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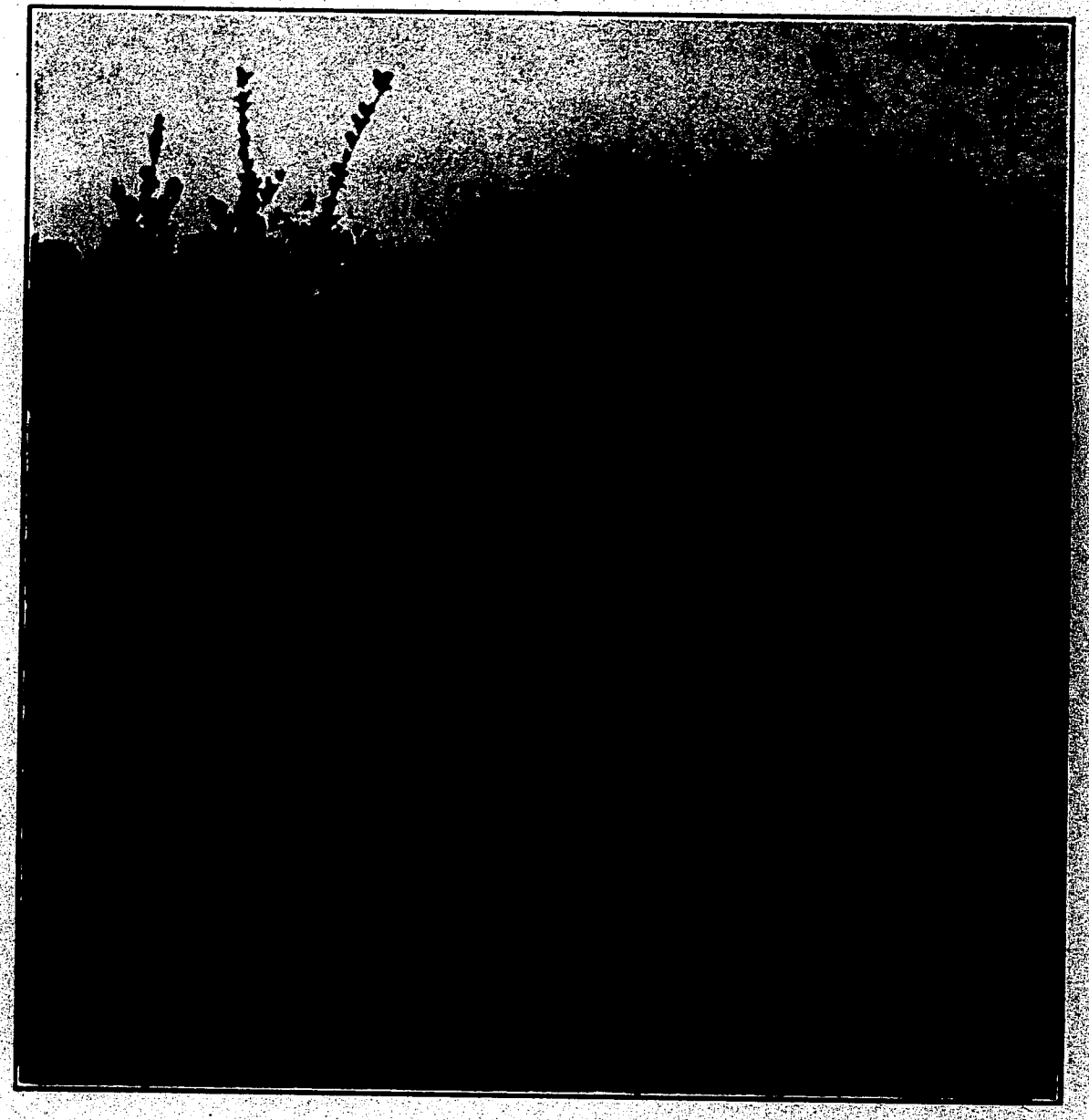
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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



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WHOLE NO. 3,734

Missionary Society Number

Missionary Day At Conference

Memorial Service For Secretary Saunders

Matters pertaining to the work of the Missionary Board have right of way in this RECORDER. One of the principal items on the Missionary Society's program was the annual report to be given by Secretary Edward B. Saunders, who died suddenly in Washington, D. C., while on his way to Salem, W. Va., to attend the General Conference. It was most fitting, therefore, to hold a memorial service in honor of Brother Saunders in place of his report, which stood first on the morning program.

The session was called to order by Rev. Samuel H. Davis, treasurer of the society, who had hastened from Westerly, R. I., upon hearing the sad news of the Secretary's death. A most suitable and impressive memorial service was hastily prepared, and during this hour the great audience was moved to tears more than once.

First came the making of a bouquet as a floral offering of love. It was composed of evergreen sprays and white lilies, brought one by one in the hands of representatives of our boards and associations and put in a large vase placed upon the pulpit to receive them. After making a few remarks, Treasurer S. H. Davis took his place at one side of the stage and immediately Rev. Clayton A. Burdick appeared from the door opposite, bearing in hand an evergreen spray which he placed in the vase, spoke a few words—just a sentence—in behalf of the Missionary Society, and took his place beside Mr. Davis. Then came Rev. Edwin Shaw in behalf of the Tract Society, who after a testimony of love deposited his evergreen and stood beside the other two. Thus in turn came Rev. William C. Whitford for the Education Society, Mrs. A. E. West for the

Woman's Board, Rev. Henry N. Jordan for Young People's Board, Professor Alfred E. Whitford for the Sabbath School Board, Rev. Theodore J. Van Horn for the Southwestern Association, Rev. Gideon H. F. Randolph for the Southeastern Association, Mr. Julius Nelson for the Holland Mission, Rev. D. Burdett Coon for Home Missions, Rev. Edgar D. Van Horn for the Eastern Association, Rev. John T. Davis for the Central Association, Rev. Ira S. Goff for the Western Association, Rev. Charles S. Sayre for the Northwestern Association, Rev. Eli F. Loofboro for the Pacific Coast Association, Rev. Jay W. Crofoot for the China Mission, and Mr. LaVern Langworthy for the Java Mission. When each of these had deposited his spray or lily in the vase and taken his place with the others, there was a beautiful bouquet of white lilies mixed with green standing on the desk, with eighteen persons in a half circle around it. It was an impressive scene. At this point Rev. A. J. C. Bond stepped to the front and after reading appropriate passages from the Bible offered prayer.

Beautiful words were spoken by Rev. Lester C. Randolph, who had conducted the funeral services at Milton, Wis. This address was the substance of the funeral address published in last RECORDER. Then followed other speakers on the regular program for the hour, whose addresses we hope will reach the office at Plainfield in good time for this issue. In case any are belated or crowded out, the editor will see that they find place in the RECORDER as soon as may be after he returns from his vacation.

The closing part of the memorial service was a song by the Milton Quartet, "Oh, the beautiful hills the blest have trod," which touched all hearts and left the audience subdued and thoughtful.

More than one speaker referred to the debt which had caused Secretary Saunders so much worryment, and urged the people to pay it off at once.

Other Words of Tribute Besides the loving words spoken at Conference, we have received several letters from those who could not attend the meeting, revealing something of the esteem in which Brother Saunders was held. Some of these have already appeared in the **SABBATH RECORDER**. One contains several stanzas written by Mrs. Angeline Abbey, our missionary in the Wisconsin field. These will be found on another page. Another, from a friend in Snow Hill, Pa., written during Conference week, we give here:

EDITOR **SABBATH RECORDER**:

I wish to express to you my heartfelt sympathy for the Seventh Day Baptist Denomination in their grief by the sudden death of Rev. E. B. Saunders; and especially to the Conference in session, and most especially to his family.

I have been an almost lifelong reader of the **RECORDER**, and will miss his writings as those of a personal friend.

Most sincerely yours,
EMMA C. MONN.

Pleasures Deferred The editor and his wife are off on their vacation. As the steamship

Northland forges ahead into the darkness, leaving a wake behind illumined by the lights along the shore, we can but think of the sanctum in Plainfield, also in darkness, and instinctively we take up the pen.

Our readers will remember the wish we expressed some three weeks ago, through the lines of James Whitcomb Riley, "to go where bells don't ring nor whistles blow." It was with this in mind that we packed our suit cases and started for "somewhere" in Maine. Our good ship was booked to sail at five o'clock, and by that time everybody had selected a suitable place for sight-seeing when the ship should set its prow down North River, round the Battery, make its way under the great bridges that span East River, and pass through Hell Gate out into the Sound. But the *Northland* did not set its prow! People looked at their watches, read their papers, turned to the "funny pages" again and again, and still the ship moved not! Most of the men sought solace in cigarettes and cigars and vigorously entertained the women by puffing smoke in their faces, while the women enjoyed it or endured it. Thus there was a smoker social, not anticipated and not on the program, for fully two hours after

sailing time. It is surprising how the one who never smokes can get all the advantages of smoking while the other fellow pays the bill and does the puffing.

For more than two hours some of us enjoyed the hope that soon we might be out where sea breezes would make the air breathable and where some little nook on shipboard might be found not saturated with tobacco fumes. With pleasure deferred, we found solace in anticipation.

We had been warned against a sudden fall of temperature and had dressed warmly, but during our prolonged stay in the sweltering heat of a New York City shore-heated pier, we felt decidedly overdressed and longed for the cool night breezes and sea air awaiting us. The experiences of the afternoon reminded us of a spirited debate once held in the Alleghanian Lyceum at Alfred on the question, "Resolved that the pleasures of anticipation are greater than those of realization."

Morning Fogs Morning found us enveloped in dense sea fogs off the Massachusetts coast; with the ship groping its way, and blowing its whistle every minute through nearly all the morning hours. The change in temperature was great and most people shivered in the damp chill air; but we were warm.

In the afternoon the fog rose a little, and about four o'clock we entered Casco Bay with its many inlets and hundreds of islands, its rock-bound shores and surrounding hills, and at five o'clock landed in the picturesque city of Portland. Here we had no difficulty in finding, through the agency of the Y. M. C. A., a quiet home for resting, where we are to remain one week.

In September Sunshine Portland, resting on its hills above the Casco Bay with its many wooded islands and silvery waters, all bathed in the brilliant September sunshine, is quite a different Portland from the one we first saw under the shadows of storm clouds, wrapped in fogs and mists, at the close of a dark day. The cool bracing air and the peculiar light of sunny days in early fall combine to give a charm to city and stream, woodland park and island hills, such as they can have in no other season. Whether strolling through

the beautiful parks where throngs of happy children are at play, or walking the elm-arched avenues where pigeons and squirrels vie with one another for the nuts offered them by friendly hands, we find Portland today a veritable paradise of sunshine. The homes look sunny, the people in street and office and store wear sunny faces, the sunshine of prohibition bathes the town with beauty, and the man with the dinner pail looks happy. No shadow of a saloon, no brewers' wagon loaded with liquors, no signs of the rum curse that darkens homes and robs the children of bread are to be seen here. But few policemen are necessary, and sunny Portland seems not to need any blood money from the rum fiend for public expenses. No man can spend even two days in Portland—clean, friendly, prosperous Portland—without feeling the glow of its sunshine and noting the many signs of a truer, purer, nobler public sentiment than can be found in towns where for generations the people have lived under the shadow of the rum curse.

Public Concerts One of the attractions in Portland is the daily public concert, from three o'clock to four, in the auditorium of its Municipal Building. Here has been placed what is known as the great Katzschar organ, presented to his native city by Cyrus H. K. Curtis, the Philadelphia publisher, in honor of his friend, the late Hermann Katzschar. It is one of the wonderful organs of the world. No expense was spared in its construction, and the people of Portland at great cost provided a suitable place for it in the city hall, the auditorium of which was specially designed to meet the needs of such an instrument. There are nearly 6,000 pipes, large and small, chimes of bells, an echo organ above the ceiling, and the mechanism throughout seems truly marvelous. No words can describe it. One must see it to understand its beauty, and hear it to appreciate its power.

The main point in this description is to note how clean, prohibition Portland, with no revenue from rum, can furnish, all the year round, these magnificent organ concerts for the entertainment of its people. The city has employed the great New York organist, Will C. Macfarlane, for a term of

three years, at \$5,000 a year. This sum is paid by the city itself. The annual schedule includes free Sunday concerts, subscription concerts in which noted singers take part, and a series of summer entertainments. When these entertainments are not free to all, the charges are made low enough for the common people to attend.

The blessings to come to a people from such a movement for high-class entertainment and for musical culture can hardly be estimated. We like the public spirit that prohibits the debasing things that bring ruin, and that promotes those things that tend to foster high ideals and noble purposes.

Sermon

REV. D. BURDETT COON

Proverbs 29: 18.

"Where there is no vision, the people perish," or, as it is in the revised version, "the people cast off restraint, but he that keepeth the law, happy is he." By "happy" we understand, fortunate, successful, victorious.

True vision and law-keeping go together,—must go together. Separated it is as if one should say, "I can travel farther and faster with one leg than with two." Both vision and law-keeping are necessary for lasting, abiding character and life in individual, church and society. Without vision no farmer ever attained success. Disobedience to the law of the farm after he has the vision means failure for him. The same is true concerning mercantile pursuits, inventions, or student life. The young man or the young woman getting a vision of possible intellectual attainment, and then failing to fit himself or herself to the law of that attainment, will never reach the goal. Teachers, too, must have vision if they succeed in lending inspiration and aspiration to the students under them. They, too, must observe the law pertaining to successful teaching if they reach the end. No young man or young woman has any right to look forward to a home of his or her own who has not a vision of abiding love and duty and strength and purity in that home, and who is not willing to obey the laws that shall lead to the attainment of this.

We are glad to have heard in this Conference concerning the attainments of our people along many lines. It rejoices our hearts to know of the buildings and teachers connected with our schools; to see what we see today among our colleges and in the university. Let us be glad today of the vision that Kenyon and Allen and Davis; and Whitford and Daland; and Huffman and Gardiner and Clark have had of intellectual possibilities for our people. Without their vision of these things, and without their complying with the laws for the attainment of these things our eyes would not behold what they see today. Likewise in religious matters, spiritual things, in questions relating to attainment of religious hopes and desires, there must be a vision of God, a vision of a sin-lost world, of a Messiah and of the great plan of salvation before we can hope to get into larger and better things. It seems to me that with a real vision of Christ Jesus as our Savior, who saves us from hell and for heaven, there must come a passion for souls, an overwhelming desire and purpose to allow God to fit us into his plan for redeeming the world.

The other day I sat at the foot of Haystack Monument in Williamstown, Mass. I wish that every member of this Conference could have sat there and felt what I felt, as I thought of the five young men caught in the storm of that day, more than a century ago, when they stopped by the haystack after having talked about missions and mission fields and the great evil world in darkness and sin, with no missionary society in this land for sending forth young men and young women for the great task of redeeming these heathen. Then and there they knelt about that pile of hay and dedicated themselves to missions. They saw a vision of a lost world, and of a God who wanted the world saved. And today we see the great work of missions, and the splendid men and women who have gone to the uttermost parts of the earth from this glad land to spread the gospel of the Lord Jesus Christ. Men and women are turning to God by the tens of thousands in these dark lands today.

If there is any purpose for our existence as a people it is that we shall evangelize the world. According to the teachings of God's Word this is our great business. A few years ago I attended church service

one Sunday morning at the Fifth Avenue Baptist church in New York City when Dr. Aked was its pastor. As he was giving the notices for his church for the ensuing week he read one calling attention to a meeting of the missionary society of the church on a certain evening. Then he paused and said something like this: "Now you think, don't you, that this missionary meeting is intended for one or two of the deacons, the janitor, and a few old women? You think, don't you, that missions is a back number, that people interested in them are not up-to-date? That is what you are thinking. So you are not planning to be present at this meeting." Then Dr. Aked said, "I want to tell you, you narrow-minded, self-centered, self-satisfied, self-conceited, little two by four, bigoted members of this Fifth Avenue Baptist Church, that you are dead wrong. You are the ones who are behind the times and not up-to-date. If you want to be up with the times, if you want to be connected with the greatest thing in the world, if you want to be in touch with the greatest men and women of all history, you will connect yourselves with missions. Attend this meeting." While those words sounded harsh, as they were spoken to the millionaires before him in that church that day, I felt, and I think many of the members there felt, he told the truth. That if you want to be in the pathway of progress and be really up-to-date, and in with God and his great world, you will connect yourselves with missions and the missionary cause.

Yes, it is our business to evangelize the world. The world will not be properly and fully evangelized till it is Sabbatized. Evangelization and the law of God must go together. The keeping of the law is the evidence of salvation. There is no real vision of God and salvation from sin apart from obedience to God. The Sabbath law is fundamental in the expression of the religion of our God. The children of Israel went into captivity because they failed to keep the Sabbath. The denominations of the world will finally fail unless they accept the Sabbath of our God. The law and the gospel go together. Separated they fail. We need not worry about the program. God has mapped out the program. He has fixed the plan. It is not for you and me to meddle with it, but rather to come into touch and contact with

that plan in a living, vital way, and be found doing what our Master has said. Jesus Christ who gave himself to the world said the field is the world. He said to his disciples: "Lift up your eyes, look on the fields, for they are already to harvest."

I am glad this afternoon to have gotten this new vision of the China field with which we are directly connected. Splendid, indeed, is it that Brother Crofoot is here to give us a large vision of that field in which we are so deeply interested. We all rejoice, I am sure, because of these opening fields; because of their enlarging equipment; because of their teachers and preachers and physicians; because of their new buildings, with the new hospital and all; because of these enlarged facilities for carrying on their work. And, Mr. Crofoot, you would not be worth your salt if you did not have this bigger vision, which you have given us today, of still bigger things for China than we have ever yet seen. I am glad that he sees possibilities of growth, development and enlargement. And we hope for the time to come when it can be reported that, instead of fourteen additions to our cause there in a year, fourteen thousands have been added to our numbers in that land. And glad are we that we have that little, struggling, devoted church and people in South America that gives us a touch with that land. I trust that we have not forgotten the loud cry that came so clearly—it seems to me I can hear its echo yet—from Africa a few years ago: "Please come with light and truth,—the gospel with a Sabbath in it,—to this dark continent." Our hearts, I know, go out to those poor, struggling, sick, benighted people in Java where those splendid, faithful, consecrated women have been pouring out their hearts in missionary work. We must carry these things in our hearts. We have had with us some years now one who has desired that we might be inspired by the Holy Spirit to send her forth to India with the gospel and the Sabbath of our Lord. I refer to Dr. Sinclair. She has been waiting, praying, longing these many months in London, with great desire that our people shall find some practical way of putting her into the field for Jesus Christ and the Sabbath that she has accepted.

Sometime ago I had some little correspondence with the pastor of a Sabbath-

keeping congregation in Iceland, not connected with any denomination. He had some thirty members then in his congregation, all keeping the Sabbath. He wrote me urging, entreating, that our people should send a missionary to Iceland. He declared in his correspondence that he knew if we should do this we would soon have a Seventh Day Baptist church there. Had we done that I doubt not but that we would have in Iceland today a church equal in size and spiritual power to the one we have in Georgetown, South America.

Oh, the field is big. The opportunity for us is large in these far-away fields. But I would be recreant to my task and duty, heedless of the call of my God, if I failed now to speak concerning that part of the field easily accessible to the people and churches of our own fair land. How big, indeed, are our opportunities for service here, and how little have we done! Would to God that every church and every member of every church in our own homeland could get such a vision as that which Dr. Palmberg had some years ago at Shanghai when she saw Lieu-oo yonder with its great possibilities as a mission field. She saw this opportunity for real service near enough to Shanghai to get the help and inspiration from our missionaries there, and yet separated from the opportunities and privileges of the people at Shanghai. Witness today the splendid work that is being done in Lieu-oo by our teachers, preachers, and physicians, and the hospital there. Would to God, I say, that every church among us, and every member of every church among us, might have such a vision of localities and communities adjacent to themselves where continued, real, gospel service could be rendered with expectation of visible results; where our people could feel under God that we are called to do real things for him among the people whom we can touch and who will understand us the first time we appear before them. Come on, all ye who are ready to be enlisted in this great service.

As I think of our great Pacific slope, I must dream of at least half a dozen Seventh Day Baptist missionaries scattered up and down that coast, fired with the zeal of Almighty God, and inspired with the Holy Spirit, to meet with, and talk with, and preach to the people up and down that land until men and women and boys and

girls shall be converted to the Lord Jesus Christ, and shall be organized into Seventh Day Baptist churches, each of which shall then become a new center of missionary zeal and enterprise for the communities where they are. We should have a strong missionary force located at Boulder, Colo., for the evangelization of the eastern slope of the Rocky Mountain section.

Brother T. J. Van Horn has told me a little since this Conference began of his work in Arkansas and Oklahoma, and on the great Southwest field that he is trying to cover. Just going out across the prairies of Oklahoma, without knowing where he was going nor where he would stop, he found a schoolhouse, and gave out an appointment for a gospel service. People came from miles around, on foot, with teams and automobiles, through the dust and intense heat, to hear the gospel story he presented. They flocked to this schoolhouse for weeks to hear the message. All the great Southwest is full of such opportunities for us. Oh, Brother Van Horn should be multiplied a dozen times on that field that is ready to harvest. Open your eyes and hearts. Look upon the fields around you. Be inspired by our God for a larger and better service.

We listened with great interest yesterday to Sabbath Evangelist Burdick as he told us of his experiences during the past year. I know we read with eagerness his descriptions in the RECORDER of his journeys through the sunny southland last winter. Look upon that field opening wide to us with its great possibilities, almost untouched by our people. You know the West Virginia field. In a little time, notwithstanding the fact that you have these splendid college buildings, and your able teachers and excellent body of students here, it will be related that churches have gone out of existence, that spiritual life and activity have gone into decay, unless you get a vision of bigger and wider possibilities for real missionary activities among these beautiful hills. Send forth these students and others to proclaim the everlasting gospel that can save the souls of this people, or you are but preparing the way for the utter ruin of your highest hopes.

Oh, there are so many other parts of the field that I would like to mention! There is Ohio, Pennsylvania, New York, our Eastern Association. Then back to the

Dakotas, Minnesota, and Wisconsin. There is Nebraska, where we should have a missionary evangelist—as Brother Shaw who has been there so long knows—a missionary evangelist with headquarters at North Loup who should go all about that State with the gospel of Jesus that contains a Sabbath. So we might go on with Kansas and Illinois and all the rest.

Less than a week ago our people at Battle Creek had in further consideration the proposition of putting a state missionary into Michigan where it is declared there are a thousand Sabbath-keepers scattered about the State with no church affiliation whatsoever. The field is so big and so important in that State that one of the young men from our Battle Creek Church, who is attending this Conference, proposes, if the people will take hold of the matter and get busy, to put more than fifty dollars a year into the enterprise. God bless such young men.

Our marching orders are to occupy the land without quibble or question. Jesus hath uttered the command: "Go ye, therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you." We shall do well to hold to the Word of Jesus, and teach what he has commanded. We can not afford to be recreant to the task our God has placed upon us. We should be ready with prayer and pocketbook to support the laborers our Lord wishes to send into the field. I have been staggered oftentimes as I have met with the stolid, sin-deadening indifference of churches and people towards the sending forth of those who are consecrated, ready for service in the field. We often stand too long for form and ceremony and ritual and dignity. While we wait for red tape, splendid workers find places of activity in other pursuits than the direct winning of men to Christ and the Sabbath. We thus continually lose valuable helpers for this great work.

It reminds me of one of our railroad presidents into whose office once came a burly Irishman who said: "Me name's Casey. Oi want a pass to St. Louis. Oi worruk in the yar-r-ds." "That's no way to ask for a pass," corrected the president. "You should introduce yourself politely. Come back in an hour and try it again." At the end of the hour the Irishman came back. Doffing his hat he inquired: "Are

yes th' president?" "I am," said the president. "Me name's Patrick Casey. Oi've be'n workin' in the yar-r-ds." "Glad to know you, Mr. Casey. What can I do for you?" inquired the president. "Yes can all go to thunder. Oi've a job and a pass on the Wabash," replied the Irishman.

We know right well that we must meet opposition. Of course there are obstacles on every hand. There is a lack of means. There is great need of consecrated men and women for the task. We face ignorance, indifference and prejudice in the outside world; and much of the same, right among ourselves. The latter is a thousand times worse to meet than is the former. It is true that in some of our largest churches where we have had the best of preachers for years, where churches are most thoroughly and completely organized, as we are wont to think, with their prayer meetings, Christian Endeavor, Intermediate and Junior societies, Ladies' Aid societies, and Sabbath schools, etc., we can not find three individuals among all their company on whom we dare call with any hope of success for any really definite, personal work for Jesus Christ and the saving of souls, even for a few weeks in evangelistic campaigns. All this too, in spite of all our education and so-called religious training. So few, so few, to carry the glad message of Jesus Christ to sin-sick souls. It is a shame to us.

We must face a sinful world that is not in a hurry to be saved. The world did not invite Christ to come. He came because he was sent. And, if you and I are true to our God we will go, not so much because people are inviting us, urging us, entreating us and mapping out for us the plan for the world's evangelization, as because the Lord Jesus Christ has sent us to the task.

The love of our blessed Lord within our very hearts must be the motive power for service in his name. Better material homes, with larger and more splendid furnishings; greater positions and larger salaries in the world's work; and ever-increasing intellectual and cultural attainments as we usually count them, can never take the place of the love of Christ in the heart. It is not a question of efficiency as the world counts efficiency. It is a question of consecration. It is not a question of saving ourselves. It is a question of giving ourselves. Christ can use a very

poor tool. True, he can use a good one to a better advantage. But the best tool without his love is worthless for his service. Oh, but you say, "The task is so big, and the field is so large, the sacrifice and cost required are so tremendously great, we simply can not give them." Nay, verily, the cause is worthy all the self-denial and the sacrifice. Refusing them we shall miserably fail. Giving them, victory awaits us. It is not for us to count our lives dear unto ourselves. It is for us to love our Lord and his cause so dearly that we shall obey his orders.

Some time ago a noted Japanese statesman said: "We do not worship our emperor, we only love him utterly. The commander before Port Arthur called one day for volunteers to cut the barbed-wire entanglements. 'You will never come back,' he said. 'Nor can you carry a gun. You will take a pair of pliers and cut one or two wires and fall dead; another will take your place and cut one or two wires more. But you will know that upon your dead bodies the armies of your emperor will march to victory.' Whole regiments volunteered for these 'sure death' parties." Then this statesman said, "If your Christians loved your God as we love our emperor, they would have long since taken the world for him." We know the results, how Port Arthur fell into the hands of the Japanese.

We have no right to expect victory for our cause if we are unwilling to give our lives for attaining it. Secretary Whitford and Secretary Saunders, of our Missionary Board, may each fall suddenly by the way in the thick of the fight. The cause may demand that many more of us go down in the midst of the battle we wage. But if we allow ourselves to be moved by the love of our Christ to such devotion we may rest assured that God will cause us to gloriously triumph. If God could give his only begotten Son for the salvation of the world, and if we really see him on the cross for our sin, nothing is too dear for us to give that his cause may go on to victory. In the midst of all the faiths, and all the religions, and all the denominations in the world we bear the flag of a great God who has committed unto us the spread of the law and the gospel. It is for us to hear his orders above all the strife and confusion of worldly rulers seeking to save

themselves. This is a time when the nations across the seas are in the midst of the greatest war of all history, each seeking greater worldly power.

I am sure you will pardon me in closing if I give one more war illustration. I heard this incident related a little time ago, and I give it to you as I heard it. An army was gathered before a mighty fortress that they were seeking to win from the enemy. When everything was in readiness the commander gave the word to "Forward march," and the army hastened toward the fortress. When well up the hillside the guns within the fortress opened their awful fire and were mowing down the army like so much grass. With fear and consternation filling their broken ranks, they began a hasty backward move. The general, seeing the conditions, called out the command for retreat. As the army was retreating the general looked up the hillside and saw his color bearer carrying the flag on toward the top as though he had not heard the word for retreat. Then he called, "Come back, the army is in retreat." And still the color bearer marched on and on and on until at length, planting the flag near the crest of the hill, he turned, and facing the general said, "I can not come back. Bring up your men." And, with fresh inspiration and enthusiasm the army once more turned for the attack and gained the fortress.

It is for Seventh Day Baptists to hear the call of God for truth and right above all the din and clash of armies in retreat, and to say, We bear the flag of the gospel of our Lord, the Lord of the Sabbath. We know no defeat. We can not come back. Bring up your men.

Address

REV. CLAYTON A. BURDICK

Mr. Davis, Mr. Saunders, and myself were a committee to arrange the program at this hour. As a member of that committee I desired to be let off entirely; but Brother Saunders would not hear to it, and he wished for me to take this part, therefore I feel it is a memorial service to speak of something that he was himself interested in—the Forward Movement.

This Forward Movement started from Milton last year. I sometimes wonder

what the leader of the children of Israel felt when on the banks of the sea, back of him the sound of the approaching Egyptian armies, and perhaps the crying of the children, in his ears. I often wonder what kind of a burden was on his heart as he looked out over the flock which God had given him to lead out when there seemed to be no way of escape, no way of eluding the enemy, until there came a message to him, "Speak unto the children of Israel, that they go forward." It must have been a great burden resting on him, to say for them to go forward into the midst of the waters of the sea, into unknown depths. There was nothing else to do but to go forward; nothing else but slavery and death for them. There was no hope of their getting what God had promised them, unless they went forward. So the people went ahead, the waters opened, and they found time to chant a great song of victory on the other side when the enemy were cast into the sea—Moses on one hand and Miriam on the other; and they answered back the wonderful answer, "The horse and his rider hath he thrown into the sea," and "I will sing unto the Lord for he hath triumphed gloriously."

I think some of us felt a great responsibility in regard to the Forward Movement. I did not know how we were to go forward, yet there has been some progress, I think. I have been fearful always of what is called the man-ordered movement. I don't like to think we are getting together without help from God, trying to figure out what we will do for his sake. I know that all inspiration is of God, yet his leadings, after all, come through man. They have been suggested to men, and men have followed them, and how are we to decide who is the man or the men whom God reveals himself to, as to any movement, unless we test it.

So we have been testing for a year the Forward Movement. I will speak of two or three things in this movement of value to us as a people.

In the first place I like the word, "movement." I like to know there is some life in something, some energy somewhere, putting people to work, pushing them forward, not pushing backward, making them know where they stand. I don't like staying in the trenches. I believe the Seventh Day Baptists in years gone by have been

digging down to get away from the enemy, and have not gotten out and taken the offensive; have been too much on the defensive, and we have put up barbed-wire entanglements and dug underground hospitals and let the enemy shoot; but the Forward Movement means getting out of the trenches, getting out into the work; it means putting the whole people to work, giving every one something to do. It is where every member has a specified object to work for, for the Lord's sake. That is my ideal of the church.

I hope some time I may see a church where every member has something to do on a religious line, for God never gave a man or a woman a call into the work unless there was some special work to do.

I am glad of the Forward Movement, getting out and pushing forward. I know that I have not been aggressive enough for what I believe to be the truth, and I believe many of you have not been, either. There are certain ways to go forward to reach the enemy that may be right and true, and other ways that are wrong. I believe we have been embarrassed, and have lacked the courage to get out. They say now that he who takes the offensive is the one who is apt to win the victory.

In the second place, it seems to me that here is a matter of unity. All the churches are working along certain lines. They have certain ideas in view. Let us get together and talk the ideas over. There is not the feeling of separateness that sometimes existed in us as a people, but the feeling that we are getting together on something, with the same object to work for, with the same mark set up before us which each one of us may be able to do something to achieve, and there is a bond of unity perhaps which has never existed before. I know there is between us an incentive for getting together on the Forward Movement and talking it over together which has never existed before; not that there has not been something of unity, but there is a greater feeling of unity at the present time, a desire to labor together which has never existed previously. I believe it is here and will grow among us until there is such a unity of feeling that power will be given to us to do more than we have in the past year.

I think it is also a good thing to have a definite object to aim at, unless there is

danger that we will become satisfied when that object is attained; that is the only fault of having a definite object. But I do not believe that in religious work a definite object will have that effect; for the very joy of the achieving in itself makes us more anxious to go forward. You see it in some of the churches in attempting to raise the debt. You will notice that some of them, after they have reached what had been assigned to them, went on, and were glad and rejoiced in the opportunity to do more than their share. And so I say that a definite object will do no harm along this line, but rather if you have something to aim at you will achieve more.

There are a good many differences of opinion, perhaps, on some things, but there is no difference on what we ought to be doing. So I am here to urge you, as a memorial of the brother who has passed away, to continue his work. He was a dear friend of mine, and he came to the parsonage in Westerly to ask my advice very often. I was not always able to give it, but always willing to help. Only the week before I came away he was there three or four times. I knew what was on his mind and in his heart. When I was pastor in Brookfield, he came there to hold evangelistic services, and it was the greatest evangelistic effort I was ever in. There were about forty added to the church there. There is no better way to honor his memory than for us, during the next year, to push forward the movement he himself started and make a great success of it in every church of our beloved denomination.

Synopsis of Address by Jay W. Crofoot

First of all I have to bring to you the greetings of our Shanghai Church. The Sabbath Day, the first of July, as I was leaving there, the church, by rising, gave me their greetings to bring to the Conference in America, and it is my pleasure to now fulfil that duty. And, in the second place, I would like to add my own word of praise and the sense of personal loss I feel in the death of him who has gone.

Those who heard me ten years ago remember that it was my custom to begin every address with a warning that it was easy to get a false impression of the conditions of affairs in China because it is a great country, and the conditions in differ-

ent parts of the empire are quite different. The people are very different, and if we generalize we are apt to give a false impression. It is almost impossible to avoid doing it.

Now about the two things suggested in the verse I have read (Acts 14: 27). Paul and Barnabas rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. If I were to rehearse all the things that God has done with us, you would become tired of it.

I remember about eleven months ago, on the twenty-third of September, I went out to Lieu-oo and baptized four pupils. It was such a day as last Tuesday, and the thermometer was at least 93, and the sun beat down on our heads. We rode in a wheelbarrow, and if you have ever ridden on the bottom of a lumber wagon with the horses trotting, you know how it feels to ride in a wheelbarrow without any springs. But we had two wheelbarrows. It is not very surprising that I arrived with a very severe headache, but on that Sabbath I baptized four people.

It is unsatisfactory to make a report such as that on the fourth page of the report, because I do it with fear and trembling. We hear a great deal about the faithfulness of the Chinese. Missionaries say that they never go back, and brag about the Chinese as though they had no fear of their backsliding. I wish I had more faith that more of these people will remain true to the gospel and will remain such Christians as to shame many of you Americans.

Now, I might say that on the last Sabbath I was in Shanghai I extended the right-hand of fellowship to twenty persons, all but two of whom—perhaps three—had been baptized during the last two months. These twenty people included many interesting people, some of whom we had been praying for and hoping and working for for a long term of years. For instance there was, as is mentioned in the report, a Mr. Zau, who is the teacher of classics in the Boys' School, a man of very sober mind, naturally serious minded, who, though he was on the point of coming in for a long time, was kept back by his people at home. One of the teachers told me that on the day he was baptized his wife would not allow dry clothes to be brought to him, so he was compelled to borrow a suit of clothes from one of the teachers. That

will give you one side of the influence of the Chinese women.

Another case in which we were particularly interested is the wife of Mr. Zau, our righthand man for many years, the son of Zau Sing Ling, who was here with Dr. Carpenter many years ago. This woman has been in our minds many years, and we were eager for her to join the church because her husband and brother and eldest daughter have been members, and her eldest daughter has been a teacher in the girls' part of the school. Her oldest son died while he was a student in the Boys' School. He had become an inquirer but not a member. The second son was baptized last September. Mr. Zau felt that his family was divided, and felt a very keen regret about it because he was, in his early youth, betrothed to a non-Christian girl.

I might tell you the story of another Mr. Zau, the teacher of the Boys' School. He had not been a member of our church very long when one spring there came to me before breakfast a little man, who rapped at the door but would not come in. He wanted to put the body of his baby in the cemetery. I said, "All right." He said, "Mr. Zau"—the righthand man I spoke of—"told me to speak to you about it." I said, "All right. When do you want to bury her?" He said, "I put it there already." It didn't surprise me particularly, though. They do not say of their dead, "He is dead," but "He went to the other world." Or, he might say, "He left this world," and such expressions as that, but if it is a child they say, "He is spoiled." I said to him, "Shall not we have a Christian service?" And he said, "No. It is very small." I said, "I will have one anyway." And he said, "No, never mind." I said, "We would like to have a Christian service anyway." He said, "No. It is not necessary. It was a girl, anyway."

That illustrates the old attitude of the Chinese, and the attitude of course that they don't get rid of immediately, although he was a Christian.

I might speak particularly of a Mrs. Wong, of Lieu-oo, who joined our church, and is now in the Bible school in our church. Some months ago she came down to Shanghai and tried to get money from her husband who was working for a foreigner there. Her husband was support-

ing another woman there, and when his real wife came and raised an objection to the husband doing so, he was very angry because he was afraid his employers would be angry. The next time he went home to his place in the country he got his father and mother to hold his wife while he rubbed lime in her eyes as a punishment. She was not quite blind. Dr. Palmberg treated her. She came to know the gospel and became an earnest worker.

I must not take more time for these cases. I would like to mention a matter of progress in our church, and that is, what seems to me, an improvement in the singing. You see the girls have been singing in the Girls' School, and the boys in the Boys' School, and they have not been singing together except on Sabbath Day; and the girls sing fast and the boys drag along, and when they get together with the girls on one side and the boys on the other and try to sing together, it is not at all pleasant to hear. But at the present time there has been very great improvement.

I would like to speak briefly of the general work of the missions in China, and speak briefly in a general way of some of the things indicating there has been an open door. For instance, the officials and people high up are more willing to listen to the gospel than before. Not only they, but also the common people. You would hardly think they were eager to hear the gospel, but while it is not a large portion of the people, there are small numbers who are glad to hear it. It seems a great thing for us. It is not a small thing when you think of the heathenism there is to overcome.

And, too, the open door in China. This is best typified by the actual physical fact that many Chinese cities have torn down their walls and made highways where the walls formerly stood. It is not an opening of the door, but a tearing down of the walls.

Another thing which shows real progress is the practical abolishing of foot-binding. It probably exists in the interior portions of the country, but you hardly ever see it in Shanghai any more. It is certainly largely the result of Christian propaganda.

I wish I could make you all see something of the need, the opportunity, the beauty and the glory that is before us in the work that is to be done in the future in the China field.

Edward B. Saunders
His Faithfulness and Love
MRS. ANGELINE ABBEY

He bore the burden and the heat
Through long and weary day,
Where trod so many heedless feet
Along life's dusty way.

Though tasks were great, a great heart toiled,
A heart so full of love,
One saw the Christ-look in his face,
The Spirit in him move.

"He still is needed here," you say?
"How can we let him go?"
The Father had his case; He knows,
Though we may never know.

Do you remember, long ago,
When you were young at school,
One day, which seemed too hard for you,
The teacher changed the rule
And let you have a holiday?
You did not wait to ask
The reason, but ran joyously,
To be relieved your task.

Remember 'tis a holy day
For our dear brother, gone,
And he has been excused his task.
Shall we then sit and mourn?
Let us perform the tasks he left
With faith and hope and love,
And emulate our brother's zeal.
God watches from above.

The way is dark, and those he loved
Are struggling here below,
But the Master understood his need
As we could never know.

The Man of Sorrows reaches down
To comfort broken hearts;
Shall we not then look up to Him
And dry the tear that starts?
His thoughts may with our thoughts unite
And praise our Lord on high,
Look up with faith and hope and love,
Soon our time draweth nigh!
Aug. 25, 1916.

Memorial Service for Rev. Edward B. Saunders at DeRuyter, N. Y.

A memorial service was held at the DeRuyter church, Sabbath, September 9, in honor of our departed brother, E. B. Saunders. The service opened with the One Hundred Third Psalm read responsively, singing "Nearer, My God, to Thee," the Twenty-third Psalm in concert, singing "Does Jesus Care," after which the choir rendered a beautiful anthem, "Land of the Infinite." Pastor Wing spoke very feelingly of his estimate of, and relations with, Brother Saunders, basing his remarks on Proverbs 10: 7. Members of the church

also paid fitting tribute to his worth. Some were too deeply affected to speak at all. We sorrow, but not as those who have no hope. This tender service closed with the singing of "Jesus, Lover of My Soul."

E. M. A.

DeRuyter, N. Y., Sept. 11, 1916.

Tribute to the Memory of Rev. E. B. Saunders

*Rev. L. C. Randolph,
Milton, Wis.*

DEAR BROTHER:

Of course I was interested in reading the account of the funeral services of Rev. E. B. Saunders, at Milton, in the *Telephone-Journal* of last week, and especially in what you said in regard to his work and influence in leading so many of the young to Christ at the association at North Loup in 1891.

Elder Morton was pastor of the church here at that time, and I think it must have been the next Sabbath after the close of the association, for it was July 4, 1891, that Elder Morton baptized 35 converts. I have a list of those that were baptized, which I wrote down at the time. It is interesting for me to look over that list and no doubt would be to you. The first on the list is "Herbie" Van Horn, now pastor at Dodge Center. Then there is Gene Davis; Angie Prentice, now Mrs. Angeline Abbey; Lena Dodds, wife of Rev. George W. Hills; Tacy Rood, now wife of Professor Inglis; Ella Babcock, now wife of Professor W. R. Rood. Among the 35 there were two girls that were not Sabbath-keepers but who were converted at that time and wanted to be baptized, and one of those is now the wife of a Methodist minister. Dr. Ansel Van Horn, of Chicago, is also one of the number.

I mention these few names to show the results of Elder Saunders' good work. Of those 35 I think four have since died, and I regret to say that a few have gone back into the beggarly elements of the world and forgotten their first Love. As I look over and think over these things it seems to me the ministers of the gospel ought to take courage and work on.

Your humble servant,

UNCLE HENRY THORNGATE.

*North Loup, Neb.,
Aug 28, 1916.*

Mrs. Simeon H. Babcock

Elizabeth (McCormick) Babcock was born in Jackson Township, Shelby County, Ohio, June 29, 1842, and died at Albion, Wis., August 31, 1916.

She was the oldest of eight children born to Valentine and Anna (Clayton) McCormick. Three of these have preceded her to the spirit land: James R., in a southern hospital, while a prisoner of war during the Rebellion, Susanna and Sarah Jane in later years.

February 21, 1861, she was united in marriage to Simeon H. Babcock. To them were born eight children, five daughters and three sons; three of these, two daughters and one son, died in infancy.

In the winter of 1863 she made a public profession of religion, was baptized by Elder Lewis A. Davis and united with the Seventh Day Baptist Church of Jackson Center, Ohio, subsequently transferring her membership to the Seventh Day Baptist churches of Albion and Walworth, Wis., and Little Genesee, N. Y., respectively, and finally to the church at Albion again after the return hither six years ago.

In all of these associations she was true and faithful as a pastor's wife, and to all the duties of the household of faith of which she was a member.

She was a true and loyal companion, an affectionate wife, and a mother exceedingly solicitous for the welfare of her children, and altogether unsparing of self in her effort to serve friend and neighbor. Her ideals of chastity and appropriate conduct were exceptionally high, and on this account she wielded a strong influence in favor of a pure and noble life wherever she went, thus helping many young and careless ones to see the dangers and avoid them. Though quiet and retiring, she was very pronounced along this line, and no one could mistake the position she held on such questions.

She will be greatly missed not only by her bereaved husband, her children, sisters and brother, but by many others, far and near, whom she has known in the years gone by.

The funeral services were conducted by her pastor, Rev. Charles S. Sayre, assisted by the Rev. G. W. Burdick, of Milton, Wis. A large procession of friends followed the remains to the beautiful Evergreen Cemetery where interment was made.

REV. CHARLES S. SAYRE.

MISSIONS

From China

DEAR HOME FRIENDS:

There isn't a great deal of news to write from this part of the world, but perhaps you would like to know that our hospital is finished. The last workman left on the eighteenth of July, five months from the time the first workman came, almost to the day.

The Ningpo varnish which we have used for floors and all woodwork requires about two months to dry, so we must wait yet a while.

Miss Burdick came out from Shanghai yesterday and she pronounces the building "very fine." It is, of course, not absolutely perfect but on the whole we are pleased with it. Contributions for equipment are coming in nicely. A few days ago I had a letter from the Nurses' Alumnae Association of which I am a member, promising \$50.00 gold for the equipment of some room. I greatly appreciate this evidence of the interest of my nurse friends.

Dr. Palmborg has gone to Japan with Mrs. D. H. Davis for a brief change and rest. The Eugene Davis family are at Mokansan in the Crofoot cottage. Miss West is at Ku-ling (beyond Nan-king) with a party of friends. Miss Burdick will probably also spend a little time there later. I expect to spend a little time at Mokansan later when Dr. Palmborg returns. We find it pays in the long run to take a little time off during the year.

I am enjoying my day with Miss Burdick today. She hasn't been out here before since we began the hospital. She thinks she must go back tomorrow, so my pleasure will be short lived.

I have a house full of girls this summer. At present there are eleven children and young ladies in the house, so we are not lonesome after all. I think you would be interested to look in on our family. Maybe if you could see them, you would realize as never before that, whether in the United States or in China, young people are much the same. They are each a bright bit of possibility and well worth developing.

Sincerely,

GRACE I. CRANDALL.

Lieu-oo, China, July 27, 1916.

Seventh Day Baptist Missionary Society —Annual Meeting

The annual meeting of the Seventh Day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh Day Baptist church, in Westerly, R. I., on Wednesday, September 13, 1916, at 9:30 a. m., with President Clarke in the chair and a quorum present.

Prayer was offered by the Rev. Clayton A. Burdick.

It was voted that the report of the Board of Managers as approved by said Board at its regular meeting held July 19, 1916, be approved and recorded; also that the Secretary have it printed in the *Seventh Day Baptist Year Book, 1916.*

Clayton A. Burdick, Robert L. Coon and Ira L. Cottrell were appointed a Committee on Nominations, and later during the meeting said committee reported as follows:

To the Seventh Day Baptist Missionary Society:

Your Committee presents the following report:
President—William L. Clarke, Ashaway, R. I.
Recording Secretary—Albert S. Babcock, Rockville, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.
Board of Managers—Ira B. Crandall, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. George B. Shaw, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; J. Irving Maxson, Isle of Pines, W. I.; Frank Hill, Ashaway, R. I.; William L. Clarke, Ashaway, R. I.; Rev. Ira Lee Cottrell, Rockville, R. I.; John H. Austin, Westerly, R. I.; Charles P. Cottrell, Westerly, R. I.; Alexander C. Kenyon, Hopkinton, R. I.; James S. Saunders, Westerly, R. I.; Herbert M. Swinney, Waterford, Conn.; Robert L. Coon, Ashaway, R. I.; Rev. Andrew J. Potter, Noank, Conn.; Rev. F. Adelbert Witter, Hopkinton, R. I.; John F. Palmer, Rockville, R. I.; Harlan P. Hakes, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; Rev. Arthur E. Main, Alfred, N. Y.; Rev. Edwin Shaw, Plainfield, N. J.; Rev. William L. Burdick, Alfred, N. Y.; Rev. D. Burdett Coon, Battle Creek, Mich.; Rev. Simeon H. Babcock, Albion, Wis.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Rev. Lester C. Randolph, Milton, Wis.; Irving A. Crandall, Leonardsville, N. Y.; Preston F. Randolph, Salem, W. Va.; Dr. O. E. Larkin, Chicago, Ill.; Uberto S. Griffin, Nortonville, Kan.; Rev. Earl P. Saunders, Alfred, N. Y.; Rev. Samuel R. Wheeler, Boulder, Colo.; Walton H. Ingham, Fort Wayne, Ind.

Your committee recommends the appointment of a committee of three members, consisting of Samuel H. Davis, Albert S. Babcock, and Robert L. Coon, to confer with a committee of the Tract Board to take under consideration the appointment of a joint Corresponding Secre-

tary, and, if such action be deemed advisable, to present a name as nominee for said office; otherwise, said committee of three shall nominate for the vacancy that now exists in the office of Corresponding Secretary; said committee to report at an adjourned meeting of this Society.

CLAYTON A. BURDICK,
ROBERT L. COON,
IRA L. COTTRELL,
Committee.

The report was unanimously adopted.

It was voted that Miss Mildred Saunders be employed to care for the correspondence until a Corresponding Secretary shall be appointed.

Minutes approved and meeting adjourned to Wednesday, October 18, 1916, at 9 o'clock a. m.

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

Monthly Statement

August 1, 1916 to September 1, 1916

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

Balance on hand August 1, 1916	\$588 33
Lone Sabbath Keeper, South Dakota	10 00
Lone Sabbath Keeper, South Dakota	15 00
R. E. Hull	1 00
Miss Maria Miller, L. S. K.	10 00
Miss Amanda T. Maxson	1 00
Mr. and Mrs. Hosea W. Rood	2 50
Lyle E. Maxson, L. S. K.	5 00
Debt Fund	5 00
Mrs. J. E. Ling, Debt Fund	5 00
W. R. Rood, Debt Fund, cred. to Milton Church	10 00
Mrs. Philena Burdick, Debt Fund	5 00
Miss M. Burdick, Debt Fund	5 00
Mrs. F. F. Randolph, Debt Fund	1 00
Dr. Rosa Palmberg, Debt Fund Churches:	2 00
Scott, Debt Fund	3 00
First Alfred, Debt Fund	80 00
First Westerly, Debt Fund	1 00
Battle Creek, Debt Fund	15 00
Berlin	29 00
Walworth	12 00
Syracuse	1 00
Plainfield	20 84
First Alfred	52 64
Little Genesee	12 58
D. B. Coon, overpayment	70
Farina Sabbath School	7 49
Young People's Board, Dr. Palmberg's salary	25 00
Woman's Board	24 37
Woman's Evangelical Society of Alfred, education of Chinese girl	50 00
1-3 collection of General Conference	66 67

Cr.

Julius Nelson, July salary and traveling expenses	\$ 60 78
J. J. Kovats, July salary	20 00
J. G. Burdick, July salary	29 16

\$1,063 72

Angeline Abbey, July salary ..	10 00
D. B. Coon, July salary and traveling expenses	106 26
E. B. Saunders, July salary, traveling expenses and clerk hire	84 33
T. L. M. Spencer, Aug. salary ..	50 00
J. W. Crofoot, acct. salary ..	391 67
Treasurer's expenses	28 00
	\$780 20
Balance on hand September 1, 1916 ..	283 52
Bills Payable in September, about ..	500 00
Notes outstanding September 1, 1916 ..	2,500 00
	S. H. DAVIS, Treasurer.

E. & O. E.

Seventh Day Baptist Missionary Society —Seventy-fourth Annual Report of the Board of Managers

We present this, our seventy-fourth annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, with a deep sense of gratitude to God for his divine favor in preserving our country from the almost world-wide war, which has neither cost the lives of any of our foreign missionaries, nor seriously interfered with their work. We are also deeply grateful for the remarkable generosity which our people have manifested in contributing for the debt of the Society.

FOREIGN MISSIONS

THE CHINA MISSION

The work on the China field has been conducted by the Rev. J. W. Crofoot, B. A., and wife, Miss Susie M. Burdick, Rosa W. Palmberg, M. D., Grace I. Crandall, M. D., Miss Anna M. West, B. A., and Rev. H. Eugene Davis, B. A., and wife since November 20.

In General, by Jay W. Crofoot

Our annual report could hardly begin with any other subject than the great loss sustained by the mission in the lamented death of the late Dr. Davis. At the first regular meeting of the mission after his death the following resolutions were adopted:

"Since it has pleased our heavenly Father to take to himself our beloved brother, Dr. D. H. Davis, the senior member of our mission, we deem it fitting to place upon our minutes a brief statement of our sense of loss, though we realize that words can not adequately express our feelings.

"For more than thirty-five years Dr. Davis has worked in the mission and has endeared himself to both foreigners and Chinese, and has left us an example of up-

rightness that we would follow. The loss to the work of our mission seems to us irreparable, but we realize that God cares more for the work than we possibly can, and while bowing to the Divine Will, we resolve to give ourselves more faithfully to the work to which Dr. Davis gave himself for so long a time."

In May a panel of Italian marble, a memorial of Dr. Davis, was unveiled in the church. It is the gift of the Chinese church members and bears the following inscription:

In Loving Memory of
REV. DAVID H. DAVIS, D. D.,
Born in Lewis County, N. Y., Nov. 25, 1844,
Died at Mokanshan, June 26, 1915,
Pastor of this church 1880-1915,
A Member of the Shanghai Bible Translation
Committee 1893-1907.
By always helping others he showed himself a
faithful disciple of Jesus Christ.

The second great event of the year was the unexpected but long-hoped-for arrival of Eugene Davis and family, which took place Sabbath, November 20. On the following Sabbath a special reception service was held. During the six months since his arrival he has been of much help in the work of the mission, particularly in the work of the Boys' Y. M. C. A. He has also preached several times lately, though for the most of the year I have preached the first and third Sabbaths of each month, Mr. Tong, from Lieu-oo, preaching the second, and Mr. Dzau, the fourth. Twice during the year, in September and March, Mrs. Crofoot and I have been to Lieu-oo, and on the former occasion I baptized four people there. Of course we all rejoice with the Doctors in the completion of the new hospital, but the particulars of that will appear in their report.

In the church here there has been one death besides that of Dr. Davis. Lau Papa, "Old Uncle," as we always called him, was buried the day I returned from Mokanshan. He was a faithful old man who had been a servant in the mission for many years. He was cooking in the Boys' School when I came to China, but of late had been doing light work for Miss Burdick and in the Girls' School.

During the year under report, which ends May 31, there have been fifteen baptisms here, making the present church membership 84. Ten more persons were baptized by Eugene Davis on June 2, and there will

be more during June. A second visit from Pastor L. C. Wang, who spent two days in the Boys' School in May, and a new interest in personal work stimulated in the boys by special meetings conducted by Mr. Buchman, of the Y. M. C. A., have been very helpful in the recent awakening. We are especially glad of the baptism of Mr. Zau, the teacher of classics in the Boys' School, and an inquirer for a long time; and we are grateful, too, that now so many boys are church members in contrast to a year ago when there was only one.

During the year I have been called upon to perform one marriage ceremony. It was for an old school boy who, though a member of the church, is of little help to us. Though he married a non-Christian girl we were glad he desired a Christian wedding.

One or two material matters perhaps should be mentioned. The severe typhoon of last August caused no little damage to our buildings, the repairs here costing about \$100 Mexican, and those at Lieu-oo a similar sum. When Alfred Davis was living here last summer he had a telephone installed, and after he left we took it over. It has proved a great convenience, and we were particularly glad we had it when Mrs. Davis was taken so severely ill last November.

We are very grateful for Mrs. Davis' recovery and that she decided to continue to give her services to the work of the mission, though receiving no salary for it. She has been teaching three English classes in the Boys' School this term, and one in the Girls' School.

A paragraph should be given to the expression of our gratitude that in so much political unrest no hindrance has come to our work. Local affairs of which Miss Burdick's report speaks, and the uncertainty of what the Central Government is to be, might easily have disturbed the minds of the people to such an extent as to cause a serious hindrance to us, but they have not done so, and we trust we may continue in our work unmolested.

The secretary of the Sabbath school here reports a total average attendance of 123. The teachers' meetings have been kept up with a reasonable degree of interest.

The Sabbath collections for the year have amounted to \$82.80, and the contributions to the Native Missionary Society have been \$93.60 (both Mexican dollars). The

chief items of expense have been \$60 to Mr. Dzau; Sabbath-school quarterlies, \$26.74; and \$21.50 for city school, but smaller sums have been used to pay the traveling expense of Mr. Toong on his monthly visits to Shanghai, for electric lights, the care of the church, etc.

The Boys' School

Aside from the things already mentioned there are a very few items to be noticed about the school. The enrolment, 44 last fall and 48 this spring, though there are only 44 seats in the main room, emphasizes our need of a new building. The need is made still more evident by the condition of the old building, which in some places is almost beyond repair.

At the beginning of the present term we began a physical laboratory by the purchase of apparatus and a case for it, costing \$128.80. Physics has been taught by Mr. Voong, who succeeded Mr. Ting, who left last fall to go into business.

Seven of the fifteen additions to the church were boys from the school, two being baptized in September and five in May. Others were baptized the first Sabbath in June and will appear as additions in next year's report.

My reports to the treasurer show receipts for the year of (Mexican) \$3,629.83, and expenses of \$3,245.30. The present balance is \$723.82.

Girls' Boarding School and Three Day Schools, by Susie M. Burdick and Anna M. West

It is not an eventful year that the Girls' School has to report at this time. Early in December, without warning, the peace and serenity of the neighborhood were greatly disturbed by a half-hour of cannonading at the arsenal, a mile to the south, with occasional recurrence of firing during the night and early morning.

The continual stream of people passing this compound throughout the night, fleeing from their homes to the settlement, was harrowing and kept things stirred up. The next day it seemed best to allow the girls to go home for a few days. This region was under martial law and the home people were not at liberty to come to see their children and assure themselves of their safety and the girls were themselves restless and apprehensive. This vacation lasted a week.

Again in April there were ugly rumors

of trouble at hand. Suddenly the French converted the vacant lot in front of the school into trenches. It is a very strategic position and a gun placed there would command the arsenal road and other roads as well. The girls wanted to know why such a move as that, if real trouble were not on the way. Some shooting and an occasional bomb gave color to the rumors so it seemed best to take the Easter vacation early and again the girls were at home for a week and some of them longer.

There have been forty-three different girls in the school this year, thirty-five the first semester and forty the second. At China New Year two girls went to other schools and one was married.

On the whole there has been excellent health, both on the part of the teachers and pupils. There seems always to be some malaria and early this term an epidemic of grippe was a distinct interruption. One girl who went home last year with some swelling of the glands of the neck came back this term apparently much better. The last of March the trouble commenced to reappear and she went home and has since died. She was a quiet, lovable, studious girl but speaking a dialect different from ours, and for that reason always seemed a little out of reach. It seems, however, that the love of God had constrained her and she had expressed a desire to take the first public step as a Christian—"write her name." Her mother had forbidden her to do so.

The branches taught have been the same as formerly, and the teachers the same with the exception that this spring Mrs. Eugene Davis has taught the instrumental music and Mr. Davis has helped in the physical drill. Five girls are completing the course of study and, with another who went out two years ago, just before the end of her last term and has been teaching since, will, it is hoped, be graduated.

The year has been particularly rich in visits from helpful friends. The first to come was Mrs. Arthur H. Smith, whose work in the school nine years ago was greatly blessed. Mrs. Smith held two meetings, which made a deep impression, and after she had gone there was a meeting when sins were confessed with deep feeling. It was a real disappointment that the work which seemed so well begun did not go on. Now and again, during the

weeks that followed, there would be reason to think there was much thought along spiritual lines. On the part of some there appeared to come a time of definite hardening of hearts.

In November Mrs. Chauncy Goodrich, of Peking, W. C. T. U. General Secretary for China, held several union meetings here at St. Catherine's Bridge, and a temperance society was organized among the women and girls with over thirty members. Societies were also formed in the neighboring schools and there have been union meetings, some of them addressed by Miss Yuling Ch'en, also of Peking, the National W. C. T. U. Young People's Secretary. This gifted and delightful young woman did the girls much good. Here it may be said that the work of these societies culminated in a union entertainment in which the three girls' schools in this part of Shanghai each gave a play. This school's contribution was an anti-gambling play written by Dr. Dzau Sing Kyung. The Chinese take hold of a thing like that with zest and they are natural actors. One whole day was given to this endeavor to create and foster a temperance and anti-gambling sentiment. In the morning the entertainment, three to four hours long, was given to an interested audience from the schools, and in the afternoon to about seven hundred invited guests. This entertainment was held at the South Gate.

Early this term, too early, for many of the girls were not yet back, Miss Paxson, the Student Secretary of the Y. W. C. A., gave five searching and inspiring talks to the girls. The immediate results were disappointing. There had been little preparation for the meetings; the girls were just back from their New Year's vacation; some seemed to have definitely made up their minds to resist the Spirit, and possibly an especial work was needed in the hearts of their teachers before the girls could be reached. But God has been gracious and prayers have been answered, sometimes in a conspicuous way; opposition in some of the homes has been overcome. Up to the present (June 2) ten girls have been baptized and there are ten new probationers.

Who can doubt that God has directed the order in which these helpers have come? Since the meetings inspiring new life, Miss White, now of the Bible Teachers' Training School of Nanking, has come with the

plea that educated girls shall choose the work of Bible women and shall take up definite preparation for that line of work.

Mr. Buchman, of the Y. M. C. A., gave one talk in our church to the Christian women workers in this locality and at second hand the girls have heard other of his talks urging the claims of the unconverted upon those who know Christ, and the importance of Christians doing personal work. A meeting has been held weekly by Mr. Eugene Davis, in which many of the problems in the girls' hearts have been considered, helpfully.

Early in April Miss West, with the five seniors, went to Hangchow for the National Y. P. S. C. E. After their return they gave a full and enthusiastic report of this "best-yet convention" to the stay-at-homes.

More calls on former school girls and church members have been made this year than last, but much more ought to be done of this follow-up work.

The city day school has continued with the same teachers as last year. Instead of the weekly visits more formal examinations have been given once a month and we vote this an improvement. The first semester there were sixty-four pupils and this half year, sixty-six. The average attendance has been a little more than 84 per cent each term.

In October the Sabbath school was re-organized. Since then there have been thirty-one meetings, the highest number present 61, lowest, 11 (vacation), average, 52.7. One feature of these sessions has been Mr. Dzau's blackboard review of the lesson.

Mrs. Zung has continued to teach the little group of girls over the bridge, with nine children the first term of the school year and eighteen this spring. One seventeen-year-old girl in this school has decided for Christ. Mrs. Zung has done some Bible woman's work in addition to the teaching. This school building was remarkably delivered from destruction by fire a few weeks ago. The fire started in the first house in the row of which the house used for the school is the last.

Mr. Zau, with Mr. Jeu helping with the arithmetic and geography, has taught the boys' school here at Zia Jaw. The first term there were twenty-seven boys and this term there have been thirty-five. The at-

tendance is not as good as in the city but there has been marked improvement this term.

It is with a deep sense of responsibility and appreciation of the opportunities for work that this report is submitted. Will not many pray that God's blessing may rest upon it?

(To be continued)

Installation Services of Rev. George B. Shaw

On Sabbath Day, September 2, 1916, at 2.30 p. m., the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., which is the oldest church in the denomination, and the second to be organized in this country in the seventeenth century, installed as its new pastor Rev. George B. Shaw, until recently pastor of the North Loup Seventh Day Baptist Church.

The church was well filled with members of the congregation when the services began by Scripture reading and prayer by Rev. E. Adelbert Witter, of Hopkinton City. The charge to the new pastor was given by Rev. Ira L. Cottrell, pastor of the Rockville Church, in which he referred to the long life of the church and his hope for a spiritual and numerical growth under the new pastorate just beginning.

Rev. Clayton A. Burdick, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, gave the charge to the church in a very impressive manner. He reminded the church that he felt free to charge them more personally than others might from the fact that he was a former pastor, and he addressed the congregation as a friend. Mr. Burdick charged the church with three things—be a friend to the new pastor as an individual and as the religious leader; do not criticise the new pastor, but give him the united support of all; be spiritual, as no church can go forward to a large work without spirituality.

Mr. Lloyd A. Crandall very pleasingly rendered a solo, which was followed by the welcome to the church by Deacon Herbert C. Babcock. Mr. Babcock extended a most hearty welcome to Mr. Shaw and his family to Ashaway and assured them of the hearty good will and co-operation of the members of the old First Hopkinton Church.

Rev. George B. Shaw responded to the welcome in a most appropriate manner, reminding them that this was the third call that had been extended to him by this church, and that they were there now in response to these calls; that he expected the confidence and support of old and young in the work before them. He referred to the long history of the church and expressed a wish that it be continued in the years to come on as high a plane as in the past.

The services were brought to a close by the congregation singing "Blest be the Tie That Binds," and by the pronouncing of the benediction. L. P. B.

Words of Appreciation

Rev. A. L. Davis ended his pastoral service with the Boulder Church August 31, 1916. All through the previous six years he was faithful in his work for the church and faithful in the large work outside the church.

He was a good working member in the Ministerial Association of the city, frequently called to supply the pulpit of an absent pastor, and earnestly engaged in all united Christian and evangelical efforts.

He also did valuable service throughout the county, prominently active in the County Bible School Association and in preaching for churches when without pastors.

Many in city and county, with us as a church, appreciated his labors, and will remember him as a faithful minister of the gospel. He also visited lone Sabbath-keepers in other States, holding meetings in their various localities, cheering them, and making known our denomination and the truth we hold.

All feel deeply his removal to another field, and invoke the blessing of God upon him and his future labors. We also pray that life, health and strength may be given to him these many years to render efficient service to us as a denomination and thus work in the vineyard of our blessed Master, Jesus Christ our Savior.

Unanimously approved at Sabbath morning service September 16, 1916. Also voted to send a copy to Brother Davis, to the SABBATH RECORDER, and spread on the church records.

F. O. BURDICK,
Moderator.

WOMAN'S WORK

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

To the Humble

If all the flowers were roses,
If never daisies grew,
If no old-fashioned posies
Drank in the morning dew,
Then man might have some reason
To whimper and complain,
And speak these words of treason,
That all his toil is vain.

If all the stars were Saturns
That twinkle in the night,
Of equal size and patterns
And equally as bright,
Then men in humble places,
With humble work to do,
With frowns upon their faces
Might trudge their journey through.

But humble stars and posies
Still do their best, although
They're planets not nor roses,
To cheer the world below.
And those old-fashioned daisies
Delight the soul of man;
They're here, and this their praise is,
They work the Master's plan.

Tho' humble be your labor,
And modest be your sphere,
Come, envy not your neighbor
Whose light shines brighter here.
Does God forget the daisies
Because the roses bloom?
Shall you not win his praises
By toiling at your loom?

Have you, the toiler humble,
Just reason to complain,
To shirk your task and grumble,
And think that that is vain
Because you see a brother
With greater work to do?
No fame of his can smother
The merit that's in you.—Selected.

How to Make Our Woman's Work More Efficient

MRS. HERBERT C. VAN HORN

Paper read at Woman's Hour, Northwestern Association, Jackson Center, Ohio

The question which heads this short article is one which puzzles the mind of many a thinking woman, and many such a woman would be glad for a solution of the problem. In suggesting an answer, it is not likely that anything new will be mentioned,

but points of excellence from the work of several societies will be taken, and if these were all combined in the work of every society, our woman's work would necessarily become more efficient.

In the first place let us make more attractive, more instructive, and more productive the monthly or semi-monthly meetings of our societies; and in so doing it might be possible to add to our members many of the women who now stand outside, for I think that it is true in most places that only a small number of the women of the church belong to our organizations. To enlist them in the work would necessarily add greatly to our efficiency. For a larger or smaller number of women to meet together once a month and bring their own fancy work or mending, spend an hour or so in transacting a little business, and the rest of the time in pleasant chatter, perhaps eating and drinking a little meanwhile, is scarcely an ideal for a meeting of a Ladies' Aid society. Better is an afternoon spent in real work, either for profit or for the sake of bringing help to some sister in the church or community whose hands are overflowing with work. The practice of such mutual helpfulness is a good thing and already exists with profit in some places. The society meetings also afford a place for the discussion of local problems as well as denominational plans and undertakings. It was in the hope of furnishing information and stimulating such discussion that the Woman's Board put out the more or less—in many cases less—well-known leaflets.

Second. In many communities the spirit of old-fashioned neighborliness and helpfulness is out of date; and woe to the home where sickness enters if either a trained or practical nurse is not installed at once. Such help, many times would not be needed if the neighbors,—aye, if the people of the church,—would remember and heed the injunction, "Bear ye one another's burdens and so fulfil the law of Christ." Wouldn't it be a good plan for our societies to take up an organized and systematic method of looking after the sick and needy under the leadership of a regularly appointed committee? A little help about the house work, a night's relief from sick-room cares, a dainty for the ailing one, a little of the more common things for fam-

ily use,—these may mean a world of difference to the burden bearer of the household. Such work undertaken in the name and for the sake of the Master can not fail to bring a blessing to our societies.

Third. Another way to make our work count more is to foster and encourage the spirit of *real giving*. Oh, yes, it is the women who buy the carpet or redecorate the church interior, purchase the new range or put the hardwood floor in the parsonage kitchen; but, alas! too often by coaxing the reluctant dimes and quarters from the pockets of our husbands, fathers or brothers by using the bait of some tempting morsel to tickle the palate. Church and society suppers and socials are good things and have their place, fostering sociability and good cheer in a church or community, but it ought not to be necessary to depend on them so largely as a means of raising money. The ladies of our societies should form the habit of giving more extensively through the society treasury. If the pastor from the pulpit will announce a canvass soon to be made and explain its object, often that much dreaded undertaking will surprise the people in the result obtained. May the time hasten when women and men both shall return to the Lord a portion of their means comparable with the money spent for their own comforts and pleasures.

Fourth. It would add to the efficiency of our work throughout the denomination if we were to make more use of the Woman's page of the SABBATH RECORDER. Do you find some plan or method of work successful in your society? Tell us about it through the RECORDER. Then, too, many of our societies have some members who could write original articles on various subjects. Such should be sought out and encouraged to write and the resulting contributions would not only bring joy to the heart of our editor, but add to the value of our paper. May I suggest, too, that we not only contribute, but that we give a most thorough and careful reading to *all* departments of the RECORDER.

Fifth. Finally, let us never forget the mighty power of prayer, and let us both publicly and in our private devotions pray for each other, for all causes for which we labor, and for a spirit of greater love, zeal, and devotion to fill all our hearts.

American Sabbath Tract Society— Annual Meeting

The seventy-third annual meeting of the American Sabbath Tract Society was held on Sunday, September 17, 1916, at two o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Frank J. Hubbard, Esle F. Randolph, Frank S. Wells, Raymond C. Burdick, Irving A. Hunting, Arthur L. Titsworth.

Visitors: Business Manager Lucius P. Burch, Abert Whitford.

Prayer was offered by Esle F. Randolph.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER as required by the Constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the Publishing House, and the Sabbath Evangelist were presented and adopted.

The special annual report of the Treasurer to the Corporation was presented and adopted.*

The report of the Nominating Committee was received and adopted as follows:

President—Corliss F. Randolph, LL. D., Newark, N. J.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, LL. D., Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped. D., Great Kills, N. Y.; Dr. Marcus L. Clawson, Plainfield, N. J.; Prof. John B. Cottrell, Plainfield, N. J.; Rev. Edgar D. Van Horn, New York City, N. Y.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Rev. Herbert L. Polan, Dunellen, N. J.; Raymond C. Burdick,

*See forthcoming Year Book for these reports.

Plainfield, N. J.; Charles P. Titsworth, Plainfield, N. J.; Dr. Harry W. Prentice, New York City, N. Y.; Irving A. Hunting, Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Prof. Edward E. Whitford, New York City, N. Y.; Alexander W. Vars, C. E., Plainfield, N. J.

Vice-Presidents of the Corporation only—Rev. Ira Lee Cottrell, Rockville, R. I.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Milton Junction, Wis.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Looftoro, Little Genesee, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; Rev. George B. Shaw, Ashaway, R. I.; M. Wardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

Respectfully submitted, for and in behalf of the committee,

WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH.

By vote the following were elected the Committee on Nominations for the year 1917: William C. Hubbard, Orra S. Rogers, Asa F. Randolph.

Minutes read and approved.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, Sept. 17, 1916, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Frank J. Hubbard, Esle F. Randolph, Jesse G. Burdick, Frank S. Wells, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitor: Mr. Abert Whitford.

Prayer was offered by Dr. Frank S. Wells.

The minutes of the August meeting of the Board were read. The minutes of the annual meeting having just been

adopted, their reading was dispensed with. Voted that a committee consisting of William C. Hubbard, Irving A. Hunting and Esle F. Randolph be appointed to nominate members of the standing committees for the year, said committee to report at this meeting.

Voted that the Business Manager be authorized to borrow \$300.00 at the Plainfield Trust Co. on a note to be endorsed by the Treasurer, and that the Recording Secretary furnish the Plainfield Trust Co. with a copy of this resolution.

The Treasurer presented correspondence from Hon. Jesse F. Randolph, of Salem, W. Va., which enclosed a gift of \$500.00 from him, toward building or purchasing a property to be used as a Publishing House for the denomination. Correspondence was also received relating thereto from Rev. Theo. L. Gardiner.

In view of the correspondence and gift from Hon. Jesse F. Randolph it was voted that the Recording Secretary express to the donor the heartfelt thanks of the Board for the very generous gift, and assure him of the great appreciation by the Board of his manifest interest in so worthy a project.

Voted that the President and Treasurer be authorized to borrow such sums during the fiscal year as may be necessary to meet current expenses.

Correspondence from Rev. George Seeley was received with report showing 77,030 pages of tracts distributed during July and August; from E. Mildred Saunders enclosing a letter from E. G. A. Ammookoo; G. B. St. John, A. S. Babcock and S. H. Davis.

Pursuant to correspondence from the Missionary Society through A. S. Babcock and S. H. Davis a committee consisting of Corliss F. Randolph, Edwin Shaw and Theo. L. Gardiner was appointed to confer with a like committee of the Missionary Board to consider the advisability of employing a joint Corresponding Secretary for the two Societies, and power was given the President to fill vacancies if any of the committee should be unable to serve.

Correspondence from E. G. A. Ammookoo was referred to Edwin Shaw, and that from G. B. St. John was ordered placed on file.

Voted that we request the Treasurer to express to the Missionary Board our appreciation of their action concerning the

employment of a joint Secretary for the two Societies.

Voted that we request Rev. Edwin Shaw to care for the correspondence pending the election of a Corresponding Secretary.

President Randolph stated that he made a visit recently of about ten days to the German Seventh Day Baptists in Pennsylvania, and reported them quite prosperous, and that he met with the same cordial reception usually accorded Pastor Shaw and himself.

On motion it was voted that the President appoint a committee of five to present to the Board at its next meeting a recommendation relating to owning a denominational Publishing House. F. J. Hubbard, T. L. Gardiner, C. W. Spicer, W. C. Hubbard and J. G. Burdick were appointed such committee.

The committee on Italian Mission reported 21 sermons and addresses by Mr. Savarese during July and August, with an average attendance of 9 in New York and 18 at New Era, and 1,200 tracts distributed.

The Committee on Distribution of Literature presented the following report:

SABBATH RECORDER

Number of new subscriptions.....23
Number of subscriptions discontinued..... 2
Net gain21

Tracts

Number of pages tracts distributed.....6,573
Books Sold

- 1 *Spiritual Sabbathism.*
- 1 *Hand Book.*
- 1 *Paganism Surviving in Christianity.*
- 1 *History of the Sabbath*
- 1 *Biblical Teachings Concerning Sabbath.*

The Committee on Nominations for the standing committees presented the following report:

Advisory Committee—William M. Stillman, Joseph A. Hubbard, Esle F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Arthur J. Spicer, Harry W. Prentice, Orra S. Rogers, Edwin Shaw.

Supervisory Committee—John B. Cottrell, Marcus L. Clawson, Clarence W. Spicer.

Committee on Distribution of Literature—William C. Hubbard, Edwin Shaw, Edgar D. Van Horn, Asa F. Randolph, Irving A. Hunting, Jacob Bakker, Theodore G. Davis, Edward E. Whitford, Alex W. Vars.

Committee on Files of Denominational Literature—Corliss F. Randolph, Arthur L. Titsworth.

Auditing Committee—Asa F. Randolph, Theodore G. Davis, Charles P. Titsworth.

Budget Committee—Frank J. Hubbard, William M. Stillman, John B. Cottrell, William C. Hubbard, Corliss F. Randolph, Asa F. Randolph, Edwin Shaw, Jesse G. Burdick.

Investment Committee—Frank J. Hubbard, William M. Stillman, Henry M. Maxson.

Joint Committee—Edwin Shaw, Theodore L. Gardiner, Henry M. Maxson, Frank J. Hubbard, Corliss F. Randolph.

Committee on Italian Mission—Jesse G. Burdick, Raymond C. Burdick, Iseus F. Randolph, Herbert L. Polan.

Report adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Cost of living in this country is now greater than at any time since the Civil War. Prices of commodities, according to Bradstreet's, average ninety-two per cent higher than in 1896. A dollar will buy less now than at any time in the last fifty years. But because of the general advance in wages and profits this increase in the cost of living has not brought general distress. Profits in almost every kind of business have increased, and the volume of business has increased also. In the shipping business many ships are now earning their original cost every voyage they make. In some lines salaries have also increased, and wages have risen in almost all lines. Employment is also plentiful. Any man can now get a job, if willing to do the work wanted and go where it is needed. The only people who are suffering from the increased cost of living are those whose incomes are fixed and can not be increased. People dependent on pensions or annuities or on salaries which the prosperous times will not affect are feeling the pinch of the greatly increased cost of living.—*Exchange.*

Except a living man, there is nothing more wonderful than a book! A message to us from the dead—from human souls we never saw, who lived, perhaps, thousands of miles away. And yet, these in those little sheets of paper, speak to us, terrify us, arouse us, teach us, comfort us, open their hearts to us as brothers.—*Charles Kingsley.*

Books are the best things, well used; abused, among the worst.—*Emerson.*

YOUNG PEOPLE'S WORK

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

Address

REV. HENRY N. JORDAN

Young People's Hour at Conference

I shall confine my remarks at this time to a brief statement of the things vital to the Young People's Board, some things not brought out by the reports already presented.

The first thing I wish to bring to your attention is the fact that the Young People's Board is very actively and intimately connected with the Forward Movement adopted by Conference last year. This Forward Movement has become to them a goal; back of that it became one of the biggest incentives so far as it related to their spiritual, religious and social activities as connected with the various societies.

The Forward Movement was not intended to be mechanical. I am very sure that had that thought been in the minds of the promoters of the Forward Movement—that it was to result in artificial work, giving expression to artificial feeling—it would not have been adopted, but it was because there are elements vital to strong, virile, spiritual activity lying at the basis of all the movement that it was felt best to inaugurate such a movement. The results have fully justified the inauguration of such a plan.

I am convinced that the work outlined for young people has produced a healthy activity in all our societies, reviving the work of some of our societies that were dormant if not dead. We are very much pleased to see the strong manhood and womanhood expressed in the young people, the thoughtfulness and earnestness with which they approached the work and carried it on.

I wish to speak of three activities or factors with which the work of the board has been connected this year. One has been the enlargement of the Tenth Legion. You have already heard a message from the platform at the Conference of the meaning and the value of tithing. It seems

to us that this is one way of expressing in the lives of the young people our conception of the stewardship committed to our hands. You have heard an appreciation of the value of the Quiet Hour as it has found expression in the lives of those who have tried it. It seems to us that this hour is spent in learning the way to One who is the source of all being, power, spiritual life and religious activity, and in learning how to draw largely on the resources at our command. There is one thing that is very near to my thought, and that is stimulating in the minds of the young people that there are definite things before them; and it is the great wish, purpose and problem of the Young People's Board to help these young people find themselves and present themselves for some of the definite things they find to do. We want them to understand, if possible, just what the problems are; better still, what factors in life they will use to help meet and solve the things entering into their lives and experiences. In other words, we hope under God to help them wisely to understand and apply the powers God has given them to know and use.

There is one thing that has been on the minds of a good many of our Endeavorers this year, and that is the work of soul winning. I know several societies are making it an integral part of their Christian work this year to see if they can not win one more to Jesus Christ, in a very definite, thoughtful, sane manner. It seems to me that the reports already presented testify to the wisdom of applying our powers in such a way as that, winning our chum, if you please, or winning one.

Now, with all the opportunities, equipment, with the forces at the command of the young people, with the challenge of the needs of the world before us—with all these things presenting themselves—what sort of people ought we to be with such privileges, with such opportunities and responsibilities as have presented themselves.

The treasurer, in his report, did not state the gratitude of the board at such an excellent report as he was able to bring to this Conference, an actual attainment of \$1131 and some cents toward a goal of \$1200, the largest income from our societies we have ever received, I believe, in the history of the Young People's Board. Then there has been a remarkable gain in

the numbers of active members to our societies; better yet, there has been such a deep, earnest interest in the things pertaining to our denomination that the Young People's Board feel that the work has certainly not been in vain. We thank God and take courage from these reports.

In concluding my remarks I want to ask the question, "What next?" One year ago those attending Conference had the opportunity of seeing something that must have caused our hearts to feel deeply the presence of God's spirit, as it moved on the life, and caused the will to show itself in action in the lives of the young people. You recall that when that Wednesday night meeting was at its height, when the invitation was given to those who wanted to present themselves, after thoughtful, careful consideration, for definite work in whatever way God might call them to express their lives, thirty-nine young people, sometimes singly and sometimes by twos and even in larger groups, came forward and took the hand of the president of the Young People's Board, and in that way signified their intention to do whatever God asked them to do. It was a thrilling, impressive moment to us all. But this thought came to me then and has been made more impressive since, "What next?" Are we to allow the impulses born in the hearts of the young people then, or given expression at that time, to die uncultured, uncared for, without encouragement to go on and find the fullest expression in the larger activities of life? It seems to me we as a denomination, as churches, as pastors and as people, are recreant to our duty if we do not accept the challenge that moment brought to us and encourage them to go on and prepare for some of life's activities, feeling sure that in some way or other there will be an opening. I present that to you in these words, "What next?"

Brethren, other denominations, knowing that at some time or another there is sure to come a call for the activities, the enlistment of powers of their young people, encourage them to prepare themselves, though it may be that many years will elapse between the time of the preparation and the actual call to service. They feel sure that time will come. They prepare their young people for that moment. What about our Seventh Day Baptists? I say it seems to me that we are falling very far short of

grasping the opportunity that the moment presents to us, if we do not prepare our young people and encourage them in the hope and expectation that at some time, in God's own appointment, they will be called to service. If that time does not come, the preparation shall not have been in vain because the ranks of the laymen will be augmented by that many and the work promoted by those prepared but not called for special definite work.

I ask you this afternoon, young people and old, "What next?" The Conference has brought to us a fine program. It has given us something of the outline, of the objective, placed before the world. Friends, shall we not give the young people in our own homes, churches and Christian Endeavor societies, the encouragement that will mean so much to them, to prepare them for some of life's great activities, being very confident that sooner or later God will lay his hand on them and call them out to definite work? It is a great thing for them to be prepared even if they remain at the plow, the carpenter's bench or the kitchen table, at the home, or in whatever occupation they pursue. It is a great thing to be prepared so that when God says, "Whom shall I send, and who will go for me?" there shall come from our young people the prompt response, "Here am I. Send me."

Brethren, here is the great opportunity for Seventh Day Baptists, and as a pastor I accept the challenge as one commissioned by God and I accept the call. And so far as it lays within my power the young people I am called upon to encourage shall receive the best God shall empower me to give them. Will you stand with me in that, not only as pastors but as Christian laymen? Shall we not say, "We are determined upon this, We are going to develop and then employ the latent possibilities lying in the lives of the young people"? This is the great objective of the Young People's Board.

New Society Work

*Christian Endeavor Topic for Sabbath Day,
October 7, 1916*

Daily Readings

Sunday—Missions (Acts 13: 1-5)
Monday—Quiet Hour (Luke 6: 12)
Tuesday—Tenth Legion (Mal. 3: 7-18)
Wednesday—Peace Union (Isa. 2: 1-4)

SOME NEW WORK

It is not my purpose to here speak of the many new things that are suggested and tried from time to time in most societies to arouse interest, but only to call attention to the new work that has been planned by the Young People's Board for the coming year—new in some sense to all of the societies, for likely there are few societies which have undertaken all of the things that are included in the goal set for next year. They are named below. Since the editor of the Young People's department could not attend Conference this year he is indebted to President Jordan of the Young People's Board for a list of the various things included in the goal. And because I know all societies will be interested, I am taking the liberty to quote briefly from President Jordan's letter. He says: "I am greatly pleased with our report at Conference. Financially we came within \$64.50 of raising our budget. We gained the ten societies, more than five hundred members of the Quiet Hour, six times and more the number of members in the Tenth Legion. We have set as our goal next year:

- "125 new converts,
- "250 new members to the societies,
- "10 new societies,
- "1000 members of the Quiet Hour,
- "500 members of the Tenth Legion,
- "250 Expert Endeavorers,
- "60 Life Work Recruits.

"The last four mean that we will total so many by the end of the year, not gain so many in addition to those we already have. Our budget as you probably noticed in the RECORDER was \$1200."

Need our societies lack for work to do with such a worthy goal as the above set for them for the coming year? The things accomplished the past year have been gratifying, but let us go forward to greater things, always on the alert for new opportunities for helpfulness.

The great God of science at the present time is a fact. It works with facts. Its cry is "Give me facts!" Found anything you like upon facts and we will believe it. The Spirit of Christ was the scientific spirit. He founded his religion upon facts, and he asked all men to found their religion upon facts.—*How to Learn How.*

Thursday—Evangelism (Prov. 11: 30)
Friday—Life Work Recruits (Isa. 6: 8)
Sabbath Day—What new work should our society undertake? (Exod. 14: 8-15)

REASONS FOR NEW WORK

There are at least two reasons why every society should take up some new work from time to time. The first reason is that every society, and each member, should always be seeking for new ways in which to be a help to the church, to the community and to others. In other words, each society and its members should be constantly on the alert to put to practical demonstration the much-emphasized cry of service. Another reason is that indifference, or satisfaction at least with present attainment, results in stagnation of efforts. There is a principle of life and growth here which societies can not afford to ignore. Failure to study and think means stagnation in the intellectual life, and the same principle holds equally good in our religious and spiritual lives, for indifference and inactivity can result in nothing else than retarded spiritual growth, if not actual retrogression. What is true of individuals will also hold good of societies, for after all no society will be very much different than are the individuals who make up its membership.

WHAT NEW WORK TO UNDERTAKE

Naturally enough, the first thing to be considered is, "What new work shall we undertake?" There can be no positive, definite answer given to this question that will apply specifically to every society. The new work which any society may wisely undertake largely depends upon local conditions. Each society must adapt itself wisely to the particular conditions and needs of the community in which it seeks to be of use. For example, some of the things which societies in cities or large churches might undertake with a reasonable assurance of success might not be possible for societies in smaller churches and rural communities to undertake at all. Or there may be some things which societies in other and larger denominations might do which would not be desirable for the societies of our own denomination to undertake. Largely our societies must adapt themselves to our own denominational needs, though this does not mean, and ought not to mean, that they should not always be ready to co-operate with other societies in local, district, and state union work.

After Conference

REV. G. M. COTTRELL

I am not writing about Conference. Others will do that. I saw an excellent and comprehensive report of it in last week's Alfred Sun. I have not yet seen this week's RECORDER. We had a smoky time getting into Salem from the west through a couple dozen of tunnels, more or less; and some of us had a hard time getting out on account of a derailed engine down the track on the night train that we intended to take going east.

Passing Harper's Ferry, we were at the corners of three States, and saw the historic place made famous by John Brown, who started the fight for the freeing of the slaves. John Brown died a martyr to the cause he espoused because, like most reformers, he was in advance of his time.

A call in Philadelphia gave me a brief visit with one of my old Shiloh Academy students, Dr. Sherman Ayars, who is a very successful and prosperous physician, and a liberal member of our L. S. K. Association.

It was a pleasure to again visit Shiloh, 40 years after our teaching days there. By courtesy of a Floyd Overland and Leona Ford cars, I was able to make 45 calls in the two nights and day spent in Shiloh and Bridgeton. It is a beautiful country around Shiloh. I have seen no better corn this year than I saw right there. Illinois and Kansas take notice. This reminds me that George B. Utter Sr. years ago told me that Rhode Island could raise better corn than we could out West, and sure enough, a Rhode Island farmer day before yesterday told me that he raised 800 bushels last year from ten acres; but I am getting away from Jersey. Just now the farmers are hauling great loads of beautiful tomatoes to the Bridgeton factories, also selling potatoes. One of my Shiloh students I found was the superintendent or manager of several South Jersey traction companies. His brother is the manufacturer of Hires' Root Beer, and is now about to open several condensed milk factories. These boys were not brilliant as students but have made good in business, which suggests that the valedictorian doesn't always lead in later life, and the poor student often gets his inning out in the practical world's work. Other success-

ful students are found among the teachers, lawyers and bankers, and one is superintendent of a Jersey asylum.

Old South Jersey Institute, and West Jersey are no more, and Shiloh Academy has been enlarged, and is now a very flourishing town high school, publicly supported, with 6 or 8 teachers. But my, it makes one feel as though he isn't as young as he used to be, when he sees girls that were too young to go to the Academy, now the mothers of families, and even grandmothers.

Sabbath I spent in Rhode Island with my brother I. L. at Rockville. Led the prayer meeting, and occupied the pulpit Sabbath Day, and gave them a breath from Conference with special reference to the work before us for the coming year. Sunday dug potatoes (ha! ha!) and Monday (and Sunday) secured six new subscribers for the RECORDER, with the pastor's help. If the people had been at home would have had more, but trust the pastor will continue the work and at least double this list. Our eastern pastors have great fields to work, which I may mention later.

Are we losing the spirit of hospitality and neighborliness? One estimable sister who had lived there 25 years said she had never been invited out to a meal but twice, and that was by the pastors.

I should have mentioned that I attended the installation service at Ashaway Sabbath afternoon, and made two calls in Westerly and a trip to Watch Hill Monday afternoon.

And now, when all else has broken down and the darkness about them is so dense that the light can not be mistaken, let the nations see in us a national greatness that rests upon the power of our ideals, whose domination is that of moral power, which can weld together divergent forces and peoples in her midst by mutual interest and affection, whose people have equal rights and justice because the strong help the weak, whose patriotism is that of duty and service rather than of rights and privilege, a nation that will rather suffer wrong than do a wrong, and they will see the power of moral conquest. Our seed shall possess the nations and make the desolate cities to be inhabited. The nations shall come to our light and kings to the brightness of our risings.—Charles S. Macfarland.

CHILDREN'S PAGE

Polly Prue's Pansies

Polly Prue Manners, bending anxiously down over the little round pansy-bed in the back yard, was so intent on trying to bring order out of what had every appearance of being the very worst kind of ruin that she didn't hear Billy Goodrich coming across the lawn. And she didn't see him until he stood directly in front of her. Greatly surprised, Polly Prue jumped up so suddenly that the half-dozen pansy plants in her blue-and-white gingham apron fell in almost as many directions.

"It's dreadful to scare folks like that, Billy," she said as she tried to pick up the slender little plants, from which most of the surrounding soil had disappeared. "Haven't I told you and Bobby so lots and lots of times? What do you want now?"

Polly Prue's voice sounded the least bit cross, but Billy knew that Polly Prue's eyes were smiling, so he merely handed her a very small, very white envelope, and, with an "I'm sorry, Polly Prue," tossed somewhere into the air, went hippity-hopping on to the next house.

"It's an invitation," decided Polly Prue, as she hastily wiped her hands before opening the tiny white envelope. "I'd almost forgotten that the twins are going to have a birthday party this week. It was a funny thing to forget, though, for the Goodrich parties are always the nicest of any; and this one will be the very best of all because never before were Billy and Bobby five years old."

Polly Prue was right; the tiny white envelope did hold a tiny white invitation. Polly Prue looked glad, then half sorry as she read it; glad because she could go, and sorry because of something she was trying to do, something that up to this sunshiny Monday morning had proved to be very easy indeed. For every little bit of happiness that came her way she was to carry a tiny bit of happiness to somebody else. She had made such a merry little game of it—passing it on—she called it. And now, with all the pleasure in store for her, she suddenly didn't feel like playing the game at all.

"If it's got to be a passing-it-on-happiness, I don't believe I want it," she thought as she bent far down over the pansy-bed once more. "I don't feel one bit like passing anything on today, unless it's the grumps, and I should hope nobody wanted them. Besides, it wouldn't be nice to pass on unhappiness. If I could only go right up to Percy Kennard's back door and show him these poor little plants, and tell him just what I think of his old hens, maybe I'd feel better. But I can't, so I suppose they'll go right on scratching and digging and digging and scratching till there won't be a flower left in our whole yard. Asking him pleasantly to shut them up doesn't seem to do much good."

Polly Prue's thoughts did not keep her from her work very long. Very carefully she straightened the few little plants that were left, patting the soil close around the roots, giving them every possible chance to grow. Then, from those that were not worth saving, she cut all that remained of the lovely yellow and purple and white blossoms.

"Why, they would just fit into Betty Matthewson's little glass flower-dish," she thought as she put them in her apron. "And she hasn't had one single pansy from her garden this summer. And she won't be well enough to go to the party so she ought to have something specially nice to make up for all the fun she's going to miss. She shall have every one of these." And Polly Prue gathered up the cheery little flowers and started for the house, half smiling as she went.

"I guess working with plants helps make you forget unhappiness," she thought as she opened the back door and disappeared from sight.

Several hours after this Percy Kennard Jr., coming home from the swimming-hole in company with Ted Matthewson, left the younger boy at the corner, and, for some reason unknown to any one but himself, crossed the Manners lawn and stopped by the little round pansy-bed in the back yard. "It was a shame," he might have been heard to mutter as he turned abruptly away, as if loath to look at the few scattered little plants. "I might have saved them for her. Hens are a nuisance in other folks' yards, anyway. Well, it's too late to buy any more pansy plants, but it

isn't too late to build fences; and poultry netting is cheap. And there are—"

What there were Percy Kennard didn't say, for some one called to him and he hurried on; but the very next morning Polly Prue discovered on the back door-step an immense bouquet of sweet peas; and sweet peas did not grow in the Manners yard. And, more surprising still, close by the flowers was a slip of paper saying that the florist in Greenville had been instructed to deliver in the fall to Polly Prue Manners three kinds of bulbs—hyacinth, tuberose, and narcissus.

There was no name on the paper, and at first Polly Prue was puzzled; but the sound of a hammer drew her to the window, and there in the adjoining yard was Percy Kennard Sr., also Percy Kennard Jr., and between them both, a very shiny new wire netting was being placed around the poultry yard. Then Polly Prue guessed. "Oh, what a beautiful surprise!" she said as she watched the two hammers in their quick work. "Why, the tiny bit of happiness I carried to Betty Matthewson seems to have come right straight back to my very own self this time. It's almost too good to be true." And Polly Prue, with a happy glance at the sweet peas, ran out to thank the ones who had more than made up for the lost pansies. "Father says, 'Chickens always come home to roost,'" she thought, "and I guess happinesses do too."—*Alice Annette Larkin, in The Junior World.*

We Will Arise and Build

MRS. ANGELINE ABBEY

Paper for L. S. K. Program at Conference and Read by Mrs. M. G. Stillman

From the twenty-nine Lone Sabbath Keepers who signed the pledge to do all they could to spread the gospel and Sabbath truth, at the Conference at Alfred fifteen years ago, the Lone Sabbath Keepers' movement has grown into the large organization of over a thousand members in the L. S. K. Association.

I wish we had time to read the first four chapters of Nehemiah. Will not all of you Lone Sabbath Keepers please re-read, and make a study of these chapters the first opportunity you have,—perhaps tonight, or tomorrow morning at your Quiet Hour?

Are there any broken places in the walls of our denomination, of our own neighborhood, of our own *lives*? Are we sorrowing for these? Let us tell the King about it. He will give the needed equipment to enable us to build them up. We need to be much in prayer before undertaking the work of construction or reconstruction. God will strengthen our hands for the work.

It may be that we can get the services of an evangelist or a quartet, or it may be that our Lord has chosen you or you or *you* to start a Bible school, a Christian Endeavor society or a cottage prayer meeting in your own neighborhood. If you have not these organizations, invite a few, even three or four, to your home, talk it over and pray. Then decide to begin the structure, and the God of Heaven will prosper you. In country places the neighborhood-undenominational Bible school and Christian Endeavor society are proving a success, doing much good in the community, and strengthening those who carry them on.

If there is not more than one family of Sabbath Keepers, I believe that there should always be a Sabbath school—even one individual may study the lesson alone with God, at some appointed hour on Sabbath Day. If there are two or more families to join together, of course the interest and enthusiasm are apt to be greater. Perhaps some of the First-day people living near will come and join in the study.

The Windfall Lake Church had a small beginning as to numbers. One consecrated Seventh Day Baptist woman lived there. She helped in the Sunday school, she went into the homes, helping in times of sickness and sorrow. Elder James Hurley went there from time to time, completing the foundation, and adding blocks to the structure. Other Seventh Day Baptists moved there. Finally the Milton Quartet came. A number were converted to Christ and the Sabbath, and a church was organized. It is not very large as yet, but there are good prospects for it to grow. People of various classes and beliefs living in that locality look to us for leadership in all good movements.

Where people have a mind to work, things will be accomplished. There will, of course, be some to scoff and to ridicule,

(Continued on page 416)

HOME NEWS

ALFRED, N. Y.—Rev. and Mrs. J. W. Crofoot and two children arrived in Alfred the last of the week, and are now located in their rooms in the B. F. Titsworth house on West University Street. Mr. Crofoot has a year's leave of absence from his post as Seventh Day Baptist missionary at Shanghai, China, and will make his headquarters in Alfred while in this country. It is needless to say that we are all glad to have them with us.

Mrs. G. H. F. Randolph is visiting her Alfred relatives and friends. She will visit at Little Genesee, and then go to Berea, W. Va., where Mr. Randolph is pastor of the Seventh Day Baptist Church, having given up the work at Fouke, Ark.—*Alfred Sun.*

ASHAWAY, R. I.—The newly renovated and handsomely furnished parsonage of the First Hopkinton Seventh Day Baptist Church in Ashaway was well filled with a representative gathering of the members and friends of the church, who were present at the reception given the new pastor, Rev. George B. Shaw and family, Thursday evening from 8 to 10 o'clock. Mr. and Mrs. Shaw and their three daughters were assisted in the receiving by the senior deacon of the church, William L. Clarke, and by Deacons Herbert Babcock and Chas. A. Pierce and Mrs. Pierce. The house was brilliantly lighted by the newly installed electric lights and was made very attractive with cut flowers in profusion. Tea, light refreshments and fruit punch were served by the ladies of the church. The entire occasion was a most pleasant and appropriate event. Mrs. Shaw and her three daughters arrived from the West Thursday.—*Westerly Sun.*

MILTON JUNCTION, WIS.—The Milton Junction Seventh Day Baptist Church celebrated the thirty-ninth anniversary of the dedication of their church edifice with a home-coming, the special features of which were a program held Sunday forenoon, followed by a dinner. The program consisted of reports of several delegates who attended the recent Conference at Salem,

W. Va. Tennis, baseball and quoits were enjoyed at the Endeavor park in the afternoon.—*The Journal-Telephone.*

MILTON, WIS.—Mrs. E. B. Saunders and daughter, Miss Mildred, returned to their home at Ashaway, R. I., Tuesday. They were accompanied to their home by Mr. and Mrs. Howard Saunders, of Nortonville, Kan.—*The Journal-Telephone.*

LITTLE GENESEE, N. Y.—Paul Burdick occupied the desk last Sabbath at the regular hour for service. Having obtained a scholarship, he will go to Rochester for this year's work in the seminary.—*Alfred Sun.*

How Best Develop the Spiritual Life

MRS. MARTHA H. WARDNER

Paper for L. S. K. Hour at Conference, read by Rev. G. M. Cottrell

One law governs the development of the spiritual life in the believer whether he be a Lone Sabbath Keeper or a resident member of a live, stirring church.

The spiritual life is not an attainment, it is the gift of God and in its inception is instantaneous. The moment a person becomes conscious of the fact that he is a lost sinner, utterly incapable of saving himself and accepts Jesus Christ as the only way of salvation the germ of the spiritual life is implanted within his soul by the operation of the Holy Spirit. In its development the spiritual life is gradual, it unfolds naturally without labor or care upon our part.

Jesus taught the simplicity of spiritual growth when he said: "Consider the lilies of the field, how they grow."

The lily develops naturally by virtue of a life within itself and that life is the gift of God. In like manner the spiritual life of the believer develops by virtue of a God-given life within his soul.

The lily that entrances us with its beauty is a product of the power of God working in the material world; the soul that reflects the image of Christ, whose beauty is symbolized by the lily, is a product of the power of God working in the spiritual realm. The lilies neither toil nor spin, they "stand with their leaves spread out in unconscious prayer" and God sends them the necessary elements to sustain their life and develop

their beauty; the soul stands before God in conscious prayer and he sends it the elements necessary to sustain its life and unfold its beauty. The material beauty of the lily and the spiritual beauty of the soul are both the work of the same Divine hand wrought out by an unseen process. The lily eats and drinks from the material world; the soul feeds upon the Bread of Life and slakes its thirst from the living springs of water flowing out of the Word of God. Moment by moment through light and darkness, sunshine and storm the lily unfolds until it stands before us complete in beauty; moment by moment through joy and sorrow, the sunshine of God's love and the storms of adversity, the soul unfolds in beauty, until at last it stands before the Father's throne complete in the likeness of Christ.

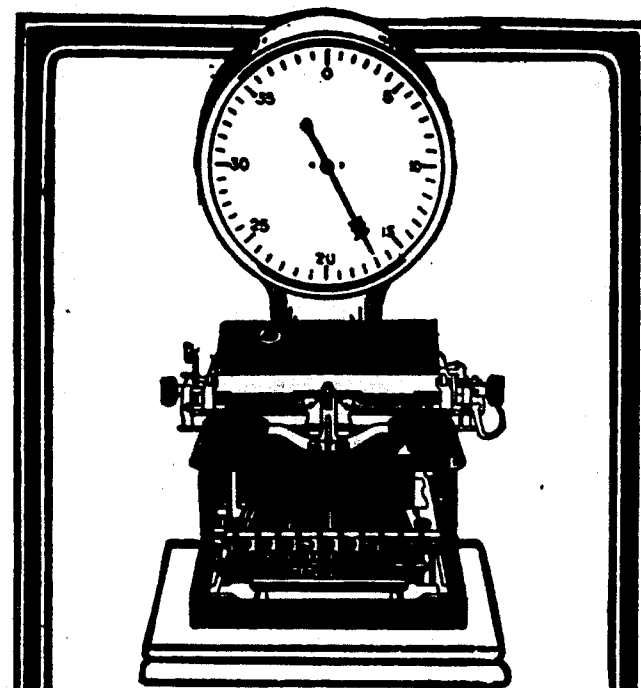
Labor and anxiety on our part for the development of the spiritual life make us self-centered and thus defeat the end we seek to gain.

In the Sermon on the Mount, Jesus said to the disciples, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Jesus was talking to those who were already in the kingdom; hence it is evident that he sought to impress upon their minds the prime importance of concentrating their efforts upon the advancement of God's kingdom in the world. It is as if he had said, Give your time, your work, your care to God and his kingdom and leave the development of your own spiritual life in the Father's hands and he will clothe you with beauty.

God is the fountain and source of all spiritual life; hence there can be no spiritual life apart from him. All spiritual life proceeds from him and this is the law that governs its development in us; our whole being, heart, soul, mind and strength centered upon the Christ and his redemptive work in the world; our wills in subjection to his will; our spirits communing with him through his Word and prayer and his life thus flowing into ours until we become like "a tree planted by the rivers of water, that bringeth forth his fruit in his season"; and whose leaf withers not.

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MARRIAGES

DAVIS-FLANIGAN.—At the home of the bride, Salem, W. Va., (R. F. D.), by Rev. A. J. C. Bond, Mr. Adrian L. Davis and Miss Bessie M. Flanigan.

JONES-HURTADO.—At the home of the bride's parents, Mr. and Mrs. John Hurtado, in Ashaway, R. I., on September 11, 1916, by Rev. George B. Shaw, Arthur Ernest Jones, of Westerly, R. I., and Mary Virginia Hurtado, of Ashaway.

DEATHS

HAMILTON.—Ezra P. Hamilton was born at Alfred, N. Y., November 5, 1871, and died in Binghamton, N. Y., August 5, 1916.

He was the second son and youngest child of Deacon Freeborn and Amanda Potter Hamilton. After attending the local public school, he studied at Alfred University for some time. In the spring of 1892 he was married to Ella Potter, who died in less than one year after their marriage.

On May 20, 1894, he was married to Leora Sisson, who with their son Harold, twelve years old, are now left to mourn him. At twenty-one years of age, in connection with the revival in Alfred in 1893, conducted by the Rev. E. B. Saunders and the Rev. George B. Shaw, Ezra publicly professed faith in Christ and was baptized by President Davis, then pastor of the First Seventh Day Baptist Church of Alfred. A large number of young people, among them also she who since became his wife, were baptized and united with the church at that time.

He had the great good fortune to be reared in one of the best Christian homes Alfred has ever known. The example, teaching and inspiration of a home like that of Mr. and Mrs. Freeborn Hamilton gives a boy a good start for a manly, upright life. The father and older brother have gone on before him and only the aged and invalid mother and the sister, Mrs. H. G. Whipple, of Yonkers, N. Y., are left from the circle of that happy model home.

One of the characteristics most noticeable in Ezra, was his kindly and charitable disposition toward all. All who knew him were his friends, and loved and esteemed him. He had only kind words for all men. He was an affectionate and devoted husband and father, and was always ready to subordinate his own interests to the welfare and happiness of those he loved. He was an honorable and trusted business man; capable and respected. He was patient in suffering. He was not a man of many words and of great demonstration, but was a man of Christian faith and hope.

The funeral of Mr. Hamilton occurred at his late residence near Alfred Station, Tuesday, August 8, at 2 p. m., conducted by President Boothe C. Davis and interment was made in the Alfred Rural Cemetery. The funeral was attended by an unusually large number of relatives, friends and neighbors. The Odd Fellow Lodge was well represented and participated in the exercises.

B. C. D.

DAVIS.—Trevva Davis, eight-year-old son of Shirley Davis and wife, of Greenbrier, died August 29, 1916.

Funeral services were held at the home of his uncle, in Salem, where he died, conducted by Pastor Bond. "Of such is the kingdom of heaven."

A. J. C. B.

SHAW.—Catharine Amanda, daughter of Russell G. and Adaline Campbell Burdick, was born at Truxton, N. Y., December 17, 1840, and died in Milton, Wis., September 4, 1916.

Her father was pastor of the Lincklaen and Cuyler Hill Seventh Day Baptist churches, as he was afterward at Utica and Berlin, Wis. She lived at Utica from her fourteenth to her twentieth year, attending Albion Academy and teaching school. She taught at Berlin for two years.

October 21, 1862, she was married to John Leland Shaw, and entered with him upon pioneer life in Minnesota. The nearest Seventh Day Baptist church was eight miles away, but the family was regular in attendance. They brought up their children in the nurture and admonition of the Lord, and inspired them all to gain a college education. For a number of terms she taught the local district school, this being held in her own house some of the time. She was the ideal of the pupils and a strong, uplifting influence in the community. Mr. and Mrs. Shaw were respected for their principles and loved for their neighborliness.

For the past thirty years their home has been in Milton or vicinity, where they have given hospitality to many young people. She was of even temper and sound judgment, a wise counselor and sympathetic friend. She was loyal to her principles, but charitable toward those who did not come up to her standard. "In her tongue was the law of kindness."

Two very promising sons, Dighton and Frank, passed away in young manhood, and Russell in childhood. The surviving children are Rev. Edwin Shaw, of Plainfield, N. J.; Rev. George B. Shaw, of Ashaway, R. I., and Ina, the wife of Rev. Herbert Polan, of New Market, N. J. Her surviving brothers are Rev. George W. Burdick, of Milton, Wis., and Rev. Clayton Burdick, of Westerly, R. I. The only living sister is Mrs. E. D. Coon, of Westmore, Mont.

Funeral services were conducted in the Milton Seventh Day Baptist church, September 6, by Pastor L. C. Randolph, assisted by Pres. W. C. Daland. Text: 2 Tim. 1: 12.

L. C. R.

Every other demon attacks you in front; slander assails you in the back.—*Oriental Proverb.*

The Sabbath Recorder

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

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(Continued from page 412)

and to try to discourage, even as Sanballat and Tobiah and others scoffed and ridiculed and tried to discourage Nehemiah and his helpers, but we know that God has answered prayer in the past, and that he will again.

"The God of Heaven will prosper us!" Shall we not with one voice, with faith and determination say: "Therefore we his people will arise and build"?

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You go forth into the world at a time when the rushing current of modern life threatens to take every man from his feet whose feet do not stand upon duty and whose hands are not stretched forth toward God.—Noah Porter.

Sabbath School

Lesson II.—October 7, 1916

PAUL BEFORE FELIX.—Acts 24

Golden Text.—"Herein I also exercise myself to have a conscience void of offense toward God and man always." Acts 24: 16

DAILY READINGS

- October 1—Acts 23: 25-35. Committed to Felix
 - October 2—Acts 24: 1-9. Charge presented
 - October 3—Acts 24: 10-21. Paul's defense
 - October 4—Acts 24: 22-27. Paul in bonds
 - October 5—Matt. 26: 57-68. Christ before Sanhedrin
 - October 6—Matt. 27: 11-18. Christ before Pilate
 - October 7—Matt. 27: 19-26. A cowardly governor
- (For Lesson Notes see *Helping Hand*)

No greater inducement to present activity can be imagined than the thought that if the present moment is lived as it should be, there will be no time that is not so lived—living just one moment at a time, and living it to the best one knows, makes the perfect life. The time to live right is now, the time to pray is now, the time to love God and humanity is now.—Dallas News.

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PLAINFIELD, N. J., OCTOBER 2, 1916

WHOLE NO. 3,735

Off for St. John

Through the generosity of a friend at home we have been enabled to enlarge our plans for a vacation trip, and so took advantage of special round trip excursion rates from Portland to St. John, N. B. No one who has sailed away from Portland at the sunset hour of an ideal September day can easily forget the glowing picture. The islands around the bay, the fortifications, the shipping in the harbor, the hillsides with their esplanades, the track of our ship with parting waves rolling toward either shore, were all tinged with golden hues from the brilliant evening sky, making a panorama most beautiful. Silently the gathering shadows fell over this enchanting scene, and one by one the lights appeared, like stars fallen to earth, while gradually the shores faded from view, leaving us in a world of waters for the night. Soon the moon, just past the full, began to shed its mellow light from the east, making long shadows of the islands and silvering the sea as far as the eye could reach.

Sweet and restful was the sleep that came after such an evening. When we awoke in the morning our ship was preparing to land at Eastport, one of Maine's manufacturing cities, where it lay nearly two hours unloading cargo. Then after a short run among islands and between promontories, we stopped at Lubec, "a city set on a hill," which could not be hid. Here our steamer, the *Governor Cobb*, is said to have landed several carloads of tin for the manufacture of cans, a great industry in several of these towns. This took two hours; but they were not tedious hours. Wooded islands with their light-houses and cottage homes, craft of every description going and coming, monstrous sea gulls glistening in the sunlight and swarming around the ship, busy sons of industry at their work on wharf and shore, all combined to interest the observing, until the two hours seemed short indeed. There goes the ship's whistle! The engines begin to move, and we are off for St. John.

Ups and Downs Of St. John, N. B.

At the close of a restful day on the Bay of Fundy, just as evening shadows began to gather, we landed at St. John, N. B., Canada, a city of 60,000 inhabitants. This is a quaint old city, many streets of which remind one of towns in Old England. The one thing that impressed us most on the first evening was the absence of street lights; but as one becomes familiar with the town and has more to do with the principal business streets this seems less conspicuous. Every day adds to the charm of St. John, and no one can form a correct opinion of the city in a single day. But few cities in the world are characterized by so many ups and downs. Its homes and public buildings cover several hills from bottom to top, and the way its street cars go plunging down steep inclines, whirling around sharp curves, shooting up grades, and hustling along the ridges entitles St. John to the name, "city of ups and downs."

The steep rocky shores, the wonderful tides with their tearing floods, make sandy beaches impossible; but the pebbly beaches are most attractive. Never did we see on the shores of any land such a variety of many-colored stones. The pebbled beds seem almost kaleidoscopic as one stirs up the little stones at his feet. Our afternoon on this shore has left pleasant memories that will abide.

Standing on Chipman Hill, facing each other, are the Y. M. C. A. Building and the Carnegie Public Library. They are in a slightly place. Travelers find the people in the Y. M. C. A. most helpful in the matter of securing quiet rooms in private homes. Its secretaries spare no pains in efforts to assist strangers desiring to locate in their city. After our pleasant experiences here and in Portland we could have nothing but good words for the Y. M. C. A.

Mr. Carnegie's gift for the library was \$50,000 on the condition that the city should guarantee ten per cent of that amount to keep it up. We saw a list of seventy-five volumes on the European war.