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18 Madison Avenue

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The Sabbath Recorder

THE PEOPLE are not intent upon cutting loose from the past or destroying the institutions which have come down from the past; but they are determined that the dead past shall bury its dead, and that the living past shall grow up to the present, and so adapt itself to the present that a living church shall bear its witness to the living Christ.

The principle enunciated by Saint Paul so long ago is applicable here. Whenever and wherever churchgoing produces living epistles known and read of all men, epistles of Christ written with the Spirit of the living God in tables that are hearts of flesh, people do go to church, and the response to such living epistles is always a surprise, even to those who are living witnesses. The people go because such evidence satisfies them that Christ is, and not merely was, the Redeemer and Savior of those who worship him in spirit and in truth.—*The Churchman.*

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The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 9, 1916

WHOLE NO. 3,736

Across the Bay of Fundy At seven o'clock on the morning of September 21, we took the steamer and Into Nova Scotia at St. John for Digby, Nova Scotia.

The winds were fresh, as there had been a storm at sea, and the bay, said one of the officers, was the roughest it had been in two weeks. Many of the passengers were seasick, and for them there was little pleasure; but the entire trip was a joy to the editor and his wife. It seemed the most like a real ocean sail of anything since leaving home. As far as the eye could reach, white caps crowned the waves of a choppy sea, and from a sheltered nook outside on deck we enjoyed every minute of the sail.

There is a grandeur about the shores of Nova Scotia such as we had not expected to see. The entrance to the harbor, or land-locked bay called Digby Gut, between two forest-covered headlands, with here and there clearings for cozy homes of fishermen, affords a splendid scene on nature's open canvas. There is a peculiar blueness to the hills and headlands of Nova Scotia when viewed from a distance, seldom seen in any land; and upon nearer approach the velvety green becomes most attractive. We could not understand why the fast express for summer travel on the peninsula should be called "The Blue Nose"; but when we saw the peculiar color of every headland, and marked the shape—in many cases like that of the head of a great blue shark with nose sloping down to the water's edge—it was plain enough and the name seemed most appropriate. It is indeed a land of blue noses. It is also a land of apple orchards such as we have seen in no other country. As we were strolling along a hill road on the slope of the Gaspereau valley, between two fine orchards, Mrs. Gardiner could not resist the impulse to pick up an apple under one of the trees. This she found very hard and sour. Just then there came a yell from a tree near by, evidently intended to startle the intruder. Upon this Mrs. Gardiner called back, "Why don't you people have

some apples worth stealing?" Quick as thought came the reply, "We have no one here that steals." To this she answered, "I've been trying ever since I came here to find an apple I could get my teeth into." Quickly again came the response, "Everybody has good teeth in *this* country." Then he came down from his tree saying, "The apples are hard, but plums are ripe, come and have some of these," and he brought his basket with delicious plums, insisting that we take all we wished and inviting us to stop again. We have been impressed by the uniform courtesy and kindness of the people here.

The Land of Evangeline Here we are "in the Acadian land, on the shores of the Basin of Minas." Grand Pré, the great meadow, still stretches away seaward "in the fruitful valley," and "flocks without number" are peacefully grazing there. But the "thatched-roofed village, the home of Acadian farmers," has long since disappeared, with its ancient dwellers "scattered like dust and leaves, when the mighty blasts of October seize them." The "dikes, that the hands of the farmers had raised with labor incessant," are still there to "shut out the turbulent tides." There, too, are to be seen, on the slight elevation of land above the meadows, the foundation stones of the old church in which four hundred and eighteen men were imprisoned for exile; there, hard by, is the village well with its old-fashioned sweep; and not far away stands the row of ancient willows, scraggy and twisted and gnarled, planted by the Acadians in front of their house of worship. A few rods back of the well has been placed a rubble monument in the form of a Greek cross, marking the spot where the Acadians buried their dead; while less than a quarter of a mile away is the well-identified spot where stood the "smithy" that must have held "the forge of Basil the blacksmith."

After a week spent near the home of Longfellow in Portland, it was a great pleasure to stroll over the farms of Grand

Pré in the land of Evangeline, and read there the poet's pathetic story of the Acadian exiles. From a quiet, restful farm home on a hilltop, overlooking the scenes of that tragedy,—the sending of three thousand Acadians into exile and the confiscating of their homes and their cattle,—we could see the blue nose of Blomidon beyond the bay, still half-veiled in morning fogs as of old, and watch the wonderful tides as they spread their waters over miles of the basin.

The "forest primeval" has given place to well-tilled, orchard-covered farms near the coast, but back among the hills, "the murmuring pines and the hemlocks" are still to be found, "bearded with moss, and in garments green," standing "like harpers hoar, with beards that rest on their bosoms." Indeed one does not need to go to the hills to hear the music of these harpers of nature, or to find the long gray moss which the poet described; for we sat in groves that have taken the place of the primeval forest and heard the music made by the winds, and before me now there lies a bit of the moss, gathered by our own hands along the shore called Evangeline Beach.

It was a great day for the editor and his wife when they strolled across the Grand Pré meadows for an outing on the old red sandstone beach of the Basin of Minas. Our good hostess had prepared a luncheon which we took with us, and with nothing to cause us to hurry, with no other human beings in sight for hours, we enjoyed the splendid scenery of bay and mountains and headlands that witnessed the deeds recorded by Longfellow in Evangeline. The receding tides left miles of bare sea bottom upon which flocks of sea birds were feeding, and the waters that washed the shores in the morning had at noon withdrawn a full mile from the land. Scattered along the shore among the groves of fir trees were the empty summer cottages, connected by footpaths through the bushes, affording pleasant places in which to rest, or to read and think of Grand Pré's early history. All too soon the lowering sun admonished us to turn our faces homeward. We never realized before how true to life is the story of Evangeline.

This land today is indeed a beautiful land, and well named. Nova Scotia seems very much like a chunk broken off from

old Scotia and planted in the waters of the New World.

Boys, Take Time To Get Ready

Whenever I see a boy overanxious to get out of school and to rush into the world's work with his education half completed, I always feel like saying, "Don't hurry, my boy, it takes time to prepare for life's best work." Seven years seemed like a long time for one young man to spend in school, working his way through as best he could, but he has had reason many times to be thankful that he did not yield to the temptation to leave school and go to work before being prepared to do so.

It takes years of preparation and discipline to give the fundamentals of character that insure your success in life. The world's greatest men spent many years in preparing for their work. For only three years of actual life-work, Jesus spent thirty years in preparation. Moses was eighty years getting ready, through discipline, for the work that enthroned him in the hearts of men, and made him a blessing to all generations. The apostle Paul, even after years spent in the schools of his day, upon his conversion took three years for careful, prayerful meditation before beginning his active work as a missionary of the Cross. No wonder the work of such men endures through the ages. They took time for thorough preparation and their years of schooling and of discipline made them mighty.

There are many worse things than for a boy to be obliged to toil, and wait, and endure hardships to secure an education. Sometimes the trial of his faith and the tests of his patience and courage are better for him than all his lessons learned from books. Give me a boy with faith in God, with high ideals and noble purposes, who is willing to take the time and endure the toil necessary for a thorough preparation for life's work, and I will show you one who will make his influence felt for good in the years to come.

Passing of the Saloon On Thursday evening the Conference people enjoyed one of the best of temperance meetings. The passing of the saloon in West Virginia is a matter of vital importance, not only to the people of that State,

but to the people of the entire country. The desperate efforts of the rum power to bring to naught the will of the people and to make the prohibitory law obnoxious and ineffective by inciting persistent violations through bootleggers and blind tigers show conclusively that the fight in that State has only just begun. Mr. Fred O. Blue, state prohibition commissioner, made this the main point in his excellent address, to which the interested people listened for an hour. His figures, showing that crime in the State had been reduced more than one half since the prohibition law was passed, were most convincing. The liquor men had published far and near the statement that West Virginia was bankrupt as the result of prohibition. This was a characteristic piece of effrontery on their part; for the state debt of more than \$400,000 was made under the régime of the license system, while the liquor interests had their own way. Mr. Blue showed that under the new plan this debt had been reduced nearly \$200,000. He showed the people that success depends on them. It will take a generation of united effort to complete the good work, and West Virginians must not think their work is done yet.

The address of Rev. Lester C. Randolph fairly sparkled with wit. His arguments were clear and forceful, and his speech was full enough of spice to make the points impressive. In closing he complimented Salem on the wonderful improvement made since he first visited the town. He complimented the West Virginia women for the worthy part they had taken in the fight for state-wide prohibition.

In speaking of his impressions of Salem in the days of her muddy roads, he repeated a stanza of parody on "The West Virginia Hills" composed on a former visit to that place:

"Oh, the West Virginia hills,
I must bid you now adieu;
As I brush my dusty garments
I will often think of you.
You can boast of education
And your wealth by wagonloads,
But no improvement have I noticed
In your West Virginia roads."

"Now," said he, "I am willing to take that all back." The next visit he made was in the days of saloons and dives, and he then wrote some stanzas upon the conditions prevailing at that time. But under the present improved conditions he would

take that back too. Realizing that the women had been an important factor in bringing such happy results he was constrained to write again, and this is the result:

"Oh, the West Virginia women,
How majestic and how grand
Is the mighty forward movement
That your mother spirit planned!
You have nobly trained the children,
You have nurtured men of note,
And we've come to the conclusion
That you're qualified to vote."

"Oh, the West Virginia women,
Loyal, tender, brave and true!
The men who saved the Mountain State
Were all inspired by you.
You perved them to smite blind tigers
And to get the brewers' goat.
Yes, we're surely safe in saying
That you're qualified to vote."

"Oh, the West Virginia hills,
I must bid you now farewell,"
Said John Barleycorn profanely
When you banished him to—well,
Where he landed doesn't matter,
His return will be remote
When the West Virginia women
Get in line to cast their vote."

Happy Fireside Scenes Sitting this cool autumn morning by a bright birch fire blazing on the hearth in a Nova Scotia farmer's home, we are reminded of the "wee bit ingle" in Robert Burns' picture of beautiful home life in his Cotter's Saturday Night. The genial warmth and cheery light from the hearthstone, bringing comfort where searching winds and autumn fogs would otherwise cause one to shiver, suggest something of the blessings that come to homes that enjoy happy fireside scenes. What would home be without its fireside? Even the Cotter's Saturday Night would lose much of its charm as a picture of home life if that "wee bit ingle" on the hearth had not been mentioned.

Though far from our home, this blazing fire brings a sort of home feeling for which we are thankful. Sad indeed is he whose memory brings him no picture of a happy home fireside. The scenes of other days, when at evening all the family gathered around the hearthstone, have, even when cherished in distant lands, cheered many a man and stirred to new life the best that was in him.

Who can recall his childhood days, when at evening father, mother, brothers, and sisters sat together by the evening fire, without again feeling the glow that lighted

heart as well as home? In the restful evening hours what cared they for the winter winds that moaned through the trees without, for the biting frosts that frescoed every window, or for the snowdrifts piled about the yard and fields? Amid the comforts of home, with the family circle unbroken around the glowing hearth, all were contented and happy. Little did the loved ones wish to spend their evenings elsewhere, so attractive were the influences of home.

Many a wanderer has been kept from evil ways by memories of the beloved circle in which there is an empty chair for him. And long years after the home itself has been broken up, when father and mother are sleeping in the churchyard, pictures of the old fireside at evening time will abide in the heart and beget longings for the home where "they go no more out forever." Boys and girls can not prize too highly the blessings of a good home. All too soon the circle will be broken, and empty seats will remind those who remain of the ones who have gone out to battle with the world.

Home Again

After a month's absence it seems good to the editor and his wife to be at home again and ready for the work. We greatly enjoyed the two weeks spent in New Brunswick and Nova Scotia with the friendly people who own allegiance to the King of England; and we could but sympathize with them in their sorrow, so loyally borne, over the sending of their sons to the great war. England's flag floated from every flagstaff and over many homes. Mothers there say they would rather sacrifice their sons for the cause of right than have the war ended now with the injustice sure to come from any terms to be secured at the present time.

The flag of our own country never seemed so good to us. May it ever float over a nation at peace with all the world. May it represent the very best national life, and stand for the truest, broadest principles of freedom.

Who Wants the Year Book?

Pastors Please Notice

On reaching home the editor found a letter more than a month old, calling attention to an action of Conference regarding the number of *Year Books* to be pub-

lished this year and urging that immediate mention be made of the part pastors are requested to take in the matter. Conference decided to publish only as many *Year Books* as are spoken for in the various churches. Pastors were requested to take the matter up in the month of September and make a list of those desiring the *Year Book*, the list to be sent to the publishing house and the books, when ready, to be mailed direct to the persons whose names and addresses are furnished. Those in the churches who want the book must give their names to their church clerk or pastor, and all L. S. K's desiring it should send name and address direct to the publishing house.

We are sorry for the delay which made it impossible for pastors to attend to this matter in the month of September, and trust that prompt action will be taken when this notice is received. As we understand it, only those who apply will receive a book, and application should be made soon, so that the publishers can know how many to print. The effort will be to avoid printing several hundred volumes, only to have them lie around in our churches unread.

The Circulating Library of Alfred Theological Seminary

An Announcement

The chief object of this movement is to provide helpful reading for pastors, Sabbath-school teachers, and other Christian workers. Books will be sent to any address, upon application, carriage prepaid. They may be kept thirty days, and then renewed once if they have not been called for. The reader is to return the book, carriage prepaid. Should there be pastors who are not able to pay the postage, the library will pay both ways.

Some old books are just as good as they ever were; many are not. Some new books are not worth reading. But there are many new books that are rich in interest, information, edification, and epoch-making power; and the loan or gift of such books for our circulating library is earnestly solicited. Books not in our list, but desired, will be furnished as far as it is possible to do so.

It is absolutely necessary that as much of the details of the work as is possible be turned over to clerical help; and as the

books are furnished free, with the outgoing postage prepaid, in order to help pastors whose salaries are all too small, the undertaking is, by intention, partly benevolent. Contributions of money are therefore needed for the purchase of some new books, and to pay for clerical help and postage.

The circulating-library idea is not a new one; our books are loaned to readers upon liberal terms; and the Seminary desires to place at the service of our ministers and others a list of good and instructive books. Are not the possibilities of usefulness enough to make it worth while to give the plan a fair trial?

It is said that some will not avail themselves of the opportunity, because not hungry for reading. That demand creates a supply, is a true principle; but it is also true that the display of food may create an appetite.

The promoters of our circulating library hope to create, though slowly, perhaps, an increasing demand for helpful books; and we seek the co-operation of interested friends.

Our records will show what books are loaned, when and to whom; and it is requested and expected that all books will be used with great care and promptly returned when read.

We are very hopeful as to the final success of this undertaking, believing it to be great in possibilities of usefulness. Correspondence is invited from those who are interested and are willing to lend a helping hand. Address all communications to Alfred Theological Seminary, Alfred, N. Y.

The Seminary is also in a position to aid pastors in the purchase of books, provided it can be of real service to any one.

ARTHUR E. MAIN,
Dean.

Pastor Ordained at Attalla, Ala.

A council was called at the Attalla (Ala.) Seventh Day Baptist church at 10.30 a. m., Sabbath morning, September 16, 1916, for the purpose of examining and ordaining its pastor, Vernie A. Wilson. This council consisted of the members of the Attalla Church and the following visiting brethren: Rev. T. J. Van Horn, of Gentry, Ark., Rev. S. S. Powell, of Hammond, La., Rev. E. D. Van Horn, of New

York City, and Rev. L. O. Greene, of Farina, Ill.

Rev. Harley Wright, of Attalla, was elected moderator and Leslie O. Greene, clerk of the council.

After the song, "Wear a Crown," Brother Wright led in prayer. Another song, "Where He Leads Me," was sung, after which Deacon Hawkins, representing the Attalla Church, presented the candidate, Brother Vernie Wilson, to the council, stating that he had been called to ordination by that church at a previous business meeting.

It was voted that the moderator appoint some one to conduct the examination of the candidate. Brother S. S. Powell, who was chosen, asked the candidate to give a brief statement of his belief. Then a number of questions were asked, all of which were answered in a manner clear and satisfactory to all present. On motion, it was voted that Brother Wilson be accepted as worthy of ordination to the gospel ministry and that we proceed at once to the ordination.

The moderator was instructed to appoint a committee of two to confer with him in arranging a program for the occasion. While the order of exercises was being prepared, the congregation united in singing, "How Firm a Foundation" and "I Love to Tell the Story." The committee, consisting of Theodore Van Horn, Scott Wilson and Harley Wright, presented their report, which was adopted and the following program was carried out.

Scripture lesson, Luke 10, read by S. S. Powell
Prayer, by T. J. Van Horn

Song, "Draw Me Nearer"

Ordination Sermon, S. S. Powell

Charge to the Candidate, L. O. Greene

Charge to the Church, E. D. Van Horn

Prayer of Consecration, Harley Wright, and laying on of hands by the ordained ministers present

Closing Song, "I Am Thine, O Lord"
Benediction, Rev. Vernie Wilson

In behalf of the council,

HARLEY WRIGHT,
Moderator.

LESLIE GREENE,
Clerk.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19: 14).

THE RURAL CHURCH

The Value of a Rural Survey

REV. A. CLYDE EHRET

First paper on "Rural Church" program at Conference

The country is a better place than the city man thinks it is; the country church is by no means as dead as he is apt to imagine. The community-serving church is the most essential institution in country life. Criticize it as we may for its inefficiency, it is to the rural church that we must look to save the country. Even though it may be a struggling institution, poorly equipped, poorly financed, nevertheless it is blessing millions of our people and remains still the one supreme institution for social and religious betterment. Because the country church is absolutely necessary to the rural community, it must be maintained, whatever the cost.

Dr. Anderson rightly claims, "The community needs nothing so much as a church to interpret life, to diffuse common standards of morals, to plead for the common interests, to inculcate unselfishness, neighborliness, co-operation, to uphold ideals, and to stand for the supremacy of the Spirit. In the depleted town with shattered hopes, in the perplexity of changing times, in the perils of degeneracy, the church is the vital center which is to be saved."

The country church is, or should be, more than an organization for its members. Even if there is more than one church in a locality each has a community service; and the spiritual uplift of each church depends, not alone on its own moral and religious condition, but on the moral and religious condition of the community. If the church keeps raising its standard, it will influence all about it. The church can step but little higher than the standards held by the community; hence the importance of a community-serving church.

If a church is to serve the community it must know its field. Country communities are not all alike, far from it. Social, economic, moral, educational, political, personal conditions vary greatly in different localities. Churches miss their aim unless they study minutely these conditions, for such

conditions effect the religious interests of a community more than we are at first apt to think.

The general purpose of the rural survey hardly needs to be defended. It is simply the application of the modern social method to the work of the church, finding the facts in order to prevent wasted effort, in order to utilize all available resources and minister to all real human needs. It is starting to build well for the future.

There may be times when the church must be spiritually directed through a social working. It learns what the community considers sane and proper amusements and then must encourage or discourage these practices. Or again, when there is a lack of leaders, it must advance and quicken education or the church will die for the want of competent teachers and helpers. Again it may be an economic betterment that is most needed, and how can a church advance in usefulness without improving the existing social life?

A social survey will give knowledge as to the size of the church's field, the number of families, those living alone, boys and girls of Bible-school age, economic as well as social conditions, nationalities, fraternities. Further, it considers the number of churches in the field—their membership, the Bible schools and attendance, the auxiliaries of the churches and what is accomplished. The total work of the churches is carefully considered in relation to the population and needs of the community to learn wherein the fault lies—if it is a fault—as to why the churches are not reaching more people, and how they may be reached. Possibly some are interested too much or not enough in business; some are tied too much to outside organizations, and give too little time to their own spiritual needs. With what organization one is connected will determine his method of interpreting religion, and further, it will greatly shape his religion. The church must work through or from these local conditions and not independent of them. A poor church goes with impoverished soil, poor agricultural conditions, the one suffering with the other. It is no mere coincidence that the best country churches are found among successful farmers. The church can hardly be more prosperous than its community, and it is the church's business to trace the weakness to its proper source. Many a

rural church is languishing because of bad economics in the community. Let it face the problem man fashion and do something besides pray about it. Let it prove the sincerity of its prayers by earnest plans and deeds to *make* its community prosperous.

A close acquaintance with people shows that they are more interested in religion than we have been inclined to think. It is often the case that it is the method of the church that they are not interested in, and not religion, while we are apt to interpret it otherwise.

A survey shows to the community that the minister and the church have an interest in their welfare and are looking to see where they can help them. And when a church proves to people that it is interested in them it has done much toward helping them. If a man accepts religion and finds that his burdens are just as heavy and his tasks as hard and his problems still remain unsolved, he decides that religion is something separate from every-day life. He fails to properly associate the spiritual life with the natural demands that are placed upon him, and concludes that religion is one thing and business another. It is the mission of the church so to understand man's problems that his religion will help him solve them.

By means of a survey we collect all the facts of the community and decide that the affairs and conditions interest and influence all in a similar way, that the community life is composed of one family, and this life, whether we like it or not, becomes one piece. This one piece may have its weak spots, and the church is to discover and strengthen them.

By the means of a recent survey in the village portion of my own community I found the following: in 158 homes were 409 people; 24 lived alone and 59 homes contained but 2 people each; there were more than 75 over 70 years of age; there were 33 boys and 33 girls under 14 years of age; there were 8 boys and 15 girls 14 to 21 years of age; 132 of church age belonged to no church; 82 belonged to the Seventh Day Baptist church; 69 to the First Day Baptist; 37 to the Methodist; 12 to the Adventist; 7 to the Catholic; 5 to the Episcopal; 5 to the Congregational; 3 to the Holiness; 2 to the Universalist; 1 each to the Presbyterian and Disciples.

In this territory were three churches—a Seventh Day Baptist, a First Day Baptist and a Seventh Day Adventist. The average attendance at the three churches was nearly 175; the attendance at the Bible schools was a little less. Of this number, nearly forty were children. The churches and Bible schools needed more and better equipment, and better methods of teaching. On examining the records of the schools it was found that they have not materially changed in the past ten years. If any difference, there is a decline in attendance rather than a gain.

Like most villages, public amusement and entertainments are very much limited. There is no place for recreation for the young people and neither the village nor the churches make any effort to supply one. The homes show thrift, and about 85 per cent are owned by the occupants.

After knowing these facts the pastors and churches can more easily and intelligently decide as to the needs of the community and the course to pursue. They can better determine their duty after knowing the number of children and how many are away from church and the Bible school, the number of elderly people to be visited, and the number of non-church-going people, the number of Christians belonging to churches of other faiths than those in the villages. These expect visits from pastors and church members, and often aid in the religious, social, and financial benefits of the church.

It is naturally expected in many communities that the minister shall be a community pastor. He is entertained in the homes of people who are not of his faith. He is expected to visit the sick and often called upon to instruct the people in religion and officiate at their funerals. The broadest kind of sympathy and brotherly love is demanded of the church.

The church need not and can not do everything as an institution. Its great work will ever be the work of inspiration. But where there are serious gaps in the social structure, the church must somehow fill the gaps. It must do the work or get it done. It is the business of the church to get the religion of the Lord Jesus Christ into the community and then into the world. With the exception of some of the writings of Paul, the Bible itself is a book of rural life. No wonder the country folks appreciate it.

As Dr. McElfresh well says, "The Bible sprang from the agonies of a shepherd's soul, from the triumph of a herdsman's faith, from the glory of a fisherman's love." Its religion keeps near the ground and interprets the daily life of sincere men who live near to nature. One of the great days in the history of religion and liberty on record is when a vinedresser named Amos, after observing and realizing the needs of the people, stood up before the king of Israel to speak the burden of his soul. "Prophet," said he, "I am no prophet, only a plain farmer, but I came by God's call to tell you the truth." This was the dawn of Hebrew prophecy.

The Bible can best be interpreted in the country—if the Book and the local conditions are understood. It sprang from a pastoral people. It is full of the figures of the soil and the flock and the field. Its richest imagery is from the plain face of nature and the homely life of humble cottages. The church and Bible school need lesson helps which can interpret to them the wonderful messages of the Holy Book in terms of rural life.

A close observation of any rural community will show that the church should not only perform the priestly function of meditating between God and man, but it should also inspire men in a practical way to perform the duties of life. And when the church goes to work in earnest, it will not only bring men into the conscious presence of God, but it will somehow bring the love of God into the lives of men. It will increase the kindness and brotherliness and sympathy of men and women toward each other. It will stimulate fair dealing in all business relations and put an end to injustice toward the weak. It will help to reduce poverty, vice, and crime. It will encourage pure politics and discourage graft. It will set a high standard for the play life of the community, and make amusements purer and more sensible. It will even endeavor to raise the level of practical efficiency in every form, making men really better farmers because they are real Christians. It will help to make more efficient homes and schools, to give every boy and girl a fair chance for a clean life, a sound body, a trained mind, helpful friendships, and a useful career. It will save men not only for the heavenly life, but help them to begin the heavenly life here and now. It

will furnish spiritual vision, power, faith, hope, and love—those unseen things that are eternal, and will mint these essentials of religion in pure gold of brotherly sympathy and kindness.

We have every reason to hope that with the progress of the great Country Life Movement the country church is coming to a new day of usefulness. With people living under modern conditions, with local prosperity and progressive farming; with their communities well socialized and co-operating; with a community-serving spirit in the church, guided by a broad vision of service and a program of usefulness; with united Christian forces and decreasing sectarianism; with a loyal country ministry adequately trained and sustained by a liberal financial policy; with an adequate equipment, making the church a social center; with an enthusiastic masculine lay leadership, developed and guided by a community survey to understand and undertake the work which will best serve the needs of the people, the kingdom of heaven will surely come. It sounds like the millennium! Perhaps it will be when it comes! But in many respects we can see it coming, as one after another these factors come to stay. May God speed the day of the broadly efficient country church. It will mean the redemption of the country.

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to litter up every room in the house. The sentiment will find lodgement in the heart of every home-loving person in the land:

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little fingers upon the window-panes can not shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who will be but a name in the coming years. And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it is anybody's business."
—St. Nicholas.

MISSIONS

From Java

DEAR FRIENDS:

Again I must let you who are so kindly interested in my work know how we are getting on in this little corner of our Lord's vineyard. But beforehand I must thank you all for all the tokens of love I have received. Oh, how they do cheer and encourage me, while there is so much to endure and to bear. Especially do I value the nice little book sent to me by Miss Lillian Babcock, containing poems of her dear sister, who has gone to the heavenly shore, with the photo of the beloved sufferer. When I read about her in the SABBATH RECORDER, I took a great interest in her, and now I am so thankful to learn a little more about her through her sister's letter and through the beautiful poems. One day I hope to meet her and join her in singing praise to our blessed Redeemer.

The last months have been a time of much trial. In May we lost a good cow, the dearest one I had; and I can hardly pay all the expenses for the cows out of the milk now, as there is so little milk to sell. Last month one of the horses took ill, and it took very much of my time every day to look after him, till my body was aching all over; but he is getting better by this time, praise the Lord! There were also serious difficulties among the converts. It is a very sad story; two had to be sent away for their bad conduct; one has confessed her sins and seems to repent, so I will let her stay. Oh, things like that bring a shame to our Lord's name. But he says he will not cast out those who repent their sins; so I do not feel free to send the poor widow away, especially as she has no friends. Oh, how we need an outpouring of God's mighty Spirit to give victory to these poor, weak creatures in their time of temptation, as they miss all energy of character and moral shame. Even those who confess to follow our Lord, and who are upright and true, as much as I can see, do not realize what *sin* means. They seem to regard it as a misfortune, as something we can not help doing. "I fell into the devil's power," is an expression they use

very often, as if they think it an impossible thing to resist his temptations. Some time ago when one of the boys stole several postoffice orders, and tried to get the money for them by imitating my signature, and when he was put in jail for it, the people here used to pray for him in the prayer meetings: "O Lord, comfort the poor boy in jail." And one good old woman prayed: "O Lord, make him feel happy like Joseph felt of old, when he was put in jail in Egypt." Oh, I can assure you, I am inclined to despair when I hear things like that. But we must keep on praying and believing and waiting for God's Holy Spirit. He *must* come, our Lord has promised, and he will lead us to victory. It is a beautiful thought Sister Curtis wrote to me recently: "We are following a conquering Christ; if we only keep following him, he will surely give us victory,"—yes, even over the greatest powers of his enemy. I hope you will all strengthen and help me with your prayers, dear friends!

Lately we have had very much rain, although this is supposed to be the dry season, and the next crop from our rice fields will get spoiled by this rain, if our heavenly Father will not prevent it. A few days ago I got a letter from Rev. Edwin Shaw, saying that the Tract Society can not go on with sending me the fixed amount of money promised to me years ago. You can understand that this is a very great disappointment to me. And this year I have not received one cent from the Missionary Society. Perhaps it is on account of the debt I read about in the SABBATH RECORDER. I was thinking, when I read about the debt, to have a tenth part of the promised money taken off before it was sent to me, till the debt would be paid. But now I should not know what to do without the money.

You know I have over two hundred people in my colony; some can earn their own living; some find their living in working in connection with the dairy; they are paid from what I earn with selling milk and butter. But still there are old ones who can not work, blind ones, little orphans; weak and suffering ones,—and they have to be fed and clothed. There are seventy-six depending on me for food and clothes and houses to live in. It is true, I get donations sent to me by a few Europeans in Java, who hear about my work; but it is

not a fixed amount, and I can not depend upon it. Most of those Europeans are not Christians; and the few Christians there are, are most of them missionaries, who have their own work for the Lord. And then, as I am keeping the Sabbath, and teaching my Javanese to keep that day, they are not in sympathy with my work.

One of the sisters in America, who wrote to me recently, asked about our needs. So I will write about them. We need very much a good well, especially as the Javanese are so dirty, and we have no good water to drink. An artesian well would be so good, as they could not dirty the water in it. Such a well would cost about \$150. And another great and urgent need is a Javanese text-book. The Javanese Bible consists of many volumes, and although the British and Foreign Bible Society has paid a big sum for the printing, still a whole Bible will be *too* dear to buy for poor Javanese people, as mine are. And besides, the Old Testament is out of print now, and the sale agent wrote to me, they are not planning to reprint it in the near future. Also, these poor stupid creatures would not be able to find their way in a big book like that. That is why I am planning to have a textbook printed for them. I am arranging the text in different chapters: one chapter about redemption; another about the work of the Holy Spirit; another containing promises for those who believe; another words of comfort for those who feel sad, and so on. I was thinking to save a part of the money you send me for this purpose, so that by the time I had finished the textbook the money would be there to print it. It would be *so* helpful for these poor souls, as now they have no Bible they can read, except the New Testament. And I thought to use it as a reading-book for the children at school; also they could easily learn by heart such chosen texts. But now, I don't know how to get the money for it, as the expenses will come perhaps to \$400, and that is a very, very big sum for me.

O dear friends, I don't mean to be ungrateful for all that you already have done for me; but still the news, contained in the letter of Rev. Edwin Shaw, was a heavy blow to me, as I always thought I could be sure of that amount. Brother Saunders promised it to me, years ago. He once wrote to me: "You need not be afraid, you

will always receive that amount of money, as long as you are able to continue your work." Oh, how I wish some one would come to see and inspect this work and go back to tell you what is done here. I think you would see the needs much better then.

I pray and pray to be given more faith, as my heart feels sad; and yet *our Father knows*, and it is *his* work, and not mine, and he will not suffer me to come short in anything that is necessary for the glory of his name.

I am very much interested in the article of Rev. Herman D. Clarke in the RECORDER; namely, "The Great Test." Could not that be printed in one book? I should be so glad to have that as a book, so I could give it to read to some friends of mine who can read English,—friends who keep Sunday.

And now I must finish, praying our heavenly Father to bless you all with his richest blessings.

Yours to do his blessed will,

MARIE JANSZ.

Pangoengsen, Tajoe p. o., Java,
July 10, 1916.

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

(Continued)

*Report of Rev. H. Eugene Davis
To the Seventh Day Baptist Missionary
Society.*

DEAR BRETHREN: In presenting a report for the year ending May 31, 1916, I wish first to give thanks for the conscious leadership of the Spirit during the past months, and for the keeping and helping power of the Infinite which has been with us.

We began our work under the Board on September 15, 1916, the remainder of the month being spent at Walworth, Wis., preparing for the departure for China. We left Walworth the very last day of September for Chicago, where further preparations for the journey were to be made and where Mrs. Davis and Richard were to have throat operations. Our stay with the Chicago friends was most pleasant, and it proved to be profitable to us, for we found an opportunity to sail from San Francisco earlier than at first planned, an arrangement greatly to our advantage.

We left Chicago on an evening train Sunday night, October 24, and on Sabbath afternoon, October 30, sailed from San Francisco on the steamship *China*, on her first voyage under the management of a Chinese company. On this trip the *China* did not call at Shanghai, so we transhipped at Nagasaki, Japan, but were fortunate in getting passage within a few hours after our arrival there, and on Sabbath afternoon, November 20, arrived at the mission in Shanghai, making the trip from San Francisco to Shanghai in twenty-one days.

It was a time of rejoicing: for those who were here, because we had arrived to aid in carrying on the work; for us, in that we had had such a very comfortable journey and were once more able to take up the loved work in China.

We were welcomed into the home of Miss Burdick and Miss West, where it was necessary for us to remain until the first of March, owing to the failure of our freight to arrive. Since the first of March we have occupied the house formerly used by Mr. and Mrs. Crofoot and family.

The Sabbath after our arrival I spoke, through interpretation, at the regular church service and began teaching a Sabbath-school class. My class understand some English so we have tried to cover each lesson by using both English and Chinese. I am sure it has helped me in getting back the language which I had nearly forgotten. I have preached twice in Chinese previous to June 1, and have led the prayer meeting once a month since the beginning of 1916.

Besides the study of the language, I have taught some in the Boys' School; one class the first term and three classes this term. I have tried to help in the athletic life of both schools.

The major part of my religious activity has been given to the Y. M. C. A. of the Boys' School, where we have three groups, representing about forty boys. The older group, which has eleven boys in it, has not failed to meet weekly in Bible study since the reorganization at the beginning of the term. The boys have been very earnest in their Bible work as well as in the other departments of the Association. A class of Chinese girls and inquirers in the Girls' School has been held weekly, taking up various problems which come especially to

the young of this land. The definite work for the church has been small, but through a social held at China New Year a beginning has been made which looks very encouraging.

The church has decided to hold quarterly social, business and inspirational meetings, and the next one occurs next Sunday afternoon, June 11. Every member is to be invited with both a written invitation and a personal invitation as far as that is possible. The matters for discussion are a larger church organization, formulating our program for the year, and the discussion of an evangelistic campaign for the beginning of 1917. God is in the work and is working through the Chinese Christians. Three of our Boys' School attended a personal workers' group under the leadership of Mr. Buchman, of Pennsylvania State College, who is a specialist in this line of Christian work. As a result we have a personal workers' group of twelve Christian boys and two teachers, who meet every Friday evening after prayer meeting for prayer and consultation. Two of this group were directly responsible for nine boys taking the first step in the Christian life, and the whole group are pledged to personal work. It is our hope and prayer that from this group there will be those who will pledge their lives to the work of the gospel ministry. Some have definitely decided to become Comrades of the Quiet Hour.

With confidence in the desire of every member of the denomination to see the kingdom of God come, and asking your united prayers for this part of the kingdom, I am,

Yours in His work,

H. EUGENE DAVIS.

Shanghai, China,
June 4, 1916.

HOLLAND

Our Holland report is very largely a compilation from Rev. Gerard Velthuysen's two recent letters: one of them written to us, and one a copy of a letter to Treasurer Hubbard of the American Sabbath Tract Society. He writes:

"In our country conditions are tolerable. Victuals and other necessities of life are very dear. Because of the scarcity of corn, rich and poor are confined exclusively to eat "brown bread" (baked from unbolted wheat or rye). Only on medical at-

test a few people are allowed a small quantity of white bread baked from flour. Workmen and people with regular small salaries have a very hard time. Moreover, many factories have to close because of lack of raw material, the import having been very much restricted. Still, the number of unemployed is not so large because so many are in the army. Since the beginning of the war the whole army remained mobilized, and made ready for war and constantly new drafts are being trained. Our navigation and trade experience great impediments, but our farmers and cattle dealers often make very great profits. Our own people certainly would suffer starvation if our government did not interfere to care, as far as possible, for keeping sufficient provision at home. Still, our difficulties here, the dearth, the heavy taxes, the hardship, the tedium, and other disagreeables to the soldiers and their families and the consequences thereof, are nothing in comparison with the sufferings of adjoining countries; our constant prayer is for all those who make for the restoration of peace, President Wilson first among them."

On the evening of December 19, a little conference was held in the Haarlem church, and a provisional Central Committee appointed, consisting of the pastors of the four churches now existing in Holland. They were authorized to appoint a fifth member, and to draw up and carry out a program of action for missionary work for *De Boodschapper* and for the other interests of our cause as Seventh Day Baptists in Holland. They should also act as a preparatory board for the organization of a Dutch National Seventh Day Baptist Conference; that conference should be convoked next summer. The delegates of the churches will then deliberate on the organization of the conference, the representation of the churches, etc, according to statutes to be drawn up by the preliminary Central Committee. So it was resolved. The committee gathered and appointed as their fifth member, Brother Bloem, of Terschelling.

On April 30, 1916, at Rev. Mr. Velthuysen's home in Amsterdam, the "Alliance of Seventh Day Baptists in the Netherlands and Colonies" was founded. At this meeting the statutes for the Alliance drawn up by the preliminary Central Committee, were passed, and it was resolved to send a peti-

tion to the Queen for incorporation of the Alliance. The new Central Committee, elected on the lines of the statutes, now consists of the following: President, Rev. G. Velthuysen; secretary, Rev. W. A. Vroegop, pastor of the newly organized church of Groningen; Rev. D. P. Boersma, pastor of the new church at Arnhem; J. M. Spaan at Haarlem; and A. Bakker at Apeldoorn.

Two new churches have been organized in Holland during the year: the one at Arnhem is situated in a town which is the most favorite resort for the Dutch people during their vacations, because of its picturesque surroundings. The other is at Groningen. The spirit in our small churches and groups at Haarlem, Amsterdam, Arnhem, Groningen, Brekens and Terschelling is good. Besides the Seventh Day Baptists there are several groups of Sabbath-keeping Christians in Holland, among them Seventh Day Adventist dissenters, who do not agree with our confession. These divisions are a specific characteristic of Dutch religious life. Nine young people have been baptized and have united with the newly organized church at Groningen. The Haarlem Church has seen many dark days. Although in temporal things the morning has not yet come, the present year has been one of her richest years of fruitage in the planning of churches and harvesting of souls.

(To be continued)

1,000 More Recorders

REV. G. M. COTTRELL

At the Conference, the Tract Society asked for 1,000 new subscriptions for the SABBATH RECORDER, and 500 for the *Pulpit* the coming year. They gave no hint as to how they expected to get them. No agent was appointed at high salary to perform the feat. No program was suggested for the people to carry out. Was it merely an idle wish impossible of realization? So I thought. But I have changed my mind. It can be done. And if no one objects (and if he does, let him now speak or forever hold his peace), I propose to have a hand in it.

I have already sent copy to my printer for an L. S. K. letter to be sent to the thousand members, among whom we expect to raise at least our proportion, which will

be about 125 for the RECORDER and half as many for the *Pulpit*. In my eagerness and confidence, I see almost double the number required coming in, and shall not object if they treble it. I have made the letter very urgent, and shown that a reply is expected from *every one*. Nobody but a *dead one* (physically or spiritually) can fail to heed that call. Besides the *new* L. S. K. subscribers, I wish to assign a *special* work to the 300 or more L. S. K's now taking the RECORDER. There are *two* ways in which you can greatly assist in this work. First, subscribing for the *Pulpit*. Our quota for this could easily be filled from your number alone. Second, by each securing a new L. S. K. RECORDER subscriber. If necessary you might even pay for the paper in whole or in part for the first year. I am expecting great things from you and the other L. S. K's in this effort.

The work in the churches.—The sources of our supply are the churches, the L. S. K's, and the few we may get on the outside. If the L. S. K's can raise their proportion, I see no reason why we may not expect each individual church to do the same. Let each church divide its resident membership to get its ratio. For instance, if your church numbers 100 home members, divide that by the total number which we will call 8,000, and we find that your church should get one-eightieth of the total number. One eightieth of 1,000 RECORDERS is 12½, which we will call 13 for good measure, which represents the number of additional RECORDERS your church should take, and say 7 *Pulpits*.

How to go at it.—I don't know that we have a RECORDER Day for the churches. It is not essential that they all act on the same day, but it is important that we act *speedily*. What we do must be done quickly. We want the RECORDER read the coming year by these new subscribers. So the sooner we act the better. Let it be announced that such a Sabbath will be RECORDER Sabbath; and let the pastor preach upon the subject. Let him have an attractive number of the paper in the pulpit, and show what it contains, how helpful it can be to every Seventh Day Baptist family, and the danger and risk we incur without it. Let him preach loyalty to the denomination and to the truth, and lay upon the consciences of the people their duty to

support their own. Let a list be ready of all in the society who are not taking the papers. If this can not be found at home, send to the RECORDER office for the list of present subscribers. Then give notice that the society will be canvassed the following day or week. This can be done by pastor, local agent or appointed committee.

Perhaps it might even be well for pastors to help each other. I believe it is better to go out by twos. When one fails in persuasion, or argument, the other may supply it. And if an outsider aids in the canvass, you can better bring one to immediate decision, as you can not be put off with the promise of seeing you next week or month.

One thing more: don't be ashamed to canvass outside of your own society. Many families are near your church that have no religious paper, perhaps no church home. You will do them a real favor if you can put your papers in their homes. Neither the RECORDER nor the *Pulpit* needs any apology. You will honor yourself and your friends by persuading them to subscribe. When I think how easily the six at Rockville and four at Alfred were picked up, and when I think what L. C. Randolph has before him, to raise \$105,000 for Milton, I almost feel guilty that your task and mine is so light.

Who'll be the first to report their quota raised?

Topeka, Kan.

Let us not forget that the nations of Europe are suffering, not only because of their immediate sins, but because of their past records. Admit even that some one of these nations is primarily at fault, how about the past conquests of the others? But let us pursue the historical method further. How about our methods of the past? Let the Red Man answer. And the Black Man. Yet with our larger opportunity, and our more benign conditions, if we are not infinitely better than the other nations, we are infinitely worse.—Charles S. Macfarland.

Yesterday was the invention of the regretful; tomorrow, of the indolent. Who lives in either loses two days. The present is all there really is, and precisely the spot we are the only tangible spot in the universe.—John Albee.

WOMAN'S WORK

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

If I could live to God for just one day,
One blessed day, from rosy dawn of light,
Till purple twilight deepened into night,
A day of faith, unflinching, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway,
Methinks in that one day would so expand
My soul to meet such holy, high demand
That never, never more could hold me bound
This shriveling husk of self that wraps me
round,
So might I henceforth live to God alway.
—From "A Heart Garden."

Gifts are coming in for the furnishings for the new hospital. Sabbath-school classes, Aid societies and individuals are showing in a practical manner that they are interested in the work. What are you doing in your church about this work? Do you encourage your young people to be interested in mission work? How would you feel if two of your members were to volunteer for work on the mission field? Would you feel that your church had done enough to rest from the work awhile? The Milton Junction Church people are still giving for the China mission. You will remember that Dr. Crandall and Miss West were both members of that church when they listened to the call to go to China. Yesterday I was informed that the Ladies' Aid society of the Milton Junction Church had given forty dollars to furnish a ward in the new hospital. Isn't that fine? Mrs. Whitford has reported a gift of fifty dollars from a physician who is not a member of any of our churches. He gave because he was told of the work and became interested and wanted to help.

Those who have learned of the illness of Dr. Palmborg while she was in Japan for her vacation will be glad to know that, while she is not fully recovered, she was able to return to Shanghai, and we are all hoping for a speedy recovery. Miss West suffered an attack of typhoid fever while

she was away on her vacation and was obliged to enter a hospital. Her mother has received the good news that she is again out of the hospital and was planning soon to return to Shanghai, so if all went well, by the time you read this she is back at home again.

Personal Work

MRS. H. EUGENE DAVIS

*Paper prepared to be read at Woman's Hour of
Northwestern Association, Jackson Center,
Ohio.*

MY DEAR FRIENDS OF THE NORTHWESTERN
ASSOCIATION:

In the quiet of this hour may each one of us ask ourselves this very personal and very searching question, "How many people have I definitely sought after and won to Jesus Christ?"

This spring in Shanghai it has been our privilege, with others, to listen to the teachings of Mr. Frank Buchman, of Pennsylvania State College, as he simply and sincerely and convincingly conducted conferences on "The How of Personal Work." What shall follow in this paper will largely be gleanings from these conferences which we feel are of so great importance that they must be shared with as many people as possible within the range of our acquaintance.

The importance of making disciples of all men is not new to any Christian. Jesus Christ left no way untrod, no stone untouched, no instruction unimparted to make clear to his disciples that they must be "fishers of men." The only reason for the existence of the Christian Church is that through its effort and influence it shall make disciples of *all* men.

But how many of us regard this as a personal matter? It is easy, isn't it, to relegate the winning of souls to the pastor, or the Sabbath-school teacher, or a committee. Dr. J. Wilbur Chapman has said, "If Jesus called his disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle or pointing the way to the fishing banks instead of going ourselves to cast out the net until it be filled?"

"The transmission of the Christian message is the duty of all until all have heard. It surely is not the design of Christ that the modern minister should be an Atlas

standing alone bearing the world on his shoulders. The world will never be evangelized by one method of preaching from the pulpit. It will be evangelized by genuine witnessing in the market place, in the mines and shops and factories and schools and offices and far frontiers, as well as in the churches. . . . Life speaks to life, and every man who is in vital touch with Jesus Christ is called to win other men to faith in him." —From "Efficiency Points," *Doughty*.

"The idea that all the Christian layman is under obligation to do is to be an officer in the church, make a regular contribution, or hold down a pew on the Sabbath, is pagan. It is just as ridiculous as if at the outbreak of a war the cadets at West Point and all the graduates should club together and hire instructors there to go to the front and do the fighting while they either sit and look on, hear the reports from the front, or listen to the military band." These are words from the pen of a man who, though a busy professor at Yale University, is devoting many hours each day to personal interviews that by all means he may win some to Jesus Christ.

You know of the Columbus (Ohio) Tabernacle Workers who up to June, 1915, had led to Christ more than three thousand persons. The membership of this group was made up of men of business and the professions other than the ministry.

It is easy, therefore, to recognize the "who of personal work"; we must acknowledge that no one of us is exempted, that no one Christian may offer excuse.

We do offer excuses, however, for this as for every unfaced duty. The most common excuse is fear—fear of what some one else will say or at least think; fear of rebuff; fear of inability. We haven't tasted the joy, and we are willing to forfeit it because of this same selfish fear. To quote again from Doctor Chapman, "If I wish to be approved at the last then let me remember that . . . no shrinking temperament, no spirit of timidity can take the place or be an excuse for my not making an honest, sincere, prayerful effort to win others to Christ by means of the personal touch."

"No time" is another excuse. Mr. Buchman reminded us that personal work is one of the greatest timesavers in the world, and that *no real duties in life ever conflict*.

Personal work does not discount the beauty and value of silent Christian influence, but that alone is not sufficient.

The field for personal work is very broad, but may be considered to include three classes of people: (1) non-Christians; (2) nominal Christians; and (3) true Christians who are to be helped and projected in their life-work. In connection with nominal Christians, it was suggested that one of the greatest problems of the church just now is "to make the ostensibly and prominently religious really righteous."

One of the chief truths brought out in these conferences is that if one is not doing personal work there must be sin somewhere in one's own life. This is the place where most of us falter and stumble. Self-sin is the greatest hindrance to efficient personal work; but personal work trues one's life, and the safe way to maintain a normal life is to win men. Mr. Buchman said, "I shudder to think of a time when men will not come to me for help. Then I shall know that my life is a failure." The Pagan Confucius said, "I do not grieve if men do not know me, but I do grieve if I do not know men." Mr. Buchman upheld that one of the world's greatest needs is *men who know men*.

A prominent Chinese Christian has said that "Bible study without winning men is all inlet and no outlet," reminding one of the poem,—

I looked upon a sea
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told.
All that it got it kept
And fast did hold.

All tributary streams
Found here their grave,
Because that sea received
But never gave.

O sea that's dead! Teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And help me, Lord, my best,
Myself to give
That I may others bless
And like thee live.

No personal work can be undertaken without a favorable point of contact. This may come as a sudden opportunity, or one

may definitely plan a tactful and helpful point of contact.

The natural planes of life are four: physical, mental, social, and spiritual. Jesus lived upon these planes. Jesus advanced in wisdom (mental), and stature (physical), and in favor with God (spiritual) and man (social) (Luke 2: 52). Workers of experience tell us that a very large percentage of men live upon the physical plane, and that one great trouble with Christian work is that we endeavor to make people meet us on a spiritual plane when we should meet them on a physical plane. Upon this basis, and in order to know people, we must make the moral test by learning from them in some form or another the answer to these questions: Are you pure? (physical); Are you honest? (mental); Are you unselfish? (social); Do you love God? (spiritual).

Do not take for granted a person's problem. Learn just what it is. "Under four eyes," as Mr. Buchman so often said, "seek frankly and squarely to meet the person upon his own ground, and help him there. It often happens that just that sincere and sympathetic understanding, that opportunity to push the load from his chest, as it were, is what the person has sought these many years; but there was none to know, apparently none to care. Further, your friend should be brought to definite decision, and then given some simple suggestions as to life and definite service for others."

Sometimes the work and influence of several persons must be taken together to win one individual. A certain brilliant young man, recently become a Christian, was in turn, through personal work, striving to lead one man, a drunkard, to Jesus Christ. This drunkard, whom we may call Jack, was invited to join a group of men going to a Y. M. C. A. Convention at Toronto. A certain professor's wife had long been praying for Jack's family, and now the way opened up for her to help answer her own prayer by sharing in Jack's expenses to Toronto. At the first stop-over the crowd was to dine at a hotel. By mistake, Jones, one of the men who had also been a drunkard, entered the barroom, closely followed, of course, by Jack. "This is no place for us, Jack," said Jones, and the two went out to join their friends. Later, on the train, the crowd was at the

tables in the diner, when one of the fellows stood and reverently offered grace, after which some one noticed that Jack was not eating. "What's the matter, Jack?" "That fellow spoiled my dinner," Jack replied. Thinking he meant the waiter, his friend suggested, "Isn't the soup good? Let's send it away and have something else." "No, I don't want anything," said Jack. "That fellow spoiled my dinner." At a Niagara Falls hotel, the man who shared a bed with Jack invited him to pray with him before sleeping. At the first meeting in Toronto, a colored man addressed the fellows on "Ingratitude." "He knows me," said Jack. "He spoke to me. Some one must have told him." Jack gave his heart to Christ on the Toronto trip. Afterward he said—Jack was a hod-carrier—"The foundation was laid when Jones wouldn't drink and said, 'This is no place for us'; the cornerstone was set in the grace spoken by a college man in a railway dining car; the building went up in that bedside prayer; and the capstone was placed when the colored speaker addressed that audience of men on 'Ingratitude.' Yet underneath and back of it all were the gifts of that praying woman, the prayers and efforts of that new Christian who had definitely decided to see Jack through to Jesus Christ, besides the prayers of others unnamed. Sometimes we may not be the ones whom God wants to lead certain individuals to him, but we must see that some one else is at work doing it with our prayers back of him. And Jack? Jack has led seven very difficult people to Christ, and has done more to clean his town from drink than any other one man. He is doing what his friend couldn't do, and what a loss had his friend not set his heart on Jack's being won!"

One of the most important groups of people are what Mr. Buchman calls "marginal men"—those who are just on the rim, as it were, and may balance either way, into the activities of Christian service, or out into the world of sin and selfishness. They are strong potentialities either way: their influence for either good or ill will be tremendous.

In India there has recently been opened a magnificent Hindoo university. The leader was once a student in a Christian mission school. But somehow no one personally saw to it that that man of marvel-

ous potentiality, of superior gifts of leadership, was led to know and accept Jesus Christ. He recalls the experience, saying, "Once I might have been a Christian, but no one seemed to care." Now he is one of the strongest opponents of Christianity where he might have been the leader. Inexpressibly sad that some one failed to grasp the opportunity of seeing that man surely given to the service of Jesus Christ.

The royal rule of personal evangelism is the one of three W's—*woo, win, warn*.

Now what are some of the requirements in personal work for Jesus Christ? Here are some suggested to us: a sympathetic understanding of the other person; finding common interests; patience; friendliness; kindness; tact; hope; perseverance; discover the good in people; avoid saying anything that will leave a caustic sting; pray with the other person as if you too were a sinner, for you are—"There go I but for the grace of God"; have a genuine interest; supreme faith; leisure from self; never be preoccupied; be much in prayer; absorbed in the Scriptures; be a good listener; never show that you are shocked by any revelation that another may make to you; regard all confidence as sacred; be human, resourceful, adaptable, interesting, attractive, happy, appreciative of humor; get the other's point of view; be optimistic. Adopt a divine perspective and think not of people as they are, but as they may be, as, with Jesus Christ, they will be ten years from now.

You say, "Who is sufficient for these things? If to do personal work one must be all this, I might as well never try." It isn't much of a job that isn't worth doing in the very best possible way, is it? Paul knew the power of Christ which is able thoroughly to furnish unto every good work, and that same power is at our own disposal. "God will show us definitely what and how to do if we give ourselves up to the abandon of the Spirit." "If any one lack . . . let him ask of God who giveth to all liberally." "Ask and it shall be given."

On the other hand, let us not forget to remind ourselves of the dangers in personal work: (1) The danger of repelling. We are as responsible for the people whom we repel as for those we win; (2) The dangers in reproof. We must have care that any reproof shall be constructive rather than destructive. Any one can criticize

destructively, but it takes thought to constructively criticize; (3) Nagging; (4) Ingrown piety; (5) An apostolic spirit in the effort to win one; (6) Too great haste; (7) Impression that we are better than the other person; (8) Laziness; (9) Being over-occupied with things, not men; (10) S-I-N, the center of which is the I, the ego, the self. The One Hundred and Third Psalm, verses three through five, contains a wonderful sequence in the salvation of the *whole* man: *forgiveth—healeth—redeemeth—crowneth—satisfieth*.

In personal work, Mr. Buchman suggested that we frame the person in, so to speak, talking just with him, shutting out all else. And sometimes all that is needed is to head up decisions: your man or woman may be just waiting for some one, perhaps just waiting for you and none other to apply the spark to a fire already laid, which shall spring into a flame of loving allegiance and service to the Master whose disciple you are.

It is said that insurance agents never give up a man until they see his death notice in the newspapers. Then absolutely "No" never give up winning any one to Jesus Christ until you have done as well as the insurance man in his business. The word "hopeless" is a tool of the devil.

Personal workers' groups of a few persons—three or five at first—would be of inestimable value to any church.

Having won a person, do not forget that nothing challenges a new Christian so much as putting him forth—pushing him out to *do* something for *others*. It is not enough just to *win*; it is nothing short of criminal to baptize a person and then leave him with nothing to do for his Master, for service is to the Christian food and air and exercise, and the unserving Christian is suffering from malnutrition. The finest task at which to set a young boy or girl is to ask him to win one other boy or girl within a year.

But after all it is the *will* we need to do personal work; the knowledge may be had according to promise.

Knowledge thou hast lent,
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow. —Drinkwater.

A Strenuous Year

REV. G. M. COTTRELL

That is, the coming Conference year—August, 1916, to August, 1917.

Near the close of Conference I felt so like crying. A great burden seemed bearing down upon my shoulders, immovable, mastering. I had asked and expected release from my work after four years of service. This was refused. In addition Brother L. C. Randolph had coolly asked me for a thousand dollars to apply on the \$105,000 he is to try and raise for Milton College this year. (Thanks for the compliment.) Like Elijah, I felt like going to sit down under some juniper tree to wait till the Lord or his angel should come and feed me that I might have strength for the multiplying duties.

Evidently this is to be a year of great financial efforts and accomplishments—a year when every man is expected to do his duty—a year when that which is hidden shall be brought to light.

If any have succeeded in keeping in hiding for the past five or ten years, let them look out this year. The searchlight will find them out. Might as well prepare for it and be ready. Even go out to meet it and save long suffering from dire anticipations. And it looks as though we would have to use the decimal scale, and multiply our intended contributions by about ten. I supposed I would have to give a hundred or so, but hadn't got my mind focused on a *thousand*. So if you are thinking of \$10, \$50, \$100, or \$500, just multiply it by ten and you will come nearer the figure that they are likely to put up to you.

Think of it—\$105,000 for Milton; \$35,000 for Salem College, and about as much more for Alfred. Decidedly a man's job, and it will need every man, woman and child, rich and poor, high and low, resident and non-resident, and about two to ten times as much from each of us as we will probably feel like giving.

Then in RECORDER extension, the Tract Society suggested an increase of 1,000 new subscribers. I thought that was too much, and said 500 would have been better; but I have changed my mind and welcome the challenge for 1,000. I have already sent in ten, picked up playing by the way, in Rhode Island and Alfred. I will try and

secure 100 to 125 from the L. S. K. department.

And then there are all of our regular departments in which the Forward Movement is to continue the coming year. We must not let the spiritual wane, while we are working on finances and publications. The one should strengthen the other. Revivals, mission efforts, additions to our churches, Sabbath schools, and Christian Endeavor, tithing, prayer and personal consecration should abound as never before. Let us pray the Lord of the harvest for willing workers, and that the mantle of the departed may rest upon the living.

Kansas,

Sept. 16, 1916.

Hanley on Church and State

REV. H. D. CLARKE

The RECORDER has lately, through its correspondents or a clipping, boomed the Republican candidates for President and given an inch to a complimentary mention of a third candidate. The RECORDER is no doubt waiting for some friend of the third to make some statement in regard to him. It will not be fulsome or prejudiced praise. It does not matter that he may not be a "minister's son." It is an honor to the ministry that its sons make good as a rule. It is an honor to any trade or profession or family that its sons make good. Candidates are neither better nor worse for being from the one or the other. A man is a man when he is a man, though he might come from the slums. The Hon. J. Frank Hanley is a man among noble men. He has been honored as few men have with positions of trust. He has made good in them all. Not a stain has yet been found on him and no one has yet impeached his character or ability to occupy the highest position in the gift of the people. He is in middle life. He stands for every progressive and every patriotic effort or principle that is today advocated. He is a scholar. He is an orator. He is an indefatigable worker. His speeches in the late Flying Squadron were heard all over the nation and stand out boldly and with clearness. There is no double dealing in his political utterances. He stands or falls upon the great principles of good government and righteous politics. He stands

Rev. L. A. Wing Leaves DeRuyter

Not in many years has any event which we can now recall stirred this community so deeply as the departure of Pastor Wing and wife for their new field of labor. No one who was present can ever forget the last service in the dear old church. It was a time of mingled joy and sorrow: joy, because of the fact that four adult people put on Christ in baptism and they, with four others, who had been baptized previously, were received into the church. We did not have a sermon, but just a talk by the pastor, and his earnest admonitions and tender pleadings it seemed would have moved a heart of stone. Strong men were moved to tears, and we believe seed was sown there and all along which will yet spring up and bear fruit to the glory of God.

On the evening after the Sabbath a farewell reception was held in the church, to which every one was invited and the house was well filled. An anthem by the choir of the Congregational church and a song by the ladies' quartet were followed by an address from the pastor of the Baptist church, in which he paid tender tribute to the noble Christian character of our brother. A letter from the M. E. pastor, who was away at conference, was read and showed the same spirit of love and a deep appreciation of our pastor's life and Christian example. The Congregational pastor followed in a somewhat lighter vein, but he, too, manifested a spirit of love and brotherhood. The male quartet sang "My Anchor Holds," and Pastor Wing addressed us for the last time. He deeply appreciated the love shown by his brother pastors but deprecated somewhat their tributes to himself. A closing prayer in which he tenderly commended us to the Father above, then a verse of the hymn, "Blest be the tie that binds," and after many tearful adieus we bade him and Mrs. Wing good night to meet at the train in the morning.

Just before the train started we sang, "God be with you till we meet again." A large number of people were there, many besides our own, to bid Brother Wing and his wife good-by. We shall miss them everywhere. We shall miss Mrs. Wing in the Woman's Society, in the prayer meeting, and in our homes, where she so often

(Continued on page 479)

for universal peace and for just protection of everything that is good for our nation. And more than all other candidates he stands for National Prohibition of the destroyer of homes and churches and prosperity—the licensed liquor traffic. Under such an administration as he would give, the enemy of all good as found in the liquor traffic would find its death. Mr. Hanley has been put in nomination for the Presidency by the National Prohibition party. This, the greatest political issue, with all other issues before the nation, finds in Mr. Hanley a standard-bearer most worthy the position and the equal of any. To this standard are coming thick and fast noted and conscientious statesmen and political leaders ready now to meet the issues that have arisen and must have settlement different from any past governmental action. So much for what J. Frank Hanley stands for and his qualification.

The readers of the RECORDER will now be ready to hear and be interested in what Mr. Hanley says, in his acceptance speech, of things that Seventh Day Baptists contend for. Referring to the party platform on this question, he says:

With your declaration "for the absolute separation of church and state, with the guarantee of full religious and civil liberty," I am in complete accord. It voices the oldest and most persistent ideal of the American people.

The Pilgrim Fathers, the Puritans of Massachusetts Bay, the Huguenots, the Quakers, the Baptists and the Scotch Covenanters all sought homes in the new-world wilderness that they might have freedom to worship God each in his own way. Later, when the colonies became free and independent States and were formulating a constitution, they took care that this great ideal should be put into the fundamental law, where they hoped it should be forever secure.

I believe with them:

In the absolute separation of church and state. That no religious organization—either the great church of which I am a member, or any other—should exercise domination over the political action of individuals or of groups of individuals.

That no disabilities should be imposed and no privileges conferred upon any individual on account of his religion.

That the state should not only have toleration for every religion, but should protect and foster all.

In the defense and preservation of these principles I join with you in mutual and irrevocable commitment.

"If you would have wealth, think of saving as well as getting."

YOUNG PEOPLE'S WORK

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

Young People and Conference

REV. HENRY N. JORDAN

President of the Young People's Board

I have no doubt that the Conference of 1916 could have been held and have been called a progressive Conference without the active co-operation of the young people. But I can not see how it could have promised much for the future, without the host of young, enthusiastic, consecrated people actively in training, socially, religiously and spiritually, for whatever Christ would have them do.

It was an inspiration worth going to Salem to get, to see the young people on every hand at Conference. I don't care what the place was in which you found them or placed them, they were always the same happy, obliging, helpful, earnest persons, always making good in any task assigned them. I felt, when I saw them, like echoing the remark made by our late Brother David E. Titsworth at the Brookfield Conference: "When I see the hosts of earnest, thoughtful young people coming to the front and taking their places in Christian work I am made hopeful for the future of our denomination."

While we are speaking about the young people of the denomination in general, we must not forget these of Salem in particular for their unstinted efforts to make the visit of their guests as pleasing and memorable as hearts and minds could devise. Even West Virginia dust could not dampen (?) the spirits or choke the shouts and laughter on that memorable ride to Sycamore church and back.

We can not speak in detail of the activities assigned by the Conference Commission to the young people. It is, however, characteristic of their spirit when they put their hearts into any work to ask for more if it is for their interests to have it. That is why they asked for and secured another morning prayer meeting, one more than had been arranged for, because that

service could supply a real spiritual satisfaction to their longings.

God alone can adequately measure the influences of those two vesper services, the one on Sabbath eve, the other on Sunday night. In the first we were led by song, Scripture, prayer and holy meditation into the very presence of the King. Everything seemed to help make the service devout, impressive and a fitting precedent to the regular Conference prayer meeting which followed.

The service on Sunday night was intended to bring the young people face to face with the fact that they were soon to return to their homes, to the values of regular routine labors after they had been on the heights of spiritual enthusiasm for a few days. They were told that they were going home to take up the duties, the responsibilities that awaited them. Would they take up their tasks with lighter hearts, with firmer determination and greater zeal, and faithfully try to make the next year mean more to their church, their pastor, their society and their unsaved companions? If so, the spirit of Conference was what it was intended to be.

I will not speak now of the Young People's Hour (two of them). Dr. Clark's paper with its forcible, direct message to our young people has already been given in the RECORDER. The others will appear later. But I do want to place before all—young people, churches and pastors—our goal for the coming year. Last year we set as our minimum goal 500 members of the Quiet Hour. We secured 534. We planned for 50 members of the Tenth Legion; we reached the number of 312. We gained the 10 new societies we aimed for. We have just cause for pride when we note that we almost made our budget of \$1,200, the amount sent by the societies aggregating \$1,131.50. We aim to completely realize our budget and goal this year. Our goal is to secure, at least, 125 *new* converts; 250 *new* members to our societies; 10 *new* societies. We aim to bring the membership of the Quiet Hour up to 1,000; of the Tenth Legion, to 500; Expert Endeavorers, to 250; and Life Work Recruits, to 60.

One word more and I am done. You know that Rev. G. H. F. Randolph, of Fouke, has felt that it was best for him to relinquish his work there. That meant

that unless some one could be secured to take up the school work and carry it on, it would be a great blow to our work in the Southwest. Here again the young people have come nobly to meet the emergency. Mr. Clark Seidhoff, of Milton, has said he will go, take the pastorate of the church and the principalship of the school. Miss Carrie Nelson, who has shown such deep interest in the school in the past, is also to be a teacher in the grades. Will you not pray that God will graciously attend them and give them great encouragement and success? Why don't you make this a reason for special prayer at your next meeting?

I shall pray that you will have a splendid year for the Master. "According to your faith be it unto you."

Milton Junction, Wis.,
Sept. 26, 1916.

Manliness and Womanliness

*Christian Endeavor Topic for Sabbath Day,
October 21, 1916*

Daily Readings

Sunday—Be men (1 Cor. 16: 13-14)
Monday—Manliness in danger (Dan. 5: 17-31)
Tuesday—Manliness in temptation (Acts 8: 14-25)
Wednesday—Women's tenderness (Acts 9: 36-43)
Thursday—Women's revolt (Esther 1: 10-22)
Friday—Women's faithfulness (John 20: 1-18)
Sabbath Day—Manliness and womanliness (Neh. 6: 1-13; Esther 4: 6-16)

"WANTED: A DEFINITION"

Not long ago the above heading appeared over an editorial article in one of the leading young people's papers. The eye of the writer caught the heading, and naturally it drew his attention. What was the definition that was wanted? It was, "What is your idea of a gentleman," "Note," the article went on to say, "that the question is not, What is the accepted idea? but, What is your idea?"

WHAT IS YOUR DEFINITION?

What is your definition? How shall we define a real gentleman or gentlewoman? for the terms are really interchangeable, other than that they are used to designate sex. The qualities of character that make up manliness and womanliness are identically the same. What are these qualities of character? We more often need to analyze and define things. Too often we

are content to carelessly or superficially pass over the great problems of life without concentrating our energies on them and carefully thinking them through. So it is that we frequently accept the commonly accepted idea of things without having verified its right to be accepted.

THE COMMONLY ACCEPTED DEFINITION

The commonly accepted idea of what makes one a gentleman or a gentlewoman is that such a one can wear correct clothes and appear well in society; but true manliness and womanliness is far more than that. What is it? What are the qualities of character that embody real manliness and womanliness? Have you ever attempted to define them? They are distinctively qualities of the heart, and can be found in those only who are truly Christian. One may be outwardly polished and refined and able to appear correctly in the most exacting social gatherings, and still not possess the qualities of heart that make real manliness and womanliness. In fact it is this very misconception of society which is largely responsible for the double standard of morality that exists in society today. One who is truly manly or womanly ought always to be genteel, and will be, though he or she may sometimes be ignorant of all of the so-called "correct" rules of society; but real manliness or womanliness is always a matter of the heart, and is not dependent upon that which society may or may not prescribe as "correct."

THE REAL DEFINITION

Recently William H. Ridgeway, writing in the *Sunday School Times*, said, in part: "All the beacon light characters of the Bible seem to have been real gentlemen. Because David was a farm worker or Paul an itinerating artisan did not hinder them from owning the delicate courtesy of kings and courts. Indeed, the words kindness and courtesy are only a different spelling of kingness and courtsay. The very first thing religion does for a man is to make him a gentle man. The more religion he has the finer gentleman he will be. Bowing and scraping and 'beg-pawdon'-ing and assuming 'a mannah' is not being a gentleman. The Master was the world's first Christian gentleman. . . . Paul is a good second. Witness the exquisite courtesy of all his speeches. . . . There is nothing

that so splendidly lubricates the ways of life as Christian courtesy. And pray what thing under the sun is cheaper?"

Notice, dear young people, Mr. Ridgeway says "Christian courtesy." Have you ever tried it in your association with others? How easy it is to say, "Thank you." Have you ever noticed how much it is almost always appreciated? Try it, if you haven't.

The Quiet Hour as a Means to Efficiency

ERNEST R. SUTTON

Paper read at the Young People's Hour of Conference, Salem, W. Va.

If it were possible for me to show the people here the inestimable value to be derived from the observance of the Quiet Hour so that everyone would observe it, I would welcome this opportunity. The difficult task of a speaker is to make his audience feel the need of what he expounds. There are always ears that do not hear, hearts that are not touched, and souls that do not feel the need, ultimate or present, of that which is spoken.

I wish that every Seventh Day Baptist, at least, were acquainted with the period of daily prayer known as the Quiet Hour. Because some have suggested the early morning for prayer, this period has been well called the Morning Watch. But either term carries similar significance.

The Quiet Hour should need no explanation. The two words, quiet hour, are themselves quite sufficient. But for fear that some one has not heard of that period of prayerful observance, it might be well for me to explain briefly. The Quiet Hour is a time set aside each day for prayer and meditation, preferably the early morning. The time suggested is fifteen minutes during the quiet hour of the early morning when you arise, refreshed by the night's rest, and before you enter into the day's work.

There are three questions which may be asked concerning the Quiet Hour which are pertinent and which I shall endeavor to answer. The first perhaps would be, Why observe the Quiet Hour? We know that prayer is the most mighty instrument placed by God in the hands of man for the establishment of his kingdom. It was constantly employed by Christ himself. We

can not think when we are beset by passions, noise, and turmoil. We must seclude ourselves from the hurry and bustle of the material world in order that we may think divinely and sensibly. So it is with prayer. We must find the quiet in order that our attention be concentrated and our thoughts directed towards the higher things of life. Then we feel the presence of that still small voice. Thus in the observance of the Quiet Hour we feel that God has drawn near to us and we have drawn near unto him.

The second question which might be asked, and which I wish to answer, is, Why observe the Quiet Hour early in the morning, instead of sometime during the day or at night after the day's work is done?

If you attempt to pray sometime during the day, your time can not be regular; events and circumstances will interpose and you must delay or postpone your period of prayer. If you attempt to pray, you kneel down and close your eyes, almost immediately your mind wanders. Instead of praying you find yourself recalling events and conversation of the previous day or forecasting events of the ensuing day. Some trifling noise in the house or in the street sends your mind flying off at a tangent. Even the subject of your prayer seems to suggest a whole host of quite alien matters, and the attention drifts off like a boat on a strong tide, and you awake from your reverie with a start, alarmed to find how far you have been carried from your purpose. I might cite other instances of how prayer is interrupted when we attempt it during the busy day.

Sometimes it seems that we can best observe the Quiet Hour at night after the day's work is done. It sometimes proves to be best, but more often at night we are tired and weary, we can not get our thoughts collected, so to speak, and the attempt to pray is a failure. Now why the early morning? I have already partly answered that. In the early morning we are not disturbed by the rattle of traffic, the clamor of voices, or the noise of the household, but all is quiet. We are not weary and worn by the day's labor, but refreshed by the night's rest. We have not begun the tasks of the new day, but have our thoughts directed towards God in prayer.

Now, the third question, How can the observance of the Quiet Hour become and

remain a daily habit? It is true that many who have been comrades of the Quiet Hour have forgotten their period of daily prayer. Why? Because it was not grounded deep enough habitually or conditions have been unfavorable for its observance.

Habits are formed by repetition, and the removing or evading suggestions which tend to interfere with their formation. We must be regular in our time of devotion. We must disregard harmful suggestions. And we must endeavor to remove any interference with our morning worship.

It was a great musician who said that if he omitted his six-hour-a-day practice for one day, he knew it, if he omitted it for two days, the critics knew it, and if he omitted it for three days the public knew it. So it is with prayer. It is in its highest power the fruit of a long self-discipline and practice.

Words can not express the value of the Quiet Hour. Words can not express the feeling of helpfulness and cheer. Become a Comrade and know its value.

"Whoso draws near to God one step through
doubtings dim
God will advance a mile in blazing light to him."

Deacon William Reilay Potter

William Reilay Potter, the son of Deacon Daniel and Rebekah Bowler Potter, was born in Leonardville, N. Y., March 2, 1838, and died in Alfred, Monday night, September 11, 1916, being at the time of his death 78 years, 6 months and 9 days of age. He was the eldest of six children born to Mr. and Mrs. Potter, four of whom, J. A. Potter, of St. Petersburg, Fla., D. E. Potter and G. F. Potter, of Edelstein, Ill., and Mrs. Moses Crosley, of Albion, Wis., survive him. When Reilay was about six weeks old his parents moved to Nile, N. Y., where they lived until he was nine years old, when they removed to Alfred Station, N. Y.; and in this vicinity he grew to manhood. It is worthy of note in this connection that about five years after coming to this community, or in 1850, his father was chosen deacon in the First Seventh Day Baptist Church of Alfred and faithfully served in that capacity until he moved to Illinois, fifteen years later.

He attended school in Alfred Academy, matriculating in the year 1854-1855, and at the age of sixteen commenced teaching

school. Though he was highly successful in this and was solicited to continue, he did not enjoy it and after teaching in Independence, Alfred and elsewhere, he turned his mind to other work. Later in life he took up the teaching profession for a time in Farina, Ill., and while living in Hammond, La., he was superintendent of the public schools until failing health compelled him to give up their supervision.

October 2, 1861, he and Miss Kizzie Titsworth, of New Market, N. J., were united in holy wedlock. This union, now broken by his death, extended over a period of nearly fifty-five years, and was a most congenial and happy one. They commenced home building in Alfred, and here under the providences of God the parting came.

He enlisted in the United States Navy in 1863. Being an exceptionally good penman he was assigned duty as clerk on the receiving ship, where recruits were enrolled and assigned to duty; but after four months, becoming tired of this clerical work and desiring to participate first-hand in the great issues then being settled, he was appointed, upon his own request, to active service on the sea and was thus engaged until the end of the war, being discharged the day President Lincoln was shot.

At the age of fifteen or sixteen Mr. Potter was baptized and joined the First Seventh Day Baptist Church of Alfred. Upon moving to Farina, Ill., in 1866, he became a constituent member of the Seventh Day Baptist church of that town. After twenty years of faithful service in Farina, in which he had a large part in subduing the wild prairie and building up the church and village, he removed to Hammond, La., and became a constituent member of the Seventh Day Baptist Church of Hammond. Of this church he was a member until his death, a period of almost thirty years. It was here that he was ordained deacon twenty years ago. In addition to his other lines of church work he for a number of years, served most faithfully and acceptably as church chorister and superintendent of the Sabbath school, both in Farina and Hammond. For many years he was a member of the Board of Trustees of the Seventh Day Baptist Education Society, the Board of Directors of the American Sabbath Tract Society and a member of the

Board of Managers of the Seventh Day Baptist Missionary Society. He was most genial in his ways; he drew you to him, you could not help it, and you did not want to help it; he was a man, a manly man, a real man, a Christian man, one of the princes of the good and holy God.

One year ago last March, owing to failing health, he and Mrs. Potter left Hammond, and where should their eyes turn except to Alfred, the place where he grew up and received his education, where he and Mrs. Potter commenced home building, the place where he consecrated his life to Christ and the church, to both of whom he has rendered signal service. After spending a few months in Alfred they went to New Jersey for the winter, returning to Alfred this summer with the intention of making this their permanent home, but before their house could be settled, he was taken seriously ill, and though tenderly cared for by his wife and loving friends at the home of Mr. and Mrs. Frank L. Greene, he quietly and peacefully passed to the home beyond, Monday night, September 11, 1916.

Funeral services, conducted by Pastor William L. Burdick, assisted by President Boothe C. Davis and Dean A. E. Main, were held in the church Thursday afternoon, the 14th inst., and interment took place in Alfred Rural Cemetery.

WILLIAM L. BURDICK.

Memorial Service at Hammond, La.

In August, a few days before Conference, the pastor went off on a vacation. He attended Conference, spending the week following in West Virginia; then he was in attendance upon the Southwestern Association in Attalla, Ala. That was a very profitable occasion and accompanied by an earnest spirit of evangelism. While there intelligence was received of the death of Deacon W. R. Potter, who passed away from this life in Alfred, N. Y., September 11. A memorial service was held in his memory on last Sabbath, September 23, in our church. Loving hands had brought tributes of their affection, ferns, flowers, and other plants. It was shown how much Deacon Potter was to our church through its whole history,—in its organization, in its material and spiritual prosperity, in ever-ready helpfulness, and in his

own appreciation of the ministrations of God's house. The really beautiful penmanship of a large portion of our church record attests his long-continued services as clerk.

When the pastor had completed his introductory words of commemoration, opportunity was given for an informal participation by any in the congregation. Many were the responses, both by our own church people and by quite a number of the townspeople, who were in attendance to pay their own tribute. It was farther brought out how much Deacon Potter was to the entire community, both as a citizen and especially in his relation to the present splendid public school system of the city, and how much he was musically in the church and in the community. Very tender words were spoken; and there were words which might have been spoken but could not for depth of emotion. "O safe to the Rock that is higher than I," a great favorite with Deacon Potter, was sung, and "Beautiful Valley of Eden."

S. S. P.

A well-groomed world cries "Ugh!" to sinners and coal-tar and avoids the touch of both. Yet all the beauties and glories of heaven are to be found in both. For every color, every sweetness, every perfume, every flavor, chemistry extracts from "nasty black coal-tar," I will name a beauty, a grace, a charm, a delight religion finds in nasty black sinners. Jerusalem and Gamaliel scholarship may touch a Paul, but never a Magdalen. Only Jesus can draw from the depths.—*Ridgway.*

Dean Shailer Mathews said to the Northern Baptist Convention, in its recent session: "A church that is busy neither in winning nor in fighting even to defeat, but is simply celebrating around a golden calf, is a doomed church. You can't bring in the kingdom of God by celebrating." "The fundamental task of the church is the bringing of God to the world, and the world to God."

Semi-annual Meeting

The semi-annual meeting of the Sabbath-keepers' Association will be held at Battle Creek, Mich. November 10 to November 13.

CHILDREN'S PAGE

Keepsake: A Sermon to Boys and Girls

REV. WM. M. SIMPSON

When I was a boy I wanted a violin. A chum of mine had one which he offered to sell for three dollars. When I asked my father to buy it for me, he said, "Now I don't want you to get the notion of playing for dances; but if you and your sister will play on the violin and organ the kind of music I like, I will buy it for you." So he did. And we soon learned to play some pieces. They were mostly my father's favorite hymns.

Later I went away to school. Once I was needing money and sold the violin. I was soon sorry that I had let it go, for it was a reminder to me of the many happy evenings at home and of my father's love for his children. So I bought it back for five dollars. I prized it, not for the money it would bring in a music store, but for the memory it would bring. It is a keepsake. And I prize it, just as you all prize your keepsakes, not for the money they are worth, but for the stories they tell.

One Sabbath morning in the covenant meeting at Nile, N. Y., Mrs. Metha Stillman said, "I like to think of the Lord's Supper as a keepsake to remind us of Jesus." What a beautiful thought that is! Jesus said that the bread is his body, and that the wine is his blood. He said that we are to eat the bread and drink the wine *in remembrance of him*. The bread reminds us of how he lived, and the wine of his great love which made him willing even to die for others. He came that all who believe on him might have life—everlasting life. He lived a perfect life to be an example for us. He died because he loved us. He gave us the Lord's Supper for a keepsake, to remind us of him and his love.

I do not know of any reason why all who want to remember Jesus may not partake of the Lord's Supper, if they remember the story it tells. Text: "This do in remembrance of me" (Luke 22: 19).

A Cheery Greeting

"I had the strangest experience this morning!"

Marian threw down her school books and settled herself for her customary after-school confidences on the foot of mother's couch—the dear invalid mother to whom every one brought their confidences.

"I was all out of sorts when I started for school," admitted Marian. "I couldn't find one of my books, and had such a long hunt that I was afraid I'd be late, and then there was that problem that I couldn't see through last night when I did my home work. It worried me and I felt just horrid."

"When I reached the corner by the school Miss Harris came out of her house and stopped for just a moment to say good-morning. She didn't have time to say more, but she looked so sweet and bright and fresh, and was so cordial and cheery, that just her face and the way she said 'good-morning' acted like a bracer to me. In a moment I felt quite different. I caught myself smiling, too, as I went into school, and Miss Dreer, who is usually cranky, smiled really quite pleasantly at me. I found I wasn't so late as I expected to be, and that I had a few minutes before school began, so I took out my algebra and looked at that problem again and it came to me like a flash. In a moment I had it worked out—and knew that it was right, too. I felt as different as could be—it seemed as if I were a different girl."

"And all because of Miss Harris' cheery greeting," said mother, smiling. "It shows what influence our greetings and our manner have on every one we meet, and how necessary it is for us to make them such as will help and uplift and cheer. Just a smile and a word will work wonders sometimes, when one is weary or burdened or sad. You say even Miss Dreer, who is usually cranky, brightened up when you passed her smiling. Don't you see that your cheery greeting affected her, too, and probably made her happier and stronger for her day of work?"

"After this," said Marian, "I'm going to try always to have a cheery greeting for every one. Perhaps some time I may be able to help some one as Miss Harris helped me this morning."

"I am sure you will," responded mother.—*East and West.*

Tract Society—Treasurer's Report

RECEIPTS FOR JULY, 1916

Contributions:	
Mrs. Elma A. Cockerill, Berlin, Wis.	2 00
Harriett Burdick, Lowville, N. Y., L. S. K.	5 00
Mrs. Maude B. Osgood, Brentwood, L. I., L. S. K.	2 00
Lyle E. Maxson, Minatore, Neb., L. S. K.	1 50
Mary A. A. Davis, DeGraff, Ohio, L. S. K.	2 00
Mary E. Burdick, Alfred Station, N. Y. (Cr. Hartsville Church)	5 00
Churches:	
Brookfield, N. Y., S. S.	4 00
First Brookfield, N. Y. (Leonardsville)	54 56
Fouke, Ark.	11 00
Plainfield, N. J.	12 78
Middle Island, W. Va.	1 75
Gentry, Ark.	2 13
Milton Junction, Wis.	21 50
Salemville, Pa.	32 00
Farina, Ill., S. S.	7 60
North Loup, Neb.	33 05
Waterford, Conn.	22 50
	\$ 220 37

Income from Invested Funds:
From Seventh Day Baptist Memorial Fund:

American Sabbath Tract Society Fund	\$ 27 26
D. C. Burdick Farm	14 97
D. C. Burdick Bequest	135 00
Eugenia L. Babcock Bequest	128 60
George H. Babcock Bequest	1,042 47
Henry W. Stillman Bequest	56 82
	\$1,405 12
George S. Greenman Bequest	126 00
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
Julius M. Todd Bequest	3 00
Susan E. Burdick Bequest	18 06
Eliza M. Crandall	4 51
Nancy M. Frank Bequest	08
Lois Babcock Bequest	13
Deborah Randall Bequest	12
Sarah Elizabeth Brand Bequest	05
S. Adeline Crumb Fund	15
Mary B. York Bequest	1 05
Eliza James Bequest	5 40
Electra A. Potter Bequest	78 35
Rhoda T. Greene Bequest	24 00
Eliza Maxson Bequest	83
George Greenman Bequest	10 00
Marilla B. Phillips Bequest	12 67
	1,695 52

Publishing House Receipts:	
RECORDER	\$ 124 75
Visitor	18 95
Helping Hand	60 28
Tracts	1 80
Pulpit	56 85
	262 63
	\$2,178 52

E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J., Sept. 26, 1916.

RECEIPTS FOR AUGUST, 1916

Contributions:	
"Tithe," Illinois	\$ 3 75
Dr. O. B. Whitford, Plainfield, N. J.	5 00
W. R. Rood, Mineral Pt., Wis. (Cr. Milton Church)	5 00
Paul Palmiter, Albion, Wis.	1 00
Mrs. Amanda T. Maxson, Plainfield, N. J.	1 00
Woman's Executive Board	47 12
Churches:	
Plainfield, N. J.	22 03
Cumberland (Manchester, N. C.)	1 75
Brookfield, N. Y., S. S.	2 04
Little Genesee, N. Y.	13 78
Young People's Board for Marie Jansz	10 00
	\$ 112 47

Income from Invested Funds:	
Electra A. Potter Bequest	\$ 30 00
Sarah C. L. Burdick Bequest	3 00
Lois Babcock Bequest	1 50
Eliza M. Crandall Bequest	30 00
Martha G. Stillman Bequest	3 00
Elizabeth U. Maxson Bequest	1 50
A. Judson Wells Bequest	1 50
Deborah Randall Bequest	48 00
John G. Spicer Bequest	6 00
Parsonage Fund, Berlin, Wis.	6 75
George S. Greenman Bequest	3 75
Mary Rogers Berry Bequest	15 00
	150 00

Publishing House Receipts:	
RECORDER	\$ 109 51
Visitor	2 40
Helping Hand	5 92
Tracts	1 00
Pulpit	34 81
	153 64
	\$ 416 11

E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J., Sept. 26, 1916.

RECEIPTS FOR SEPTEMBER, 1916

Contributions:	
Mr. and Mrs. Hosea W. Rood, Madison, Wis.	\$ 2 50
W. C. Daland, Milton, Wis.	7 50
Friends at Marion, Iowa	2 70
Richard E. Hull, Milton Junction, Wis.	1 00
Churches:	
Plainfield, N. J.	21 15
Welton, Iowa	14 45
First Alfred, N. Y.	46 73
Milton, Wis.	20 91
Berlin, N. Y., S. S.	3 00
Collections:	
One-third Conference	66 67
One-third Northwestern Association	5 74
	\$ 192 35

New Building Fund:
Jesse F. Randolph, Salem, W. Va. 500 00

Income from Invested Funds:	
Geo. H. Rogers Bequest	\$ 30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	75
George Greenman Bequest	45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayres Bequest	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy 2d Bequest	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest	1 08
Sarah Elizabeth Brand Bequest	1 35
	174 00

Publishing House Receipts:	
RECORDER	\$ 206 56
Visitor	43 75
Helping Hand	24 84
Tracts	6 35
Pulpit	32 10
	313 60

Loan, City National Bank 500 00
\$1,679 95
E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J., Oct. 2, 1916.

A blemish may be removed from a diamond by careful polishing, but evil words once spoken can not be effaced.—*Con-fucius.*

SABBATH SCHOOL

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

Just a Suggestion

The Sabbath school in the Plainfield Church was forced to take a vacation this summer, because of the scourge of infantile paralysis. Never before has the Sabbath school taken a vacation. September 30 was set for the date of reopening the school. The superintendent called a meeting of the Executive Committee for the evening of Wednesday preceding at his own home, the officers and teachers of the school. Fifteen people were present. The program began with an examination, a real examination, written, for twenty minutes. Here are the questions, a type-written copy being given each person.

1. What new line of work can you suggest to give vigor and attractiveness to the Sabbath school, this year?
2. Can you suggest any way of having Bibles in a Bible school, so that the responsive reading will be general and hearty?
3. Would holding Sabbath school at 9.45 enable the housekeepers, who now go home at noon to get dinner, to come to school—church service being held from 11 to 12 or 12.30?
4. Would it be desirable for the teachers to give a personal invitation to his or her scholars to come on Rally Day, and then follow this up with an invitation to attend regularly?
5. Should we buy more maps for class work?
6. Could we profitably use the Underwood stereograph to help teach the lessons in the younger classes?
7. Would you appoint one committee for Christmas, who shall select all sub-committees and be responsible for same, this year?
8. Who will be the committee, or committees?
9. How shall we raise the Christmas money?
10. Will you go, or get at least one person to attend some part of the County Convention, to be held at Westfield, October 19? Hear Dr. Reisner in the evening.

After the papers, unsigned, had been handed back to the superintendent, he began at the first and read all the answers. This was followed by general discussion. Before we had finished the last question, which was not at all delayed by peaches, ice cream and cake, served by the superintendent's wife and daughter, it was away past ten o'clock, and a good start had been made

in the work of the school for next year. Such a plan with questions adapted to the needs of the local school might work well elsewhere.

THE PASTOR.

Lesson IV.—October 21, 1916

PAUL'S DEFENSE BEFORE AGRIPPA.—Acts 26
Golden Text.—"I was not disobedient unto the heavenly vision." Acts 26: 19.

DAILY READINGS

- October 15—Acts 26: 1-9. Saul the Persecutor
 - October 16 Acts 26: 10-18. Conversion of Paul
 - October 17—Acts 26: 19-32. Confession and its effect
 - October 18—Jno. 1: 19-28. John's disclaimer
 - October 19—Jno. 1: 29-34. Witnessing for the Master
 - October 20—Jno. 1: 35-42. Effect of faithful witnessing
 - October 21—1 Jno. 1: 5-2: 6. From darkness to light
- (For Lesson Notes see *Helping Hand*)

A Conference Retrospect

Conference of 1916 is past. A very refreshing season throughout and one bearing rich results which we hope will bring forth fruit in many directions.

While this is all true, it seems to some of the laity that from it a few lessons might be learned which, if applied, would make our next Conference of greater value to at least those in attendance than this one has been.

The writer was one of the laity and mingled with the laity quite exclusively throughout the entire Conference. General satisfaction was very manifest and points of criticism were wholly constructive so far as they came to our notice.

I wish to mention one of which we heard most frequent mention.

Early in the Conference I was asked, "Who is Boothe Davis?" In response to my answer came the query, "Why doesn't the program say so? There are many here who would not fail to hear the president of Alfred University but among so many Davises some one most anxious to hear him may miss the opportunity, not knowing his given name or that there is but one Boothe Davis."

I examined the printed program. Not one degree, title or office distinction was found on it and I thought it made a possibility of other like disappointments. It was at least quite misleading and unsatis-

factory to many like my questioner who know our leading men only as they have seen their names in print and would be glad to know without special inquiry that they are really favored by seeing them in person. I would have failed several times to know who was speaking had I not inquired of my neighbor, for the announcement was unaccompanied by the few words which were needed to distinguish him from every other man in the denomination. This the printed program could have done to the satisfaction of all and made any spoken explanation unnecessary.

I know that the men who are worthy of titles and who have earned and justly deserve them will be too modest to make mention of a matter so trifling to them, but representing the laity, I feel free to say that the use of degrees and titles would have been of great value to those present at Conference and that such lack of distinction might cause unkind criticism should a copy of the program chance to fall into the hands of some who draw their conclusions of a man's value and position by the degree or title he carries. Other denominations are proud of their titled men. Why should not we be the same?

I also heard, "I wish our college presidents could be on the platform together, just once, and introduced to us. I do not know one of them by sight." Why would this not be a good plan with all of our boards? Many come from long distances to meet and know our people and it would be much appreciated by such especially, if at any board session its officers as well as those taking part on the program could sit on the platform together and be made known to the audience.

A matter much to be regretted was the loss of many good points made by speakers on account of confusion caused by people coming and going during an exercise. It would have been a small matter to have requested none to leave and to have allowed none to enter during an exercise, then between exercises to have given ample opportunity for all to come or go who wished to do so.

Many consoled themselves for such loss with the thought, "I can read it all later in the RECORDER." Thanks for the RECORDER.

LAYMAN.

HOME NEWS

DERUYTER, N. Y.—A farewell service and reception will be held at the Seventh Day Baptist church on the evening after the Sabbath in honor of the pastor, Rev. L. A. Wing and family, who leave next week for the new pastorate in Boulder, Colo. Their departure is deeply regretted by all in the community where Mr. Wing's conscientious Christian work has made him many friends. En route they will visit relatives in Chautauqua County, this State, and Waupaca, Wis.—*DeRuyter Gleaner*.

ALFRED, N. Y.—Seldom has an Alfred audience been so delightfully entertained and instructed as in the address of the Rev. J. W. Crofoot at the church last Sabbath. Mr. Crofoot's seventeen years' experience as a missionary in China makes him thoroughly familiar with Oriental life and customs. His terse, graphic, and humorous way of presenting his subject, and his scholarly method of comparing Oriental customs today with European and American customs of a few generations ago, add a charm and value to his delivery which are rare and refreshing. His sympathy with and regard for the Chinese and his efforts to make his audience appreciate the fact that what is different is not necessarily inferior to what is familiar, added to the success of his address.

President Davis announces this week a gift of \$5,000 in six per cent interest bearing securities to be added to the endowments of the college. The name of the donor is not announced.

Alfred extends its hearty thanks to the generous though modest donor who makes this college opening gift. It is a prophecy following the recent announcement of a bequest of \$50,000, that 1916-17 will see more than \$100,000 announced as additions to the property of Alfred University.—*Alfred Sun*.

ALFRED STATION, N. Y.—Pastor Goff spent Monday on Hartsville ridge road, East Valley and Railroad Valley in the interest of the Home Department.

The sermon Sabbath morning will deal with the problems of community life. All parents, all young men and women, and all

boys and girls of intermediate age, are urged to be present. If you get no other invitation, this means you.—*Alfred Sun*.

DODGE CENTER, MINN.—This place is still on the map. The season has been like that in all the Northwest, a very wet one at the first, very hot during the summer, and now cool with most pleasant days. We are blessed with homes and surroundings most pleasant, with beautiful oak and maple and other trees for shade and ornament. This is still a great trucking vicinity, onions, cabbage, and sugar beets finding a ready market. Small tracts of land are usually for sale, but prices have advanced much in the past five years.

We would like a good Seventh Day Baptist dentist to settle here.

The church has been "saddened" by many farewell receptions during the year for those seeking homes elsewhere, some going to Wisconsin and some to Michigan. But the church attendance has been improving since our pastor came. Supplies may be good but sometimes the church does not thrive on them for a long time, no matter how good the preaching, for a pastor among the people is a necessity for church growth.

We are pleased to have with us the Rev. S. H. Babcock, of Albion, Wis., who since the death of his esteemed wife has been with his daughter, our pastor's wife. We remember with appreciation his revival efforts here years ago, assisting the pastor, H. D. Clarke. Elder Babcock was a most forceful and evangelistic preacher at that time.

The season has had weekly band concerts, bringing in a multitude of people from the surrounding country, filling the streets, as in a city, with automobiles and carriages, and filling also the stores with customers until about midnight. "S. D. B. Concert Band" is still painted on the big drum, but it scarcely belongs there now since Pastor C. S. Sayre, its organizer, left for another pastorate, as other than Sabbath-keepers have been admitted to the band and not all are governed by the band's by-laws not to use tobacco and other hurtful narcotics. But for a long time it was a light for the Sabbath and its observers. It may have accomplished its mission and advertised us long enough. It had the distinction of being the best band in the

county and even went out of the county to play on "state occasions."

Our pastor is giving us good service and working earnestly to bring the church up to a high spiritual condition, and the esteemed wife is helping in teaching a Sabbath-school class and assisting in the choir.

One by one our older and greatly esteemed active workers are dropping away, and we have just lost by death Sister Lulu Ellis, who for many years was such a great help in all church functions, especially in song and other service.

Our senior deacon, Joel Tappan, recently celebrated his ninetieth birthday with all his children present—from New Auburn and Superior, Wis., and Battle Creek, Mich., with those living here. Deacon Tappan is still active and faithful in attendance at church and Sabbath school and as cheerful as ever, the friend of all. Especially does he greet children with hearty handshakes every time he meets them.

*

There being in man a sense of right and wrong, religion becomes a most potent influence, because it announces a judgment-bar before which all must stand. It completes the theory of virtue and vice, by reminding the soul that it is daily approaching a final rendering of its accounts.—*David Swing*.

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DEATHS

MAHAN.—Arvesta Marie Lawhead, eldest daughter of Deacon and Mrs. J. L. Lawhead, was born in Jackson Center, Ohio, April 12, 1897, and died of uremic poison, August 21, 1916.

Almost her entire life was spent in this locality. Being of a studious nature she took the entire course in the Jackson Center High School and graduated with high honors in 1915. About two months later she was married to Hamer L. Mahan, of St. Johns, O., where she resided until some two weeks before her death, when she was brought to her parent's home in Jackson Center. All that loving friends and skilled physicians could do was bestowed on her with only temporary effect.

Some eight years ago she was converted during meetings held by Rev. L. D. Seager, and joined the Seventh Day Baptist church, where she continued a faithful member. In her social nature she was remarkably strong. Being of a musical turn of mind, she was a great help in the Sabbath school, Christian Endeavor society, and church choir. She is greatly missed in all departments of church work, but most of all in the home. She leaves to mourn their loss, the sorrowing husband, her loving and devoted parents, three brothers and two sisters, besides a long list of intimate friends.

Farewell services were held at the church, August 23, 1916, conducted by Pastor Lewis, assisted by the Methodist pastor of St. Johns, where she had rendered valuable aid during the past year. Interment was made in the Jackson Center Cemetery. "Blessed are the dead who die in the Lord."

G. W. L.

CRANDALL.—In Westerly, R. I., September 17, 1916, John Edwin Stillman Crandall, aged 82 years, 1 month and 14 days.

Brother Crandall was the son of Samuel and Eliza Nichols Crandall. He was born in the town of Hopkinton, R. I., near the village of Ashaway. A few years later his family removed to Rockville, R. I., where he lived until about five years ago, since then he has made his home with his son Charles in Westerly.

Seventy years ago this month, September 26, 1846, he, with his father and mother and two sisters, was baptized and united with the Seventh Day Baptist Church of Rockville of which he remained a faithful and beloved member to the end of life.

He was married to Miss Lucy Pendleton, daughter of Joshua and Hannah Pendleton, by the late Rev. Stephen Burdick, then pastor of the Rockville Church. Four children were born to them, Charles C., of Westerly, and a daughter and two other sons who died in early life.

He leaves also two grandsons, Harold R., and Carlos F. Crandall; and two great-granddaughters, H. Elizabeth and Beverly B. Crandall. His companion died about seven years ago, but not till some time after she had celebrated with him and others their golden wedding.

It has been said, "Everybody loved Uncle John Crandall." "While 'no one is perfect' 'Uncle John' was an exceptionally kind man and a lover of his fellow man,—a genial and approachable man. He had the power of loving others and winning the affections of the old and young. If any one was in need in the community he was among the first who were ready to help. In the years of his strength, was there sickness or death, he was ready and foremost to give the needed assistance. It was evinced by the friends he made that in many ways 'he was a friend in need.'"

He was a strong and willing supporter of his church, an attendant upon the prayer meetings as well as the other appointments. May we not see, spring up in our churches, large groups of young people who will take pleasure in becoming efficient helpers and servants, and thereby win the hearts and esteem of their fellows and the honor and respect of the world.

Rev. Clayton Burdick conducted the prayer service at the home of Charles Crandall in Westerly. Funeral services were conducted in the afternoon of September 20, in the Rockville church by Rev. Clayton Burdick and Pastor Cottrell. A good audience of relatives, friends and former neighbors was present. The four mills in the community closed for the afternoon. Interment was made in the family plot, in Rockville Cemetery. I. L. C.

CARTWRIGHT.—Ransom Leroy Cartwright was born in West Almond, N. Y., July 8, 1844, and died in Richburg, N. Y., September 19, 1916.

He was the second of eleven children born to Emerson D. and Katherine Bauer Cartwright. On October 4, 1871, he was married to Flora Elizabeth Thomas. To them were born three children, of whom Rev. Floyd Cartwright, of Scotland Neck, N. C., and Emma Katherine, of Richburg, are still living. After living near the place of his birth until 1884, Mr. Cartwright moved to a farm near Richburg, where he spent the last thirty-two years of his life. It was there that he was instantly killed by falling into the cellar hatchway.

Mr. Cartwright was a quiet, unassuming man, but the influence of his cheery, hearty way of living was shown by the many friends and neighbors who came to bid him a last farewell.

After the funeral services in the home, on September 23, the remains were taken to Alfred for burial.

G. P. K.

BABCOCK.—In Alfred, N. Y., September 7, 1916, Mrs. Hannah Witter Babcock, aged 81 years, 3 months, and 2 days.

Mrs. Hannah Witter Babcock was the daughter of Porter and Mary Bowler Witter and was born in the town of Alfred, N. Y. When two years of age her parents moved to Nile, N. Y., which has since been her home.

When nineteen years of age she was united in holy wedlock to Daniel E. Babcock. To them were born seven children, all of whom excepting the two youngest—Mrs. E. E. Fenner,

of Alfred, and Arthur, of Nile—have passed away. Mr. Babcock died in 1898. Besides the son and daughter, she is survived by two brothers—Deacon Orson M. Witter, of Alfred Station, N. Y., and Horace D., of Gentry, Ark.—and two sisters—Mrs. Mary W. Allen, of Alfred and Mrs. Frances Burdick, of Wellsville, N. Y.

At the age of sixteen she was baptized by Elder H. P. Burdick and joined the First Seventh Day Baptist Church of Friendship, located at Nile. Of this church she remained a most faithful member till called home. Her husband served the church many years as deacon and she proved herself an ideal deacon's wife. She life was one that drew young and old alike and bound them to her with that tie stronger than death—love. She was a faithful and loving wife, mother, grandmother, sister, neighbor, and friend.

September 10, 1916, after a prayer service in Alfred, at the home of her daughter, with whom she had spent the last months of her life, she was taken to Nile, her old home, where a farewell service, conducted by Pastor William L. Burdick and attended by a large concourse of friends, was held and she was laid to rest by the side of her husband in the cemetery at Nile.

WM. L. B.

ELLIS.—Lulu Fanny Brown was born in Wisconsin near Berlin, August 29, 1856, and died at Milton, Wis., September 28, 1916.

She was the oldest of five children born to Joel and Arvilla Hall Brown, two of whom are still living. When about four years of age she came with her parents to Dodge County, Minn. After teaching school awhile near Dodge Center, she was married to Eugene S. Ellis, a beloved deacon of the Dodge Center Seventh Day Baptist Church, March 15, 1875. There were born to them Arthur E. Ellis, Cora Effie Bond, and Lulu Myrtelle Ellis, all of whom are living. Her husband died in 1901.

Early in life she gave her heart to the Savior and united with the Dodge Center Seventh Day Baptist Church, and was always a most active member. For nine years she led the services of song in the Sabbath school, this being the longest service the school ever had from one person. Her gift of song made her most useful in all the branches of the church and she served as organist for some time and then as chorister in the church. She was gifted in training the young people both in song and in public speaking for entertainments.

She took much interest in the great reformatory efforts of the day, especially the temperance and prohibition agitation in its stages during her life.

She has been a great sufferer for a long time and cared for by the daughter Myrtelle, who gave up her teaching and college attendance to minister to her mother. During the summer she was taken to a sanitarium at Waukesha, Wis., hoping for partial recovery at least. Later she was encouraged to go to Milton so that her daughter might attend college but there she rapidly failed and died, comforted by the presence of all her children and resigned to the precious will of God in whom she trusted.

The church and community have lost a most

valuable helper, but her faith and hope were so manifest that none can wish her back to suffer as she has so long with disease.

Funeral services were conducted by ex-pastor H. D. Clarke, assisted by the pastor, H. C. Van Horn. "Fight the good fight of faith" (1 Tim. 6: 12). Interment in the Riverside Cemetery near Dodge Center.

H. D. C.

LANGWORTHY.—Charles H. Langworthy, son of Amos and Eunice Lewis Langworthy, was born in the town of Hopkinton, R. I., June 17, 1836, and departed this life at his home in Hopkinton City the morning of July 26, 1916, being a little more than 80 years of age.

Mr. Langworthy united with the Second Hopkinton Seventh Day Baptist Church April 3, 1858, and continued his membership there with an abiding interest in the work of the church till called hence. For many years he was an interesting and respected teacher of the adult Bible class. Being a great reader and thoughtful student of the Bible and of history, his teaching was rich with many characteristic applications of the lessons studied.

The last few months of his life were spent in darkness, as his eyesight gave out entirely. This was a great trial to him. In his blindness he was helped to keep up with the Sabbath-school lessons by the faithful assistance of a granddaughter who cared for him.

He was married September 19, 1863, to Carrie B. Champlain, of South Kingston, R. I. There were no children born to this union, but they adopted a girl who became a real daughter to them. She in turn, being bereft of her husband, left with them a daughter to comfort and care for them in their declining years. Mrs. Langworthy passed on before, March 26, 1914.

Farewell services were held in the church July 29, and interment was made in the old Hopkinton cemetery.

The pastor spoke from Phil. 1: 21, "For me to live is Christ, to die is gain."

E. A. W.

(Continued from page 457)

appeared with a pleasant smile and a bunch of flowers. Brother Wing has stood in the forefront of every work for the uplifting of men and the advancement of God's cause, and in the temperance work of our town he has been right on the firing line. Much of the good accomplished is due to his efforts, and to those of his brother, who is no less earnest in that line of work. We bespeak for Brother Wing and his wife a hearty welcome in their new field of labor, and may God richly reward them for what they have done here.

E. M. A.

DeRuyter, N. Y.,
Oct. 2, 1916.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,
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The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

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

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

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

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

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: *myself*. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—*Robert Louis Stevenson.*

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