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THE SABBATH RECORDER

18 Madison Avenue

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The Sabbath Recorder

ONLY he who puts on the garment of humility finds how worthily it clothes his life. Only he who dedicates himself to the spiritual service of his brethren, simply because his Master tells him they are worth it, comes to know how rich those natures of his brethren are, how richly they are worth the total giving of himself to them. . . . A man becomes a minister because God says: "Go speak in the temple the words of this life." He begins the service of his fellow-men in pure obedience to God's command, but the joy and ever-richening delight of the minister's work is in finding how deep this human soul to which his Lord has sent him really is. The nature to which he ministers, as he meets its exhibitions here and there, is always amazing him with its spiritual capacity, is always proving itself capable and worthy of so much better and higher ministry than he can give it. So the minister of the gospel finds his own humility and the delightfulness of his work ever increasing together.—*Phillips Brooks.*

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 81, NO. 16

PLAINFIELD, N. J., OCTOBER 16, 1916

WHOLE NO. 3737

"1,000 More Recorders" On page 460 of last Will You Reread This? SABBATH RECORDER is a remarkable plea from Rev. G. M. Cottrell to lone Sabbath-keepers for the raising of their quota of the 1,000 subscribers for the RECORDER, as requested by the Tract Society at Conference. Something is also said to the churches that should not be overlooked or forgotten. We do not see how this appeal can fail to bring good results. If it does, whose fault will it be? Will you read it again and then do your little part toward the realization of so desirable an end? Why do all appeals for increasing the list of RECORDER subscribers seem to fall on deaf ears? Can it be that those who enjoy the paper so much are powerless to extend its influence among their friends and neighbors when so many of these do not take it? Or is the failure due to want of interest in the churches? Let me ask you, dear reader, What have you done to help the matter? In some churches it appears that not one half the families take the denominational paper! Don't you believe the 1,000 new subscribers could be secured in one week, if every one now taking it were interested enough to make an earnest effort to secure them? If pastor and people together in all the churches should appoint a SABBATH RECORDER Day—a real rally day—one for each church as seems best to it—do you not think great gain would be made? Has any church tried it? If so, with what results?

Rev. Edwin Shaw To be Joint Secretary The eighth of October was a busy day in Plainfield. Aside from the regular meeting of the Tract Board, there were meetings of the Memorial Board, the Commission of the General Conference, and of the committee appointed by the two boards to select a joint secretary for the year. This committee was composed of three members from each board, and after a thorough canvass of the whole question, in a session lasting more than two

hours, Rev. Edwin Shaw, pastor of the Plainfield Church, was unanimously chosen for the important position of corresponding secretary for the Missionary and Tract boards.

President Wilson's Appeal to the Churches In harmony with resolutions passed by both houses of Congress, President Woodrow Wilson calls upon the public-spirited people of the United States to aid the peoples stricken by war, famine, and disease, by contributing funds for their relief. To this end Sabbath and Sunday, October 21 and 22, are designated as days in which to make offerings to the fund for the suffering Syrians and Armenians. Some of our churches have already announced such an offering to be received on Sabbath Day, October 21, and it is hoped that all the churches will do something in this line. All pastors are requested to present this matter to their churches. We give here a portion of the Council's message to the churches of America:

Out of an Armenian population of two millions, 750,000 have been massacred or have died of wounds, disease, or exhaustion. One million of the survivors are destitute and starving.

Of the Syrians one hundred thousand or more are reported to have perished last winter in the Lebanon District alone, and the same fate appears to await these people as has fallen upon their Armenian brethren.

Our brothers and sisters perish by persecution, hunger, and thirst, and face death or endure a pitiless torture, both physical and moral, which is immeasurably worse than death, in part because of a religious faith which our own churches and our missionaries have sought to confirm within them. The whole future of the Christian Church in Eastern Asia is in peril.

No more grievous distress has ever been made clear by more overwhelming witness. No more cruel and merciless treatment of a helpless people has ever outraged the human conscience or shocked a hardened world.

The full story of it will be sent as soon as it can be prepared and verified. Your servants, whom you have elected to represent you in the Federal Council, feel confident that when you receive this story our petition will not transgress upon your patience, but will impel your gratitude.

Illness in China

Some anxiety was caused by a statement published in some of the papers concerning the illness of Miss Anna West of our China Mission; but a letter from her sister assures us that the worst is over and she is recovering from what proved to be a light case of typhoid fever.

We are sorry, however, that Dr. Rosa Palmborg is in poor health, and writes to the Missionary Board to the effect that she will be obliged to give up work in China and seek rest and help in the homeland. She urges the board to seek some one to take her place soon.

Week of Prayer Topics We are glad to see that the Federal Council and the World's Evangelical Alliance have united in adopting topics for universal and united prayer. A number of texts are suggested for the opening meeting of the week, and pastors are urged to use them for sermons of that day.

The universal Week of Prayer was organized by the Evangelical Alliance in 1846. Therefore for seventy years the call has gone forth and Christians of all faiths have united in humble confession, and sought the blessings of heaven upon their land.

In the special call this week we find, among other things, these words:

There is ground then for special thanksgiving; but when we think of those things within the Church of Christ which weaken its influence, and of the supernatural forces of evil which are arrayed against it from without, we recognize the supreme need for penitence and for intercession. Let us each personally lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Let us further seek from God power in prayer. As we have seen the spirit of Satan in materialism and militarism, in lust and intemperance, in the thousand evils that curse human society, we have again and again asked with the disciples of old, "Why could not we cast him out?" The reply of our Lord still remains true—"This kind can come forth by nothing, but by prayer."

A Growing Church In Georgetown

An article in the *Free Lance* of Georgetown, British Guiana, South America, entitled "Seventh Day Baptist Church," speaks in high terms of the excellent work being done there by Rev. T. L. McKenzie Spencer, pastor of our people in Georgetown. The "forthcoming anni-

versary" and a "sacred edifice asked for" are subheadings of the article, and these are some of the things the *Free Lance* says about Mr. Spencer and his work, and the need of a new church building for his growing congregation:

This religious denomination whose headquarters is in the United States of America was organized at Georgetown in the year 1913, by the Rev. T. L. McKenzie Spencer, and from that time onward it has been productive of much good in the realm of spirituality. It has journeyed past the second year of existence, and on November 5 its third anniversary will be fittingly observed. The occasion promises to be one of special interest and importance. In connection with it there will be held a Missionary Rally in the aid of the erection of a house of worship, and the support of members, adherents and well-wishers is looked forward to, to make the proposition an accomplished fact. To this end, Rev. Mr. Spencer is making an appeal to the general public with collecting cards and envelopes. As a recognition of the arduous task performed by Rev. Mr. Spencer in the denomination of his adoption, which is disclosed in its growing membership, no better tangible appreciation than the sacred edifice which is asked for, and which is an absolute necessity in view of the extension of his flock, would be appropriate.

Then the writer gives some data in Seventh Day Baptist history, speaks of the General Conference in West Virginia, and refers to the support given the cause in Georgetown by the denomination in America. He also refers to Mr. Spencer as editor of the *Gospel Herald* and concludes by saying:

It must be confessed that working in a colony where there are so many various denominations, and where even the political adage of the "survival of the fittest" is invariably applied to religious institutions, Rev. Mr. Spencer has more than held his own, a fact which is due to his diligent pastoral oversight and the continuous espousal of the cause to which he has consecrated his life. So far as his work is concerned here, the headquarters in America have just cause to be proud of such an ambassador, who, ever mindful of the solemnity of his charge, is doing every possible legitimate thing to justify the trust reposed in him.

Suggestions Lest We Forget

Pastors and laymen will please read again what is said in the last RECORDER about furnishing the publishing house with the names and addresses of those who wish to have the *Year Book* when it comes out. Failure to attend to this matter may result in disappointment for some who really want the book.

At different times we have urged the churches to see that some one be appointed to furnish home news for the SABBATH RECORDER, but so far very little has been done in that line. We would much prefer to have the news first-hand, and can not avoid the feeling that it is too bad that home news for the denominational paper must largely be gleaned from local papers if published at all, and thus appear in our columns a week or two too late. A letter from a leader in one of the churches announces that such a correspondent has been appointed. Why not have one appointed in every church?

No one can recall the exercises of the Young People's Hour at Conference without a hopeful feeling regarding the work for this year. How the young people did sing and pray, and what excellent plans were made! I can hear them yet as they sang in chorus, "Keep the joy bells ringing in the heart," and the inspiring songs of the quartets will go ringing through the year. The tendency will be strong to forget the enthusiasm of Conference when the routine work of the year confronts us in our home societies; but we trust that in all the churches the effort will be made to put in practice the excellent things proposed in the various papers. Read them as they come to you. Remember what was said about carelessness and thoughtfulness. The one always hinders; the other helps. Be careful to heed the calls that come from the various interests needing help; careful about the choices made on Decision Day; careful to listen when God calls and to turn deaf ears to the calls of the world; careful to render the service we promised to our Master, and careful about the consecrated giving for which we stand pledged. The Quiet Hour, the Tenth Legion, the decision cards, all have voices appealing to conscience—all speak to those who remember Conference. Let the young people go forth to carry out their plans just as though conscious of their Father's presence and as realizing that they will be under his eye all the year through.

No one can witness such exercises as the women of the denomination gave us at Conference and listen to the reports they presented, without realizing something of the great advances in efficiency that we have made, as a people, since that other

Conference held at Lost Creek, W. Va., years ago, when the Woman's Board was organized. Woman's work is now one of the most encouraging factors in all our denominational enterprises. Our foreign missions, our home churches, our schools, our various boards, all feel something of the life-currents set in motion by the faithful, patient women in their devotion to the Master's work. For this let us "thank God and take courage."

Remember the one point, made by the Board of Finance at Conference, that if all our churches will raise the apportionment assigned them for this year, there will be no deficit. When we remember that an average of \$3.15 during the year from each church member—a little less than one cent a day—will pay all bills and bring our boards through free from debt, it seems almost unthinkable that our people can fail to raise the money.

The Board of Finance as reorganized now stands as follows:

Officers—President, Grant W. Davis, Milton, Wis.; Secretary, Allen B. West, Milton Junction, Wis.; Custodian, Dr. A. S. Maxson, Milton Junction, Wis.

Directors—Frank Hill, H. L. Hulett, Allen B. West, Orra S. Rogers, Wm. K. Davis, Wm. M. Davis, Grant W. Davis, Winfield S. Bonham, Walton H. Ingham, A. S. Maxson, A. B. Kenyon, Geo. W. Post, Dr. Geo. E. Coon.

A personal letter from Fouke, Ark., tells of the struggles of that little church and school, in their efforts to hold up the light of truth and to carry practical education to the young people. The society has bought on easy terms the church house and two acres of land, all to be deeded to the Missionary Society. The school board is trying to purchase a little house owned by a son of Rev. G. H. F. Randolph, with two acres of land, for a teachers' home. This means that the same little society must pay for all. It is a brave move, by so small and poor a church, even to attempt such a thing. Then there is the home left by Rev. Mr. Randolph, which the society is anxious to secure for an industrial school, but which they can not pay for or see the way clear to lease. It is a great pity that after so many years of sacrifice and toil in Fouke the interests there are endangered by the inability of the church to own these buildings. Every one who has visited there and who knows about the excellent work of

Missionary Randolph and his company of volunteer workers will regret to see the cause suffer for want of friends to save the plant. It would be a great mistake to allow it to go out of our hands. Others are ready to take it and anxious to have it. What will Seventh Day Baptists do about saving our church and school at Fouke?

Seventh Day Baptist Northwestern Association

REV. WILLARD D. BURDICK

Sixty-seventh session. Jackson Center, Ohio, August 31—September 3, 1916

The Seventh Day Baptist Church of Jackson Center was organized in 1840—the year in which the Milton Church was organized.

Those who have recently visited Jackson Center will be interested in the following quotation from "A Journal of a Missionary Tour," by Rev. James L. Scott.

January 27, 1842. "Arrived at Port Jefferson, Shelby Co., and were received with unusual cordiality by the friends residing there. The town is situated within an amphitheater of romantic and forest crowned hills, and on the banks of the beautiful Great Miami River. . . .

"28th. Left for Jackson Township to join Br. Church in one of his appointments, a distance of some ten miles. It would have been interesting to some of our friends to have seen us following our guide through the woodland, winding our way around the hillocks, crossing the log, pole, and rail bridges. Thus, through swamps and brush, we made our way, with our carriage tossing and reeling like a bark upon the wave, our guide often turning to behold us in our tottering situation, until we were obliged to abandon it, and on horseback pursue our journey. We soon however found ourselves in an humble cottage, fitted for the reception of the gathering multitude. The people came in flocks from all parts, and from whence we could not conceive, only as they shot forth from the thickets in every direction, until the house was literally jammed. Anxiety and ambition dwelt in glowing colors on every countenance. These people would cheerfully go, aided by their torches, from two to five miles through the woods to worship God. Surely 'the wilderness shall bud and

blossom like the rose.' We believe the Lord met with us, and that to bless. The silvery moon came up just in season to lend its borrowed light to aid the returning groups back to their dwellings. The forests echoed with their songs of praise, as they returned.

"29th. This day being Sabbath, the people assembled for divine worship, filling the house to overflowing. As it was the evening before, so it was on the Sabbath—they came flocking from all parts, boiling forth from the forest in every direction."

The scene has changed! Visitors enter Jackson Center by train or by automobile. Splendid pikes have taken the place of the mud road and "corduroy or rail-road," and the marshes have been tilled and now are producing rich fields of corn. There is now but little evidence that heavy forests once covered the well-tilled fields around us.

From the days of the visit of Elder Scott Sabbath-keepers have worshiped God at Jackson Center, and welcomed their brethren from other churches.

For two years they have been looking forward to this associational meeting, and they were gratified that so many from the East as well as from the West attended the meeting. The good attendance, for a church so far away from other Seventh Day Baptist churches—about 45 delegates and visitors—was due to its location, favorable for those who were returning to their homes from Conference, and to the solicitations of Pastor G. W. Lewis.

There were about 75 present at the opening meeting on Thursday forenoon, to enjoy the praise service conducted by the church chorister, Brother Otho Davis, and to listen to the address of welcome by Pastor Lewis, and the response by Dr. B. F. Johanson, of Battle Creek, the moderator of the association. In the cordial welcome that was given, Pastor Lewis referred to the history of the church, and said that because of its isolated condition, the sorrows caused by recent deaths, and the prospect that the church will soon be without a pastor, there is especial need of the encouragement of this meeting.

The Moderator's Response was inspiring and helpful as he pointed out the high ground of Christian privilege.

The Introductory Sermon was preached

by Pastor L. O. Greene, of Farina, Ill., from Romans 13: 14,—“Put ye on the Lord Jesus Christ.”

Putting on the Lord Jesus Christ makes a man industrious, honest, patient in business; a better citizen; pure, courageous, hopeful, victorious; and furnishes him needed defense.

In the afternoon the visiting delegates from other associations and boards were received, after which the Sabbath School Hour was conducted by Willard D. Burdick. Pastor H. N. Jordan spoke on the Results of the Score Card; Pastor L. C. Randolph conducted a service on Vital Features of the Sabbath School Work; and Willard D. Burdick read extracts from the reports of the secretary and treasurer of the Sabbath School Board.

The evening meeting was introduced with a praise service led by Pastor C. S. Sayre, which was followed by a sermon by Pastor H. L. Polan, of New Market, N. J., the delegate of the Eastern Association. The theme was, The Call to Service, or The Measure of a Man. Brother Polan has spent the greater part of his life under the influences of the Jackson Center Church, and his reference to his conversion and his call to the ministry while at home made his sermon the more impressive.

The meetings for Friday were arranged with special reference to helping the young people. At the morning meeting the following addresses were given: The Young People and the Denomination, Pastor J. L. Skaggs; The Young People and the World's Work, Pastor Edgar D. Van Horn; Equipped for Service, Pastor Loyal F. Hurley; Using Home Talents, Pastor H. L. Polan; Our Young People and the Sabbath, Dr. B. F. Johanson.

In the afternoon President W. C. Daland gave an address, Young People and Education. I wish that every young person in the denomination could have listened to this splendid address. The meeting was concluded with short speeches by former students at Milton College, and Professor J. N. Norwood, as they were called for by President Daland.

At 7:30 Miss Ethlyn Davis conducted the Vesper Service, and at 8 o'clock Pastor H. N. Jordan preached from Ephesians 4: 16, after which Pastor James H. Hurley conducted a conference meeting in which a good number took part.

At the Sabbath school on Sabbath morning short talks on the lesson were given by visiting brethren.

The sermon of the morning was by a former pastor of the church, Willard D. Burdick, who affirmed that three things are absolutely needed if true and lasting growth are realized in the individual, the church, and the denomination,—Bible Faith; the Power of the Holy Spirit; and Evangelistic Effort.

At the Woman's Hour in the afternoon, conducted by Mrs. A. E. Whitford, Mrs. Ida Stout read a paper prepared by Mrs. H. C. Van Horn; Mrs. Alice L. Burdick read extracts from the Report of the Woman's Board; and Mrs. A. E. Whitford gave extracts from the Treasurer's Report.

This hour was followed by a service in memory of Secretary E. B. Saunders, under the leadership of Pastor J. H. Hurley. Those taking part in this service were Elders L. C. Randolph, D. Burdett Coon, Willard D. Burdick, G. W. Lewis, J. H. Hurley, L. O. Greene, J. T. Davis, W. L. Davis, H. L. Polan, Professor A. E. Whitford, and Pastors C. B. Loofbourrow and Loyal F. Hurley.

The evening after the Sabbath Loyal F. Hurley conducted a praise service, and then Professor J. Nelson Norwood, delegate from the Central and Western associations, spoke from Proverbs 29: 18,—“Where there is no vision, the people perish.” This was a thought-provoking, inspiring “sermon-address.” I hope that Professor Norwood will send it to the RECORDER for publication.

On Sunday morning after a business meeting a paper, Church Finances, prepared by F. E. Tappan, of Battle Creek, was read by Mrs. Ellis, of Battle Creek, and was followed by a general discussion of the subject.

As the Missionary Society had no representative present, Pastor E. D. Van Horn, of New York City, was asked to preach on Sunday forenoon. This excellent sermon will appear in the RECORDER, I believe.

In the afternoon the Tract Society interests were discussed under the following topics: Joint Secretaryship, Pastor E. D. Van Horn; Our Denominational Publications, Pastor H. L. Polan; Tent Work, Pastor L. C. Randolph; Field Work, Willard D. Burdick.

The closing service on Sunday night was opened with a praise service led by Pastor W. L. Davis, of Brookfield, N. Y. The sermon of the evening was preached by Pastor L. C. Randolph from James 5: 19-20, and was a fitting close of this excellent associational meeting.

BUSINESS ITEMS OF INTEREST

The treasurer reported all apportionments paid by the churches.

The next place of meeting of the association is Battle Creek, Mich.

Time, the first Thursday after Conference in 1917.

The question of the time for holding the associational meetings was postponed till next year, as not more than one half of the churches in the association had indicated their wishes. A committee consisting of Professor A. E. Whitford, Dr. L. M. Babcock, and Pastor H. N. Jordan was appointed to secure further data, and communicate with committees from other associations as to the most suitable time for holding associational meetings, and report at our next session.

The next Executive Committee was instructed to revise the Constitution and By-Laws of the Northwestern Association and present the same for consideration at the next session of the association.

The following report of the Nominating Committee was adopted: moderator, Professor A. E. Whitford; recording secretary, Mrs. Ruby Coon Babcock; corresponding secretary, F. E. Tappan; treasurer, Dr. A. L. Burdick; delegate to Eastern, Central, and Western associations in 1917, Rev. A. L. Davis, alternate, Rev. C. S. Sayre; delegate to Southeastern Association in 1917, Pastor C. B. Loofbourrow, alternate, Rev. J. L. Skaggs; delegate to Southwestern Association in 1917, Pastor Loyal F. Hurley, alternate, Rev. W. D. Tickner; Missionary Committee for ensuing year, Professor D. N. Inglis, Rev. L. C. Randolph, E. M. Holston; Obituary Committee for ensuing year, Rev. G. W. Lewis, Rev. C. S. Sayre, J. M. Maxson; preacher of Introductory Sermon, Rev. H. C. Van Horn; engrossing clerk, W. K. Davis; custodian of Tract Depository, Rev. H. N. Jordan.

Milton, Wis.

While our hearts are pure, our lives are happy and our peace is sure.—Wm. Winter.

From Shepherdsville, Ky.

REV. WILLARD D. BURDICK

At the Salem Conference the plan that Elder D. Burdett Coon and I should spend some time this fall in tent work at Shepherdsville was fully decided upon. As soon as possible after my return to Milton from the Conference and the Northwestern Association I shipped the tent, expecting that it would reach Shepherdsville about the time of our arrival.

This place is on the L. & N. Railroad 18.6 miles south of Louisville, and the home of Brother and Sister T. H. Wise is about 6 miles from town. On the morning of September 13 Brother Wise met us at the station and took us to his hospitable home. These people were members of the Baptist church for two years, but after careful study of the Bible to learn its teachings about the Sabbath they accepted the Bible Sabbath, and for about 30 years have been keeping it. During a part of this time there was a Seventh Day Baptist church of ten members at this place, but for several years they have been deprived of Sabbath-keeping church privileges, and now are the only ones of our denomination living here. About a year ago they became non-resident members of the Salem Seventh Day Baptist Church, after a visit from Pastor A. J. C. Bond.

During these years these Sabbath-keepers have exerted a splendid influence in this community as Seventh Day Baptists, and at the same time have worked with the Baptists and Methodists near here, especially with the Baptists. We have heard many good words from their Sunday neighbors about their Christian lives and the help they are giving in the church. Mrs. Wise is a member of the Ladies' Missionary Society of the Baptist church, and at a meeting that she led in March a dozen or more of the girls promised her that they would read the New Testament through. She has been active in helping the ladies make needed repairs on the church building, and she and Brother Wise helped liberally in paying the pastor who comes once in two weeks, and they are valued helpers in the musical activities of the church, she being the church organist.

It was my privilege to spend a few days in this home, and to speak in the Baptist church about a mile away, when I started on my Southern trip last January. Grow-

ing out of that visit, and because of Pastor Bond's interest in the field, this present work was planned.

We have been sadly disappointed and greatly crippled in our work here because the tent has not come. Four weeks ago today I sent it from Milton, and we have not heard a word from it, notwithstanding we have been tracing it for two weeks. I have now asked that it be found and returned to Milton.

The Baptists very kindly let us into their house of worship, and we began meetings on the Thursday night after our arrival. Attendance has been good, although it has been a busy time with the farmers. The people have cordially received us into their homes, and we always have several invitations ahead of us.

Because of the absence of the pastor in revival meetings the church arranged that the moderator of this Baptist association should be here and take the regular services on Sabbath night, September 23, and the following day and night. He is a remarkably well-preserved man of 92 years of age. But he evidently had been warned by two or three members of the church of the danger to the church from our being here. On Sabbath night and Sunday morning he thoroughly aroused the congregation as to their present danger, and exhorted them *to care for the church*. I will not attempt to write the many things he said, but it is sufficient to say that nearly all of those present were highly displeased at what he said, as their words to us clearly show. Brother Wise asked one of their leading members on Sunday to find out if we could have the church any more, and this he kindly did, and announced at the close of the meeting on Sunday night that we would continue the meetings on the next night. This incident has brought us much sympathy, and has won us friends we believe. But it has doubtless been detrimental to the great spiritual awakening that we had hoped for here, and which is greatly needed.

Brother Coon is preaching strong sermons that hold the attention of the people and cause them to do serious thinking. Many words of commendation come to us about his sermons. The people are slow to respond to the invitations that he gives, and there are but few who are accustomed to speak in the testimony meetings. Many of the people do not think that women

should speak in churches, and we see the results of such an opinion.

The people love singing, and there are many good voices in the congregation, but they know little about reading music, and nearly all sing soprano. This has made it impossible for me to work up special music among the people. I am asked to sing as solos the favorite songs of the people, and they listen with the closest attention. How I wish that we had a male quartet during the remainder of our meetings.

Partial arrangements have been made for the presentation of the Sabbath question tomorrow night, as several have asked that we give our reasons for keeping the seventh day, and because we had this in mind from the first.

Brother Coon and I are planning to go to Berea, W. Va., when we get through here, and we are expecting to work in other places in that State before Christmas.

The readers of the RECORDER can expect another letter from us when we close the meetings at this place.

Oct. 4, 1916.

The Lamps of Christian Character

PROFESSOR ALBERT R. CRANDALL

III

Faith

The need of faith as an element of Christian character becomes more real as the claims of the various relations to the truths of well-being grow into ideals of human life. Faith in its larger sense must meet the world motive with something better than world philosophy. That something is childlike trust that rises to the throne of truth, not by the egoisms of formal philosophy, but on wings of faith in God the Creator and Ruler of the universe. Faith is the warrant of ideals of truth in the various realms of experience. It is the spiritual sense that links the finite world pilgrimage with the Infinite; that responds to the Divine promptings of the Spirit of Truth. Faith presides over and makes real the unselfish services of Christian endeavor; it must therefore become the subject of thought, and the basis of belief, in fields in which assurance is needed by the individual in his relation to the various currents of doubt and of unbelief incident to the drift of civilization.

Some of the fields of thought and of experience in which the belief of faith is challenged by the world spirit, from which Christianity calls to separateness, may be indicated by propositions that are subjects of current unbelief.

The history of humanity will sometime be written as related to faith in Creative power, wisdom and immediateness, in the evolution of the realities of the universe; and progress towards the goal of beneficent destiny will be measured by the fruits of faith in the logical corollaries of this central belief. The outlook of Christianity is forward and upward to the time when a chart of the heaven of such truths will be the common guide, rather than a chart of the shoals and reefs that now moan the wrecks of misguided humanity. The great questions of that age will not be of art, literature, philosophy, science, political, social and material economy, as evidences of human progress; but of their relation to the larger central fact of Divine provision for the well-being of humanity.

That we may find our place in the progress of Christian civilization, as a generation, let us put aside some of the favorite platitudes of commencement days about modern education, and note the relation of modern culture to some of the corollaries of the central faith in God as Creator.

Are we taught to see that the vast range of adaptations and interrelations of forces in nature, whether within the range of common observation or traced through the reaches of research in terms of gravitation, light, heat, chemical affinity and electricity, or through the mazes of the phenomena of life, show the unity of Supreme design?

Is faith in Divine governance a recognized factor in civilization, leading the way towards righteousness in the political world?

Does this generation rejoice in a knowledge of the reign of immutable law, as making right achievement possible in every department of life, by the never changing certitudes in physical, moral, mental and spiritual realms; or do the penalties of disobedience obscure the supreme wisdom and benevolence or Divine provision for well-being?

What is the real status of faith in a spiritual kingdom on the earth, in which mankind may cultivate a new-born desire for oneness with God through faith in Christ

and his mission of peace on earth and good will to men?

To what extent do intellectual perceptions of the oughtness of Christian life, and the emotional blossomings of profession, fail of the promise of fruit-bearing in community life? and what percentage of church membership has contributed to such progress as has been made in Christianizing civilization by self-sacrificing loyalty to Christian agencies?

From such questioning it appears evident that Christian service has not kept even pace with profession of faith, or with ideals of the mission of Christianity.

There is abundant explanation, in general, of the present state of spiritual power in the church at large, and of the prevailing anomalous Christian civilization, in the survival of paganism in religion, in traditional general culture, and in the ambitions of an age that has become intensive in material things. It may be traced in the history of the rise of Christian ideals, after the apostasy that led to the dark ages, out of the conflicting currents of dogmatic religion, the egoisms of science and of philosophy, the ambitions of rulers and of the ruling classes, and the resulting unrest of the common people; a rise that has led to a progress in purging civilization of its heritage of wrong and oppression, that evidences the power and purpose of Christianity; but a history that is so commonly interpreted from the worldly wise point of view, that it fails in a large measure to show to the world the regenerating power of Christianity, and to the church the inherent need of interest and of unity in Christian service.

Here is the storm center for progress along the line of the well-being of humanity. Christian culture ought, in its world mission, to make real a separateness from the world motive, making the ideal of service the basis of Christian fellowship, giving a definite meaning to faith; the province of which is to see from every departure in point of time, the final triumph in the world of the truth.

"My heart is full, and I feel that happiness is simple like a meadow flower. . . . I look around me and see the silent sky and glowing water and feel that happiness is spread abroad as simply as a smile on a child's face.—*Tagore.*

MISSIONS

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

(Continued)

JAVA

The missions at Tajoe and at Pangoengsen are the missions of the Haarlem (Holland) Church, but we contribute a small amount towards their support. They are centrally located on one of the larger of the East India Islands, and are in charge of Marie Jansz. At times there have been as many as two hundred inmates. God has wonderfully blessed the faithful labors of this brave woman!

SOUTH AMERICA

The Third Annual Report of T. L. M. Spencer, of British Guiana, South America, to the Seventh Day Baptist Missionary Society, from July 1, 1915, to June 30, 1916.

DEAR BRETHREN AND SISTERS:

Greetings. Grace, mercy and peace from God our Father and his Son, Jesus Christ, be multiplied upon you. I am very thankful to our heavenly Father for the preservation of our lives and another opportunity of presenting this annual report.

The year has been a very strenuous one. The effects of the war have been felt severely in the cost of living. Much that we would like to have accomplished could not be, owing to this. However, we thank God for what has been done, and take courage and go forward. We have lost one by death during the year, and have had to withdraw fellowship from eight who were walking disorderly. We rejoice, however, that there are several who are interested and searching the Scriptures with us. We hope decisions will soon be made for baptism. For the good of the cause, it is better to have a small, consecrated number working in harmony for the glory of God than a large multitude whose hearts are not right with God.

All of our regular church activities have been carried out this year. A special series of meetings has just been closed. They were attended by many First-day peo-

ple, and many doctrinal questions answered. We hope that the seed sown will bring forth fruit to God's glory.

I have made several visits to the out-districts, distributing literature and giving Bible readings to those interested. I have been engaged in teaching on the Sabbath a Bible class, and Mrs. Spencer has taught the Juniors.

The publication of the *Gospel Herald* has been carried forward. Good reports concerning it are continually reaching us. Owing to the increase of the cost in printing the number had to be reduced until more favorable conditions prevail. Interested persons in Trinidad and other places have received free copies. On request, copies have been sent to Edward Perara and Rev. Mr. John, in Ceylon, and John Manoah, in India, for missionary work. These brethren appreciate the *Herald* for their fields. Three of our members have been canvassing the *Herald* in their spare time.

Calls have come from the island of Trinidad and other places, but for lack of finances I have not been able to go. I hope that the way will soon be opened for me to visit and hold some meetings.

In all my plans I have the interest of our dear Seventh Day Baptist cause at heart. We long to see it triumph everywhere. You can depend on me to do my best. My prayer is that God will give me special wisdom to do his work in this field. The work might appear to be going a little slow, but I am doing the best I can with the means at my disposal. When we get our needed building this will help a great deal.

In conclusion, may the blessing of God attend all of your deliberations. Pray for us!

HOME MISSIONS

MISSIONARY PASTORS AND PASTORATES

The Southeastern Association

At the beginning of the year there were four missionary pastorates in the Southeastern Association: Salemville, Pa., Middle Island, Greenbrier, and Ritchie, in West Virginia.

Rev. J. S. Kagarise has continued to serve the Salemville Church very acceptably during the year. January first this church voluntarily became self-supporting. In the winter the Missionary Board paid the traveling expenses of Rev. Erlo E. Sut-

ton, of Shiloh, N. J., to Salemville, where he assisted Pastor Kagarise in a series of meetings which lasted several weeks. Although the weather was very bad, the meetings were well attended. The church was spiritually awakened and received additions, as will appear in the following report. Pastor Kagarise reports for the six months' service: Weeks of labor, 29; sermons and addresses, 43, to congregations averaging 57 people; calls, 32; added to the church by baptism, 14; books and papers distributed, 56.

The remaining three churches continued under the pastoral care of Rev. Wilburt Davis during the first quarter of the Conference year. Since October 1 they have been without a pastor. Rev. G. H. F. Randolph, of Fouke, Ark., has accepted a call to become pastor of the Ritchie Church, commencing his labors July 1. The Board will continue its assistance. Pastor Davis reports: Weeks of labor, 13; sermons and addresses, 21, to congregations averaging 40 people; calls, 40; added to the church by baptism, 2; books and papers distributed, 45.

The Eastern Association

Five missionary pastorates have continued in this association throughout the year: Cumberland, N. C., First Westerly (Dunn's Corners), Second Westerly (Bradford), R. I., Marlboro, N. J., and the Italian Church, formerly of New York City, but which now has its headquarters at New Era, N. J. The first three churches have been entirely self-supporting. All services have been continued except those of the First Westerly Church, which were given up about the middle of the year.

Rev. D. N. Newton has continued to serve the Cumberland Church. Secretary Saunders, when at home, has supplied the pulpit of the Second Westerly Church. When no other provision is made, the members take turns in either reading a sermon or leading the service. Early in the fall they resumed the regular Sabbath evening prayer meeting.

Rev. Jesse E. Hutchins has continued in the pastorate of the Marlboro Church through the entire year. In the winter a very interesting Sabbath Reform Convention was held with this church. Brother Hutchins reports: Weeks of labor, 52; sermons and addresses, 58, to congregations averaging 65 people; prayer meetings, 28;

calls, 220; number of people added to the church, 6: by baptism, 5, by letter, 1; Sabbath converts, 2; pages of tracts distributed, 1,000.

Rev. Antonio Savarese has continued in charge of the Italian Church which will receive further mention under "City Missions."

Central Association

There are seven churches in this association accounted as missionary pastorates: Preston, Otselic, Lincklaen, Second Verona, Scott, Syracuse, and West Edmeston, N. Y.

Conditions in the first four churches remain the same. No services of mention have been held. Some of the people from the first three churches attend services at DeRuyter. Several from the Second Verona Church have recently united with the First Church.

Rev. R. R. Thorngate continued to serve the Verona field until May 1, when he accepted the missionary pastorate of the Central Association, and the church at Scott, with headquarters at the latter place. He reports for ten months of labor on the Verona field: Weeks of labor, 43; sermons and addresses, 34, to congregations averaging 30 people; calls, 125; added to the church by letter, 1.

For the two months of work at Scott he reports: Weeks of labor, 8; sermons and addresses, 6, to congregations averaging 20 people; calls, 25.

Rev. R. G. Davis has continued in the pastorate of the Syracuse Church. The services are held in the Y. M. C. A. Building. All appointments have been well sustained, with an increasing attendance. This year has been the most helpful since the church was established. Another of our families has permanently settled in the city. Rev. Mr. Clayton, a very able Sabbath-keeping minister, has united with our people. Brother Davis reports: Weeks of labor, 52; sermons and addresses, 56, to congregations averaging 13; prayer meetings, 63; calls, 129; added to the church, 5: by baptism, 1, by letter or experience, 4; pages of tracts distributed, 2,000; books and papers, 26. Dr. E. S. Maxson has very kindly continued his Sabbath Reform and evangelistic work among the Jews in connection with his medical practice.

Rev. A. G. Crofoot has continued as

pastor of the West Edmeston Church. He reports: Weeks of labor, 52; sermons and addresses, 58, to congregations averaging 25 people; prayer meetings, 33; calls, 294; added to the church by letter, 2; pages of tracts distributed, 132; books and papers, 90.

The Western Association

There are five missionary pastorates in this association: First and Second Hebron (Pa.) churches, Hornell, Hartsville, and Richburg, N. Y.

At the close of the first quarter, Rev. B. E. Fisk severed his connection with the First Hebron Church. Since that time the church, while continuing its regular appointments, has received no assistance from the Board except through the services of Evangelist D. B. Coon.

The Second Church has had the pastoral care of Rev. B. E. Fisk during the entire year. In the spring Evangelist Coon also assisted this church, which resulted in several additions. Brother Fisk reports: Weeks of labor, 47; sermons and addresses, 71, to congregations averaging 20 people; visits and calls, 134; added to the church, 5: by baptism, 1, by letter, 4; Sabbath converts, 3.

In the fall services were opened at the Hornell church, where Pastor Paul Burdick preached on alternate Sabbaths. The attendance varied from 6 to 15 people.

Pastor Paul Burdick has served the Hartsville Church during the year. He reports: Weeks of labor, 52; sermons and addresses, 61, to congregations ranging from 20 to 30 people; visits and calls, 46; books distributed, 15.

Rev. George P. Kenyon continues to serve the Richburg Church as missionary pastor. When the weather permitted, he has preached at the Petrolia mission on alternate Sabbath afternoons to congregations of about 20 people. Occasionally he has preached at the West Notch schoolhouse and at the Scio Seventh Day Baptist church. Early in the spring, Evangelist Coon assisted Brother Kenyon in special meetings, which we hope will result in the addition of several members, besides renewing the spiritual life of the church. He reports: Weeks of labor, 52; sermons and addresses, 144, to congregations varying from 20 to 40 people; prayer meetings, 43; calls, 64.

The Northwestern Association

There are now eleven missionary pastorates in the Northwestern Association: Grand Marsh, Berlin, Exeland, Wis., New Auburn, Minn., Boulder, Colo., Los Angeles, Long Beach, Cal., Farnam, Neb., Stone Fort, Hungarian Church of Chicago, Ill., and Elkhart, Kan.

Rev. W. D. Tickner, in connection with his dental practice, has served the Grand Marsh Church during the entire year, although it received no assistance from the Board until January 1. This seems to be an encouraging field. Brother Tickner, for the six months, reports: Weeks of labor, 26; sermons and addresses, 37, to congregations ranging from 15 to 37 people; prayer meetings, 20; calls, 50; pages of tracts distributed, 90; Sabbath converts, 1.

The Berlin, Exeland, and New Auburn churches have had no settled pastor, but the two latter churches have sustained regular services. Mrs. Angeline Abbey visited the Berlin Church at least twice. Much of her time has been divided between the other two churches, usually staying a month with each. In the fall Evangelist Coon conducted a series of meetings at both Exeland and New Auburn, which resulted in great good, besides a number of additions, which will appear under "Evangelistic Work." Sister Abbey has spent some time on the New Richland field, the vicinity of the old Trenton church, where she found about twenty Sabbath-keepers who are trying to maintain a Sabbath school. On the New Auburn field she assisted in organizing a Christian Endeavor society. These fields have generously assisted with her support. She reports for the eight months' work as follows: Weeks of labor, 33; sermons and addresses, 65, to congregations averaging 47 people; prayer meetings, 11; calls, 502; number added to the church, 6: by baptism, 2, by letter, 4; Sabbath converts, 2; pages of tracts distributed, 350; books and papers, 40.

Rev. A. L. Davis has continued to serve the Boulder Church in connection with the work of general missionary on the Colorado field. Through his efficient labor this church has been abundantly blessed. Pastor Davis and this church became so distressed over the Missionary Society's debt that they made an estimate that fifty cents per capita of our membership would pay the entire debt; so they immediately

raised and sent to the Board more than their share. This led to the "Appeal" which the Board sent to the several churches, and to which they have so generously responded. Among the places visited on this large field, is Heber, Utah, where twenty-four Sabbath-keepers live. The Sabbath school, which had been discontinued, began regular work while Brother Davis was there. Three young people were baptized and united with the North Loup Church. He next visited Kanas, twenty-five miles distant, where ten Seventh Day Baptists live, making, in all, nine families in this part of the State. Beside this, he has kept in touch with the entire field through extensive correspondence. He reports: Weeks of labor, 52; sermons and addresses, 80, to congregations averaging 50 people; prayer meetings, 39; calls, 214; number added to the church, 14: by baptism, 9, by letter, 5; Sabbath converts, 2; pages of tracts distributed, 2,350.

Rev. George W. Hills is pastor of both the Los Angeles and Long Beach churches, and is supported jointly by the American Sabbath Tract and the Missionary societies. The Tract Society pays his traveling expenses, and will doubtless give an account of his field work. Our interests are in the most hopeful condition they have been in since Brother Hills came to the field. He reports: Weeks of labor, 52; sermons and addresses, 95, to congregations averaging 25 people; prayer meetings, 11; calls, 211; number added to the church by letter or experience, 6; Sabbath converts, 15; pages of tracts distributed, 87,300.

About twelve members still remain in the Farnam Church. It has responded with several times its quota to the call of the Missionary Board in payment of the debt.

The Stone Fort Church has remained self-supporting, continuing its appointments under the joint pastoral care of Elder F. F. Johnson and Elder Robert Lewis, resident ministers. According to previous arrangement, the Milton Quartet again worked on this field last summer, under the direction of Elder W. D. Burdick, then our missionary evangelist. In the spring your Secretary also visited this field and held meetings for several days.

The Hungarian Church in charge of Rev. J. J. Kovats will receive further mention under "City Missions."

The Elkhart Church has been without regular pastoral care. Elder E. D. Stillman has continued as leader, and as far as possible, has maintained the Sabbath school. Not more than twenty of our people remain there. The village is developing into a city, and farming lands are rapidly increasing in value.

(To be continued)

Report of the Publishing House for the Year Ending June 30, 1916

To the Directors of the American Sabbath Tract Society:

In presenting this report the manager of the Publishing House would call attention to the fact that he has been connected with the Society only three months, and that, therefore, most of the time covered by this report the Publishing House was under the very capable management of Mr. Lynn A. Worden, and I have not yet become as familiar with the routine and custom of my predecessors in their annual reports, as I hope to in the future, and if there are omissions and inconsistencies, I ask you to view it with regard to the length of my service with you.

The total sales for the year ending June 30, 1916, amounted to \$23,098.01, which is without exception the largest year's business of the Publishing House. It is also true that the expenses have been heavier, partly owing to the increased business and partly to the increase in the cost of all materials and labor that enter into the printing and publishing business. Paper stock has advanced from 40 per cent to 100 per cent. Ink has advanced about 50 per cent. The latter item is carried in the overhead charge, and has helped materially to increase that expense. The commercial sales amounted to \$13,054.64 and the Tract Society printing amounted to \$10,043.37. Total denominational printing, all sources, \$11,628.92.

There is some increase in the book value of the plant, which has been brought about by having an expert inventory made by an appraisal company, and the present valuation was arrived at from data so obtained.

In considering the financial showing for the past year there are a number of items that should be considered: Our last semi-monthly report for the year to the Treas-

urer of the Tract Society was closed June 15, but our financial year did not end until June 30, and in the meantime we had finished work to the amount of \$498.16, which included the third number of the *Helping Hand* for 1916, and the fourth in the year. This also does not give a true statement of the *Helping Hand* account, as noted in connection with the financial statement of this publication. There are tracts which are nearly completed and will amount to about \$100 which do not appear here. There was also commercial work in the office on which most of the labor had been completed and the stock bought and paid for but which was held up for final proofs or some other like-reason, which totals \$609. If this had appeared, as it naturally would, the year's sales would have been increased by \$1,100 and the balance in the Loss and Gain Account would have been materially greater.

This year it has seemed best for us to transfer from the accounts receivable uncollectable bills to the amount of \$415.11, instead of carrying them as a resource. These are all accounts of long standing and there seemed no prospect of ever getting anything on them, but they did appear in the last annual report as bills receivable.

More than half of the time of the bookkeeping and clerical force is required to properly care for the subscription lists of the Society's various publications, and in the care and mailing of tracts as ordered. This item is not charged to the Society directly, but is carried in the overhead, and adds that much to the cost of all printing done by the Publishing House.

Last year a Sinking Fund, to help make the Publishing House more nearly self-sustaining, was started, and this now amounts to \$600, which has all been taken out of the receipts of the Publishing House and appears in the resources of the plant.

During the past year we have added new mechanical equipment to the value of \$316.49, and there are still a number of other necessities which should be added gradually to the plant to enable it to handle the work with greater economy. What was said in the last annual report in regard to the linotypes is as true today as it was then, and it would seem wisdom in the very near future to seriously consider making some change. We were able recently to obtain a good second-hand magazine for our linotype machines, and if they are to run in their present shape for any length

of time we would recommend the purchase of another magazine, as much time is thus saved in changing faces of type in the machines. We would, however, recommend the disposal of one machine and the purchase of a new up-to-date machine in its place, and overhaul the other machine and put it in as good condition as is consistent with its age.

The present management wishes at this time to express appreciation to the Supervisory Committee for their assistance and encouragement during the trying experiences encountered in the change of management, and to the members of the Tract Society for the kindly and helpful interest they have shown.

The following is a summary of the year's work in detail:

LOSS AND GAIN	
Expense accounts	\$ 1,241 91
Insurance	168 61
Loss and Gain accounts	415 11
Light and power	383 15
Machine supplies	42 44
Pressroom supplies	398 03
Office supplies	104 39
Labor	12,517 69
Petty cash	400 48
Postage	526 05
Rent	500 04
Stock	6,044 50
Balance (Gain)	1,745 57
	<u>\$24,487 97</u>
Interest	\$ 9 41
Magazine subscriptions	21 75
Increase in value of plant	1,358 80
Sales (Tract Society)	10,043 37
Sales (Commercial)	13,054 64
	<u>\$24,487 97</u>
RESOURCES	
Unused railroad ticket	\$ 3 70
Unexpired insurance	112 79
Machine supplies	7 00
Office supplies	135 14
Pressroom supplies	135 35
Cash on hand	467 17
Plant	8,722 58
Stock	1,611 22
Sinking Fund	600 00
Accounts receivable	1,898 96
	<u>\$13,693 91</u>
LIABILITIES	
Investment	\$13,119 30
Accounts payable	574 61
	<u>\$13,693 91</u>
SABBATH RECORDER	
Dr.	
Stock on hand July 1, 1915	\$ 473 01
Expense of printing, salary of Editor, sundries	6,537 49
	<u>\$7,010 50</u>
Cr.	
Subscriptions, advertising receipts, ec.	\$3,453 34
Stock sold	285 64
Stock on hand July 1, 1916	150 46
	<u>\$3,889 44</u>
Deficit	3,121 06
	<u>\$7,010 50</u>

Subscriptions paid in advance of July 1, 1916..	\$1,283 73
Subscriptions due July 1, 1916:	
Present subscribers	549 38
Subscriptions taken from list since July 1, 1915	31 80
Subscriptions taken from list before July 1, 1915	2,097 66
Advertising due	13 30
Circulation:	
Paying subscribers	1,710
Exchanges	37
Agents	23
Free	150
	1,920
VISITOR	
<i>Dr.</i>	
Stock on hand July 1, 1915	\$ 29 75
Expense of printing, sundries	928 83
	\$958 58
<i>Cr.</i>	
Received on subscriptions	\$608 00
Stock sold	9 75
Stock on hand July 1, 1916	18 09
	\$635 84
Deficit	322 74
	\$958 58
Subscriptions paid in advance of July 1, 1916..	\$139 89
Subscriptions due July 1, 1916	173 33
(\$64.81 of this is for delinquents taken from the list before July 1, 1914)	
Circulation:	
Paying subscribers	1,103
Free	20
	1,123
HELPING HAND	
Received on subscriptions	\$983 51
Expense of printing	702 84
Gain	\$280 67
*This does not include the third quarter, 1916, which cost \$250.01. It includes fourth quarter, 1915, and first and second quarters, 1916; therefore the real gain for the full year would have been \$30.66.	
Circulation:	
Paying subscribers	3,076
Free	20
	3,096
Subscriptions paid in advance of July 1, 1916..	\$210 23
Subscriptions due July 1, 1916	165 59
(\$54.81 of this due on delinquents taken from list before July 1, 1914)	
PULPIT	
Expense of printing, etc.	\$1,216 79
Refunds	\$120 89
Received on subscriptions	533 21
	654 10
Deficit	\$562 69
Subscriptions paid in advance of July 1, 1916..	205 90
Circulation:	
Number of subscribers	890
TRACT DEPOSITORY	
Expense of printing, postage, etc.	\$647 69
Receipts	\$6 90
Freight returned	1 26
	8 16
MISCELLANEOUS	
Proportion of Year Book, etc.	\$211 20
F. J. Hubbard, Treas. (printing and stamped envelopes for officers of the Board):	
Corliss F. Randolph, President	\$22 86
Letter heads, billed after Treasurer's books were closed	2 20
Edwin Shaw, Cor. Sec.	13 46
F. J. Hubbard, Treas.	11 50
Geo. W. Hills	96
	50 98
	\$262 18

Respectfully submitted,
LUCIUS P. BURCH,
Business Manager.
 Plainfield, N. J., July 9, 1916.

Suggested Budget for 1916-1917

Recommended for adoption by the Budget Committee, June 11, 1916	
<i>De Boodschapper</i>	\$606 00
Sabbath Reform Work:	
Canadian Field—George Seeley:	
Salary	\$300 00
Postage	120 00
	\$ 420 00
Pacific Coast Field—Pacific Coast Association, traveling expenses for representative	100 00
British Isles—T. W. Richardson	150 00
	670 00
Field Representative—Willard D. Burdick:	
Salary	\$900 00
Traveling expenses	400 00
	1,300 00
Traveling expenses for representatives of the Society at Associations, Conference, etc.	\$200 00
President's traveling expenses, stenographer, postage, etc.	200 00
Legal expenses, Secretary's and Treasurer's expenses, stenographer, postage, etc.	250 00
Joint Committee traveling expenses	40 00
	690 00
Committee on Revision of Literature:	
Research work	\$300 00
Books and supplies	100 00
	400 00
Deficit on publications:	
SABBATH RECORDER	\$3,400 00
Sabbath Visitor	500 00
Helping Hand	100 00
Pulpit	400 00
Tracts published and general	
Tract Society printing	1,500 00
	5,900 00
Sabbath School Junior Quarterly ..	200 00
Contingencies ..	500 00
Mission Work:	
Los Angeles, Cal., Church	\$175 00
Italian Mission, New Era, N. J., and New York City, Mr. Savarese	350 00
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats	240 00
T. L. M. Spencer, Georgetown, British Guiana, S. A., printing	120 00
	885 00
	\$11,151 00

SOURCES OF INCOME

Income from Invested Funds	\$5,300 00
Balance on hand (estimated)	100 00
Contributions required from the people	5,751 00
	\$11,151 00

The foregoing Annual Statement was approved by the Board, August 13, 1916.

EDWIN SHAW,
Corresponding Secretary.

Countersigned,
ARTHUR L. TITSWORTH,
Recording Secretary.

A Correction

In the RECORDER of October 2, page 435, second column, the first line of paragraph four should read,—Mr. Bryan claims that the presumptions are.

MARTHA H. WARDNER.

"I am found of them that sought me not." Isa. 65: 1.

WOMAN'S WORK

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

'Twas a long, hard day when the world was gray,
 And everything had gone wrong,
 That a little air from I know not where,
 Came haunting me like a song;
 'Twas a simple thing, with a jingle ring,
 And I smiled as I listened to it—
 "It is not the amount of the work that counts,
 But the spirit in which you do it."
 I had felt that life was a futile strife,
 And I ~~but~~ a baffled fighter,
 So I gladly caught at any thought
 That would make my burdens lighter;
 And I conned that thing, with its jingling ring,
 Till, heart and soul, I knew it—
 "It's not the amount of my work that counts,
 But the spirit in which I do it."

It has lighted the way through many a day
 That would else have been spent in sighing;
 It has banished fear, and whispered cheer,
 And spurred me for further trying;
 And oft, when I feel my spirits fail,
 I gain fresh courage through it—
 "It is not the amount of work that counts,
 But the spirit in which you do it."

—Unidentified

Those who knew of the need for teachers at Fouke, Ark., will be glad to know, if they have not already learned, that four young people have volunteered for service there and are already at work. Mr. Clark Siedhoff, of Milton, Wis., is the principal and will also serve the church as pastor. Mr. Siedhoff was graduated last June from Milton College. Miss Carrie Nelson also, of Milton, who has already given two years to the work at Fouke, has volunteered again. Miss Inez Williams, of Alfred, and Miss Van Horn are, I am told, the two other teachers who have gone. May success attend the work of these young people.

Mrs. West has had word from Fouke that because of the necessity of furnishing more rooms at the school, more bedding is needed. If your society can tie a comfort and send it to Mrs. Nancy Smith for the school it will doubtless be appreciated. It might be well to write Mrs. Smith before doing this and ask if they still need the bedding. Some has already been sent but not enough, I think. This is a small matter for the societies but will be a great help for the school.

A Great Privilege

Number 2

MARTHA H. WARDNER

The further account of my visit to Winona Lake in July I have reserved for the young people and will give you an account of the first visit of Mrs. W. J. Bryan to Winona Lake.

Mrs. Bryan accepted an invitation to speak before the Women's Conference that meets every day during the Bible Conference which is assembled for ten days in August. The Woman's Conference meets in Robert Raikes Hall, across the street from the auditorium, but in honor of Mrs. Bryan the session she addressed was transferred to the auditorium, where she was greeted by a large, enthusiastic audience.

Mrs. Bryan is a charming woman—a magnet that draws the hearts of all the people to herself. She held the undivided attention of her audience to the end of her address. Her subject was "Impressions of the Holy Land." She spoke as simply and naturally as if she were talking to a company of ladies in the drawing room of her own home, but her address was none the less interesting.

After the service was over, while passing down the aisle we turned twice and looked back to the platform where she was being introduced to some of the workers, so anxious were we to have the memory of that face, radiant with soul-brightness, stamped indelibly upon our mind.

Mrs. Bryan prefaced her address with the statement that when she accepted the invitation to speak before the Woman's Conference, she supposed there would be a few women in a tent, to whom she would talk a little while and then give them an opportunity to ask questions. When she arrived in Winona and learned that she was to speak in the auditorium she was in a panic. She at once hurried to her room, sharpened her pencil with her manicure scissors and tried to think what she was going to say. "But," she added, "when I came onto the platform all fear vanished, for as I looked into your faces I saw that you felt kindly towards me."

Mr. and Mrs. Bryan have visited the Holy Land twice, once going directly from Europe and the other time going by way of the other Oriental countries.

Mrs. Bryan said that of the great body

of travelers who visit the Mediterranean Sea ninety per cent never go beyond Cairo. Two reasons are given for this: first, "Palestine is so dirty." Replying to this, the speaker said: "That depends on how you approach it. If you go there from the clean countries of Europe you feel the change, but if you go through the other Oriental countries, no change is noticeable. The hotels of Palestine are all kept by Germans, so they are clean and the food good." The second reason, "A visit to Palestine is disillusioning." "We did not find it so," replied Mrs. Bryan.

They landed at Jaffa and proceeded directly to Jerusalem. Her description of the Holy City was most graphic. In choice language she told us of the wailing place of the Jews and the Church of the Holy Sepulcher which is said to contain the stone that was riven at the time of the death of Christ. The Russian peasants hold that stone in very great reverence and make pilgrimages to Jerusalem that they may worship it. On Mrs. Bryan's second visit she found a poor Russian woman who was very anxious to see the stone. Having seen it once, Mrs. Bryan gave her ticket to the woman. When she returned from the church she fell down at Mrs. Bryan's feet and kissed the hem of her skirt.

Mrs. Bryan said that a feeling of sadness comes over her as she thinks of the Mohammedans in possession of that land. One day as she stood on the wall of Jerusalem looking northward she discovered a pool of water. Upon inquiry she was told that the pool had lately been excavated and that undoubtedly it is the pool of Siloam. "And even in that pool," she added, "the Mohammedans had built a tower."

In Nazareth she saw the place where water comes from the rocks. There, as in the days when Nazareth was the home of Jesus, the women came with pitchers on their heads to draw the water, and there, too, the shepherds led their flocks to give them drink. This is also the gossiping place of the village and the surrounding country.

On her first visit to Palestine, she met some Franciscan monks who told her that they had discovered the site of Capernaum, but that they were keeping it a secret until they could secure a deed to the land. On her second visit she learned that some excavating had been done, so she went to

the place and into the synagogue where Jesus is said to have taught.

For the first time in my life I heard of the quarry in Palestine where the stone is like that used in Solomon's temple. So it seems evident that the stone used for the construction of the temple was produced in that country.

"The Twenty-third Psalm is written all over Palestine," said Mrs. Bryan. She gave a description of the shepherds tending their flocks. In the spring the mountains furnish grazing for them; but as the season advances, the mountain sides become dry and burnt and the shepherds lead the flocks down into "green pastures" and "beside the still waters" of the valleys.

She spoke of the sea of Galilee, of its beautifully colored waters, and the mountains coming down to the edge of the water; of the east side, where the swine ran down into the sea because there was no other place to go.

"A visit to the Holy Land makes the Bible a living book." There she saw two women grinding at a mill. There were the "whited sepulchers." These are built of cement above the ground and are completed with a coat of whitewash. One of these sepulchers had fallen into decay; one end had dropped down, and as she looked in she saw the dead men's bones. Thus she was forcibly reminded of Jesus' scathing rebuke of the hypocrites when he said, "Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones."

She was taken to see the process of extracting oil from the sesame seeds. As the seeds are ground they fall into a vat, a man stands in the vat and treads down the husks, leaving the oil free to rise to the top. She had been fond of the oil of sesame seeds but lost her relish, although informed by her guide that the man's feet were clean. The scene however made her mind revert to Isaiah's prophecy of the one who should "tread the wine press alone."

She told us of a little colony of people who settled in Jerusalem for the purpose of carrying the gospel there. It was their purpose to live the gospel rather than to preach. They were besieged for help which they never refused. One day a man came to the same family three times for help. The last time the lady asked him why he came so often. He replied, "We are trying to see how long your spirit is." She

told him that they were trying to make it as long as God's spirit. He went away and came back no more. After a time that family came into straitened circumstances, but when their fuel gave out their coal bin was mysteriously filled and other needs supplied in the same way. Later they learned that the man who had tried to find the length of their spirit was keeping watch over them and supplying their needs. They felt that their work had not been in vain. The bread they had cast upon the waters had returned to them after many days.

At the conclusion of her pleasing and instructive address Mrs. Bryan urged all who could, to go to the Holy Land and to take their Bibles with them. How much we long to do so can not be expressed in words.

1009 Jackson St., LaPorte, Ind.,
Sept. 28, 1916.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 8, 1916, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, John B. Cottrell, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Theodore G. Davis, Raymond C. Burdick, Charles P. Titsworth, Irving A. Hunting, Edward E. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: A. S. Babcock, Samuel H. Davis, R. L. Coon, George B. Shaw, Frank A. Langworthy, Oscar W. Ellis.

Prayer was offered by Rev. George B. Shaw, of Ashaway, R. I.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported:

SABBATH RECORDER	
No. new subscribers	12
No. subscriptions discontinued	3
Net gain	9
Tracts	
No. pages sent out	17,678

The Committee on Italian Mission reported for the month of September, twelve sermons and addresses by Mr. Savarese, with an average attendance at New York of 8, and at New Era of 17; tracts distributed, 200.

Samuel H. Davis, chairman of the two committees representing the Missionary and Tract Boards to consider the appointment of a joint Corresponding Secretary for the two Societies, reported in detail the deliberations of the meeting, which defined the duties of the office; the compensation for the services, which should not exceed \$1,200 a year and a home, and that it was voted on motion of A. S. Babcock, that it is the sense of the joint committee appointed by the Missionary and Tract Societies to consider the election of a joint Secretary, that the name of Rev. Edwin Shaw should be presented to these Societies for election as Joint Secretary.

After remarks by President Randolph, W. C. Hubbard, O. S. Rogers, S. H. Davis, G. B. Shaw, Edwin Shaw, F. J. Hubbard, J. G. Burdick, C. W. Spicer, W. M. Stillman, J. A. Hubbard, Esle F. Randolph, and A. S. Babcock, the report was unanimously adopted by a rising vote, and Rev. Edwin Shaw was thus elected as the joint Corresponding Secretary, the Missionary Society concurring.

The Committee on Investment of Funds reported having invested \$6,000 at 5 per cent in a first mortgage on property at West Seventh and Division Streets, this city, owned by William H. Abbott.

The Treasurer presented his report for the first quarter duly audited, which was adopted.

Voted that the salary of W. D. Burdick be increased to \$1,000 for the fiscal year beginning July 1, 1916.

Correspondence was received from Rev. Willard D. Burdick, Miss Marie Jansz, Rev. T. L. M. Spencer, Ch. Th. Lucky, W. G. Polan, Rev. R. R. Thorngate, Rev. Herman D. Clarke, Herbert G. Whipple, John Manoah, Allen B. West, Rev. A. J. C. Bond, Samuel H. Davis, Corliss Fitz Randolph.

Pursuant to correspondence from H. D. Clarke it was voted to authorize the Committee on Distribution of Literature to supply copies of "Lorna Selover" at the discretion of the committee.

The Treasurer reported having written the Missionary Board expressing our appre-

ciation of their action in the movement looking to the selection of a joint Secretary for the two Societies.

The Recording Secretary reported having notified Professor Edward E. Whitford and Alexander W. Vars of their election to the Board. He also reported having written Hon. Jesse F. Randolph, expressing the heart-felt thanks of the Board for his generous gift of \$500 toward building or purchasing a property to be used as a denominational publishing house.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

American Sabbath Tract Society—Treasurer's Report

For the Quarter ending September 30, 1916

F. J. HUBBARD, Treasurer.
In account with
THE AMERICAN SABBATH TRACT SOCIETY

To balance on hand, July 1, 1916...	\$ 755 98
To funds received since as follows:	
Contributions as published:	
July	\$220 37
August	112 47
September	192 35
	525 19
Contribution for New Building Fund	500 00
Income from Invested Funds:	
July	\$1,695 52
August	150 00
September	174 00
	2,019 52
Loan	500 00
Publishing House Receipts:	
RECORDER	\$440 82
Visitor	65 10
Helping Hand	91 04
Tracts	9 15
Pulpit	123 76
	729 87
	\$5,030 56

By cash paid out as follows:	
G. Velthuysen, appropriation.....	\$151 50
George Sealey:	
Salary	\$75 00
Postage	30 00
	105 00
Jos. J. Kovats:	
Salary	\$60 00
Acct. expenses to St. Paul.....	20 00
	80 00
T. W. Richardson, salary	37 50
Los Angeles, Cal., Church, appro....	87 50
Italian Mission, New Era, N. J., app.	87 50
T. L. M. Spencer, appropriation.....	30 00
W. D. Burdick:	
Salary	\$225 00
Expenses	100 00
	325 00
	\$ 904 00
Committee on Revision of Literature:	
Mildred Fitz Randolph, research	
work	\$ 75 00
A. E. Main, books	20 90
	95 90
Corliss F. Randolph, expenses to	
Ephrata, Snow Hill and Salemville	39 84
Stationery	2 20
	42 04
Theo. L. Gardiner, expenses to Con-	
ference	22 33
Dr. E. S. Maxson, Syracuse, N. Y.,	
work among the Hebrews	5 00

Freight on tent to J. A. Davidson....	14 19
M. E. McLaughlin, typewriting for	
Treasurer	8 30
Filing cabinet for Treasurer.....	30 00
Calista A. Sears, Syracuse, N. Y.,	
income on Est. Electra A. Potter	108 35
Publishing House Expenses:	
RECORDER	\$1,700 30
Visitor	204 54
Helping Hand	509 19
Tracts	92 41
Pulpit	201 12
Tract Society, annual report to Con-	
ference	47 42

Plainfield Savings Bank, transfer of	2,934 98
New Building Fund account.....	500 00
	\$4,665 09
By balance cash on hand	365 47
	\$5,030 56

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J., October 2, 1916.
Examined, compared with books and vouchers and
found correct. CHARLES POTTER TITSWORTH,
THEO. G. DAVIS, Auditors.
Plainfield, N. J., October 8, 1916.
Present indebtedness, \$500.00.

Attention, L. S. K. Secretaries

Last night I mailed out to all my L. S. K. state secretaries their full quota of "Our Parish Letter," and the printed lists of "Corrections to L. S. K. Directory." A little later I received a call from the post-office that I would have to come and tie all of those packages with strings and cut open the wrappers or they would be obliged to charge letter postage. I did as requested, but fear it has endangered the safety of passage and arrival of these packages through the mails. If any of you have not received your package when this appears in print, please let me know *at once*.

You are expected to send out at once a copy of each of these papers to each of your L. S. K's. We are trying to *rush* the work of getting the 1,000 new subscribers for the RECORDER; and if you can add any personal message that will help, do so. If you will each secure, or stand responsible for, one new subscriber, that would meet one fourth of our requirement. But we better *abound*, and *overdo* rather than *underdo*. I am expecting enthusiastic help from the secretaries, the present L. S. K. subscribers, and those to whom the appeal comes as new subscribers. Also note on last page of RECORDER *cut prices* on 30 magazines until November 10, good for all *new* subscribers to the RECORDER.

G. M. COTTRELL,
Secretary L. S. K's.
Topeka, Kan., Oct. 7, 1916.

YOUNG PEOPLE'S WORK

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

The Rewards of Religion

Christian Endeavor Topic for Sabbath Day,
October 28, 1916

Daily Readings

- Sunday—A good name (Prov. 22: 1)
- Monday—Respect of men (Rom. 14: 16-19)
- Tuesday—Heart's peace (Ps. 91: 1-10)
- Wednesday—Abounding joy (Ps. 16: 1-11)
- Thursday—Fruitful service (Col. 1: 10)
- Friday—Glory (2 Tim. 4: 6-8)
- Sabbath Day—The rewards of religion (1 Cor. 3: 6-23) (Honorary members meeting)

There are certain definite rewards which religion not only promises, but bestows. Yet, because of the peculiar religious tendency of the present time, and our lack of faith, is it not possible that we do not make enough of this great truth in our personal religious experience? Time was, perhaps, when the church kept the future rewards of Christianity too prominently before people as an inducement to people to attach themselves to the church. This was the natural outgrowth of the protest of the Nonconforming churches against the doctrine of salvation by works as preached and practiced by the Catholic Church. But now, likely, the Protestant religious world has swung to the other extreme, and while not accepting the Catholic position in any sense, it is placing a very great emphasis on applied Christianity, or social service, and that, sometimes, it is to be feared, at the expense of the deeper spiritual life. The extreme of neither is to be desired. Christianity in its best sense embraces a balanced proportion of each. Neither one is complete without the other. Both are essential. They need to be commingled. In our religious life, in the words of the Irishman, we should strive to get the "middle extreme"; in other words, we should seek always to so adjust our religious experiences as to develop a truly symmetrical Christian life.

But religion has its rewards, and we have a right to claim them. Some of the most noble Christian preachers have admitted, after many years of preaching, that they did not make enough of the rewards of

religion in their ministry. Speaking of this very thing, not long ago, the *Sunday School Times* said in part:

"When Dr. Dale, of Birmingham, was looking over his ministry, and wondering if there were any great truth that he had left out and that the Scripture puts in, he said he came upon one which had bulked very small in his preaching, and that was the subject of rewards. Christ was constantly thinking of them. They loom large in the Bible, and what is more, they loom up in human hearts, no matter what cold custom has forbidden us to speak much about them. And through some timidity of thinking that made it seem unworthy of a Christian to be looking to the reward, he had almost left it out of his ministry. And he said if he were to live his life over again he would keep that in the place where the Gospel kept it.

"Many times we have almost dropped out of the race because we have lost sight of the reward and the goal. We have lost the cheer which comes from keeping the eye upon it, and have looked to the things around us to furnish satisfaction. Life is poorer throughout the Christian Church because of our hesitancy in speaking to each other of these hopes and incentives. Men forget what they are striving for, and so when the prize begins to seem dim or doubtful they are apt to take up with the passing interest and make the most of it, or give up the fight altogether. The stoic may counsel people to give up all thought of a reward and steel themselves to expect nothing, but Christ never hesitates about it, nor do his apostles, and they keep flowing through the heart warm currents of expectation."

The rewards of religion are both present and future. Many of those who read these words will likely be young people who know little or nothing of the hard places in life. You have had no great trouble or sorrow come into your lives, you have suffered no great disappointment, the responsibilities which you have borne are comparatively light, so that the future rewards that religion promises will make no great appeal to you. But you will notice that this is the honorary members' meeting. The honorary members of your society are made up of those who are older, who have known something of the cares, sorrows, and disappointments of life. Plan, by all means, to have such members give their experience

and tell what the promises of the rewards of religion have meant to them; do mean to them.

But the rewards of religion are not all in the future. There are many rewards that come to us every day, all unconsciously, as the result of religion, our religion. Here are some of them:

Self-respect and honor.

Peace of mind and heart (a good conscience).

Joy of living (optimism, hopefulness).

Happiness of serving others.

There are many other rewards. How many can you name?

What are the future rewards of religion?

Here are some Bible hints and suggestive thoughts gleaned from the *Endeavorer's Daily Companion*.

The rewards of religion are so marvelously beyond our deserts that we should be grateful that we are allowed to do any work at all towards them.

Though our rewards are far beyond what our labor calls for, yet they are proportioned to our labor; the lazy man will never receive the reward of the industrious.

The value of our work depends more on its quality than its quantity, on its abidingness than its brilliancy.

Religion has great rewards, but not for the man who is religious in hope of a reward.

The rewards of religion are in the next life, but none the less in this life; they begin as soon as the religion begins, and they go straight along.

The rewards of religion are cumulative; aged Christians are the happiest Christians.

Religion never gives prizes, for a prize can be won only by a single person; religion offers rewards, which any man or all men may win.

The Missionary Appeal to Young People

REV. JAY W. CROFOOT

Address before the Young People at Conference. Stenographically reported by Paul H. Burdick

One thing which I forgot to speak of the other day is this (holding up a Chinese letter): If any of you care to read it you are at liberty to do so. It is the report of the evangelist at Lieu-oo. I sent a translation of it to Brother Saunders, the secretary, but it was too late for it to ap-

pear in the annual report. The gist of it is that work has been done as usual, and four additions to the Lieu-oo Church have been made.

Please do not get the idea that I am interested only in the Chinese in China, and that I know nothing at all except Chinese and the people of China, for I love every one else too. But you will of course realize that for seventeen years I have been connected with one school and if I "magnify my office" you will bear witness, I am sure, that I am following both a Pauline precept and recent examples.

I sometimes think with regard to the China work that we do not let the people know enough about what we are doing; that we are too much like the duck instead of the hen. You know the duck lays a larger egg than the hen and it is just as good; but she does not advertise, and the hen does. So I will take this occasion to advertise a little missionary appeal to the young people and speak of the opportunity for work in that field.

I would like to have young people consider it from the point of view of an occupation. I do not know who it was that said that we ought not to think of the Mongolian race as a "yellow peril" but rather as a "golden opportunity." However, when we think of it as a golden opportunity we ought not to think of it as something easy. I am glad so many young people are impressed so much by the call, and feel the appeal of that which is difficult to do. I have a very vivid memory of an incident which happened when I was a boy about fourteen years old. A missionary who had returned from the field was speaking at New Auburn, Minn., of his escape from a Chinese mob. Oh, how much it inspired me! I realize now that I ought no longer to be called one of the young people because it must have been twenty-two years ago when I was very much inspired at the earliest Conference I remember attending. It was at Alfred. The address of the president, Mr. Walton H. Ingham, ended by an appeal in the words of Garibaldi, the Italian patriot, in which he offered his followers poverty, hardship, pain; battles, scars, wounds and—victory.

Now, I must tell you that I think the opportunity is open in China. If a young man enters into any profession in the United States he is apt to find it crowded,

no matter what the profession is, because there are so many people already engaged in that profession. There seems very little room for him. Consider the fact for instance that although there are something over five thousand country weekly newspapers in the United States with a population of 90,000,000 people, there are in China less than four hundred newspapers all together. The circulation of the Chinese newspapers is growing, and their influence is boundless. The Chinese newspaper is not like the American newspaper, which goes to one man and is then destroyed, but it is read by one man and is then passed on and on through several hands; so that the influence of the press in China can hardly be measured. The influence of the mission presses and of the thousands of pages of tracts issued by the tract societies can only be roughly estimated. The influence of the daily newspapers is very great. There are many cases where the daily papers have been willing to pay for articles written for them by members of the Christian Church, and in some cases have even paid for articles describing or explaining the Christian religion; however, I would not seriously advise any of you to undertake Chinese journalism.

But consider the doctor for instance. It is sometimes said, and quite truly too, that in China we have cholera in the summer, plague in the winter, and smallpox all the year round. Practically nothing is known of sanitation. One of the greatest reliefs in getting away from China is to get away from the unsanitary conditions and unpleasant smells caused by fertilization in the Chinese fashion. I really enjoyed coming to this country so as to get away from that smell and to smell again the new-mown hay and the apple trees. I had almost forgotten how sweet it was. But the doctor who goes to China certainly has plenty of opportunity for work. The science of sanitation is now getting a foothold and a doctor going there has an opportunity to study the worst possible conditions which he would not get here. I presume it is the ambition of every doctor here to "practice medicine." Now, what he does do is to "open an office." But in China he may not only open an office but he will actually have plenty of work to do. You probably heard the report of Doctors Palmberg and Crandall, who see between four and five thou-

sand people in the course of a year. Some of the doctors I know see as many as a hundred patients a day, and sometimes as high as two hundred a day. It is a rare thing, and I believe an unheard-of thing, for a doctor in this country to have so much opportunity for observation, study, and self-improvement along that line as a doctor has in China.

If plenty of work makes for efficiency the doctor in China has plenty of chance to attain efficiency. But I do not like the word efficiency altogether. I am somewhat like the Greek peasant who wanted to cast his vote against Aristides, just because he was tired of hearing him called "Aristides the Just." Some of you remember how twenty years ago the word "success" seemed to be the idol of the American people. Everybody talked about it. Books and magazines were published about it, and it was said that nothing succeeds like success. But now efficiency has succeeded success, and what efficiency will effect nobody knows. But whatever the new hobby is we may be sure of one thing, I think, that is, that once mounted, the American people will ride it hard.

Now, just a word about the opportunity for teachers in China. You perhaps remember that the other day President Davis told us there are 22,000,000 pupils in the schools of the United States, with 700,000 teachers teaching, and \$750,000,000 spent in the schools, and he expressed regret at the large number of people who could not secure a high school education. I agree with him on that, but I am sorry I have not the opportunity to put on the blackboard a complete comparison of the situations as they exist in the two countries, China and America, with reference to education. It is very difficult to secure anything like accurate statistics of the Chinese schools, but according to the China Mission year book there are in the government schools 892,000 pupils and in the mission schools 152,000, making a total of 1,044,000. There is another estimate made by a Chinese writer, which I do not think is as accurate, placing the total number of pupils in the Chinese schools at about 4,000,000 pupils. I do not think there are 200,000 teachers all together in these schools. The money spent is variously estimated at between five and thirty-five million dollars, while it is \$750,000,000 in this country. While the proportion of the population in school ac-

ording to the highest estimate is *one in a hundred*, and the lowest estimate is *one in four hundred*, in the United States we regret that only *one in four* of the total population is in school. That, I think, will give you some idea of the opportunity of the educator in the far East.

But suppose one is not an educator, but is in some other business, an engineer for instance. There is a wonderful opportunity for the engineer in China. Take the work done by the Red Cross Society in the great famine of 1911. People speak of the day of miracles as though it were past. When Jesus fed the multitude he used five loaves and two fishes. But in 1911 a handful of men, with no great visible resources, saved more than a million lives during that great famine. There is plenty of opportunity along that line. Whether it constitutes missionary efficiency or not, it is pretty certain that the missionary has an opportunity to be versatile. If he is inclined to be studious, the study of Chinese opens an opportunity for those who wish to develop themselves along that line, and it will prove very interesting, whether they become translators, writers of books, or something of that kind.

I wish I could remember what one of the early missionaries said was required for a mastery of Chinese, but part of it was "a tongue of iron, lungs of brass, the patience of Job and the age of Methuselah." There is opportunity for those who wish to associate with others and come to know men, and who desire to engage in athletic work. This work is more backward there than in any other country, but any who have a taste for it will find plenty of young Chinese boys eager for that kind of work and Y. M. C. A. activities; and so there is a wonderful opportunity there. And also there is a great opportunity for one going as a missionary to associate with fine people. Some of the people I have met in China are among the heroes of this generation. Some of them are people from whom I learned Chinese and some of them are those whom I have helped to learn it.

Another modern miracle which I shall speak of is that shown in the life of Hudson Taylor, an obscure man fifty years ago, who then organized a society which has sent out during fifty years a thousand missionaries, raised ten million dollars without asking for money, and baptized fifty thousand converts. If you are inclined to

doubt the providence of God or the possibility of modern miracles, just study his life, or that of William Booth, or of George Müller.

But I will say again that I do not want to convey the idea that I think only of Chinese when I speak of the missionary appeal to young people. I thoroughly appreciate the fact that there is a sort of a glamour of attractiveness about the foreign field, especially when one has not been there, that does not exist in the case of work at home. I appreciate also the needs of the home field. I would like to say a word of appreciation, too, of the student volunteer movement. While I wish that every student volunteer might be sent either to China or Africa I would not like to see the home field neglected. Possibly it is your duty to go to Long Beach, Cal., Second Westerly, R. I., New Auburn, Wis., or some other of the home fields, and preach the gospel and cobble shoes to pay expenses, like William Carey. But let me tell you that there are wonderful opportunities everywhere. Some of you may have heard Russell H. Conwell give his lecture on "Acres of Diamonds" which he has given about 5,000 times, I believe, and which is still fresh in my memory though I heard it twenty-five years ago. The gist of the lecture is that there are wonderful opportunities all about us, as there were "acres of diamonds" about a man who was ignorant of them. I may say that it seems to me that one man among us has recently discovered a new acre of diamonds in the organized work for the Lone Sabbath-keepers. Surely there are other fields about us all. Surely we will not be frightened because a thing is hard to do. That is the thing that appeals to the man with red blood in his veins; and trusting in Almighty God for help and strength, let us carry the work on without fear and with faith in final victory.

Semi-annual Meeting

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

The Bible brims to the rim with good cheer; it faces the worst and yet believes the best; it sings of the latent good in bad men.—*The Congregationalist*.

Topics for Universal and United Prayer

Arranged by the Federal Council of the Churches of Christ in America, in accord with the World's Evangelical Alliance

Sunday, December 31, 1916

TEXTS FOR SERMONS AND ADDRESSES

"Another year's respite."—Luke 13: 8-9
 "Christ the Head of the Church."—Eph. 1: 22-23
 "The triumph of faithfulness in national life."—Hab. 2: 4
 "The only 'if'."—John 12: 31-32
 "The God of our fathers."—1 Chron. 28: 9
 "The Constraint of Christ's love."—2 Cor. 5: 14

Monday, January 1, 1917

THANKSGIVING AND HUMILIATION

Thanksgiving—For the witness of the living Church and of the Holy Scriptures.

For the two eternal facts: "He hath made him to be sin for us who knew no sin."
 "He . . . liveth, and was dead."

For the spirit of sacrifice that has been purging human life.

For the deepening of spiritual thought and life within the Church.

Humiliation—For our failure to live in "the communion of the Holy Spirit."

For worldliness and the spirit of compromise in the Church.

For the desecration of the Lord's Day, the neglect of the sanctuary, the contempt of God's Word, and the decay of family piety.

Scripture Readings: Psalm 103: 1-5; Romans 8: 31-39; Psalm 51; Revelation 3: 14-32.

Tuesday, January 2, 1917

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

Penitence—For the failure of the Church to bear such faithful and united witness as would make its influence more deeply felt among professedly Christian nations.

Prayer—For such a realization of the presence and power of the Holy Spirit as may lead to revival.

For the purification of the Church in every community throughout the world.

For the growth of a spirit of unity amid diversity of operations.

For the love that embraces all mankind.

Scripture Readings: Isaiah 54: 2-5; John 20: 19-23; Acts 2: 1-4; 1 Cor. 12: 47.

Wednesday, January 3, 1917

NATIONS AND THEIR RULERS

Prayer—For the world-wide recognition of the supreme law of love.

For the development of brotherhood among the nations.

That the growing spirit of nationalism may be guided by Christian ideals.

That righteousness, mutual consideration, and forbearance may prevail, and lasting peace be established.

That men of integrity, full of faith and of the Holy Spirit, may rule the nations.

Scripture Readings: Psalm 24; Psalm 101; 1 Timothy 2: 1-8; 1 Peter 2: 13-25.

Thursday, January 4, 1917

MISSIONS AMONG THE HEATHEN

Prayer—That the Church may give the gospel in its fulness to the human race.

That evangelical doctrine may not be surrendered by missionaries in order to compromise with false teaching and systems.

That a tactful, faithful, and fearless presentation of Christ may be made to Moslems.

That wisdom may be given in dealing with mass movements in India, racial problems in Africa, and tendencies toward materialism in China and Japan.

Scripture Readings: Psalm 2; Luke 4: 40-44; Romans 16: 25-27.

Friday, January 5, 1917

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

Prayer—That family altars may be multiplied, and parents be influenced to pray with their children as well as for them.

That true religion may have first place in all education.

That teachers may be able to instruct with knowledge, moral force, and spiritual power.

That young people may be led to Christ and experience "the joy of salvation" through full consecration.

That the movement in colleges and schools may be further widened and deepened.

Scripture Readings: 1 Kings 3: 5-15; 2 Timothy 3: 14-17; Matthew 19: 13-15.

Sabbath Day, January 6, 1917

MISSIONS AT THE HOME BASE

Prayer—That Christians may no longer remain unconcerned while sin is working death among their neighbors.

That an "atmosphere" may be created that will make men ashamed of intemperance and lust, of gambling and selfishness, of luxury and pride.

That ministers and all workers may be more intent on individual conversion.

That Christians may remember their debt to the Jews, and for Christ's sake seek to help them into the Light.

Scripture Readings: Psalm 2; Luke 10: 25-37; Romans 1: 13-24.

WANTED

Position by Seventh-day young man; has had business experience. Address "Sabbath," care SABBATH RECORDER.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11: 24).

"Would Jesus be a welcome guest in our homes if he were to appear to us in bodily form today? Would the home atmosphere be congenial to him?"

SABBATH SCHOOL

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

Vital Features of Sabbath School Work

Stenographic report of the discussion that closed the program of the Sabbath School Board at the General Conference.

Rev. L. C. Randolph. The remaining time is short. There are about twenty-five people whom I have asked for a short speech today, and I am sorry to disappoint some of you. We want to have an interchange of thought on the vital issues of Bible-school work. We are living in the midst of an intense age. Unless we make our Sabbath-school work strong and virile, it is in danger of being crowded out. We must study the Bible and incorporate it into our lives. We must incorporate it into the life of the age in which we live. What plans and methods will help to accomplish these purposes? I do not think we ought to run over the time very much. We have crowded the program. I had intended to let this be a volunteer service on your part, but the time is so short that I think I will call you up. I will begin with Jay Crofoot. I brought the blackboard in here for him. Each one of you is to speak one minute. If you speak over two minutes I will rap on this stand.

Rev. J. W. Crofoot. I have in mind a story which you may have heard. It is said that once at Chautauqua Bishop Vincent noticed that the people sitting at some distance from him were not paying attention to what he was saying, so he said, as he picked up a piece of chalk, "Look here," and then he put down his chalk, and said, "That is all I wanted. I have your attention." That is the point. It may be that you are familiar with the use of the blackboard in the Sabbath school. But if you made use of the blackboard instead of preaching, I would not be the first one to do it before this Conference. There are several things which happened this morning that would be more forcibly brought to your attention if they appealed to the

eye as well as the ear. I can draw pictures on the spur of the moment and they are better for the purpose, and it is not necessary to draw good ones. Make a picture like that, and it means something to the children. If you can draw good ones, so much the better, but it is not necessary. I want to illustrate that it is not necessary for me to be expert in order to do something. If you want to bring figures before the people, put them on the board roughly and then turn the board over. If you want to emphasize certain features to the people, you need not write more than four or five words, but begin by writing a number at the top and afterwards filling in the different places. If you do not write more than 1-2-3-4-5, you have the attention of the people, wondering what they are.

Mr. David D. Rogers. I suppose you have all read or seen in the SABBATH RECORDER, the L. S. K. column, at the top, and G. M. C. signed at the bottom. It is that angle of the Sabbath-school work I wish to call your attention to and perhaps get your advice. I wish we had time for discussion on the subject, to know how far the Seventh Day Baptist can mix with the Sunday schools and make it safe for the children. The lone Sabbath-keeper is placed in pretty close places sometimes. There are children mingling with the Sunday children, in the public school. They have their comrades and associates and they are asked to come to Sunday school.

I have one family in mind that twenty years ago went into the Sunday school and took an active part in the work and it was the Methodist Sunday school, by the way. The pastor of that school is a highly spiritual man. He is a very devoted Christian man. I was personally acquainted with him. And those children were in that school a number of years, and after going through the high school they went from home, and were gone fifteen or twenty years, came back and were teachers, were sought by the Sunday schools of the community to teach in their schools, and I will say that it is one of the most beautiful sights I ever saw to see the young people, girls especially, just entering into womanhood, with a Seventh Day Baptist teacher guiding them up to the higher life. But

Forty-third Annual Report of the Sabbath School Board

To the Seventh Day Baptist General Conference:

Grateful to God for his many mercies, acknowledging him as our Great Teacher and Example and thanking him for the privilege of laboring together with him in the world-wide field for the better instruction of our youth in religious matters, the Sabbath School Board of the Seventh Day Baptist General Conference presents herewith its forty-third annual report.

We desire to express our appreciation for all these privileges and to thank our brethren throughout the denomination for their support and their forbearance with us in our work.

No special change has been made in the methods employed by the Board for carrying on the work during the past year. No regular agent of the Board has been employed, but we have, from time to time, as the calls have come, furnished workers for special occasions, either from amongst our pastors or other leaders. We have furnished programs for the Sabbath school hours at each of the associations and many quarterly meetings and other special meetings. Words of appreciation have come to us from the schools that have been visited, and we feel that this work has been mutually helpful.

Our relationship with the S. S. Council of Evangelical Denominations has been maintained and our representative on the International Lesson Committee has been faithful in his work connected with that committee.

We have endeavored to keep in closer contact with our schools this year through a more frequent correspondence, and we wish to thank the officers of the schools for their co-operation in this respect.

The only change made in the management or contributors of our publications was in the employment of the Rev. A. L. Davis as associate editor of the *Helping Hand* in the place of the Rev. H. E. Davis, who relinquished the work when he returned to China.

PUBLICATIONS

The condition of our publications is somewhat more favorable than it was a year ago, in that we are able to make a better financial showing, nearly \$450 more

what I want you to tell me is as to how far the Seventh Day Baptists can go into this work. They are eagerly sought, as I say, in the Sunday-school world, as teachers, and that speaks for itself.

Rev. Leslie O. Greene. The thing I am most interested in is the teachers' training department. I knew very little about the work until a year ago, and pardon me for the personal reference. I have at the present time two teachers' training classes, and they are doing good work. I knew very little about what was expected of me, but I found out I had a more comprehensive view of the Bible after beginning the course than I had before. It seems as though it connects up the Bible and I am following it along with the classes.

We are told that the Bible school has three purposes: first, to lead souls to Christ; second, to develop Christian character; and third, to train Christian workers; and the last is one of the important things in the Bible school.

John R. Mott said it was far more important that there be ministers in the church than that souls be converted. That is a strong statement, yet, considering it at half its value, we find that the training of workers in Sabbath school must be important.

I wish we had more trained teachers, for it seems to me in order to have an efficient Sabbath school we must have trained teachers. There is nothing in the day school today demanding more attention than the training of teachers.

In our own State of Illinois I find that it was never so hard as it is today for high school students to get schools to teach. I think it is important. I am glad it is so, although it keeps some out of the teaching profession. But why should it not be considered important to train our young people in our Sabbath schools? and I say young people because our classes are made up mostly of young people. I hope the boys and girls, the young people, will see the importance of the work and fit themselves now for this task. If they can not give their whole lives to Christian service, they can at least do this, and every one teaching in the day school ought to see his way clear to go into this part of the Christian service.

(Continued next week)

has been received on subscription this year than last.

The Sabbath Visitor

Editor, Mrs. C. M. Burdick

There are at present 1,103 paying subscribers to the *Sabbath Visitor*, while one year ago there were 1,072, an increase of 31 names. The cost of publication this year has been \$928.83. One year ago it was \$978.30, a difference of \$49.47 in favor of this year. Six hundred and eight dollars has been received on subscriptions this year and \$9.75 worth of stock has been sold, making a total of \$617.75 received this year, which leaves a deficit of \$311.08. The deficit last year was \$481.21, a difference of \$170.33 in favor of this year. There is now due on subscriptions \$173.33, over one third of which is for delinquents taken from the list prior to July 1, 1914. One hundred and thirty-nine dollars and eighty-nine cents has been paid in advance subscriptions. There are twenty free copies of the *Visitor* printed. The editorial work has cost \$120, and has been paid out of the general fund.

Helping Hand

Editor-in-chief, Rev. W. C. Whitford, D. D.; Associate Editors, Rev. J. E. Hutchins, Rev. A. L. Davis, Rev. A. E. Main, D. D., Rev. W. L. Greene

The present number of paying subscribers to the *Helping Hand* is 3,076, while one year ago there were 3,261, a loss of 185 names this year. It has cost to publish it this year \$952.85. The cost for the same last year was \$853.81, or \$98.44 more this year than last. There has been received on subscription this year \$983.51, as against \$701.89 last year. There is still due on subscription \$165.59, and \$210.43 has been paid in advance. There is therefore a gain of \$30.66 on this publication this year as compared with a deficit of \$151.92 last year. The fee of \$75 for editorial work has been paid by the Board from the general fund.

Junior Quarterly

Editor, Mrs. T. J. Van Horn

There are at present 1,040 paying subscribers to the *Junior Quarterly*, just the same as last year. The cost for publication this year has been \$349.32, \$39.31 more than for the same work last year. The receipts from subscriptions have been \$184.54,

leaving a deficit of \$164.78, six dollars and twelve cents less than the deficit of last year. There is still due on subscriptions \$32.76, and \$59.77 has been paid in advance. The bill of \$70 for editorial work has been paid from the general fund.

OTHER HELPS

Such other helps as have been called for have been supplied. These comprise small quantities of record envelopes, visitor slips and Home Department supplies.

From these figures it will be seen that the financial condition of our publications is in considerably better shape than one year ago, the entire deficit being \$445.00 this year, whereas it was \$804.23 last year.

The usual high standard of excellence has been maintained in all the publications. A Sabbath lesson has been prepared for each quarter. All of the regular meetings of the Board and several special meetings have been held during the year, beside which much work has been done by the Committee on Field Work.

Our efforts to keep in close touch with the schools through frequent correspondence has met with partial success, though not as fully as we had hoped, through the failure of many schools to reply to our letters and report blanks. It is a matter of regret that so many of the officers and leaders of our schools and societies are so indifferent to our appeals for information, only about one half of the schools replying in any way to our letters and blanks. Early in the year a letter relative to Sabbath-school work in general and to the Forward Movement plan in particular was sent to all the superintendents and pastors throughout the denomination, outlining the plans of the Board, presenting the call of the Forward Movement and asking their co-operation in securing the desired increase in the enrolment. These letters were followed by others at intervals through the year, bearing on the same subject. Such replies as we received showed that the people were favorable to this project and anxious to do their part toward its fulfilment. Several of the schools early in the year reported they had reached the mark asked for in the Forward Movement call. However, the annual statistics that have since been received do not bear out these claims.

In order that we might obtain a more definite knowledge of the actual working condition of the schools we attempted to

make a general survey covering all the schools throughout the denomination. This survey was exhaustive, and no doubt its extent and range deterred many from filling out the blanks and returning them to the secretary; however, we received reports in varying degrees of completeness from forty-four schools, and from these we are able to obtain much valuable information which has helped us in forming several conclusions, as follows: First,—in the matter of Sabbath-school organization. We are convinced that much more effective work might be accomplished if the schools were organized in a more business-like way, with officers selected for their administrative ability, and their attention to details, giving especial attention to the office of secretary. Second,—the organization of workers' meetings, not merely teachers' meetings, where the preparation for teaching the next week's lesson is the only thought, though this is of great importance, but where all who are interested in the welfare of the school may gather and talk over the problems that are peculiar to each school and discuss plans whereby greater efficiency may be secured. Of the 44 schools that returned the survey blanks only six report holding either teachers' or workers' meetings, and four of these are held only once in three months. Surely this is an important matter. Third,—a better and more accurate, and if possible, uniform system of keeping our records. The statistics that are furnished us are of little value unless they are accurate. Fourth,—the lack of a trained force of Sabbath-school teachers. But few schools report a training class for teachers, or teachers having taken any such course. We believe that each of our colleges should provide such a course for the young men and women who attend these schools, then we would have continually a force of young people returning to their home churches, who have had instruction not only in religious education but in the essentials qualifying them for imparting religious instruction. We believe that schools following such a course would be rendering a more immediate and practical service to our churches. Could not our colleges provide in their curricula some normal course whereby these ends might be met and credit granted to students pursuing such a course when properly incorporated into the cur-

riculum? Several denominations are furnishing such opportunities for their college students. A three years' course of such instruction would be of inestimable value.

During the month of May the Board endeavored to determine what the schools were actually doing. This was accomplished through score cards in which a record was kept for each of the four Sabbaths, giving the enrolment of the school in officers, teachers and pupils, the weekly attendance and the amount of time given to the preparation of the lesson. Less than one half of the schools replied to this request, but the results of the contest were so satisfactory that the Board recommends that the practice be continued, and that all the schools be urged to participate in the contest. We believe it to be a stimulus to greater activity.

While we are conscious that not as much has been accomplished the past year as we had hoped, still there are certain phases of progress that we can note. There has been an increased interest shown in the progress of the Home Department; many schools have added this department during the past year, and others have added names to one that was already formed. The same is true of the Cradle Roll Department. A systematic effort is being made to enroll all infants in such a department, and the schools as a rule are co-operating in the plan. The Adult Department is being given more attention than formerly and it is confidently expected that this department will become one of the greatest assets of the Sabbath school. The enthusiasm with which the organized class is being received is highly satisfactory.

In making the survey of the schools two very pertinent questions were asked: One was, "What is the most successful thing the school has done the past year?" and the other was, "What is the greatest need of the school?" The answers to these questions represent quite clearly the condition of the schools. A few of the answers are appended. To the first question these answers were received: "The large number of children brought in, and the growth of the Home Department." "Weekly Bible study; have held 52 sessions." "Kept up the Sabbath school" (this from one of our smallest schools). "It has sought a thorough study of the lesson." "Steady plodding, interest and attendance good."

"Unity in work and thorough studying of the lesson." "Made contributions to city missions and China missions." "Its social exercises which were held once a month." "Attendance contest." "Organization of a class" (in a school of 18 members). "Children's Day exercises." "Has maintained its services every Sabbath during the year." "None." Nothing outside of class work." "Increased membership and interest, and added to church membership from the school." "Go to church in good weather, the junior class raised \$19, the pledge of the church for Young People's work." "Organized Baraca and Philathea classes." "White Christmas, mostly for local needs in families of the church." "Organizing Home Department." "White gifts for the King" (service religious, not Santa Claus-y)." "Home missionary work by the Bethel class." "Eleven intermediate boys and girls baptized and united with the church; found true Christian spirit in 'White Gifts for the King.'"

The following answers were received to the question, "What is the greatest need of the school?" "Steady and more teachers." "Increased membership." "Greater interest on the part of church members in the Sabbath school." "Larger attendance." "Greater interest in missions and giving." "A still deeper interest and enthusiasm." "Sabbath literature for the juniors." "More members, more enthusiasm." "Something that will arouse an interest that will increase the membership." "A broader vision of the things outside the interests of the church." "More members." "More thorough preparation of the lesson especially in the adult class." "More class room." "Competent teachers." "A deeper personal awakening in the study of the Bible." "More enthusiasm for our work." "Organization." "Larger vision and appreciation of Christian privileges." "Trained teachers throughout the year." "More and better teachers." "Greater interest in the study of the Bible by both teacher and pupil." "Life and energy for learning what the Bible teaches." "Graded lessons, hand work and teacher training." "More enthusiasm and personal work." "More scholars, more teachers and teachers' meetings." "More trained teachers, higher percentage of attendance." "A volley of V's: variety, virility and vitality."

There are other tasks that are directly

before us, some of which, in the opinion of the Board, demand immediate attention. This extension program towards which we are looking comprehends aggressive work along the lines of: (1) Teacher training. If our Sabbath schools are to be institutions worthy of the name and accomplish the results intended, it follows that there must be competent and trained leadership. Pastors are urged to undertake teacher training work as a pastoral obligation and a most productive field of labor. (2) Better organization. We need to establish machinery for furthering the organized work in every school. We should aim to place all our schools, small as well as large, on the best possible basis of organization and activity. A small school can have just as high a percentage of efficiency as a large one, and the results coming from schools of twenty-five or thirty pupils should be relatively just as great as those from our largest schools. (3) The establishment of workers' meetings in every school. Increased interest on the part of the entire school will only come when the working force is thoroughly enthused with the importance of the work. (4) Increased enrolment. We have not yet begun to find our fullest possibilities so far as enrolment is concerned. We asked this year for a ten per cent increase in the enrolment. There are possibilities within our borders for a fifty per cent increase. Let us make strenuous efforts to obtain it. (5) More Sabbath-school literature. It is the hope of the Board to furnish in the near future a course of lessons on denominational topics, having especial thought for the instruction of the young in matters preparing them for church membership. We believe this to be a legitimate work of the Sabbath School Board.

These are some of the ideals towards which the Board is aiming and for which we ask your careful and prayerful co-operation.

The Sabbath School Board presents the following budget for next year and asks for its allowance.

For editorial work on the <i>Helping Hand</i>	\$ 75 00
For editorial work on the <i>Sabbath Visitor</i>	120 00
For editorial work on the <i>Junior Quarterly</i>	70 00
For printing annual report and share of <i>Year Book</i>	60 00
For printing and postage	100 00

For expenses of membership in International Lesson Committee	50 00
For expenses in the S. S. Council of Evangelical Denominations	20 00
For other Board expenses	55 00
For field work	200 00
Total.....	\$750 00

Lesson V.—October 28, 1916

THE VOYAGE.—Acts. 27: 1-38

Golden Text.—"Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass." Psa. 37: 5

DAILY READINGS

October 22—Acts 27: 1-13. Voyage begun
 October 23—Acts 27: 14-26. Voyage dangerous
 October 24—Acts 27: 27-37. Calm amid dangers
 October 25—1 Kings 19: 1-8. An eventful journey
 October 26—1 Kings 19: 9-14. Elijah sees God
 October 27—1 Kings 19: 15-21. Courage restored
 October 28—Gen. 12: 1-9. Journey of faith
 (For Lesson Notes see *Helping Hand*)

Salem College

SALEM, W. VA.

President Clark is more than pleased with the large enrolment this year. Many of the students come from distant points and nearby towns, proving that the influence and usefulness of the college is spreading. The students are taking hold of the work with enthusiasm and good will and show fine purpose and character. When interviewed in regard to the large enrolment, Doctor Clark said, "Present conditions indicate a most gratifying and hopeful prospect for the present year and the future usefulness of the college."

The faculty of Salem have consented to the playing of the greatest major college sport, football. About twenty candidates have reported and are having a daily work out under the direction of coach George Thorngate, a former Milton half back star and the present director of athletics here. The prospects at this writing are that the green and white will have a strong, fast team. Two games have been scheduled, one with Davis & Elkins and the other with Broadus College. The Athletic Association recently met, elected officers and adopted a new constitution, governing the election of officers, their duties, awarding of letters, etc.

The Salem Lyceum held its first meeting last Wednesday in Huffman Hall. Prospects indicate a very successful year. Old members are taking an active interest and many new members have been brought in. Professor S. B. Bond, of the Biological Department, addressed the society on "The Value of Lyceum Work."

The freshman or ice-breaking social was held last Tuesday evening in Huffman Hall. Doctor and Mrs. Clark acted as host and hostess. There was a grand big turn out of both students and faculty. In all there were about two hundred present. Refreshments were served by the Christian Associations.

Dr. Effie McCullon Jones conducted the chapel exercises last Thursday morning and talked in the interest of woman suffrage.

The Christian Associations have held one joint meeting and one separate meeting. The Y. M. C. A. will hold a meeting every Tuesday evening at 6.45. This is a new move, but we believe that it will be successful, inasmuch as the students seem enthusiastic and earnest.

A. F. G.

Change of Address

Until further notice, Rev. George W. Lewis wishes his correspondents to address him at 31 Hazel Street, Battle Creek, Mich.

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HOME NEWS

MILTON, WIS.—The college enrolment book for the years 1884 to 1891 is missing. Can you help me find it at once? Any information about old students welcomed. Lester C. Randolph, Phone 733.

A special treat will be given Christian Endeavorers and their friends at the Seventh Day Baptist church, Milton, next Sabbath at 4 p. m. President Daland will render a half hour of sacred music on the organ. This will be followed by an address on Christian Endeavor Efficiency by Pastor Jordan and Miss Beulah Greenman, of Milton Junction. Every one is invited.

A public informal reception will be tendered Mr. and Mrs. H. W. Rood, of Madison, at the Milton Seventh Day Baptist church basement next Thursday evening, October 12, in honor of their golden wedding, which event will be celebrated by their relatives the following day at the home of their daughter, Mrs. S. N. Lowther.

Dr. L. C. Randolph has been honored with an invitation to deliver his lecture, "That Delightful Fellow, the American Boy," before the Enlewood Sunday Evening Club, October 8. This popular organization draws large Sunday evening crowds in one of Chicago's finest residence districts. Some of the most eminent men of America will appear upon its winter program. While in the city Dr. Randolph will assist in forming a Milton College club in the western metropolis and preach for the Chicago Seventh Day Baptist Church.—*Journal-Telephone*.

SALEM, W. VA.—The first semester of Salem College opened on Tuesday of this week with flattering prospects for a successful year in educational work. About one hundred and fifty students enrolled for a successful year's work. There were two new teachers this year. Professor V. C. Davis, of Alfred, N. Y., will teach English in place of Miss Green. Professor George Thorngate, of Milton, Wis., will have charge of chemistry and physical training. At a meeting of the committee Tuesday night it was voted to permit the playing of football as one of the sports.—*Salem (W. Va.) Express*.

NORTH LOUP, NEB.—Fifty years ago, September 22, N. W. Babcock and Louisa Jane Davis were married at Welton, Iowa, and so happy have been the years together that they desired to celebrate the event. They have so many friends that they wanted to invite every one, but on account of room felt obliged to limit the crowd to about sixty. The house was decorated with golden rod. A number of gifts and \$10.00 in gold were presented to them by their pastor, Rev. A. L. Davis, in a neat speech, in behalf of the guests present and those unable to come. Deacon and Mrs. Babcock have many friends besides those present, who wish to extend congratulations on this happy event.—*The Loyalist*.

CUMBERLAND, N. C.—The pastor of the Cumberland Seventh Day Baptist Church, Rev. D. N. Newton, offered his resignation in January to become effective when another pastor should be secured. Elder J. Franklin Browne having received and accepted a call to the pastorate, preached his first sermon for us July 8. Since then he has had regular appointments twice a month and is also superintendent of the Sabbath school and teacher of the Bible class, the only class in the school, there being no Juniors. We are well pleased with him and enjoy his sermons, prayers, singing, and instructions on the Bible lessons. We hope and pray that the blessing of the Lord may attend his labors with us and that there may be a gracious revival in our midst, that the cause and kingdom of our Lord and Redeemer may be advanced and strengthened.

We were very agreeably surprised to receive a visit from Rev. Edgar D. Van Horn, who stopped off with us a few days on his way home to New York from Attalla. His four sermons (one of them at the home of Deacon Howard) and his singing were greatly enjoyed. The prayer meeting and testimonies at the home of Rev. D. N. Newton on the evening of his arrival, September 20, were of especial interest to those who were present. On the way to catch his train Monday, the 25th, he and Pastor Browne (who had met him at the train and was taking him back to Fayetteville) stopped a few minutes, by request, at the Confederate Women's Home

MARRIAGES

to sing and pray with one of the inmates. How much the call was appreciated is best told in the following portion of a letter:

I was very glad to receive your letter by Elder Browne. I thank you and Cousin Phebe for asking him and Elder Van Horn to call on me and sing the beautiful song. I was in my room when they called but came out into the sitting room. Only two or three ladies were in there until Mr. Browne mentioned about singing; then Mrs. Nettles, the nurse, went around in a hurry to inform others but could not get to all of them in time. All of us who heard were delighted with the singing and also greatly enjoyed the prayer by Mr. Van Horn and a few words of prayer by Mr. Browne. Those that were not present seemed to regret very much that they did not know about it. The oldest lady tried hard to open her room door when she heard the singing but failed to get it open. I was very sorry that all could not have been present. Some of the ladies said they would like to listen to the singing an hour. I was hoping they would sing several songs but they could not stay long.

I would be glad for Mr. Browne to preach here when he has an opportunity. I thank you for the piece of writing by Mr. Van Horn. I think I will show it to Mrs. Smith, the lady who arranges for preaching services. Probably that will induce her to invite Mr. Browne. Yes. I think it would have been a great pleasure to me to hear the preaching and singing you referred to.

Affectionately,
MARY.

We are very grateful to the New York Church and to our heavenly Father for the pleasure of this visit from Mr. Van Horn and hope that he will come again.

EMILY P. NEWTON.

Oct. 5, 1916.

A useful man to Stonewall Jackson was old Miles, the Virginian bridge-builder. Once the Union troops had retreated and burned a bridge over the Shenandoah. Jackson determined to follow them, and summoned Miles. "You must put all your men on that bridge," said he; "they must work all night and the bridge must be completed by daylight. My engineer will furnish you with a plan, and you can go right ahead." Early next morning Jackson met the old bridge-builder. "Well," said the general, "did the engineer give you a plan of the bridge?" "General," returned Miles, slowly, "the bridge is done; I don't know whether the picture is or not." We want more men of the Miles order in the church.—*C. H. Spurgeon*.

CLAWSON-MORRIS.—At the home of the bride's uncle and aunt, Dr. and Mrs. Frank S. Wells, 916 Grant Avenue, Plainfield, N. J., at 7.30 p. m., Wednesday, October 4, 1916, by Rev. Edwin Shaw, LeRoy Tingley Clawson, son of Mr. and Mrs. William D. Clawson, of Plainfield, N. J., and Miss Ethel May Morris, daughter of Mr. and Mrs. Luther D. Morris, of Lambertville, N. J. They will reside in Plainfield.

SMITH-CURTIS.—At the home of the bride's parents, Mr. and Mrs. A. E. Curtis, in New Market, N. J., September 20, 1916, by the bride's pastor, Rev. Herbert L. Polan, Merle A. Smith, of Homer, N. Y., and Florence M. Curtis.

DEATHS

PALMER.—In Westerly, R. I., July 24, 1916, Susan A. Palmer in the eighty-third year of her age.

Susan A. (Lamphere) Palmer was the daughter of Truman and Hannah Crandall Lamphere and was born in Westerly, R. I., November 15, 1833. All her life was spent in the vicinity in which she was born. On March 3, 1853, she was married to Abel F. Palmer. Two sons were born to them,—George I., who died some nineteen years ago, and W. Frank, of Brooklyn, N. Y. Mr. Palmer died a few years ago. She was baptized and united with the Pawcatuck Seventh Day Baptist Church sixty years ago and has always been faithful to her early vows. One sister, Elizabeth Lamphere, of Westerly, R. I., the son above mentioned, with other relatives, survive her. She was a quiet and unassuming Christian woman with great patience, enduring to the end. She died at the home of her niece, Mrs. Harlan P. Hakes.

Funeral service was conducted by the pastor, July 27, at 2 p. m.

GREVE.—Nels Sorensen Greve was born in Denmark in 1877 and came with his parents to America when he was about six years old.

He lived most of his life in Plainfield, N. J. He was a painter and decorator by trade, a conscientious and competent workman. He was an attendant of the Lutheran church. A lingering illness of several years resulted in his death, October 2, 1916. Funeral services were held at the home in Plainfield, conducted by Rev. Edwin Shaw, pastor of the Seventh Day Baptist Church, October 5. He leaves a widow and six children to mourn his loss. Burial was made in the Hillside Cemetery.

"A fat kitchen makes a lean will."

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,
FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

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.

"It is an unhappy hour for any person when he first finds he can wound the feelings of the people at home without a later sense of sorrow."

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—Report to Congress 80 years ago.

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