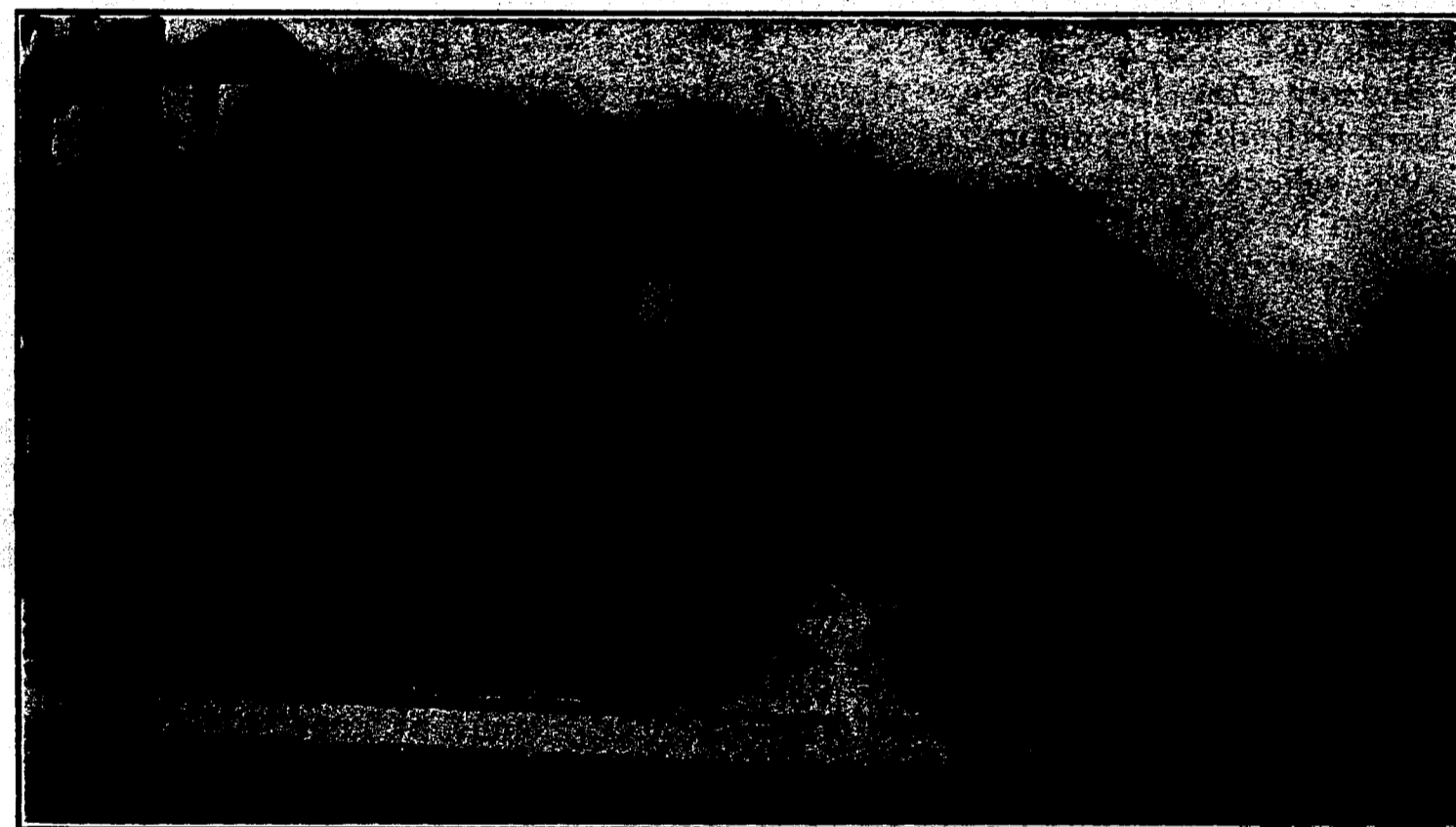
ganized laymen to support the gospel and carry on the work of religious teaching, would be a valuable asset. It used to be literally true, as some one has said, that—

"In the world's broad field of battle,
In the bivouac of life,
You can find the Christian soldier
Represented by his wife"

Modern movements such as the Laymen's Missionary Movement has done much to bring about a very desirable change. Churches better equipped for social functions and worship, and systematic benevolence as promoted in the every member canvass, are modern movements in the right line. Let us give them our hearty support

when we learn from the same reports that less than forty per cent of the rural population have any church affiliation, we should certainly recognize it as a great open field for the right kind of religious activity. Here especially the church has depended too much upon harvesting a membership by revivalistic methods and not enough upon membership building by training the successive generations of boys and girls. Too much energy has been expended upon a sentimental type of spirituality which wastes itself in emotional enjoyment. Such efforts lower the standard of church efficiency.

Let the church take a broader view of its sphere of action. Let it concern itself



Residence of Hon. Jesse F. Randolph, for many years President of Trustees, Salem College

and co-operation. Many of these subjects will be forcefully presented to the Conference this afternoon by earnest, consecrated men thoroughly competent for the task. They have met these problems in actual experience. Hear their message!

A very large part of our interests is in the "open country," and will continue to be there. And when we learn from the data of certain rural surveys that one such church in every nine has been abandoned in the last few years, we must necessarily view the situation with alarm. We need not flatter ourselves that Seventh Day Baptists are wholly free from these degenerating tendencies. And on the other hand,

with the physical and social side of man as well as the spiritual, embracing the whole man. The financial prosperity also is most closely entwined with the life and activities of the church. Why not recognize it? Too long the church has functioned as a sort of fire insurance against the risk of the next world. One of the most religious things a country church could do would be the seemingly unreligious act of opening its doors to farmers' institutes, lecture courses, and some forms of legitimate amusements for the young people. Booker T. Washington said that if he were going into a community as a missionary where the principal industry was

sheep-raising, he would begin his efforts by teaching the people to raise more sheep and better sheep. And he added, "The average man can discern more quickly the difference between good and bad sheep than he can the difference between Unitarianism and Trinitarianism." Now I do not mean that the church shall spend all its energies in promoting the physical and social, for I recognize that the most important function of the church is to hold up before the world spiritual ideals and to promote such worship as will deepen the consciousness of an ever-present living God. The mission and opportunity of the rural church will be set forth in three well-chosen addresses this evening by persons whose study and experience have well fitted them for the task.

The Seventh Day Baptists have always been characterized as promoters of education. We believe too in religious education. From boyhood this fact has been a matter of personal gratification to me. This has led our people to the establishment of church or denominational schools. And an earnest desire for a ministry educated equal to the best has led to the establishment of our Seminary to which we all point with commendable pride. We now have three denominational colleges whose work we all delight to commend. However, the rapid rise of state schools, and the emphasis placed upon nonsectarian education, together with the co-ordination of the practical with the cultural which the state has been quick to recognize, has, I fear, tended to lead us away from the original idea of emphasis upon religious development for which our schools were founded. We have said to the people, Send us your boys and girls and we will educate them in a religious atmosphere. But is it sufficient that religion shall be simply atmospheric in our schools?

Man is normally religious. He is not a being upon whom religion may be conferred by either human or divine agency. But he is capable of religious development. And his nature is such that his life only realizes its fulness as he lives for life's highest values. To do this he must learn to act in loyal obedience to his highest ideals. Many animals imitate the behavior of others, but man only can consciously enter into adjustment and relationship with the life of the

spirit—his ideals. This is *more than human*. It is *divine*.

Although much valuable work has already been accomplished, permit me to suggest two ways to bring this to fuller completion and thereby increase the efficiency of our schools. The first is to employ a student pastor, but since this seems impractical, to enlist the services of the local pastors who are unquestionably thoroughly competent, to conduct courses in Bible history and New Testament ethics for which credit should be given. Certainly the ethics of Jesus has more cultural value than the ethics of Socrates or Spencer. The second is the establishment of extension courses by the Seminary in all the colleges, which would both strengthen the colleges and the Seminary.

I believe all the schools would welcome closer affiliation with the denominational life. We hardly know whether any of the schools are denominational or not. Would it not be wise for the Conference to nominate one or more members of the various boards of trustees? This matter will be brought to the attention of Conference by a recommendation of the Commission.

As a denomination, we have done almost nothing towards the relief of the great masses of unfortunates in our own land. We have no orphans' homes, no hospitals for the sick, no social settlement work or any institution of social charity. It seems to me that if our people could see the way clear to engage in some such enterprise it would not only be in the line of greater efficiency, but our lives would be enriched and our view of life in all its phases would be greatly broadened. Then, too, it would be an inspiration to our young people and especially our young women to consecrate themselves to a definite line of work. Our Catholic brethren are a worthy example to us in this line of Christian activity, and they are to be commended. Of course, we have our hospital and school in China and we are happy in the results of their work. We are glad to welcome to this Conference Rev. Jay W. Crofoot, who will inspire us with his message from the benighted land of China. May God hasten the time when we shall have means and men for the establishment of such work in this country where its benevolent influence may be felt by all our people.

As a denomination, we are radically dem-

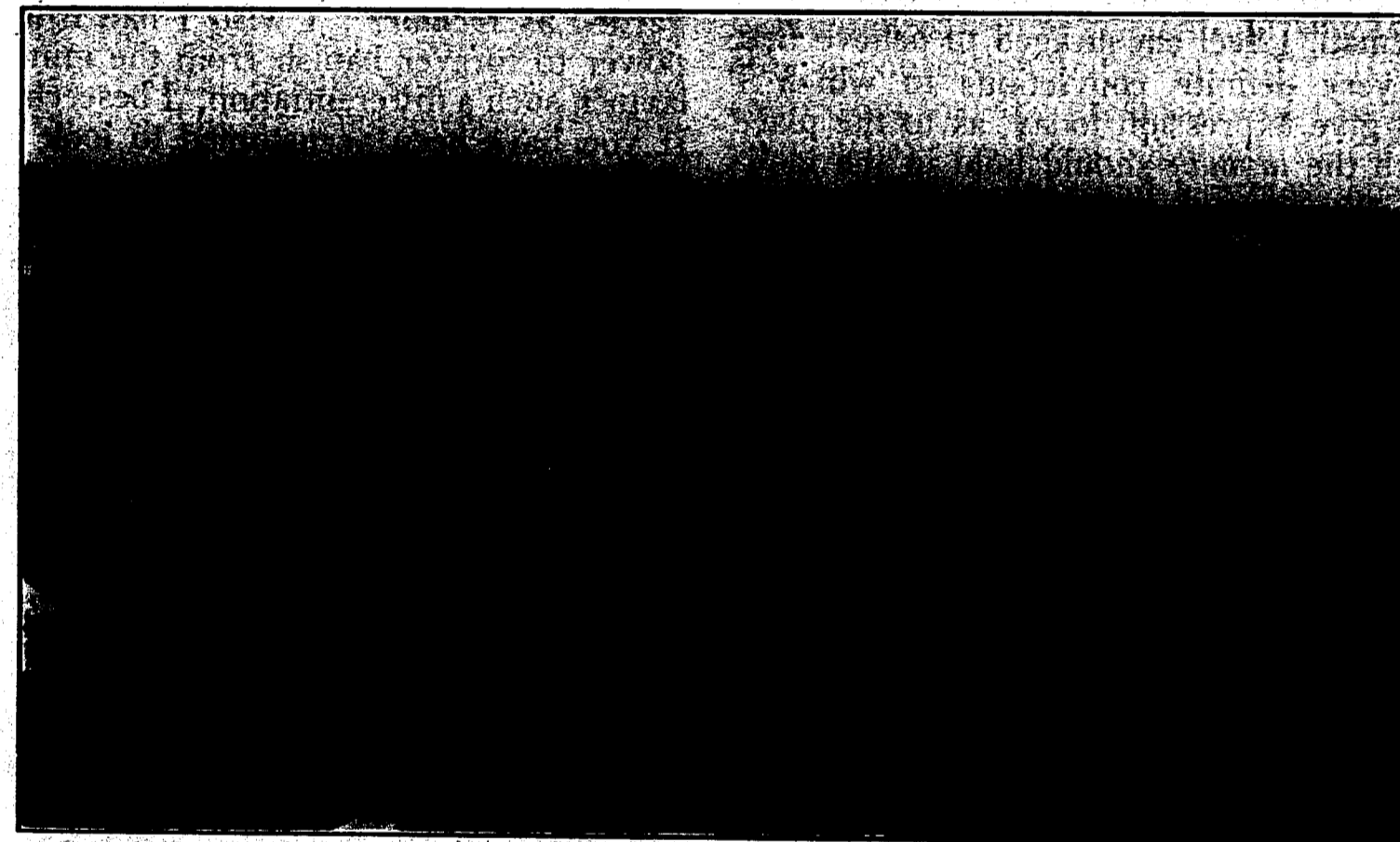
ocratic. We take pride in that fact. Every one is his own boss religiously. And where there are so many bosses there is liable to be some trouble. However, no serious trouble will result so long as each stays within his own domain. Political democracy has always proceeded slowly. So must ecclesiastical democracy. Democracy does not readily get the most efficient returns. But democracy does foster individual initiative and personal freedom; A thing to be desired. Our task is to secure the one without destroying the other. We have many and varied interests. We have been prodigal in experimentation and sometimes almost visionary. On the whole a vast amount of valuable work has been ac-

complished for the Master in the spread of the blessed gospel, in which we all rejoice. Our boards have given much unremunerated labor and have borne many heavy burdens in their zeal for the cause which we all love so dearly. All honor to these boards which have served the denomination so faithfully.

What we need, in the interest of greater efficiency, is better co-ordination of all our forces—such integration as will prevent duplication and promote definite results. We need more time for deliberation in our denominational gatherings, in order that we may get together by talking and working together. Free speech and opportunity

for full expression is the salvation of any people. The great Baptist Denomination, because of its similarity to us in ecclesiastical organization, has had a similar experience, and very recently they have succeeded in uniting their missionary and publishing interests under one management and have united upon a five-year program to be followed concertedly throughout their convention area. This subject will be brought to the attention of Conference further by some of the addresses and by the recommendations of the Commission.

Christianity has never seen a better time than the present. The signs of the times are propitious. Millions are reading the "Dear Old Bible" more devoutly and more



Bird's-eye View of Salem, W. Va.

intelligently than ever before. There never was a time when earnest, sympathetic Christian activity was so systematically directed toward the solution of the real problems of life as now. Let us thank God for the age in which we live. As some one has said,—

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast with Truth;
Lo, before us gleam her camp-fires!
We ourselves must pilgrims be,
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

THE EFFICIENT CHURCH

The Layman

REV. EDGAR D. VAN HORN

In the splendid address to which we have just listened by Professor Titsworth, many splendid and practical things have been said as to the place the pastor should fill in the movements of the modern church. In behalf of the pastors of the denomination, I wish to thank Professor Titsworth for that address and assure him his words will bear fruitage in our campaign for church efficiency.

After listening to such a message from a layman, I feel encouraged to believe that the very definite convictions to which I shall give expression today, as to the place which the *layman* should hold in the modern church, will be accepted with equal open-mindedness. The thoughtful pastor longs for greater efficiency in his congregation and has very certain and definite convictions as to the place the rank and file should fill in carrying out the Christian program in the community, and will not only welcome but rejoice in the leadership of such laymen as Professor Titsworth and others of like ability and consecration.

FUNDAMENTAL PRINCIPLES

In opening this discussion this afternoon let me remind you of the necessity of keeping in mind at least three things: (1) The fundamentals of our faith which make the evangelistic principle both binding and impelling; (2) The peculiar conditions of modern life which call for the impact of Christian personality on the unsaved; and (3) The necessity for some definite program by which these ends may be secured. Let us also keep in mind the fact that the church is identified in the New Testament with the individuals who constitute its membership and is made up of the "ecclesia"—called-out ones, who by a saving faith in Jesus Christ have become followers of him and have dedicated themselves to a life of righteousness. To this visible body Christ has committed the work of his kingdom and upon their faithful allegiance to him depends the success of his kingdom.

SACRED AND SECULAR

It is exceedingly unfortunate, I think,

that out of the custom of ordaining or setting apart the clergy and other officers for special functions in the ministry of the church, there should have arisen in the minds of the laity the feeling that their own place and duties in the church are "secular" and not *sacred*; commonplace, not exalted; that they are not *called* of God in the performance of their life work. No more unscriptural, unwarranted, and pernicious invention ever crept into the minds of Christians from the Evil One than this habit of regarding the work of ordained ministers as sacred and their own as only secular. It has always done, and will continue to do, great harm. By what sophistry can anything related, or necessary, to the work of God's kingdom on earth be regarded as *secular*? I wish I had it in my power to forever banish from the minds of laymen such a differentiation. I beseech you, if you have been accustomed to look upon your work as humdrum, commonplace, despiritualized, from this time forward to regard your work, your life's calling as no less sacred, no less spiritual, than that of the clergy and as calling for no less consecration. It is a law of the Christian life that "whatsoever ye do, do all as to the glory of God." George Herbert said with peculiar force,—

"Teach me, my God and King,
In all things thee to see;
And what I do in everything
To do it as for thee.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and th' action fine."

God has a plan for every man's life and expects his will to be done in every honorable calling. It matters not whether a man enters law, medicine, teaching, business, engineering, or what not, the claims of Christ are just as imperative upon his life as on that of the ordained clergyman. He has no more right to regard his realm as one giving larger latitude in morals and personal life or one in which he is absolved from responsibility than would an ordained minister of the gospel. Such distinctions are the invention of Satan and have no sanction in Christian thought and teaching. All lay Christians are priests as well as are ministers. Their priesthood may differ in degree but not in kind. Bishop Quale said: "The layman is not given over to religion as a vocation, but given over to religion

as a life." And a new day will dawn when all men look upon their professions as opportunities for the ministry of mankind.

UNITY AND SOLIDARITY

The unity and solidarity of the Christian brotherhood is one of the dominant notes in the writings of the New Testament. Paul, after pointing out the fact that the progress and development of the early church necessitated a diversity of gifts as well as a division of responsibility, emphasizes with telling force the essential unity and inter-relationship of Christian believers. In his figure of the body of Christ he emphasizes not only the corporeal unity but the fact that every member in the church is essential to corporeal completeness and service. His figure of the temple presents the same truth. Not only does the architectural beauty depend upon its completeness but its completeness depends upon the orderly and appropriate relationship of each and every part. Again in the figure of the family we see it. Every member of the family is essential to its completeness as well as to the highest expression of the family life. If laymen are to take the attitude towards God and the world that the Founder of Christianity designed they should, these Biblical truths will have to have a more central place in their daily creed. W. R. Doughty in "Efficiency Points" says: "The world will be evangelized in that generation in which the church re-discovers the spiritual function of laymen and adjusts its teaching and program of work to call out and utilize the lay forces of the church. The responsibility for leadership and for training in the church rests on the ministry, but the obligation for service rests on all. The mobilization of the forces of the kingdom will be the glorious achievement of a ministry which interprets the gospel in terms of its complete personal, social, and universal application. . . . In the new order, the clergyman will neither assume that he is employed to perform *all* the spiritual ministries of the church, nor will he neglect his share in the personal witnessing to the power of Christ in the daily life of his community, not as an ecclesiastic, but as a man. When this happens the spiritual ministries of the church will not be administered by one class but will be shared by all disciples."

Mr. E. W. Halford, who was chairman of the Commission on "The Place of the Laity

in the Church" of the Laymen's Missionary Movement stirs us with these words: "The uprising of men in the midst of which we now are and of which the Laymen's Missionary Movement is one phase, can readily be seen to be of like essential character with other reformatory movements and uprisings that have marked the pathway of the advancing church. We may define it as we will, we may characterize it as we think best, but the plain truth is, that the church is still in unrest because the one fundamental truth upon which it alone can rest—the oneness of all believers in Jesus Christ, and the absolute equality in privilege and responsibility of every member of the church of God—has not been universally vitalized. The present uprising is not only a confession but a protest. It is a confession that the great body of Christian laymen have not been cognizant or careful of privilege or duty and a protest against conditions that have weakened and do still weaken the church in a greater or less degree and prevent it from properly interpreting to the world the Christ of whom it is the only organized visible representative and of whom it must be the vicegerent on earth of the kingdom that is to come."

THE LAYMAN'S ATTITUDE

The layman's attitude towards the problems of the community will be governed quite largely by his conception of the function of the church. If he looks upon it as a saint's rest, a haven of refuge, a monastery where no one but a certain type of pious souls ever enter, then his emphasis will be upon self-protection. If he looks upon it as a training school where men are equipped for efficient service and responsibility in the world, or a spiritual hospital, where the spiritually blind are made to see and the morally deaf are made to hear the call of purity, love and duty, and where the red blood of life is sent coursing through the palsied centers of thought and action, and where the crooked is made straight, then his emphasis will be not upon self-protection but upon *service*. The first conception is essentially selfish, while the second is unselfish and Christian. The first takes as its aim, being saved, seclusion, isolation; the second takes as its aim becoming a savior, in which self is forgotten in the sacred task of rendering service to humanity.

A LAYMEN'S DAY

The Commission on Evangelism in the last great Congress of the Men and Religion Forward Movement in New York City said: "This is a laymen's day. We may disregard it, oppose it, criticize it, but it is none the less a fact. Many of our ablest laymen are today forced into positions of opportunity and leadership in the great Christian movements which they reluctantly accept. Modest and retiring themselves, they are compelled by public opinion to consider questions of religious bearing. The Great Laymen's Missionary Movement, the Lay Evangelical Effort, the far-reaching influence of other denominational and interdenominational Brotherhoods, . . . all offer opportunities for individual appeal, until the entire Christian world seems alive and awake to the definite personal effort of man-to-man Christianity."

FAILURE IS SIN

God's definition of sin differs from man's definition. Man says, "Sin is the breaking of the law." God says, "Sin is failure to do the law." Simplified, man says, "Sin is doing wrong." God says, "Sin is failing to do right." "He that knoweth to do good, and doeth it not, to him it is sin." Hence the duty of transfusing into the community the Christian spirit and ideal is the duty not of the clergy alone but of all. No pastor desires to be an Atlas, bearing the world on his shoulders. The world will never be Christianized by this method. It will be evangelized by "genuine witnessing in the market place, in the mines and shops and factories and schools and offices and far frontiers as well as in the churches." This is the fundamental way of spreading Christ's kingdom. It is the impact of one soul on another in which life speaks to life. And every Christian who has been vitalized with the spirit of Christ is called upon to win other souls to faith in him.

The test of efficiency in any church is not how many has it attracted to membership but how many of its members have been constrained by the power of love to go forth and minister to needy souls in the world and bring them into saving touch with Jesus Christ.

Read again the story of the beginning of Christianity and the history of the early church and while doing so ask yourself this

question, "Who were these evangelists, these firebrands who spread the Christian conflagration?" Were they the apostles? The record says: "They were all scattered abroad . . . except the apostles" (Acts 8: 1). "And they that were scattered abroad went everywhere preaching the word" (Acts 8: 4).

RELIGION AS A LIFE

In the book, "The Will of God and A Man's Life Work," I found these words: "The clergyman gathers the laymen about him, instructs them in the method and inspires them with the motive; the laymen go forth into the world having caught the meaning of the great truth of Jesus—"The kingdom of God is in the midst of you." That is, not in the church edifice, nor in a Zion city (John 4: 21), but right in one's own profession, wherever one has intercourse with men, there is the place where he, not the clergyman, can best accomplish the coming of the kingdom of God. The tentmaker among the tentmakers, the fisherman among the other fishermen casting their nets, you the teacher among your colleagues and pupils as you teach, you the physician or lawyer among your patients and clients as you practice, you the engineer among your assistants, you the farmer among your neighbors, you the contractor among your laborers, wherever the layman is in contact with men, there is the parish for active evangelization. . . . The Christian who is a specialist in his line has access to the minds and hearts of his associates. He can translate the life and teaching of Jesus into terms which his associates can understand and will respect. It is just as unreasonable to expect the pastor to do all the work of winning souls to the kingdom of God as for the rank and file of an army to send their generals and lieutenants to the front to win their battles while they sit comfortably ensconced in their dugouts and trenches, listening to reports from the front or the stirring strains of the military band."

I am not pleading for a preaching laity in the narrower sense of the word, but for a willingness on the part of the laymen to bring the leaven of their Christianity to bear upon men in such a way that your patient, your client, your colleague, your pupil, your assistant, your employee will discover in you the true Christian spirit and be leavened with the influence of your life.

THE CHRISTIAN PROGRAM A MAN'S JOB

I wish to recognize and heartily commend the splendid part which laymen have taken and are taking in the forward movement inaugurated one year ago. Splendid things have been accomplished this year, but greater tasks are ahead of us. Every church will have to be placed in the column of inefficiency which does not take up a definite and constructive program with definite ideals for its ultimate goal. We can hitch the motives of our faith to big jobs if we will. There are conditions in every community that need correction, not by blatant denunciation, or criticism, but by a constructive program carried out by the combined activities of the Christian laymen. The welfare of the community is the social obligation of the church and is worthy the ability of the strongest and bravest men. Splendid and gratifying results have come to many churches this year through the every member canvass program, but that is only a beginning. There is the temperance problem to be fought out by the Christian men and women of the community, there is the imperative need of furnishing to the boys and girls and our young people suitable entertainment, recreation and play. The instinct of play is God-given but has too long been left to un-directed, unregulated and oftentimes evil ends. The blessing of outdoor, wholesome recreation and athletics is not half appreciated. Then there is the organization and aspiration of the laboring classes, the problem of just government. These and many others peculiar to each locality call for the efficient organization, wisdom, courage and consecration of the strongest men. The complete and adequate expression of the Christian spirit requires something more than acting on church boards and committees. The enemies of life will have to be grappled with on the firing line as well as in the pastor's study or committee room. And I have a feeling that any church which puts before its masculine forces a job big enough, daring enough and compelling enough to command the attention of red-blooded men will find instant response to its call for workers. I believe men will respond to the brawny tasks of the kingdom when a worth-while program is laid upon them. Let every church, every layman be electrified by this fundamental conception of service, and the kingdoms of this

earth will speedily become the kingdoms of our Lord and his Christ.

Its Equipment

WILLIAM CHARLES HUBBARD

"Churches are the visible expression of the invisible God: they should give forth a message, their presence point the passer-by to the Father who loves, and the Son who saves."

The church edifice of today should be beautiful outside, but it must be practical and able to meet the test of utility. The church is an instrument, not an end in itself—a means for the promotion in the world of the Kingdom of Heaven; and the Kingdom of Heaven is not an ecclesiastical establishment, but includes life, i. e., business, politics, education, society, and family life.

Two centuries ago, church-builders in the great centers of the world emphasized three things,—beauty, stability, and architectural orthodoxy; not much utility, outside an audience room. A hundred years ago, yes, a century after this Salem Church was constituted, our people depended largely on one room in which to conduct all the activities of the church. There was no room for the lively boy or girl and no active work for them to do. They had nowhere else to go. Time has changed all this; now, the world has a hundred doors open night and day, and it behooves us to consider the children and young people, to map out an attractive program for them and provide all the equipment possible.

"The country church, and, with but few exceptions our churches are rural, is the one institution that has done and can do most to enrich individual character, make homes happier and daily toil more attractive." As its steeple towers above every other building, pointing toward heaven, so its ideal, its inspiration to men, its hope and help are pre-eminent.

Some one has said that the rural church generally is the most unsightly building in the town. This I have sometimes found to be true, but it does not obtain among our beloved people, and this condition is seldom due to poverty, but to community carelessness, due to a lack of the conception of the importance of the gospel, and to no vision of heaven.

The building is only the physical organization through which the work is carried

on, but it is a very important element in the efficiency of the ministry, and the socializing of the laity. Our forefathers won great victories, and saved multitudes in log cabins, but this was in the day of home-spun and hand power, when a great religious experience or convulsion was counted as essential to conversion. Now, a more scientific, if not religious, civilization has replaced the earlier days.

The automobile and improved roads are a wonderful convenience, and at once a great problem to us as Sabbath-keepers. The admonition, "Remember the sabbath day to keep it *holy*," and six-cylinder cars, are often hard to reconcile.

In these days of great electric achievement when a single dynamo furnishes the necessary power to light, heat, or operate our shops, to telephone and wireless to the opposite side of the globe—putting us into instant communication with all nations, the younger generation is appealed to, and our churches need more than an audience room which serves for the preaching service, the Sabbath school and social hours.

What equipment should the ideal Seventh Day Baptist church have? If this topic had been assigned to an evening hour, I would have shown you by lantern slides on the screen, some of the equipment provided in the modern churches of our country, churches which had money to expend, and a definite work to accomplish. Not that our people could or would be able to duplicate any of the more costly structures, but as a matter of knowledge, and possibly it might stimulate us to adopt a suggestion here and there. As they can not be used this afternoon, I will not attempt descriptions, but will say that these buildings vary in cost from a ten thousand dollar Sunday-school room to a million dollar institutional church, hotel, parish house, gymnasium, Bible school, etc., which I recently saw in Los Angeles. I would suggest a main auditorium, light, well ventilated, provided with comfortable pews; a pipe organ, baptistry and pastor's study. Also a Sabbath-school room, separate from the main auditorium of the church, having classrooms divided off by substantial partitions. There should be a Primary Department for the beginners, primary and Junior grades, entirely by itself, and having its own piano; a men's and a women's Bible-class room, a ladies' parlor or sewing room and

a well-equipped kitchen, and last, but by no means least, adequate sanitary conveniences.

Any church that can afford it ought to consider the advantages of a parish house, thus making the church the social as well as the religious center for the members. This arrangement would enable the church to maintain its religious and educational meetings in the church proper, and its social and non-religious gatherings in a building especially set apart for that purpose. One of the crying evils of the present day is the lack of reverence on the part of young people for the house of God, due to the various uses to which the church building is subjected. Have you never seen children permitted to romp up and down the aisles of the church and over pews, as in ordinary buildings? Are not many entertainments given, good enough in themselves, which are not just appropriate to God's house? Would that every church had its parish house.

Man as a totality is to be served and saved, and all the souls we know about possess physical bodies and live on earth among men. The parish house is a wonderful addition to any church, but many of us can not have a parish house, and all can not compass a church equipment, even as elaborate as just described. What should we strive for? If the church and Sabbath school now meet in the same room, we ought to try to increase our plant. Obviously each problem is individual. Certain suggestions may be made, however, which will help in reconstructing something more modern. First of all, a competent church architect should be consulted.

If the church edifice answers for both church and Sabbath-school requirements, it may be possible to raise the structure and put a basement under it, for comparatively little expense compared with building an adequate addition. If the basement is high and dry, note I said *high and dry*,—not low and damp—with light and air from outside, it may be made into a room for beginners and primary, with walls plastered to make it permanent and insure quiet. The balance may be left as an audience room with classes curtained off on either side as needed.

If, however, you can have a Sabbath-school room independent of the audience room in the church, and not in a basement

but above ground, with a general auditorium, having classrooms on three sides so arranged that when their front doors are opened the scholars in each class can see the superintendent's desk, and the superintendent can see the scholars, modeled somewhat after the so-called Akron plan, a great step in advance is at once taken. Then, with rooms in the basement for the men's organized class (not the children's), another room for the women's class, and the kitchen, sewing room and pastor's study, we have a convenient and not necessarily extensive equipment.

What are some of the things needed in the Sabbath-school equipment? One of the first suggestions is chairs; *don't* use pews in the Sabbath-school room. Provide comfortable chairs, small ones, for the beginners, increasing the size for the Juniors, and with racks on the back to hold hymn book and Bible. Full-sized chairs are, of course, needed for adults, but no law says they must be *solid* bottomed to be comfortable. Let the furniture be of a size and kind to train the child in self-respect, and in reverence for the place of instruction.

Have you, superintendent or teacher, ever had any trouble from lack of reverence for God's house or the things therein which you have loved and almost considered sacred? Oh, it is such a difficult thing to instil reverence in this twentieth century generation! The uncomfortable chair, the broken table, the shabby furniture sometimes seen in Sabbath schools because of no use elsewhere, really constitute a sin against the child's character, and you will find irreverence prevalent. Don't try to think any old thing is good enough for the primary and graded departments. Sow uncomfortable chairs, broken tables and torn hymn books, and reap disorder, irreverence and loss of self-respect in your pupils.

Again, for all departments small class charts and maps in abundance are very essential. Choose charts for clearness of outline with the principal names printed, so as to be easily seen; avoid those crowded with detail, showing every road, hamlet and hill. A few good clear maps, large enough to be seen by the entire school, will give added interest and knowledge that no mere description can convey. Let your scholars visualize the map, rather than

memorize the description. Imagine studying the lessons of this year, of that greatest of human Biblical characters, Paul, and his missionary journeys, without a map. The location of Ephesus, Philippi, and Corinth may be confused in your mind, but with a map before you, you will never describe them as adjacent cities of Cappadocia, as recently happened.

Blackboards, in the hands of trained teacher or superintendent, present a valuable appeal to the eye and enable one, with little skill and some practice, to graphically present truth not possible otherwise. Part of this value is due to the illustration itself, but more to the close attention which the drawing arouses, and this is your opportunity to drive the truth home—in plain, even, homely language. For the primary superintendent, I would supplement the maps and blackboard with simple manual work.

Enlist the pupil's self-activities by the use of his hand in constructive class work, and you have solved the problem of the mischievous boy or the whispering girl. Did you ever see a class of usually restive children seated about a table, *wholly engrossed* in building a model of the Temple at Jerusalem, or molding a relief map of the surrounding country? If you haven't, put in the equipment necessary this fall. A table top, four feet square, some clean damp sand, and a number of clay blocks of various sizes and colors, will put Jerusalem "on the map" for those children, and give you the opportunity of indelibly stamping on their mind the Jerusalem of old, and the New Jerusalem towards which all true believers are journeying, and about which we are studying, this week, in the Sabbath-school lesson.

So with color work on outline maps, indicate the mountains, plains, Great Sea and Dead Sea by different-colored crayons; these all tend to fix in mind the history and geography of the Holy Land. Remember, though, that it is not history or geography that the Bible school is organized to teach, but rather truths and principles and high ideals, and for training in the Kingdom of God, and the knowledge that Jesus Christ died that we might live.

A very important feature of both church and Sabbath school, upon which I would spend as much time as possible, is the music. No one thing gives greater inspira-

tion to a service than well-rendered music. All may take part, regardless of their varying talents; all may join heartily and reverently in a hymn which lifts the heart "nearer the great white throne." Many a time, the message of song impresses us more than the spoken word. Therefore, choose your hymn book carefully; let it be filled with dignified, tested hymns, beautiful in harmony and sentiment. Have enough books for all. Cut out the "near poems," set to rag time; there is no worship in them. A good organ or piano is an essential, and if these can be augmented by an orchestra, it makes a welcome addition to the music of the church and school.

Mottoes, while some question their value when printed boldly and gaudily on the walls, are added helps when neatly printed, framed, and hung in classrooms. Change the subject matter occasionally. Religious pictures, of the highest type, for use in the primary and graded departments are most helpful and produce lasting impressions for good, if carefully selected.

The Graded Lessons still provoke discussion; if you do not care to take up a complete system, surely our own *Junior Quarterly* is available and valuable. Ask our efficient Sabbath School Board for supplies. Use them during this formative period. Adolescence, with all its follies and crudities, is the most religious period of our lives; then, conscience is clear, ideals high, emotions strong, and visions of usefulness beckon us on.

We must really have a vision to plan wisely for the Sabbath school. The primary, the adolescent, the adult—from four to fourscore and four—is within the age limit of some schools. Some of us begin with the cradle roll and equip our primary room with a handsomely designed scroll, on which to keep the name of every new member. The adult department, with its wide range of ages, makes the psychology of this division complex but the equipment of the Baraca and Philathea classes helps to solve this problem.

Women's work in the church is most important; who shall estimate it? In good deeds, in useful service, in Christian endeavor, both within and without the church, the women far surpass the men, and a regular man is willing to admit it. A well-lighted and comfortably heated room should be provided for their meetings; for many

are the hours spent at the church, wisely planning for the many lines of work in which they are interested, and busily sewing that they may earn money to meet the obligations to which they are pledged to do their share. They have learned, long since, that the proverbial way to a man's pocketbook is the sure one; therefore, provide them with a good kitchen, the arrangement of which should be left to their judgment; but the men will gladly see that they have a first-class range, hot water heater, dishes, silverware, cooking utensils, etc., and get their full compensation when they are invited to the bountiful suppers such as only Seventh Day Baptist Christian women can prepare.

Yes, get all the equipment, of every sort you can, and then use it, and the result desired will become evident more and more.

Pharaoh demanded bricks without straw. Christ did not expect figs of thistles. Religion is for service. "I came not to judge the world, but to save the world," says the Master. Therefore, the equipment of the Christian church should be efficiently designed to help in bringing about the salvation of the world.

Education Society

The Annual Meeting of the Seventh Day Baptist Education Society will be held at the Theological Seminary, Alfred, N. Y., on the third first day in September, at 7.30 p. m. (Sept. 16, 1916).

WILLIAM C. WHITFORD,
President.

Annual Meeting

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on Wednesday, the 13th day of September, 1916, at 9.30 a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

"We are not to sing, 'Stand up for Jesus,' as though he were a pale weakling doomed to defeat without our robust help."

WOMAN'S WORK

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

At Dawning

Dew on the fences, and dew on the clover,
Cobwebs of rime all the hedges adorning,
All the tall grass beaded over and over,
At four o'clock of a sweet summer's morning.

Light through the grayness slow stealing, slow
welling,
Opaline, giving the shadows long warning,
Gold mist and rose-bloom to high heaven swelling,
At four o'clock of a sweet summer's morning.

Silence and solitude, spaces far soaring,
Only for eyes that soft slumbers are scorning,
Sense of great Presence and conscious adoring,
At four o'clock of a sweet summer's morning.

Earth-scents and flower-scents fragrances giving,
Music from forest and rose-spray and thorning.
Oh, the high joyance and uplift of living
At four o'clock of a sweet summer's morning.
—Harriet Prescott Spofford.

It was four-thirty o'clock in the morning, and we were packing ourselves, our five suit cases, three kodaks, medicine case, and all the *et ceteras* of the trip into the automobile ready to start for Conference at Salem. At last we waved good-by to our friends in Milton and were on the road that stretches out so alluringly before us. It was a wonderful morning, as is almost any summer morning in the country when it is awaking from its night's sleep. It seemed to invite us to linger and loiter by the way, and we seemed lacking in courtesy not to respond to such a cordial invitation; but we hastened along through the lake region of southern Wisconsin and northern Illinois. We might be able to visit those lakes later, but now we were going to Conference.

There were, in our party, two members of the Young People's Board, one member of the Sabbath School Board, one member of the Woman's Board, two members of the Milton College male quartet, the superintendent of the Junior department of the young people's work, the corresponding editor of *Woman's Work*, one of our family physicians and two chauffeurs. You will readily see, if you are good at counting,

that there were just five of us. We had taken our breakfast with us and we ate it while on the road, stopping in Chicago for lunch and taking up the road again through Chicago's beautiful parks and midway, on into Indiana. By this time our poet had awakened and thought we should have some songs. I will give you a verse of one of these songs which our musicians sang lustily as we rode along.

"It's a long way to West Virginia,
It's a long way to go;
It's a long way to West Virginia,
To that hilly State, you know.
Good-by, old Wisconsin,
Farewell, Illinois;
It's a long, long way to West Virginia,
But we're on our way with joy."

We passed by Lake Winona in Indiana, where the summer school of missions is located of which Mrs. O. U. Whitford has written. Billy Sunday was speaking there that evening, and we wished we might stop and hear him, but we pushed on until we reached Fort Wayne, Ind., tired and dusty, but happy, as we were two hundred and eighty-five miles nearer Conference than when we left home that morning. Not a little of that distance had been over the beautiful Lincoln Highway. The day had been very hot, they told us whenever we stopped, but we had suffered no special discomfort. We saw about a dozen cars that were stranded, the people apparently having tire troubles and we judged that the excessive heat caused some of the trouble. At one point we were just too late to be in on an accident—what looked to have been a head-on collision. Seven or eight cars were lined up in the road trying to pass, no one seemed to have been injured, and the road was soon cleared. The delay was trifling.

The second day out brought us into Ohio. Ohio will soon have the best roads in the country, judging from the number of detours we made because of the fact that the roads were being repaired. In many cities we were unable to follow our directions because the streets on which we were to leave the city were torn up for repairs or for the laying of sewers. This inspired our poet to add another verse to the song and I'll insert that here.

"It's a long way to West Virginia,
It's a long way to go,
For we find in every city
The streets are closed you know."

Sewers must be put in,
Detours must be made;
It's a long, long way to West Virginia,
Where the roads are all up grade."

By this time we were reaching the rougher country of Ohio. We had hoped to reach Parkersburg by the second night, but we got a later start in the morning, and we heard of some difficult detours ahead of us; so we stopped at Logan, Ohio, that night. Logan is a pretty place set in the valley, guarded by high hills. An early start the next morning brought us to Athens, where we had breakfast at a Greek restaurant, of course, and had the car looked over again to see if there was any trouble. They told us it was all right and we started on in good spirits for our "bad detour," which we didn't find as difficult as we had been led to expect.

The trip from Athens to Salem was a wonderful one to us who live on the level stretches. It led over hills, into valleys and around hills, giving us at times wonderful glimpses of other hills and valleys, and still other hills and valleys. We thought we could appreciate the song, "The West Virginia Hills," more now than we ever had before. Here we found some splendid roads, and some ordinary, and some not so good. Our most exciting experience was upon a narrow hill road, a detour because the main road was being paved. Here, just upon a curve near the top, where one side of the road was full of holes so that the car rocked sideways, we met a young man driving a young horse hitched to a buggy. He wanted us to back down and let him pass. I suppose we should have had to back down hill on sharp curves about a mile, so the men prevailed on him to let them help him unhitch his horse and lead it back a few feet and back the buggy to the same place, that we might pass. While this was being done we women concluded we would walk on down the hill until the road looked better. This delay was only for a short time and "everybody kept sweet," as we were advised to do by the Junior superintendent. I think we might have easily been traced upon the last lap of our journey from West Union to Salem if one had been following us, because we asked every one whom we saw on the way, "Is this the road to Salem?" It sounded, as the boys said, good to us—as if we were already here—to have them answer, "Yes, this is the road."

We drove into Salem just about dusk, looking for the Conference. Only one member of our party had ever been here before, and she had her directions confused, she said—or as we say it in Wisconsin, "was turned around"—so we did not know where to look for the college buildings where the meetings are being held. But as we drove along we saw two beautiful red brick buildings on the side hill and many people sitting on the terrace in front; so we chanced it, and sounded the claxon (as we had been doing most of the afternoon) and you should have seen the Wisconsin people who were on that hill swarm around that car with its Wisconsin banner flying. The first one to greet us was the one to whom we had waved our last good-by in Milton Sunday morning. He had been looking for us for an hour or two, he said.

So now we were at Conference, having come in three days with absolutely no trouble of any kind. The Salem people certainly are living up to their reputation for hospitality and have opened their hearts and homes to us in a royal manner. Many other people have made the trip here from their homes in autos, and undoubtedly their accounts would prove more interesting than this account, but I was afraid they would refuse if I asked them to write it up.

The women have had two sectional meetings under the chairmanship of Mrs. A. E. Whitford, and they have been unusually well attended. The minutes of these meetings are being published this week, and next week we will have a report on the Woman's program that will be given Sabbath evening.

Woman's Board Sectional Meeting, No. 1

On Wednesday, August 23, at 4 p. m., the meeting was called to order by Mrs. Alfred E. Whitford, who read the chapter on Love (1 Cor. 13), and minute prayers were offered.

It was explained that the budget of the Woman's Board was to be discussed. The budget last year was \$3,350.00. The salaries of Miss Burdick and Miss West are met by the Woman's Board. These are paid every quarter and the Treasurer reported she had been fortunate in being able to always pay these in full.

The appropriation of \$250.00 for the Twentieth Century Endowment Fund was

next discussed. This is never all paid. This year we raised \$118.29.

We are supposed to give the usual amount for the support of the work of Marie Jansz.

The report of the Woman's Board in regard to the yearly budget is obliged to be presented to the Board of Finance of the Conference before its report is handed in; so this year the budget for the coming year was made out by the Woman's Board before Conference.

The Twentieth Century Endowment Fund goes to the Memorial Board to be paid according to this rate: thirty per cent to Milton College, thirty per cent to Salem College, thirty per cent to Alfred University, and ten per cent to Alfred Theological Seminary.

It was the expression of the meeting that the \$250.00 for the Twentieth Century Endowment Fund should not be diminished.

Next the \$200.00 given to the Fouke School was under discussion. An interesting letter was read from Nancy E. Smith in regard to buying the Randolph property and deeding it to the Missionary Society.

It was the expression of the meeting that the amount sent Marie Jansz should be continued.

There was no discussion of the appropriation for the expenses of the Woman's Board, only to ask if the amount was sufficient to meet the expenses.

The amount of \$900.00 which the Woman's Board is supposed to donate to the Tract Society was then thoroughly discussed. Mrs. Whitford explained that the amount of the budget was raised; but as some was given for special purposes, the fact remains that we were not able to meet all the appropriations of the budget.

There was no discussion of the amount of \$600.00 for the Missionary Society.

The amount of \$250.00 for the furnishings of Lieu-oo Hospital was then considered.

The appropriation for the budget is made by the Board of Finance—not by the women of the Woman's Board—according to the resident membership of the churches. They apportion 55 cents to each resident member of the church.

The Treasurer reported that larger amounts had been secured from small churches than ever before.

Where no society is formed, money is sent from the women of the church. Some societies have given through the churches to the Woman's Board.

It was voted that the budget be approved. It was also voted that an extra effort be made by all to raise the \$900.00 to be given to the Tract Board.

The Secretary's report was approved.

LILLA E. WHITFORD,
Secretary.

Woman's Board Sectional Meeting, No. 2

This meeting came at 4 o'clock, Thursday afternoon. It was opened with Scripture reading by Miss Ozina M. Bee and prayer by Mrs. A. L. Burdick. A letter was read from Mr. Spencer, of the mission in Georgetown, South America, asking the women to help raise funds for a church building.

Mrs. Whitford reported that the \$250.00 in the budget for the Lieu-oo Hospital is just for the general equipment. Money has been sent in for three beds. Mrs. A. K. Witter, of Westerly, has just sent a check for \$50 for a ward. Mrs. Camenga made a motion that a letter of gratitude and appreciation be sent to Mrs. Witter. Mrs. Whitford, secretary of this meeting, was asked to write this letter.

Mrs. A. L. Burdick told of a letter received from Dr. Palmberg, written from Japan, saying that she was ill in bed at present. Sympathy was expressed and hope for a speedy recovery. Announcement was made that a gentleman outside the denomination has offered to give \$50 for surgical instruments for the hospital.

In the round table discussion concerning the work of the societies, Mrs. A. E. Whitford reported for Circle No. 3 of the Woman's Society in Milton, that the circle is divided into groups and each group is expected to raise money one month in some way different from the usual ways that the society raises money.

Four societies, DeRuyter, Farina, Riverside and Battle Creek, report that they raise money almost entirely voluntarily.

Mrs. W. C. Whitford told of the Evangelical Society work at Alfred. Their thank-offering, which each member was asked to give, exceeded the amount of the

proceeds usually raised from a Thanksgiving dinner.

Mrs. Titsworth reported the work of the Sunshine Committee of the Alfred society. It was reported that the New York City auxiliary does not serve dinners or suppers for pay.

Mrs. Shaw reported for North Loup that last year the young women's circle was given the use of an ice cream parlor once a week, in which they served suppers, and at that time they were given all the profit on the ice cream sold. This year the older women's society has taken up this same work, as the younger women did not think best to continue it for another year. A list is made of the members and each committee serves two weeks.

Miss Ethlyn Davis told of one woman who, with the assistance of other women in the neighborhood who were not able to work in the society, made an effort to raise \$25 for the work in which the women were interested. She also spoke of raising money by their kitchen band, selling papers and giving entertainments.

Mrs. Wardner Davis, of the Salem society, reported money raised by suppers. She said that many enjoy the opportunity to eat home cooking and the pleasure of the social gathering. She also spoke of their annual dollar day, when each woman raises a dollar and they report in rhyme how the money is raised.

Mrs. W. L. Davis reported about the thimble teas held at Brookfield. One tea is held each month; every member is expected to give her ten cents whether she attends or not. Tea is served after the business meeting.

The Adams Center society does not raise money entirely by dinners. Thimble parties are held and in the winter thirty or forty often go to the country on society days, taking their dinners and paying ten cents each.

Mrs. Shaw, of the Plainfield Society for Christian Work, reported the same methods used as in other societies. Thimble teas and selling old papers were among the ways mentioned.

An expression of the meeting was asked for in regard to the budget for the year 1917-18. Five ladies voted to appropriate the \$900.00 for the Tract Society as usual. Thirty-five ladies voted to change the ap-

propriation to \$500.00 and to make a great effort to raise the whole amount.

The minutes were approved.

LILLA E. WHITFORD,
Secretary.

A Tribute to the Memory of Rev. Edward B. Saunders

Elder Saunders has been a great friend to the Waterford Church. We shall miss him very much. Elder Andrew J. Potter, our pastor, has been in poor health for nearly two years. Elder Saunders, at the request of Pastor Potter, conducted a series of meetings with us in February last year. Having to go into other work he brought to us Elder D. Burdett Coon and Professor Paul H. Schmidt, who continued the work, and we were not only revived in spirit but fourteen were added to our membership.

Elder Saunders has continued to meet with us when he could, taking the place of Pastor Potter once each two weeks when at home. He was with us and we had a precious time together the Sabbath before he passed away.

The Sabbath after, we held a memorial service conducted by one of our members and participated in by twelve others. Our hearts were filled with sorrow. Could Elder Saunders have spoken to us before he went, I think he would have said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

"Precious in the sight of the Lord is the death of his saints."

A. B. BURDICK.

Why should we live half-way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would only climb higher and walk in the light of his face?—*Dr. McLaren.*

WANTED

Two young men to learn printing trade. Davis Printing Co., Milton, Wis.

YOUNG PEOPLE'S WORK

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

Chances to Help

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,
September 16, 1916*

Daily Readings

Sunday—A child's help (2 Kings 5: 1-14)
Monday—A boy's contribution (John 6: 1-13)
Tuesday—Unconscious help (Matt. 25: 31-40)
Wednesday—Helping by prayer (2 Cor. 1: 1-11)
Thursday—Helping the weak (Gal. 6: 1-5)
Friday—Helping the helpless (Matt. 9: 1-8)
Sabbath Day—Little chances to help (Exod. 17: 8-13)

One way to help others is to let them know that we expect much of them.

That good book or paper you have just finished may help some one else if you give him a chance to read it.

It will help others if we live the very best life it is possible for us to live. Just to come into contact with one whose life is good and pure and true is an inspiration.

Sometimes the best help is given unconsciously. Often when we try to help another the person attributes the effort to love of praise or self-righteousness, but the help given unconsciously always strikes the right note.

It is a pleasure to do little things for people who we like but there may be those who are not attractive to us who need help just as much.

There may be times when we can help by letting others help us. Or it may be that some person needs to be set to work to help others.

So often we think of some little thing we should like to do for another but have not time. Perhaps the little kindly act is more important than the task which prevents our doing it.

Life is made up of little things and it is brightened and made happier by little courtesies and kindnesses.

Helping others requires tact. I have seen persons help others in such a way that I believe a slap in the face would have hurt the recipient less. Possibly the rea-

son for this was the motive of the one who wished to be of service. Perhaps he was acting rather for the effect on himself than through sympathy for the other. There are times when it is better to let pass the opportunity to help another than to do it in a way that will leave a sting.

We never get away from opportunities to help. Whether we are on a holiday or at our regular tasks there will be some one whom we can serve.

We have an example in Jesus of Nazareth, who "went about doing good."

QUESTIONS

What "little" thing has helped you most?

What small opportunities are we likely to neglect?

What can we do, aside from prayer, song and testimony, to help in the prayer meeting?

How can we help in the church services?

QUOTATIONS

Act well at the moment and you have performed a good action to all eternity.—*Lavater.*

The best portion of a good man's life, His little, nameless, unremembered acts of kindness and of love.—*Wordsworth.*

The manner of saying or doing anything goes a long way in the value of the thing itself.—*Seneca.*

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friend of all—the foe—the friendless;

I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift."

Application of Powers for Service

PRESIDENT CHARLES B. CLARK

*For the Young People's Board at Conference,
1916*

In treating so briefly a subject of this nature, one can do little more than make a few suggestions, in the hope they will prove helpful to those Christians, young or old, who are alert to do service for the Master. Without knowing one's individual environment and circumstances it is quite impossible to offer specific suggestions as to the

form of service any particular community may offer. On the other hand, when one is filled with the spirit of Christian service, good judgment will go far in deciding the task which lies next in the path of duty and privilege.

Being a teacher, I first, most naturally, direct your thought to the psychological aspect of the subject. It is a great truth of the mind and spirit that our thought life and our emotional life is made complete, whole and finished, only when such thought and feeling is expressed in appropriate action. Plans, purposes, inspiration, high resolve, fine sentiment, conference and resolutions, must be put into concrete expression to be of real value to the world or ourselves. The idle convert is a grave menace to both himself and the Kingdom of Heaven. The active enemies of the Kingdom of Grace constitute no graver danger to its success, than does that paralysis that benumbs and deadens the inner efficiency of its members. Competing organizations and activities often win away from the church much talent, simply because they provide occupation and interesting forms of expression. Jesus emphasized service and action as much, if not more, than personal growth in grace, and often as a means of such spiritual development.

In application of our powers to service, it is first essential to have a clear and definite conception of what is meant by such application. The word "application" comes from the Latin prefix *ad*, meaning to or together, and *plico*, meaning to fold or to twist; hence application means a folding or twisting together, that is, the adjustment of one thing or person to something else, thus modifying its condition by such a union. For example, the application of varnish to a surface, or the application of balm to a wound, or of theory to a problem. Thus, in any intelligent and successful application of powers to service there must be a clear and definite comprehension of the situation to be served, and an understanding of what is to be applied to the situation to improve it, as well as some conception of the art and touch necessary to make a happy union. A failure to appreciate any one of these several aspects must mean a corresponding deficiency of efficiency, if not indeed actual ruin to our hard, but misguided efforts.

As applied to Christian and denomina-

tional activities, we must have and hold a clear, definite and satisfactory understanding of our own personal and denominational experience and mission. Without it our activities will lack certainty and meaning. Do we in our own personal experience possess that which is really worth while to another; is there balm in us that is healing to the wounds of bleeding and weary feet? Do we have convictions that amount to a mission in the world, or have our doctrines and principles become vague, indefinite and unsatisfying? If so, can we give out conviction and spiritual healing? Is it not well occasionally to take stock of our own faith and convictions? Have you done this recently, and have you inquired of others of their stock and supply? If so, what did you find?

In our Christian ministering, we will meet three types of needs; there will be needs of the head,—questions, doubts and inquiries; there will be needs of the heart,—discouragement, heartache, and wounded friendship; and needs of the hand,—ministerings to health, and to weary hands and feet. Our needs are intellectual, spiritual and physical; and each and all must have concrete, personal attention. We must have convictions if we would teach; we must have inspiration if we would hearten; and we must have kind hands if we would heal. Spiritual living means applying our intellectual powers in the service of truth, our sympathetic powers to the healing of discouraged, broken hearts, and our physical powers to the doing of loving deeds. In short, it is rendering concrete, in our mortal flesh, a life of truth, beauty and consecration.

Another implication of applied power in spiritual service is the necessity of understanding the nature and needs of the conditions we seek to serve. If we know little, and appreciate less, the needs of aching hearts and broken lives in our midst, our formal service will avail little indeed for the cause of Christ and his church. We can do but little effective service unless it shall be true of us, as it was of Christ, that, as the Scriptures say of him, he knew what was in man. The secret of the Master's efficiency was not merely that he had something to give, but that he knew concretely what the woman at the well, what Peter, what Mary and Martha, what Nicodemus, what Pilate, what the thief on the

cross, what the Pharisees needed. He not only had whereof to give, but out of his understanding of personal needs he knew what to give to get results. So, today, Christian service must not take its cue from the demands of human nature, but from a higher understanding of its needs.

When, then, we have come to understand something of what we ourselves are, as well as what we have; when we have learned something of what individuals and communities need and long for, then comes the more difficult task of bringing the two into happy healing relationship. This is the fine art of adjustment, the art of adjusting the ideal and the real. After the possession of virtue and worth in the form of personal equipment, comes the artist's task of skilful method. It is easy to fail here, and it is perhaps here that the majority of us do fail. So blundering and unskilful are we at best, that it behooves us continually to pray for forgiveness whilst we shall go on marring and deforming a thousand lives in our ignorance of ways and means to lead the soul into the higher experiences for which it was made.

The forms of service are innumerable. The modern world proceeds on the principle of a division of labor. The church itself is one of these appointed divisions, and she also within herself has many forms of detailed Christian service. The function of the Christian Church is the realization in man of his religious and spiritual nature. The mission of the Christian religion is not politics, or sociology, or scientific information, or industry, or a thousand other similar activities; but, while it contradicts no truth in any of these activities, it sees to it that, in any and all of these things, man does them in a manner worthy of his divine sonship,—does them as but little lower than God himself.

In the application, then, of our powers in Christian service, we have the high privilege and sacred duty as Christians of ennobling life by rendering concrete in our everyday life the ideals that are born of religious manhood and womanhood; that is, living and claiming for God all the truth of science, all the beauty of art, and all the service of love, thus proving that the life of man under divine leadership has a keener respect for truth, a higher appreciation of loveliness, and a deeper sense of adaptation than is possible to the soul without such high leadership.

As another part of a young Christian's daily service, he should familiarize himself with the Bible; this, not only as a means of personal development and spiritual growth, but especially as a means of interesting and helping one's fellows to a higher basis of experience. Men are attracted to the truth and beauty of the Scripture when the experiences therein are sanely and helpfully expounded. Men are likewise repelled and confused by interpretations that are born of ignorance and bigotry. Rightly interpreted, the Bible becomes not only fascinating information, but power to transform and inspire to a true life. Every young Christian owes it to himself, to the church and to the cause of Christ to equip himself to rightly understand and interpret the Word of God.

Again, in the significant changes that are now going on in every community, in political, social, industrial, economic and religious transformation, there is tremendous need of intelligent Christian leadership. Christian intelligence and inspiration are needed to give the right turn to individuals and society at each and every fork on the road of experience. This requires a knowledge of nature and human nature, an understanding of improved business methods, city and rural life, agriculture, home-making and social organization. But, you say, this is asking too much. It may be asking too much for all to become experts in many lines of action, but the principles that underlie all modernized activity may be, and must be, understood if one is to succeed as a leader in any sense. What is more, also, one must be permeated with a sense of the needs of the community, while holding fast to the ideal that gives inspiration and direction to social movements.

Another, but not less needed form of Christian service, is that of social unifier. Heaven spare us the poison fangs of the chronic backbiter, knocker and imperious faultfinder. Destructive criticism is easy, very easy, even though the critic can scarce do half as well as the one who is criticized. Constructive, helpful work is exceedingly difficult, and few there be who employ their lives thereat. A Christian will always be found pulling toward the middle of the road. Divisions, factions, feuds and stubborn prejudice are conditions existing in many sections. Community life in such places is impossible. Common interest is

conspicuously absent. In such neighborhoods it is an excellent form of Christian service to work prayerfully and tactfully for the obliteration of false barriers, and the merging of interests in a common welfare movement. Trials and losses will come, but do not lose confidence in yourself or the cause you serve. Be large-hearted, catholic in spirit, maintaining a serviceful, helpful attitude, and always hold such service higher than your own personal interests. You may be able to win, where you can neither crush nor drive.

Then, too, being a wise follower is quite often as fine an art as successful leadership, and not infrequently takes fully as much grace. Where your services are not in demand as a leader, you can help prepare the ground, you can pull social weeds, you can speak an encouraging word to some faltering soul, you can smile in approval of the right, you can give a firmer hand-clasp as a token of worthy love, you can manifest patience toward the unkind, the inconsiderate and the thoughtless, you can forgive the erring, and you can put a strong arm of support around the discouraged and weary. It is not necessarily the big things that count most; many slight favors and improvements constitute a great service. It is well anyway that we take humble views of our own services, while we extend an increasing confidence toward God and toward our fellows.

It would be difficult to catalogue the many possible forms of Christian service, religious, ethical, social and cultural, and still more difficult to develop and describe their many details. It is safe to say that the live Christian is always alert for open doors of service at any time and in every place. He is always a live wire. He radiates courage and sanctified enthusiasm. He is courteous to the aged, gallant toward his peers, and tender to the young. He is not afraid of work, nor does he disdain to enter into play at proper times and places. He can sing in his heart and he can pray. Above all, he forgets not that all life and all service is spiritual. He puts the inner life first, first things first, and conditions second, though by no means unimportant, for he knows well that all work, even reform work, will be temporary and evanescent unless it rests on a spiritual foundation. Our modern danger lies in deifying human nature. Jesus was blended faith and service.

In conclusion, and after all, the most important consideration in life is not the form of our service, but the spirit in which it is done. If done in a restless, withering, rebellious, jealous spirit, the noblest deed is still a failure. The aim of life is discipline, and it matters not *where* we get it, but only how we receive it and how we react upon it. Therefore do your appointed task, and have charity for those who in a different way are doing theirs. In all organizations, even in the church itself, there will appear at times inconsideration, jealousy, discourtesy and even enmity. The only cure for these ills is more of the spirit of Christ, more kindness, patience and faithfulness. The usual method is to quit the job and ignore our obligations. Blessed is that young Christian who then and there can continue faithful to his appointed duty. It is far better not to rise at all, than to rise at the expense of a mad scramble, trampling under foot the tender amenities and considerations that are due our fellows, and by which the common welfare is sustained. Yours and mine may be just a plain piece of uninviting work; our heavy eyes may see in it no signs of beauty; but once heaven has opened our vision, this same plain task will shine with glory celestial. Up! up! my friends, until we can see our tasks of earth from the vantage ground of heaven. Then, when once the task is done, no seclusion, however fast, can seal up an influence so divine. May this be yours.

Annual Meeting

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1916, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting, September 17, 1916.

WANTED

Young lady for bookkeeping and office work. Davis Printing Co., Milton, Wis.

SABBATH SCHOOL

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

In order to stimulate thorough study of the Sabbath-school lessons, the editor of the *Junior Quarterly* offered a reward for the best original written review of not less than 400 words, to any Junior under 16 years of age. This offer appeared in the *Junior Quarterly* for the second quarter.

Miss Stella Lammes, of Texas, and Miss Geneva Maxson, of Arkansas, were tied for first place, and each received a book as reward for good work.

Miss Eva Bruce, of Arkansas, Miss Bernice Davis, of New Jersey, and Miss Leona Davis, of Nebraska, received honorable mention. The editor wonders where the Junior boys are.

A similar offer appears in the third quarter of the *Junior Quarterly*. Who will be the winner, this time?

MRS. T. J. V. H.

Lesson XII.—September 16, 1916

A PRISONER IN THE CASTLE—Acts 22

Golden Text.—"He is my refuge and fortress; my God, in whom I trust." Psa. 91: 2.

DAILY READINGS

September 10—Acts 22: 1-16
September 11—Acts 22: 17-29
September 12—Matt. 26: 69-75
September 13—Acts 4: 5-12
September 14—Dan. 6: 4-10
September 15—Dan. 6: 16-23
September 16—Matt. 10: 24-33

(For Lesson Notes, see *Helping Hand*)

Forty-fourth Annual Report of the Board of Trustees of the Seventh Day Baptist Memorial Fund, of Plainfield, N. J.

The Board of Trustees of the Seventh Day Baptist Memorial Fund have the honor to report on their work for the year.

The Fund has required a great deal of supervision during the year; first, because of the considerable amount in mortgages which have been paid off, and the increase in the endowment funds of \$45,394.57; and secondly, by the continued scaling down of

loans to provide even more protection to the Fund. Interest rates have been decreasing, and we have found it necessary to purchase considerable amounts of approved First Mortgage Railroad Bonds to secure maximum returns on uninvested monies.

The total endowment funds in the hands of the Trustees, as of May 31, 1916, amounted to \$525,787.52.

The Trustees do not actively solicit funds, but if they were to make a suggestion, they would, this year, commend to your generosity additions to the Ministerial Relief Fund, a fund which should grow until the income would provide something, at least, for every minister grown old in the service and in need of financial assistance.

This Board is incorporated to care for property, real and personal, bequeathed by will or transferred by gift, and will administer it economically and conscientiously for denominational purposes. A blank form of bequest follows the report (see *Year Book*).

The usual full detailed audited report of the Treasurer for the year is submitted herewith (see *Year Book*), together with a complete list of the securities of every description, with sufficient information concerning same, that Conference may judge of the values.

The Act of Incorporation, approved March 31, 1873, and the Special Act concerning corporations of the State of New Jersey organized for religious, educational, charitable or benevolent purposes, approved April 28, 1905, together with our By-Laws, are appended (see *Year Book*).

The terms of Joseph A. Hubbard, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; and Edward E. Whitford, New York City, expire as Trustees, this year. The other members of the Board are William C. Hubbard, J. Denison Spicer, Frank J. Hubbard, William M. Stillman, Orra S. Rogers, all of Plainfield, N. J., and Holly W. Maxson, of West New York, N. J. The officers are: President, Henry M. Maxson; Vice President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

Respectfully submitted, on behalf of the Trustees, and approved by them, this sixteenth day of July, nineteen hundred and sixteen.

WILLIAM C. HUBBARD,
Secretary.

HOME NEWS

DERUYTER, N. Y.—DeRuyter is still on the map, although we have not been heard from in some time. Six of our young people have been baptized recently, which has brought gladness to our hearts, but we are feeling very sad over the departure, in the near future, of our faithful pastor and his family. The health of his daughter and himself made a change of climate seem imperative and, as RECORDER readers are aware, he goes to Boulder, Colo.

The death of our dear brother, E. B. Saunders, has brought sorrow to all our hearts. We shall miss him so much, his earnest words, his kindly handclasp, and pleasant smile. May his mantle fall on some one who will carry on the work he was doing so faithfully.

Aug. 28, 1916.

E. M. A.

BERLIN, N. Y.—Berlin is enjoying (?) at present writing very hot weather. The temperature for the past few days, according to thermometers in the shade, has been as high as 97 and 98 degrees. But this is not so hot as is reported somewhere in Wisconsin where the temperature, for several days, has ranged from 108 to 115 degrees, and where one night at midnight the temperature was 100 degrees. So we have no reason to complain.

The Berlin Church and community have been favored and blessed by a visit from Rev. D. Burdett Coon and Mr. Julius S. Nelson, who arrived here Thursday night, July 6, for the purpose of holding some special meetings. The meetings began Sabbath eve, July 7, and continued for three weeks. The closing meeting was held Sabbath Day, July 20. Mr. Coon preached especially clear, strong and logical sermons which stirred the heart, aroused the conscience, strengthened the Christian life of the individual and deeply interested all who heard. Many of his stories and illustrations, enforcing so well the truths which he preached, will long be remembered, while Mr. Nelson with his beautiful voice and excellent leadership in congregational singing helped to add interest and power to the meetings.

While the attendance was not so large as it should have been, those who came and "put their shoulders to the plow" of Christian service, as well as those who came looking for salvation and that peace "that passeth understanding," never went away disappointed. While the meetings did not accomplish all that was hoped, much good was done. Many who did not finally yield to the Spirit's pleading were compelled to consider seriously their attitude toward God, others showed a renewed interest in religious things, an awakened sense of Christian obligation that was most encouraging. While many of the good results of the meetings must necessarily lie beneath the surface and invisible except to the all-seeing eye of God, we are rejoicing in some visible results, for not only were we encouraged by expressions of renewed interest on the part of individuals, but also two young people offered themselves for baptism and church membership, the ordinance being administered one week later. Another young man also expressed to Mr. Coon his belief in baptism and his intention of being baptized sometime. As he is a First-day young man, we hope that in time he will accept the Sabbath. So Brothers Coon and Nelson brought a blessing to Berlin. We were very glad they could be with us for a short time and hope that God's choicest blessings will attend them wherever they may be.

On the evening of their arrival at Berlin, a Baraca social was held at the home of Mr. and Mrs. Frank Vars. While Mr. Coon was unable to attend, Mr. Nelson was present and entered into the spirit of the occasion. This social was the second in a series of six monthly socials arranged by the Baraca class, to be held at the different homes in the parish. These socials are not simply for the Baraca class, but for every one in the church and society, and their friends.

Elder Coon and Mr. Nelson were given the opportunity to see some of the marvelous beauties of the mountain scenery in this part of the State one Sunday, when Mr. P. O. Lamphier hired an auto and he and the two aforesaid gentlemen, his pastor and Mr. Gerald Hull took a 114-mile drive into three States, New York, Massachusetts and Vermont, and through 32 towns, including Stephentown, Lebanon Springs, Pittsfield, North Adams, Williams-

town, Pownal, Petersburg and Berlin. We passed Quecha Lake, Laurel Lake and Pontusic Lake, saw some of the college buildings at Williamstown and had our pictures taken, sitting at the foot of the famous haystack monument where the first foreign missionary meeting was held, when five dedicated themselves to the foreign mission field. We left Berlin at 8 a. m., ate our dinner by the roadside at Laurel Lake, below Lennox, had no more serious accident than a blow-out which occurred just when we ought to have stopped anyway,—for dinner. A new tire was easily and quickly substituted for the old one and we arrived at Berlin about 6.30 p. m., all agreeing that we had had a big day.

We planned to go up on Mt. Macumber, the highest mountain in the vicinity, but it was bound to rain on the day we planned to go. We did go up on Mt. Pleasant and ate our dinner one day, and the Sunday before they left we went up to Kendall Lake, located on top of the mountain, and spent the day at Mr. A. E. Greene's cottage.

On the last Sabbath night of their stay with us, an informal reception was given them at the parsonage, at which light refreshments were served and a few impromptu musical numbers were given. A most congenial company of people came to bid Brothers Coon and Nelson good-by and Godspeed. After they had gone, several said they missed the meetings so much. Surely these two brethren set in motion influences whose precious fruitage can fully be determined only as the years go by. We wish them both Godspeed and hope they will come again.

Yours very truly,

HERBERT L. COTTRELL.

Aug. 22, 1916.

Notice of Annual Corporate Meeting of the Sabbath School Board

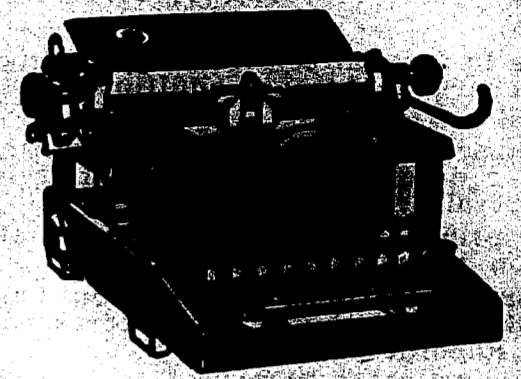
The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary Building, at Alfred, N. Y., September 13, 1916, at 8 o'clock, p. m.

A. L. BURDICK,
Secretary.

Janesville, Wis.,
Aug. 15, 1916.

Marriage

CRANDALL-TUCKER.—At the home of the bride's parents, in the town of Hopkinton, R. I., August 26, 1916, by the Rev. I. L. Cottrell, of Rockville, R. I., Mr. George V. Crandall and Miss Mary Alice Tucker, both of Hopkinton, R. I.



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Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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Advertising rates furnished on request.

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The total contributions by the Jews of America to the fund for the relief of their brethren in the war zone have now reached the splendid total of four million six hundred thousand dollars. The five million dollar mark will probably be passed before long. All of this will be needed and much more besides. The sum contributed is the greatest ever collected by the Jews of any land for one purpose.—*Jewish Exponent.*

With God go over the sea—without him, not over the threshold.—*Russian Proverb.*

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