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ALL QUOTATIONS here made are good only until the above date. As every one knows the white paper situation is precarious and magazines are advancing their prices. We have arranged these prices to give our patrons a chance to place their subscriptions at the minimum figure. We do not know what the raise will be, but most publishers have set November 10 as the limit at which they will receive subscriptions at the old rate. Place your business with THE RECORDER, and at the same time you send in your subscription for your magazines send in your \$2 for THE RECORDER.

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THE SABBATH RECORDER

18 Madison Avenue

Plainfield, New Jersey

The Sabbath Recorder

"It should be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another or esteem all days alike holy."

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence."

"All religious despotism commences by a combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence. . . . Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

—Report to Congress 80 years ago.

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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. 17

PLAINFIELD, N. J., OCTOBER 23, 1916

WHOLE NO. 3,738

The Call Is Heeded Last week we published the call for pastors and church clerks to take up the question as to who in the various societies would want the *Year Book*, and to forward the lists to the publishing house. Before the first week was over, one church clerk in a distant State responded by forwarding the names of those to whom the *Year Book* is to be mailed. We notice also that post-cards begin to come in from lone Sabbath-keepers, giving name and address for the *Year Book*. Don't forget that the book is to be distributed in this way only, and whoever wants it should let our publishing house know before the number to be issued is determined. If the issue becomes exhausted before you apply, there will be none for you.

We notice also that our enthusiastic supporter, the general secretary of the L. S. K's, is not the only one who heeds the call for efforts to enlarge the subscription list of the SABBATH RECORDER. One pastor has written for the list of those in his church who do take it, as a good way to find out who do not. A day is already set on which this pastor will preach upon the value of the denominational paper and the duty of Seventh Day Baptists to support it. This will be a good preparation for the personal canvass which should follow. We look for good results in that church, and hope for similar action in all the churches.

Are You Doing Your Part? On another page is given the financial statement of the Missionary Society's treasurer. By looking at this you will see that the Missionary Society's outstanding notes amount to \$2,500 and that the bills due in October amount to \$1,000 more. The debt over which Brother Saunders worried so much and which he tried so hard to have lifted was never really cleared up. Then extra necessary expenses compelled the board to go in debt still further. The slackening in contributions since Conference makes the outlook discouraging for both the Missionary and Tract boards.

Only a day or two ago the treasurer of the Tract Board said: "Tell the people the Tract Board is \$1,000 in debt again." Are you doing your part in the support of the Lord's work? Are the boards in debt because you have not paid your debts?

Desirable Epitaph "Here Lies a Man" There is a good deal of practical sense in the following brief prayer found in one of our exchanges. It would be better for the world if the spirit prompting such a prayer prevailed in the hearts of all men. There can be no truer, nobler ambition than a desire to be worthy of the epitaph, "He was a man."

Teach me that sixty minutes make an hour, sixteen ounces make a pound, one hundred cents, one dollar. Help me to live so that I can lie down at night with a clear conscience, unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal ticket on the square; deafen me to the jingle of tainted money, and the rustle of unholy skirts. Blind me to the faults of others, but reveal to me my own; and then when the deepening shadows gather in that Great Silence, let the ceremony be brief, the epitaph simple, "Here lies a man."

The Huguenot Spirit Still Alive in France Good reports are coming across the waters from the Protestant churches in France now being aided at the rate of \$5,000 a week by the Federal Council in America. Secretary Macfarland furnishes us with the information that, of the 413 pastors belonging to the *Union Nationale*, 157 have been called to the army for active service, which leaves many pastorless flocks; and many pastors have to serve several parishes. The churches have also suffered by having so many able-bodied leading members called to the colors. To meet the needs every available superannuated pastor, all evangelists and theological students, some laymen, editors of religious papers and professors in the schools have been drafted into the service as pastors to fill vacancies. Some of these travel long distances on bicycles or motorcycles to meet appointments.

In addition to their other work some

French pastors regularly visit camps of German prisoners. Pastors' wives have given themselves to the work of pastoral visitation, caring for the sick and the aged, and in some cases reading sermons from the pulpit. We do not wonder that Secretary Macfarland thinks the Huguenot spirit is still alive in France.

To Drive Out the Saloon The first meeting of a series to be held under the auspices of the Young Men's Christian Association of Plainfield was held in the theater on Sunday afternoon, October 15. The speaker was H. F. Milans, a well-known newspaper man of New York City, who had, years before, fallen from a high position to the lowest depths of degradation by drink, and was saved by the Salvation Army.

In announcing the speaker, the leader stated that the object of the series of meetings was to drive the saloons out of Plainfield. In order to do this the false representations of the liquor men, now being circulated, regarding the conditions that would prevail if liquor were driven out, must be met. The people should be made to know that the saloon-keeper is not the only one to blame for the ravages of rum in a community. So long as men are willing to plant saloons in places where those afflicted with the appetite for strong drink must be tempted beyond what they can bear, the rum fiend will easily reap his fearful harvest of ruined men and desolate homes. The responsibility for this ruin must rest largely upon the respectable citizens who are willing for a little revenue to license rum-sellers to do their fearful work.

Men like Mr. Milans are doing a noble work trying to save the drunkard; but it is all uphill, and only here and there can one be helped, so long as the State or city continues to uphold saloons that drag to ruin young and old by hundreds and thousands!

If everybody would listen to the sad story of Mr. Milans, or the stories of others who, like him, have felt the terrible grip of the drink habit, and would learn thereby how hopeless is the struggle when a man has once acquired the appetite for liquor, this country would make short work with the saloon business, and cease entirely to make it doubly hard for the drunkard to reform.

If every American citizen would consider that the great army of drunkards is being recruited from the young men of the land year by year, so that the ranks of the drunken army are kept full by the saloons, things would soon be changed. But many citizens are so indifferent to the welfare of their own children, and seem to care so little about the best good of the country, that they must be counted on the side of the enemy.

Christ Still Here In relating the story of **Doing the Same Work** his conversion when he was a hopeless down-and-out seeking warmth in a Salvation Army meeting, Mr. Milans made most impressive the fact that in the consecrated workers who go among the lost in order to save them we still see the Master at work among men. As he was fleeing from one of the meetings, hopeless and rebellious, a "lassie wearing a Salvation Army bonnet" ran after him into the street and placing her hand on his shoulder said: "Don't run away, please. We are praying for you. We saw you here last night and pitied you. Come back; it is pleasanter here than out in the cold dark park." Surprised that any one cared what became of him, he returned; and the workers stuck to him until they brought him to the foot of the Cross.

Then the speaker said that wherever a Christian lays loving hands on a poor lost sinner to bring him to God; wherever a devoted mother prays and pleads with her boy; wherever a pastor or missionary strives to lift up the sin-sick and fallen, there we see Christ still on earth and doing the same work he did in Palestine. We need not look back nineteen hundred years to see the Christ and to learn what he did. We can see him today in the city streets, as of old, in the persons of consecrated men and women toiling for the lost.

The land where Jesus lived on earth is far off and the time long ago. No man can trace his footsteps in any earthly path. The very cities that knew him are desolate, and no multitudes gather there to hear his voice or to witness his marvelous healings. And yet for all practical purposes of his redeeming work, there is more of the Christ in the world now than in the days of the early church. He walks unseen in all our streets; his messages of mercy fall on thousands of ears; and his loving spirit moves

many souls to labor for "one of the least of these" for whom he died. As truly as in days of old may it be said, "Jesus of Nazareth passeth by." Many eyes are being opened by him, many lepers are being cleansed, and those possessed of evil spirits are being clothed and brought to see things aright.

California Has Our Sympathy

Never have we seen greater evidences of the panic among liquor men over the prohibition movement than appear in the *Los Angeles Bee*. This paper was started on October 7 as the "official organ of the California Prosperity League." Its only object is to defeat the prohibition amendments upon which that State is to vote in the November election. "Defending the State against attacks of prohibition forces which seek to kill industries," is the work laid out for itself. Its main weapon is "loss of revenue" in a "critical time for the Nation." The *Bee* is full of the usual fallacies set forth by the liquor advocates, used most cunningly in efforts to deceive the people. The oft-repeated misrepresentations regarding conditions in Maine and Kansas and other prohibition States are given in such plausible ways as would deceive the very elect if not well informed as to the facts, and many a voter will be gained by them. Prohibitionists really have a hard foe to fight in this advocate of rum, for it knows how to use the arguments that appeal to the unthinking ones. "Personal liberty," loss of revenue, loss of employment, loss of investments—all these, when only the one side is shown, will swerve many a temperance man to the license ranks. And our prohibition friends must be wide-awake to show the other side if California is to join the dry States.

Here are some samples of the cool, deliberate effrontery of the liquor people, chosen from a list of twenty-seven sharp sayings which the *Bee* thinks "hit the nail on the head," or which it speaks of as "pertinent truisms."

"You can't change human nature at the polls, and you can't vote in happiness.

As long as people drink, they will drink too much; so will they eat too much.

This is a world of troubles; we can't get away from them by voting the Prohibition ticket.

We don't stop eating because people overeat; and it won't do to stop drinking because some fool fellow drinks too much.

Beer tastes good going down; the Prohibitionist says its doesn't—but what does he know about it?

When you say a thing tastes good going down, you say about all there is to life; then why not have it?

I know drink causes trouble; but the world is full of trouble and the only way to escape is to go to the cemetery.

Society trusts you with liberty to steal, the State trusts you with liberty to commit murder, God trusts you with liberty to go to hell—but the Prohibitionists refuse to trust you with the liberty to make, sell or buy a "scuttle of suds."

We shall be much mistaken if the prohibitionists of California do not make these heartless statements, and many others like them, real boomerangs in the faces of the liquor men.

We know how the rum power of the entire nation concentrates its forces in any State or locality where prohibition is an issue, and spends its millions there to defeat, "by hook or by crook," every measure that threatens the ruinous business. The fight in California will be no exception. Every method known to corrupt so-called "prosperity leagues" will be utilized to defend the business that ruins thousands by putting cash into the tills of those who work the ruin. Our friends by the Golden Gate have our sympathy, and we would be glad to help them if we could.

Political Discussions

It is not the purpose of the SABBATH RECORDER to publish articles discussing partisan politics, in which writers denounce the candidates of parties differing from their own. We did not think when the article upon "Ministers' Sons and the White House" appeared that it would give rise to such discussion; for it treated the candidates of each old party alike, discussed no issues, and spoke a good word for the third party's candidate who didn't happen to be a minister's son but was referred to as a most excellent man.

Then when a good friend felt called upon to say a word further for Mr. Hanly, we gave that a place in the RECORDER. So far, so good. But now, since a good word has been spoken for all three candidates, we trust that those who have made strong pleas in articles not published will see the wisdom of withholding further discussion.

"Trouble springs from idleness and grievous toil from needless ease.

A Message From the West

MRS. PAUL JOHNSON

Paper prepared for L. S. K. program at Conference and read by Miss Mabel West

Secretary Cottrell suggests that this brief paper be called "A Message from the West." A complete title would be, "A Message from the Lone Sabbath Keepers of the West"; for I stand convicted of belonging to that branch of our denominational family which is such a trial to its parent—the "Lone Sabbath Keepers."

We are all that we are accused of being and more. We deserve all the scoldings, pleadings, and prayers of which we are the recipients. We acknowledge many sins both of commission and of omission, chief among which is that we ever permitted ourselves to become lone Sabbath-keepers.

We know, having had thirteen years' experience, that the lot of the lone Sabbath-keeper is hard,—that we lose much from being deprived of church privileges, and association with those of like faith.

We know from observation and reasoning just how difficult it is for lone Sabbath-keepers to hold their children to the Sabbath and prevent their marrying outside the fold.

We know the longing for the opportunity to worship with our own people on the Sabbath, to be with them in the Friday evening prayer meeting, to study with them in the Bible school.

Last summer we felt it a duty to give our children the privileges of Sabbath associations and did so at considerable expense to ourselves and trouble to other people.

The experiences of the summer closing with that splendid Conference at Milton, left me with many things to ponder, with not a few questions in my mind, some of which I am now voicing for the first time.

I wonder if all you people who live within the sound of the church bell avail yourselves of the opportunity you have to attend the prayer service and Sabbath school as well as the morning church service.

I wonder if all you people who live within the sound of the church bell save your children to the Sabbath,—and if not, why not?

I wonder why so large a percentage of our church-bred young people sacrifice the Sabbath on the marriage altar.

I wonder whether it were better to

gather my children quietly around me on the Sabbath and study with them the lesson and read to them the *Sabbath Visitor*, the *Pulpit* and such portions of the SABBATH RECORDER as they can understand, or to place them in a position where, if they attend prayer meeting and Sabbath school, they must stem the current caused by those who habitually absent themselves from those services.

After teaching my children that such and such amusements are not for us because we are Seventh Day Baptists, I wonder what the effect will be when they find that those things which they have learned to look upon as questionable—to say the least—are being winked at and more and more indulged in by our people. And these problems of Sabbath-keeping and amusements are not so far apart as some might think.

We have some friends of college days whom we have not seen since they located in another part of this State several years ago. I had often wondered if they were loyal to the Sabbath and found joy in it even though isolated from all of like faith. I found the answer in a weekly paper from that place which accidentally came into my hands. I read that my friend, Mrs. A., had won a prize at a whist party.

It was an inspiring sight to see that large number of young people at the last Conference, responding to the call for volunteers to dedicate their lives and time to Christian service. But I wonder how many of those young people are looking to the future for the fulfilment of that pledge. Did those who went out after that meeting among non-Sabbath-keeping people feel that that consecration extended to the use of their time on the Sabbath and to their recreation time, or did they think it necessary to compromise in order to be popular? At one time we had a Catholic maid in our home. I had never come in close contact with Catholics and one day out of curiosity I said to her, "Julia, what is that you wear suspended on that card about your neck?" And Julia replied, "That's my religion." That reply has come to me many times as an illustration of the way in which too many of us wear our religion. It comes to me now as an answer to the questions which I have raised.

Recently I heard a lecturer on the Chautauqua platform say that he had spent

much time and thought on The Raven, trying to determine what Poe had in mind when he wrote it. The speaker had come to the conclusion that it did not matter so much what Poe meant as it did what the raven symbolized in his own heart and life. So it is with the Sabbath. What the Sabbath means to us in our innermost hearts and lives—what it means to us, not only on the Sabbath Day, but on the other six days in the week, is the essential thing. If it means all that it should, then the problem of how to spend our time on that day will be correctly solved.

In this as in the question of amusements we shall not ask ourselves, "Is this wrong?" or "Is that a sin?" but rather, "How much good may I derive from this?" and "How much can I glorify God by it?"

What do we most earnestly desire for our children—fame and wealth—or that they may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ? Have we dedicated them to God our heavenly Father or to the goddess of society and culture?

I have seen many a Seventh Day Baptist bark flounder on that reef of so-called culture. Are we teaching them a pure and undefiled religion of Christ and him crucified, or are we chasing with them the will-o'-the-wisps of isms and ologies which fill the air about us?

I am not acquainted with the author of the following lines published in the SABBATH RECORDER last year, but I am quite sure he is a lone Sabbath-keeper and that the sentiment of the poem is endorsed by each loyal Sabbath-keeper wherever he may be.

"Hail! Sacred day of gladd'ning light,
What wondrous glory streams from thee!
Thy dawning softly speaks of rest,
Foretaste of that which is to be.
We lift our hearts in grateful praise,
For thy return, thou best of days.

"On thee our earth-worn spirits rise
To purer heights; while quickened powers
In holy service find employ
Through thy glad and solemn hours.
We lift our hearts in grateful praise,
For thy deep joy, O best of days.

"From thee new faith and courage flow,
New strength to bear life's daily load;
By thee uplifted we would go
To tread again our upward road.
We lift our hearts in grateful praise,
For all thy gifts, thou best of days."

As for me, I have had many wonderful experiences in this Western country, with not a few thrills, but I ask for no greater thrill than comes to me when I hear a Seventh Day Baptist church bell calling to worship in the hush of the Sabbath eve.

Our Parish Letter

MY DEAR LONE SABBATH KEEPER:

Another Conference has come and gone, another year with its blessings, its joys and sorrows, victories and defeats. And as I write, it is only with the strongest desire for every L. S. K. that the coming year may be better and richer in every way than the last year has been. And I am sure that if we will submit to the Divine guidance, our hand in his, we shall be led in the safe and prosperous way.

We can always commend you to the Good Shepherd of the flock, who leads us into green pastures, into places of quiet and refreshment, restoring our souls (Ps. 23). Again and again the promises of God should be read and pondered in our hearts, for our special comfort and strength, in the peculiar temptations to which we are exposed.

More and more, also, should we use the opportunities that we do have, to help ourselves and one another in developing our faith and maintaining our Christian integrity. Here I would suggest that many are failing to grasp the good things provided for them, and so far are inviting weakness and defeat.

At much pains and expense, we planned that all the L. S. K's should receive messages from the state secretaries, and be asked to send a letter in return. Many responded and found it mutually helpful; but many, many more utterly neglected or ignored these letters. This has been our greatest grief—the indifference with which these messages were received, and your failure to respond to them.

Let me illustrate by two extremes: First, Indiana. In this State the secretary, among other good things, reported that she received answers to letters from all the L. S. K's of the State. Second, ———. In this State, after much urging, a young lady of fine qualities was persuaded to undertake the work. At the close of the year she reported having sent out twenty letters, and receiving only one

in reply. Do you wonder that she sent in her resignation? She asked that her name be taken off the L. S. K. list, and even declared her intention of giving up the Sabbath.

Who is responsible for the loss of this fine young lady to our cause? She is, you say? Yes, but may not those *nineteen* have something for which to answer?

As it is much more difficult to do this work at long range than it would be in a local body, by so much the more we beg for your hearty co-operation. We need it, and you need it for your own highest spiritual good.

Let us turn over a new leaf this year, in these matters. We have a strenuous year before us. Nearly \$200,000 will be needed for our three colleges. The regular work of the different societies is to be carried on in full force, and some Missionary Society debts have yet to be met. Our Forward Movement calls for activity in the churches and Sabbath schools. The Tract Society wants 1,000 new subscribers for the SABBATH RECORDER, and 500 for the *Pulpit*.

Last year the L. S. K's gave about \$325 to the Tract Society, nearly \$300 for the Woman's Board, probably about as much to the Missionary Society, nearly \$90 to the Young People's Board, and other small contributions, besides what they gave through their home churches. We are also expected to give \$50 for the Conference expenses, \$50 to the Sabbath School Board, \$50 for the Theological Seminary, and the coming year \$100 for the L. S. K. work (Prof. W. C. Whitford, Alfred, N. Y., Treasurer).

In the matter of giving, I wish all my L. S. K's would adopt the tithing system as the best solution of our duties as to "how much." You will, doubtless, be asked to do all you can for the \$200,000 College Fund.

I am going to make a very special effort to raise the 1,000 list of new RECORDER subscribers, and half as many for the *Pulpit*. That sounded too big at first and more than we ought to attempt; but now I am just itching to tackle it. Why, I picked up 10 subscribers on my way home from Conference, and that was only play.

Our proportion of the 1,000 will be 125. I wish you would take 400 to 500 more than you are now taking, but we must at

least try and get 125 new ones and half as many more for the *Pulpit*. Many of you can take both; some will want the RECORDER, and some, perhaps, only the *Pulpit*; but *we must try and fill our quota*. The SABBATH RECORDER is \$2.00, and the *Pulpit* 50 cents. Address SABBATH RECORDER, Plainfield, N. J.

Now, I wish you to help prove that the day of miracles has not passed. I want *one thousand answers* to this letter, sent to me personally at Topeka. That will cost you *one cent* (a postal card), which I guess you can stand, if the rest of us can stand \$10, or \$15, to get this letter to you. Those of you now taking the RECORDER can help by securing another L. S. K. as a subscriber.

After you receive and read this letter, please sit down and drop me a card containing the following two items:

1. With God's help I purpose this year to tithe my income for the Lord's work. (If unwilling to tithe, state *how much* you will give.)

2. I am now sending off (or will send) my subscription to the SABBATH RECORDER (or *Pulpit*, or both, or will secure a new subscriber).

"Lest we forget," *Do it now*. There is a double blessing in prompt performance. And may the Lord bless you in undertaking these things for him; and may he add of his bounties according to his promises to the willing in heart.

Until I hear from you, sincerely yours,

G. M. COTTRELL,

General Secretary L. S. K's.

Topeka, Kan.,

Sept., 1916.

Quarterly Meeting

The next quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will convene with the Walworth Church, October 27-29, 1916. A strong program is being arranged and it is hoped that large delegations from the sister churches will be present.

C. B. LOOFBOURROW.

"For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our mortal flesh" (2 Cor. 4: 11).

MISSIONS

The Work in Holland

REV. G. VELTHUYSEN

Report from the Holland field to the Seventh Day Baptist General Conference, June, 1915, to June, 1916.

Thankful to God for his manifold mercies bestowed upon us I sit down to comply with your request and give you a summary of the principal events on the Holland field in the year that passed.

First, we can not be too grateful that the Lord has preserved our country, in the midst of the blaze of war and among a thousand dangers, by the blessings of peace. Sometimes our government was at strained terms with either of the belligerent parties, often we were threatened by surprise or suppression and excesses of injury; but at the end our independence as a nation and peace have been maintained. Our government constantly has had enormous questions to solve, to save large classes of the population from distress, while others were trying to make exorbitant gain by export and smuggling. This task was not easy because of the scarcity and dearth of the most needful victuals.

Our army has ever been mobilized these two years and vigilant at the frontier and in the fortresses. Some of the older drafts have been sent home, and were substituted by younger drafts of the newly created "Landsturm." Our army at present numbers more than half a million of trained men. The momentous life at the frontier and in many garrisons, the separation from their families of the married men, the tedium and the temptation to drink and vice had a detrimental influence on the moral life of many of them. The Midnight Mission and other related associations have distributed hundreds of thousands of leaflets among the soldiers and held hundreds of meetings with them. Generally we had not to complain for want of interest in these meetings. Much less, I regret to say, was in many parts the interest in what was being done to promote religious life.

In spite of the constant danger of war and the pinching social conditions, the year 1915-16 has been an important year for us

as Seventh Day Baptists in Holland and Java. Let me first name the principal facts and then tell you some particulars, point by point.

The principal facts are:

1. The transition of Rev. D. P. Boersma, a well-known Seventh Day Adventist preacher in Holland, to our Seventh Day Baptist Denomination and his ordination as a Seventh Day Baptist minister on September 5, 1915, in the Haarlem church.

2. The foundation of a new Seventh Day Baptist church in Arnhem.

3. The baptism of 20 souls and the joining of 9 other baptized Christians to our Seventh Day Baptist churches this year.

4. The foundation of a new church at Gröningen.

5. Constitution, on April 30, 1916, of the Alliance of Seventh Day Baptist Churches in Holland and Colonies, the carrying of the regulations of this Alliance, the application for incorporation to the Queen, and the appointment of a Central Committee or General Board.

6. Brother Lucky's resignation as pastor of the Rotterdam Church (June, 1916), his departure for Germany or Denmark, and the sale of the chapel of the Rotterdam Church to Mr. Ouwerkerk at such a price that the original loan will be refunded to the Memorial Board.

7. The donation, here in Holland, of some liberal gifts for our cause.

8. In consequence thereof, the edition of the *Boodschapper* in a more attractive shape and cover and with illustrations, and the appointment of a canvasser for the time of 6 months, provisionally.

9. The prosperous and blessed development of the missionary and philanthropic work of Sister Alt at Gambong Waloh, with whom Sister Slagter has joined just now after recovery from a serious illness.

The Arnhem friends who followed Brother Boersma constituted a church after 9 of them had been baptized on the fifth of September, 1915, in the Haarlem church. These members, together with Rev. Mr. Boersma and 3 others, constitute at present the 13 members of the Arnhem Church. Probably some new members will be baptized and join this church before long. The pastor's address is: Rev. D. P. Boersma, Weverstraat 5 A; the secretary's address: J. G. H. C. Borninkhof, Graaf Lodewykstraat 4, both at Arnhem.

The hall where they held their public meetings last winter is used at present for other purposes. They have not been able to find another public meeting place yet for the evenings. During the summer season they meet at Brother Boersma's house. They are looking for another hall for public meetings or any place that can be made into such.

Sunday afternoons Brother Boersma is holding meetings at Ede, a strong garrison about ten miles east from Arnhem, and in the evening at Wageningen, a little town not far from there. In the beginning of June Brother Munck, a member of the Arnhem Church, was appointed canvasser with our literature for a period of six months. He is a valuable worker and opens new doors to Brother Boersma, for visiting people at their houses or inviting them to the meetings.

On April 12, last, Brother Boersma, who was a widower, married Miss L. Jurriens, a sister of the Arnhem Church. His son Peter, whom we before had taken into our own family during seven months, returned to his father's home.

The town of Arnhem, numbering about 70,000 inhabitants, is beautifully situated on the Rhine, at a distance of about 10 miles from the German frontier and 65 miles east from Amsterdam. It has very picturesque environs and is a favorite resort of private persons living from their rents; a large part of the population is Roman Catholic.

The public meetings held by Brother Boersma during the winter in several places—Amsterdam, The Hague, Haarlem, etc.—were not as successful as had been expected. Everywhere the audience gradually decreased, but his visit to our scattered members in the northern part of our country was greatly blessed. In that part, in the city of Gröningen, our dear Brother Vroegop is living with his family and two or three sisters, Sabbath-keepers, who joined the Haarlem Church last year. They regularly met on Sabbath Day in turn at their private houses, but once a month the non-resident members in the neighboring villages came over; then they rented a room and their meeting numbered between 20 and 30. At such a larger meeting, November 12, 1915, when Rev. Mr. Boersma was there and celebrated the Lord's Supper, the Holy Spirit wrought powerfully in that

quiet meeting. Three of Brother Vroegop's children, four children of Brother Stuut's and two children of Brother Dyk's decided to give their lives to the Lord and desired to be baptized. It was a very impressive meeting on December 19, 1915, in the Haarlem church, where these young friends were baptized. With 45 members we sat at the Lord's Table. On that occasion Brother Ouwerkerk from Rotterdam vowed a sum of 3,000 guilders (\$1,200) for the work in the Lord's vineyard. (Half of this sum has been paid up to now.)

Not long afterwards the Seventh Day Baptists in the northern part of our country, who had been non-resident members of the Haarlem Church before, joined themselves into a new self-governing church of 18 members and elected as their pastor and secretary Brother W. A. Vroegop, Verlengde Visscherstraat 19 A, Gröningen.

Brother Vroegop has been a Seventh Day Baptist for more than 10 years. He is an able author and orator and an excellent help for me in the editorship of the *Boodschapper*. He is leader of the Midnight Mission in the city of Gröningen and the surrounding parts.

There is a lovely and harmonious spirit in the Gröningen Church. The recently baptized daughters of Brother Stuut are taking an active part in the evangelization of the First Day Baptist church at Neiuwe Pekela, the village where they live. Their help is very much appreciated by its pastor.

The town of Gröningen is the capital of the province of that name and numbers about 83,000 inhabitants. It is the principal town of that part of the country and a center of trade and industry. It is about 30 miles west from the German frontier and about 130 miles northeast from Amsterdam.

At the end of the day on which these friends from Gröningen were baptized we held a little conference and took counsel what to do, especially in view of Mr. Ouwerkerk's important promise. A provisional committee was appointed to draw up a program for common action of the churches and regulations for a planned alliance of Seventh Day Baptist churches in Holland. It was decided that in future the *Boodschapper* should appear in a more attractive cover and be illustrated and that it should be written so as to be a good ex-

pedient for gospel work according to its motto and for inducing people to earnest investigation and devotion to the Bible. Special church news would be added in an extra sheet.

The constitutional meeting of the "*Bond Van Zevendedaas Baptiste Gemeenten in Nederland en Kolonien*" (Alliance of Seventh Day Baptist Churches in Holland and Colonies) was held on April 30, 1916. The regulations were settled there and it was decided to apply to the Queen for incorporation of the Alliance. I will send you a copy of the regulations as they will have been confirmed. A Central Committee was appointed consisting Rev. G. Velthuisen Jr., chairman and treasurer; Rev. W. A. Vroegop, secretary; Rev. D. P. Boersma, J. M. Spaan and A. Bakker, members.

The expenses for the extension of the work about which I wrote above (see points 1 to 5) could not have been defrayed had we not been rejoiced by some liberal gifts. First, a gift of 500 guilders from our noble Brother Bloem from Terschelling, an honorable Christian in every respect. It was a thank offering when his efforts had succeeded in obtaining from our Department of Agriculture the lease of the wild bogs in the valleys of his island during a period of 7 years for cranberry culture. If the Lord may bless this enterprise, there is hope for the continual liberal support of this brother. Second, the promise of Mr. Ouwerkerk. Until now he has paid during this year 1,500 guilders to the Central Committee. A third source of income was the support for the work in Holland, thankfully accepted and highly appreciated, from the Missionary and Tract societies. Two remittances, however, of the Missionary Society, forward by Brother Davis, by postal money orders in January, 1916, to the value of \$125, have been lost. It has not been possible for me as yet to receive the value, though the authorities here assured me that the American postal authorities would issue new money orders for these amounts. Had we not received these extra gifts in Holland we should have been at a loss. It is a hard time. I had to guarantee before they paid the checks from the Memorial Board for Brother Lucky that at any rate I should repay the damage to the bank, in case of trouble.

Our constant prayer is that the Lord

may bless our newly created Alliance and Central Committee with the spirit of wisdom and true unity in Christ. One of the first achievements of the Central Committee has been the decision to edit the *Boodschapper* and publish in a more attractive form and with illustrations. If this may be possible during the war we should be grateful if you would lend us some electrotypes about our China Mission or other topics of our denominational work which may interest people here. I have already used some old ones I found in my father's inheritance. Brother Munck, our new canvasser, is a zealous and good Christian and a great help to Brother Boersma in his work.

By the promise of Mr. Ouwerkerk we have been able to increase our support to the work of Sister Alt at Gambong Waloh in Java. Gambong Waloh is a desolate coffee plantation which was sold for a trifle by the government to my old friend, John Van der Steur. He granted it to his sister Mary, married to Brother Graafstal, to nurse there some feeble-minded children. Graafstal began a farm there but was not successful. The end was that he left the place and settled at Temanggoeng. There they lived some time in rather stringent circumstances, Mrs. Graafstal being weak and ailing and having the care of the feeble-minded children besides their own. In 1914, when Margaret Alt had left Sister Jansz because of the unhealthfulness of the climate (for a malarial patient she was), she decided to settle at Gambong Waloh. There she took the feeble-minded children from the Graafstal's as Mrs. Graafstal was very ill then. In the climate of Gambong Waloh she recovered and there at the spot she found an industrious native population, desirous of being instructed. She speaks the native language very well and as the natives wanted their children (boys and girls) taught in the arts of reading and writing and other accomplishments she feels very happy to be able in that way to teach them the Word of God at the same time. Her school is crowded and Sister Slagter, who just was cured from a liver disease in the hospital at Saerabaje, decided to resign as nurse in the government Lunatic Asylum in order to join Sister Alt with a view to unburden her from the care of the feeble-minded and the sick. Sister Alt may be able now to

devote her life to gospel work and teaching. Twice a month a missionary-doctor comes to look after serious patients and to give good advice to our dear sisters in their work. In school the native children listen eagerly to the beautiful Bible stories and on the Sabbath people come to attend the morning service. In the afternoon they go to the neighboring villages to preach the gospel. Two young native men have been recently baptized by Brother Graafstal. They are bold witnesses for Christ among their people and lead exemplary pure Christian lives. Santries (Mohammedan priests) come to visit Sister Alt and want to discuss the differences between the Koran and the Bible and between their Prophet and Christ. So you see there are many opportunities for new blessings in Holland and her colonies. Let us join in prayer for each other and especially for our devoted and faithful sisters in Java. Sister Jansz did not write to us about her work at Pangogensen. I hope you may have received good news from her.

At my own home in Amsterdam Brother Taekema leads the small meeting every Sabbath. He thinks to be ready with his studies in November next. I hope he will join us in our labors then and prove a valuable fellow-worker. On the Sabbath days I am very seldom at home, being either in Haarlem or in The Hague to conduct the services there. When I am not in Haarlem Brother Spaan, our faithful deacon, is serving the church in Haarlem.

In my family we have had to struggle with many adversaries. The doctor has ordered my eldest daughter, who has been my right hand in my manifold activities, to stop all work for some months and keep perfect rest in the country. Sometimes I fear that I shall not be able to bear my overburdened task very long, but I trust the Lord will help me and show me what is his will from day to day. My youngest daughter has been with a friend in the country almost the whole year. She has been allowed to renew her studies next fall. My second daughter is helping my wife in the household and studying for an examination. Our little boy is getting on pretty well.

I hope you will excuse me that I can not send you better statistics than those enclosed. We judged it not expedient to organize completely the new small churches.

Most of the members of the Arnhem Church for instance have kept the Sabbath during less than a year, and have got no long spiritual experience. The Central Committee judged it more wise to wait some time until we are better acquainted with our people before we advise the churches to appoint elders and deacons. Meantime we hope there will be new members added among whom we may find the right men.

Last year was a year of many sorrows from sickness in the churches. In Haarlem we lost our beloved and faithful Sister Termaat at the age of 77, and a few weeks before the Rotterdam Church lost a sister at the age of 35, the wife of Brother Kuiper.

The Gröningen Church does not pay any salary to its pastor. He rejoices in the privilege of serving it on the Sabbath Day. They use their offerings to support the poor, our mission in Java, and the rent of a room for their monthly meeting.

In Arnhem it is almost the same thing. They paid the rent for their meetings last winter, supported a poor sister and our mission in Java; the Central Committee pays the salary of Brother Boersma (\$500 a year). He has no other income than this salary.

In deep sorrow we must state there is little hope that the end of the war is approaching. Surely the danger remains for our own country to be involved in the horrible whirlpool, even at this late period. May the Lord have mercy upon the nations and cease their slaughtering.

I hope that after the war there may be an opportunity to arrange everything orally with the boards. Perhaps some American friends will come to visit us that we may deliberate quietly together about the work in Europe, and thus renew the ties that bind our hearts in mutual love for the cause so dear to us. I think we shall have to discuss a number of interesting topics then and I trust there will be many facts to be thankful for.

Monthly Statement

September 1, 1916, to October 1, 1916

S. H. Davis,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Dr.

Balance on hand, September 1, 1916.....\$283 52
Wm. L. Webster, L. S. K., Debt Fund..... 10 00
Mrs. Mary L. White, Debt Fund..... 5 00

| | |
|---|------------|
| Lone Sabbath Keeper, Wis., Debt Fund..... | 5 00 |
| New Auburn Church, Debt Fund..... | 5 00 |
| Milton Church..... | 44 17 |
| Lost Creek Church..... | 23 67 |
| Syracuse Church..... | 1 07 |
| Berlin S. S..... | 3 00 |
| Western Association..... | 50 00 |
| Northwestern Association..... | 5 74 |
| Young People's Board, Dr. Palmborg's salary.. | 25 00 |
| Woman's Board, Miss Burdick's salary..... | 150 00 |
| Woman's Board, Miss West's salary..... | 150 00 |
| Woman's Board, Debt Fund..... | 10 00 |
| DeRuyter Church..... | 16 22 |
| DeRuyter Church, Marie Jansz..... | 1 00 |
| Interest on Checking Account..... | 3 48 |
| Income from Permanent Funds..... | 1,000 00 |
| | <hr/> |
| | \$1,791 87 |

Cr.

| | |
|---|------------|
| D. B. Coon, August salary and expenses..... | \$ 92 30 |
| Mrs. Angeline Abbey, August salary..... | 10 00 |
| J. G. Burdick, August salary..... | 29 16 |
| J. J. Kovats, August salary..... | 20 00 |
| T. L. M. Spencer, September salary..... | 50 00 |
| Rev. C. A. Burdick, acct. T. J. Van Horn salary | 5 00 |
| T. J. Van Horn, acct. salary..... | 25 00 |
| A. L. Davis, sal. and trav. exp..... | 61 55 |
| Susie M. Burdick, sal. July 1—October 1..... | 150 00 |
| Dr. Rosa Palmborg, sal. July 1—October 1..... | 150 00 |
| Dr. Grace Crandall, sal. July 1—October 1..... | 150 00 |
| Miss Anna West, sal. July 1—October 1..... | 150 00 |
| H. Eugene Davis, sal. July 1—October 1..... | 250 00 |
| J. W. Crofoot, bal. trav. exp..... | 20 20 |
| E. Mildred Saunders, clerk hire and envelopes.. | 18 95 |
| School Account, China field..... | 75 00 |
| Incidentals and Evangelist, China field..... | 90 00 |
| Washington Trust Co., interest on note..... | 42 86 |
| Treasurer's expenses..... | 22 00 |
| | <hr/> |
| | \$1,412 02 |
| Balance on hand, October 1, 1916..... | 379 85 |
| | <hr/> |
| | \$1,791 87 |

Bills payable in October, about.....\$1,000 00
Notes outstanding October 1, 1916.....\$2,500 00
E. & O. E. S. H. DAVIS,
Treasurer.

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

(Continued)

The Southwestern Association

In this association there are six missionary pastorates: Delaware, Mo., Little Prairie, Fouke, Gentry, Ark., Attalla, Ala., and Hammond, La.

Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz.

The session of the Southwestern Association was held last fall with the Little Prairie Church. Brother C. C. Van Horn, at the expense of the Board, visited this church in advance of the association, and assisted with the music and other preparations for the meetings. All sessions were well attended, and resulted in a revival. Our general missionary, Rev. T. J. Van Horn, with the assistance of Rev. B. E. Fisk, delegate to the association, and Brother C. C. Van Horn, continued the

meetings for a week after the close of the association.

Rev. G. H. F. Randolph has continued to serve the Fouke Church as missionary pastor. Both the church and the school have been richly blessed. At the close of this Conference year Brother Randolph resigns his work, and goes to Berea, W. Va. He reports: Weeks of labor, 52; sermons, and addresses, 98, to congregations averaging, 49; prayer meetings, 88; calls, 76; added to the church by letter, 9.

Rev. T. J. Van Horn began work as missionary pastor of the Gentry Church, and general missionary on the Southwestern field, September 1, with headquarters at Gentry, Ark. Brother Van Horn was heartily welcomed by the church, and his report for the first two months shows an average Sabbath morning congregations of sixty-seven people. The young people manifest much interest, and are doing excellent work in a Teachers' Training Class. The Efficiency chart of the Christian Endeavor society indicates a rising grade. On March 24 the fifteenth anniversary of the church was celebrated. Mr. Van Horn has made at least two extensive trips over a portion of this vast territory extending more than eight hundred miles, including Oklahoma and Alabama. He visited groups of staunch Sabbath-keepers. At Crowley's Ridge a deep interest was manifested in the meetings. At Memphis he found at least two Sabbath converts. At Birmingham he met several of our Sabbath-keeping young people, one of them a physician, superintendent of the Hydro-Therapy Department of the Birmingham Infirmary. Brother Van Horn reports: Weeks of labor, 43; sermons and addresses, 73, with congregations averaging 53; prayer meetings, 40; visits and calls, 264; number of people added to the church, 10; by baptism, 3, by letter, 7; Sabbath converts 2; number of tracts distributed, 3,616; papers and books, 58.

The Attalla Church has been visited by our general missionary, who found them sustaining services twice a month, alternating between the church in the city, and the homes. A few special meetings were held and the church greatly encouraged. A Baptist minister recently embraced the Sabbath, united with our people, and is now preaching for them.

The Hammond Church called Rev. S. S.

Powell, a member of the Salem Seventh Day Baptist Church, who resided at Grafton, W. Va., where he published a Baptist paper. Early in September he entered upon his labors, and found a cordial welcome awaiting him. Rev. W. D. Burdick, representative of the Tract Board, assisted Brother Powell in special meetings. Work on this field has been richly blessed, as is shown by the following report: Weeks of labor, 37; sermons and addresses, 81, to congregations averaging 30 people; prayer meetings 36; calls, 235; added to the church, 4: by baptism, 3, by letter, 1; Sabbath converts, 3; pages of tracts distributed, 483; books and papers distributed, 39.

SUMMARY OF MISSIONARY PASTORATES

There are thirty-eight missionary pastorates. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Wisconsin, Nebraska, Illinois, Colorado, Arkansas, Kansas, Missouri, Louisiana, Alabama, and California. If we count the pastors who have gone out occasionally from other churches, and the men from the Theological Seminary and Milton College, we have some thirty workers and missionary pastors who have been employed a part or all of the time during the year.

EVANGELISTIC WORK

Rev. D. B. Coon has continued evangelistic work during the entire year. Professor Paul H. Schmidt accompanied him as helper until November 15, when he resigned. Mr. Julius Nelson very ably filled the position of singing evangelist for the remainder of the year. Sufficient requests have come for their services so that engagements have been made in advance. Nine campaigns have been very successfully conducted.

At the beginning of the year they were just closing work at New Auburn, Minn. Following this they held a three weeks' series of meetings with our little church at Exeland, Wis. Mr. Coon then took a short rest before Conference, and Professor Schmidt went to Milton to assist with Conference music. Immediately after Conference meetings were held with the church at Albion, Wis. Their next field of labor was Milton Junction, where the campaign lasted four weeks. Following this was a series at New Auburn, Wis., to which Brother Coon was accompanied by

Mr. Nelson. Early in January they were called to North Loup, Neb. From there they went to Jackson Center, Ohio, for four weeks' work. Then followed Richburg, N. Y., Hebron Center, Pa., closing the year, June 30, with the First Hebron Church.

The work has been successful numerically, spiritually, and reasonably so financially. Since our spiritual power and additions come to us largely through this kind of work, our future depends upon it. The great worth to our people can not find expression in the following tables. We wish to bespeak even a more hearty support for these men during the coming year. We need never expect to find two more exemplary evangelists, or a stronger preacher than Evangelist Coon. He has spoken 317 times, in 24 pulpits or other places, in 7 of our States; prayer meetings, 236; calls, 1,102; people professing conversion, 129; average congregations, 76; added to our churches, 53: by baptism, 42, by letter or experience, 11; Sabbath converts, 14; tracts distributed, 4,096 pages.

Mr. Julius Nelson, one of our choice young men, a graduate of Milton College, accepted the position as singing evangelist, November 25. He has conducted choruses, quartets and other special music, besides taking charge of prayer meetings, Sabbath-school classes, Christian Endeavor meetings, and doing much personal work. He reports: Prayer meetings, 115; calls, 450.

Rev. W. D. Burdick continued in the employ of the Missionary Society until July 31, when he resigned to engage as Field Representative for the American Sabbath Tract Society. During the month of July the Milton Quartet, under the leadership of Brother Burdick, conducted a campaign at Stone Fort, Ill. His work has been eminently successful and satisfactory. But for lack of funds the Society would have been loathe to release him.

CITY MISSIONS

The City of New York

The Italian Mission in New York City, and at New Market, N. J., is still supported jointly by the Tract and Missionary societies. For several years it has been continued on the East Side of the city of New York, where services are held in the several homes on Sabbath morning. The

attendance ranges from six to thirteen people. Rev. Antonio Savarese is missionary pastor, with headquarters at New Market, near New Era, the Italian settlement where he preaches at our chapel in the afternoon. Following this, Superintendent Jesse G. Burdick conducts a Sabbath school. For three years he has carried this mission on his heart prayerfully and lovingly, freely giving his time, and furnishing transportation for himself, for Miss Burdick or for any others who might go to assist in the work. We are also indebted to Miss Edna Burdick, of New Market, for her services during another year as organist and teacher of the primary class. These services are usually attended by twenty or thirty bright children and young people. Recently the plan of taking an offering once in two weeks was adopted and is proving very satisfactory. The preaching is in Italian, while Brother Burdick conducts the Sabbath school in English. Brother Savarese has been untiring in his efforts during another year, and has printed and distributed large quantities of Sabbath and other literature among his people. Weeks of labor, 52; sermons and addresses, 156; prayer meetings, 192; calls, 1,200; books and papers distributed, 3,600. While he reports people converted, 19; Sabbath converts, 7; people added to the church, 3, we do not include them in our final summary since we do not know all the circumstances.

(To be continued)

Equipment for Efficient Service!

REV. E. ADELBERT WITTER

Sunday morning sermon at Conference

Text: When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Deuteronomy 22: 8.

Safety first is a phrase of recent coinage that but emphasizes the thought couched in the words of our text. We must not take to ourselves too much pride in the thought that we live in an age of discovery and intellectual acumen above that manifest in ages gone by. Let us turn to the Bible for a little light along this line. In Matthew 6: 33 we find the Lord, as he talked with his disciples and that great multitude gathered around the Mount of Beatitudes about the

things of life, saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Fitting for life and its work is to be found in the close association of that life with the things of God and his righteousness. Dr. Robert Mac Arthur, of New York, in speaking of the ethical uplift and ennobling influence of meditation upon God and his works, said: "You ought to live much upon the roof; it will give you broad and heavenward views." It may be he was led to that expression by having visited in the country of the Orient, for there most of the houses have flat roofs gently sloping one way, while some have a dome like a great inverted bowl in the center of the roof. Whatever the form, the people live much upon these roofs. In the warm weather it is here they spread their mats and sleep. It is here they store their fagots and fuel of various kinds. From this fact you can readily see the reason for the teaching of our text. Herein is given a principle that applies to life in many ways.

Dangerous places should be always safeguarded on land and sea. So deeply is this fact rooted in the very heart of the world's consciousness that laws have been passed by state and nation requiring that all places of danger along the thoroughfares of the world shall be properly safeguarded by signals or defences of various kinds. The individual or corporation failing to observe these laws is held responsible for all damages that result to life or property by such failure. It is because of this demand for safety that we find dangerous curves, embankments and bridges along our public roads safeguarded by fence and rail. It is because of a recognition of the righteousness of such a demand that we find our seas and lakes studded with lights and bells, all giving warning of dangerous places near at hand.

These things of which we have been speaking have to do with the things of our physical life. In our text and in Ezekiel 33: 7-8 we find God applying the same principle to the moral and ethical nature of man.

There are four things that pertain to the individual life and are a safeguard to it, to which I wish to refer your minds, hoping to lead them in that consideration

which shall give real uplift to the life. I shall refer to these four things under the name "battlement" as it is used in our text.

First, I wish to speak of the battlement of the Sabbath. This is a very old battlement. It was given by God in the very beginning of the world's life, and its importance to the human race was not only set forth but reiterated again and again in the various stages of man's development, that its value might not be lost sight of. The Sabbath is not only a memorial of God's completed work of creation, a type of the rest to which God invites his people, but in the use we make of it, the observance we give to it, is to be found a measure of our thought of God and allegiance to his government. Kingdoms have come and passed away, but the Sabbath remains full of vigor and power for the humble child of God.

The Sabbath is important, not so much as a time of absolute rest from labor as a time of devotion and personal reception of the divine life, and manifestation of allegiance to its leadings. True Sabbath observance can not fail to be a mighty element in character building. No one will observe the Sabbath as unto the Lord and be careless in the other relations of life. That there is a wide difference of opinion as to what constitutes true Sabbath observance is recognized by all. That there is need of truer conception of its importance in character building is not so universally recognized. It has not been my privilege to read a more helpful message bearing upon the uplift of the Sabbath in its work in real character building than that found in "The Struggles and Triumph of Lorna Selover," by Rev. H. D. Clarke. Such a work should be commended to all for reading and meditation.

Second, I wish to speak to you of the battlement of family prayer. I fear the importance of this service is lost sight of by the great majority. A great change in the observance of family worship has been wrought during the time of the last generation. Some of you can remember how in childhood most of the Christian fathers and mothers gathered their families together daily, or at least once a week, to read the Bible and engage in the service of prayer. I can never forget the influence these services had upon my own heart and life as mother or grandfather would read the Bible and lead in prayer while all we

children knelt about the family altar. It was a sacred season for us when in some mysterious way it seemed to us they were in direct communion with God. The heart and life is indelibly stamped with the influences of such hallowed experiences. The winds of opposition may rise, the floods of trial and anxiety may beat upon that life and overwhelm it, but it will not be wholly removed from its confidence in God because of the influence of the service of family prayer that has touched it.

Do you know I believe that much of the nervous religious unrest of the youth of our land would be taken away if the fathers and mothers were quietly leading their children in the laying of a sure foundation for their Christian belief in a school of fervent prayer and family worship. In these days it is very difficult to get the family together for even one meal of the day. In the morning we eat, one at a time, because all are not in readiness. At the dinner hour some are absent because of the varied business engagements of the family. At the eventide some are hurrying for other evening engagements of various kinds. So there is no time when all come together for the quiet family life. The hour of devotion is a school of reverence and devotion more surely than the more public forms of worship.

To accomplish the end sought, father and mother must keep the heart warm and the life calm with an abiding faith in, a constant companionship with, and unchanging love for, the heavenly Father and his Son Jesus Christ. Fathers, mothers, are we willing to put ourselves into this school of preparation that we may lead our children in their preparation for Christian life and service? There are many helpful things today given by the church for the helpful religious training of the children, but we should never lose sight of this fact,—there is no other place or service that will so effectually stamp the element of faith, reverence and unfaltering confidence in God upon the life of the rising generation as will the teaching of these things while we are upon our knees about the family altar. It is here the child may be prepared for a life of true Sabbath-keeping. It is here just estimates of life and its responsibilities may be formed. I believe there is very much to be gained for the future of our children if the family altar

should be established in every home, and the affairs of the family so arranged that all the members of the family could be gathered about that altar, upon their knees, for worship.

I once knew quite intimately a man who claimed to be an unbeliever in the Bible, who said to me, "Elder, do you know I believe the church is lacking in a power today which she once possessed when in almost every Christian home was to be found the family altar about which all were gathered." He then told me of a certain family in the community in which he lived when he was married, and how much he and his wife enjoyed going to that home. He said that in the evening all would gather for song followed with family worship. It was a time of real uplift of life. He was an old man when I knew him but he said, "I would give much if we could go into such a family meeting again."

A third battlement to which I wish to call attention is that of reverence for the Bible. Not as something to be turned to occasionally as a reminder of past experiences or associations once enjoyed, but as something to be incorporated into our lives, something to be possessed because of its real worth to the life. The Bible more than any other book is a message to mankind from the heavenly Father. The Bible gives to the soul of man a more perfect picture of man in his need and of God preparing a means for the supplying of that need than do all the other great books of the world. We need to think of the Bible as something to be possessed because of its real worth to our lives. I hold in my hand a message from my mother. That message speaks of a mother's heartfelt interest in my present condition and work. It also reveals an unfailing interest in all the doings of this Conference. It gives to my anxious heart a sense of rest and comfort that no other message can give. It is treasured because of these things. I believe the Bible should be treasured by us and revered because it reveals to us a heavenly Father's interest in our welfare. It speaks to us of his love for us and reveals his desire for the service our hands and hearts may render. This kind of reverence would lead all to seek the salvation of others through personal work.

Rev. E. B. Saunders was holding a revival meeting in a schoolhouse at Calamus,

Neb., and sitting on horses' backs looking in through the windows was a bunch of cowboys. They were not much moved by the service till Mr. Saunders began to draw a picture of the home far back in the East where was mother praying for her absent boy. Soon one of those cowboys threw the rein over his horse's head and dismounting made his way into the house, and to the front seat when Saunders called for those who wanted to be prayed for to come forward. He confessed that the memory of his mother's prayers in the family circle had aroused in him a desire to serve that mother's God. Many a boy and girl is kept from wandering because of the influence of the family religious life. I once knew a man who as a sailor had visited nearly every port on the great oceans. He was a rigger in the quarries of Rhode Island when I knew him. While he was a wicked, profane man he told me he was sure that some day he would be a Christian because he believed his mother's prayers would be answered. After an absence from his place for some years I met him again and asked about the mother. He said she had gone home. I said to him, "But, Jack, have mother's prayers been answered?" With a smiling face he replied, "Praise the Lord, yes! I am living in the hope of a Christian."

The fourth battlement to which I wish to refer is that of a personal faith in Christ. We can not hope to enter into the glories of the heavenly life because mother or father believed. Jesus Christ taught the world that salvation from sin, regeneration, depended upon a personal faith and a personal acceptance of him. "Ye must be born again," was the word to Nicodemus. "He that believeth on me hath everlasting life." The individual life that is possessed of these four safeguards will surely be equipped for efficient service in the work of life.

Semi-annual Meeting

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

"Trusting too much to others' care is the ruin of many."

WOMAN'S WORK

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

The launching of a selfish wish into the unseen world, in the dim hope that it will become operative through the good-nature of a Being who has infinite power to do as he will, is not in any sense prayer at all, for it is not offered to God as God;—it does not seriously profess to desire that God should be more and more in the universe, and selfish creatures less and less; it is not, in short, addressed to the perfect righteousness and perfect love, but only to the most potent of administrative agencies; it is directed, not to the infinite purity, but to a mighty Executive of the universe. It is not to God's omnipotence primarily, but to his spiritual nature, that Christian prayer is addressed.—*R. H. Hutton.*

The Day of Prayer

Friday, November 17, is the time designated by the Federation of Women's Boards of Foreign Missions as the Day of Prayer for foreign missions. Some societies may prefer Friday of the Week of Prayer in January, when the same topics as are outlined in the program for November may be used. With the call comes the urgent request that an entire day be given to this purpose. I quote from the bulletin of the Federation: "How can we consider the great needs of China, Japan, India, Africa, Moslem lands, South America, the Islands of the Sea and the pitiful condition of the world at war, in less time than one day? There are wretched conditions of women and children in heathen lands; there are the young churches and hundreds of schools with all their thousands of students; the groups of Bible women; the medical work and workers so full of power and promise; there are missionaries and native workers and vast unoccupied fields; there are vacant stations and hospitals; there are volunteers needed by scores and hundreds, and yet we can not spend one day on this great world

problem. Are we too indolent? 'To pray' is really 'to labor,' and if we pray as we ought it will cost effort. Let us emphasize also *prayer*. This day is not for eloquent appeals or addresses but for direct prayer to our Almighty Father. Are we too unintelligent for real prayer which presupposes a knowledge of needs? Are we too indifferent? One must care in order to prevail. Are we thoughtless? Then let us remind ourselves continually of God's commands to pray and the example of Jesus and of the victories of the world's great intercessors. Let us emphasize, too, the object of our prayers. It is our foreign mission field as distinguished from the work in our own land. The great, unevangelized world includes continents and vast areas with millions on millions of people. And it is a *united Day of Prayer*. We forget for the day our earthly divisions and see only Jesus, the world Savior and King, our Master. As we meet him on this Friday in November women of all communions may join in common prayer."

It is suggested that the time—from ten to twelve and from one until four—be divided into half-hour periods, securing leaders from the various churches to be responsible for each half-hour period, with a general leader for the day who shall open the meeting and announce the subjects with the leaders. It is suggested that each period begin with a hymn and a *single* verse of Scripture bearing on the subject and furnishing the keynote for that period. It is the plan of those who are sending out this call that the time of each period shall be spent in earnest intercession. The following topics with suggestion for each period are offered by the Committee of Arrangements.

1. Quiet Hour. Hymn, "Open My Eyes that I May See," page 33, Missionary Hymnal. Prayer for the conscious presence of God; for his clear guidance; for freedom from wandering thoughts; for a deep sense of the world need; for an understanding of the heart of Christ in his yearning over the world; thanksgiving for a share in the redemption of the world. Hymn, page 2, Missionary Hymnal, "Not Alone for Mighty Empire."

2. China. Prayer for all missionaries and students; for Chinese students in America; for medical work and workers in China; for the new college for women in

Nanking; for Christian Literature movement, including the work for literature for children; Hymns, Missionary Hymnal, page 96, "We've a Story to Tell to the Nations"; page 78, "When I survey the Wondrous Cross"; page 101, "Jesus of Nazareth, Healer of Men."

3. Japan. Prayer for the evangelistic campaign; the proposed college for women; kindergartens for the children; for the working girls in factories; for our missionaries and native teachers; for the Young Woman's Christian Association. Hymns, Missionary Hymnal, page 14, "Now is the Time Approaching"; page 18, "The Church's One Foundation"; page 42, "O Master, Let me Walk with Thee."

4. India. Prayer for shut-in women and girls and little widows in their hopelessness; for the Christian Church, for Bible women and nurses; for the girls' schools, for the college in Madras, which has opened with such promise; for the medical college, especially that it may have large gifts, that it may open speedily and meet the great need of suffering womanhood. Hymns, Missionary Hymnal, page 62, "We may not Climb the Heavenly Steeps"; page 47, "Savior, Who Thy Life did'st Give"; page 68, "There is a Green Hill Far Away."

5. Africa. Prayer for the parts devastated by war; for industrial work; for the groups of Christians scattered over the Dark Continent; for more missionaries to occupy these vast fields; for the abolition of strong drink and slavery; for the missionaries in great loneliness and deprivation. Hymns, Missionary Hymnal, page 102, "Coming, Coming, Yes, They Are"; page 106, "O Zion, Haste."

6. The Islands, the Philippines, Micronesia; for South America, Latin lands and unoccupied fields; for great forces of workers; for the needed funds to establish missions on these fields; for those who are under severe hardship in remote places, which we can only share by sacrifice and self-denial here. Hymns, Missionary Hymnal, page 107, "Send Thou, O Lord, to Every Place"; page 108, "Fling Out the Banner."

7. Young Women's Hour. Special prayer for volunteers; for young missionaries just beginning their work; for those who are studying the language; for the girls who are entering the new colleges;

for deeper consecration among the young women of our churches; for a greater vision of the world's task and their responsibility; for study classes and leaders of children's work; for missions in the Bible schools; for deeper interest on the part of Bible-school teachers. Hymns, Missionary Hymnal, page 60, "It may not be on the Mountain's Heights"; page 66, "God is Working His Purpose Out."

8. For the World at War; for all who have suffered loss; for a speedy ending to the conflict; that righteousness may prevail and that the evil may be punished; that the nations may come together in a great compact for a peaceful settlement of difficulties hereafter; for a great turning to God throughout the world; for a deeper sense of our own share and responsibility; that all churches may take the right stand with regard to oppression and war; that we may work so earnestly for the conquest of the world for Christ that it may be substituted for the destructive conquest of war. Hymns, Missionary Hymnal, page 76, "God the All-merciful"; page 43, "O Jesus, I have Promised"; page 38, "It Came upon the Midnight Clear."

How Pastors Could Handle L. S. K. Work

REV. ALVA L. DAVIS

Conference paper for L. S. K. program, read by
Walton H. Ingham

The subject assigned me by Brother Cottrell was "How Pastors Could Handle the L. S. K. Work." I have not stuck to my text. This paper is written under the pressure of packing household goods preparatory to moving, the saying of "good-bys," etc., but I trust it may be of some value.

According to the Seventh Day Baptist Year Book for 1915 the total membership of the Seventh Day Baptist Denomination is 8,315. The Lone Sabbath Keepers' Directory for the same year lists 1,007 lone Sabbath-keepers. To this number might well be added 100 or more who make up the membership of some six or eight small, pastorless churches, each numbering from 2 to 24 members. So it would seem reasonably safe to say that over one-eighth of our entire church membership should be listed among our scattered Sabbath-keepers.

The number is so large as to be alarming, if we look upon these, as some do, as rep-

resenting largely a loss to our denomination,—but it is hopeful, encouraging, if it means, as some of us believe, an opportunity for Christian service and for extension of the Sabbath truth. Certainly it furnishes a rare opportunity if the same is only utilized.

“Why do our people scatter so?” is the question asked us again and again, and often asked by those who have even less interest in the Sabbath truth than some of those who have “scattered.” But the lone Sabbath-keeper never asks that question. He knows why he left the home church. He left for the same reason or reasons, largely, that influenced those who founded Salem, North Loup, Nortonville, Cosmos, and other Seventh Day Baptist churches. The chances, however, for colonization, as in the earlier days, are almost a thing of the past, and more and more, I believe, will our families go out singly, rather than in groups. Then, too, our educational system has fostered the “scattering” process. For years and years we have been educating our young people away from the farm—away from manual labor—with the thought expressed or implied that the teaching profession above all others, offered the best opportunity for service together with an adequate financial remuneration to Seventh Day Baptist young people. The results we all know. A great army of our young people are scattered to the four winds, the major part of whom become lone Sabbath-keepers, and, in the end, a large per cent are lost to our cause. Probably as large a per cent from the teaching profession has been lost to the Sabbath, in the past, as from any other profession among us. This is but a mere statement of facts, as I see them, not meant to criticize any single individual; but it is a criticism of ourselves, and our shortsighted policy.

But there are certain facts we ought to recognize, and adjust our work accordingly.

First, human nature does not change materially. In the past people have moved about in the hope of bettering their condition. They will doubtless continue to do so. Seventh Day Baptists are no more migratory than other people. Being a small denomination we notice it more, and we feel the effects more keenly. All our preaching against “scatteration,” this going

to the “bow-wows” because of the scattering of our membership, will not materially change the status of things. It is getting at the problem from the wrong angle. Despite our protests Seventh Day Baptists will doubtless continue to scatter in the future as in the past.

In the second place, the problem of holding our scattered Sabbath-keepers to our denomination, true to the Sabbath, is more a problem of Christian training and nurture than of the place where one may chance to live. Heredity is certainly worth as much as environment.

The root of this problem goes back to the home church,—to the absolute necessity of growing and nurturing a higher type of Christian living, of Sabbath-keeping, among us. If we produce, nurture and train our young people in a dancing, card-playing, theater-going, picture-show atmosphere,—if we nurture and train our young people in an atmosphere of Sabbath desecration, in the spirit of a martyr to a dying cause, or in the spirit of silent admission that after all the Sabbath doesn't make any difference,—why should we be surprised when Seventh Day Baptists leave the home church that *some* of them leave the Sabbath?

In the third place, let us remember that the scattering of Sabbath-keeping families among Sunday-keepers could be, and should be, made occasions for radiating the Christ spirit and teaching the Sabbath truth. Each family might soon become the nucleus of a Seventh Day Baptist church. So when the family moves from the home church, rather than criticize and dishearten such people, let pastor and people show them the splendid opportunity the new home affords for witnessing for the Sabbath truth. Show them not only the opportunity but the high privilege and the sacred duty of being real light-bearers of the Sabbath truth.

Again, since some 10 or 15 per cent of our total membership are lone Sabbath-keepers, and since we must expect a continued scattering of our forces, we must adopt a policy of systematically and regularly caring for our large pastorless field. We have made a splendid beginning, but it is only a beginning.

After nearly six years of labor in the great West, where my work has called me into six States, necessitating traveling

about 20,000 miles, in all fairness I must say that some of the sweetest Christians, the most loyal, the most devoted Sabbath-keepers I have ever met, are lone Sabbath-keepers. They put to shame many Seventh Day Baptists living within sound of the church bell. I am not at all sure that the percentage of leakage is any greater among non-resident Sabbath-keepers than it is in some of our old staid Seventh Day Baptist communities.

I grant you, however, that the problem of child-training away from church and Sabbath influences is a large one, and for the most part, in the past, it has been a losing one so far as the Sabbath is concerned. Fully 90 per cent of the children of lone Sabbath-keepers, in the past, who have grown to maturity, completely isolated from church influences, have left the Sabbath, while father and mother may have remained faithful to the end. This is my conviction of conditions in the West. They are doubtless not far different in the East. But I could name you a Seventh Day Baptist church where the leakage among the children has been fully as great as among lone Sabbath-keepers.

I believe this leakage among our young people might in a large measure be stopped, if we set ourselves definitely to the task of doing so. Since about one-eighth of our membership are lone Sabbath-keepers why should not each pastor give at least one-eighth of his time to pastoral work among them? It would not be a difficult thing to so divide the territory in which lone Sabbath-keepers live that practically every Sabbath-keeper might have from one to a half dozen pastoral visits every year. The expense, for the most part, would be taken care of by collections on the field. This probably could not be done in some of the southern and western States where we have no churches. But even then a lone Sabbath-keepers' pastor might be employed for that field.

Let me illustrate what I mean by the three groups following: (1) Group one: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut. The combined area of these is less than two-thirds the area of Colorado. It would not be difficult for this entire area to be cared for by our Rhode Island pastors.

(2) Group two: New York, New Jersey, Pennsylvania, Delaware. The com-

bined area about equals that of Colorado. Every Sabbath-keeper in this group could be visited two or three times a year by the pastors of our churches in this group, and one-half of the pastors could be spared for other fields.

(3) Group three: West Virginia, Virginia, Kentucky. These States contain about 5,000 square miles more than Colorado. Certainly the West Virginia pastors could care for this territory.

Of course this grouping is but for illustration, but it illustrates. It is not visionary, nor is it impossible. Brother Van Horn, of Gentry, single-handed, will serve more territory than is represented by any one of the above-named groups.

You will pardon a personal illustration. The territory I have served with more or less regularity, for almost six years, includes Colorado, Utah, southern Wyoming, southwestern Kansas and western Oklahoma,—a territory three times larger than is represented by any one of the above-named groups. With two exceptions every known Seventh Day Baptist in the State of Colorado has been visited, most of them from one to three times a year. Five trips have been made into southwestern Kansas and western Oklahoma, with Cosmos-Elkhart, as an objective point, a distance from Boulder by rail of 535 miles. Twice I have visited the Utah field; once through southern Idaho and Wyoming. But remember that Salt Lake City is farther from Boulder than St. Louis is from Salem, or Chicago from Alfred.

During the five years I was pastor in central New York I did not visit one of my church members, less than 100 miles away, because of “the great distance.” Here families that are close are usually visited twice a year. The difference between the work there and here is simply one of policy—not interest.

So, speaking from six years' experience in field work, I want to say that pastoral work among our scattered Sabbath-keepers is practicable, and highly worth while. Furthermore, I believe if we should adopt some such policy for field work as described above, it would have a telling effect on the lives of the children of the rising generation, and would do much toward checking the leakage and loss we are at present sustaining.

Cumberland Church, N. C.

THE PASTOR

BELOVED BRETHREN:

May 3 I started from Brimfield, Mass., where our home had been destroyed by fire last November, to visit my dear old mother in Hartland, New Brunswick, before going to my pastoral work in North Carolina. Mother was 94 on May 6, but I could get no farther that day than to Woodstock, N. B., having had, on account of delays and against my will, to travel on Sabbath to fill an appointment with one of the Woodstock churches for Sunday, May 7. On the 8th found mother feeble in body but strong in faith.

On the five Sundays and the four intervening weeks of my stay in mother's vicinity I gave seventeen addresses, eleven to the Woodstock Church just mentioned. This church having just lost their pastor had voted me a unanimous call to their pulpit, not knowing that I had decided to go South. The generous money help they gave me enabled me to pay my way to North Carolina. I much enjoyed meeting with them—they have spiritual life—and had good liberty in their pulpit. Sometimes one may have honor "in his own country and in his own house."

June 5 I started southward to leave the dear land of my birth, many kin and friends, and my beloved mother, whom I expect not to see again this side the River. She is content to give me up that I may "finish my course . . . and the ministry," and follows me continually with many prayers.

Passing I may say that the Canadians are taking this great war very seriously and resolutely, with true devotion to the cause of human freedom, for which the British Empire and her allies fight. The streets throng with enlisted men being trained for the great conflict. Very many families have lost by death in the war, but more are continually going to fill the gaps. News of the death from battle wounds of a connection of ours came while I was there.

Having briefly visited many friends on the way, I got to Boston June 14, when I was compelled to go to Massachusetts General Hospital to be operated on for strangulated hernia, just in time to save my life. With kind and skilful treatment and God's blessing, the wound healed fast and well; in two weeks I got out, and four days at

the home of my old friend, Mrs. A. E. Stoddard, of the New England Christian Association, Boston, gave strength to continue the journey on July 4; rail to Providence, boat to New York, steamer to Norfolk, rail to Fayetteville, N. C. July 7 I got to the kind home of Sister Mary E. Fillyaw, and on Sabbath, the 8th, met first with the little Cumberland Church, and my pastorate began. Fourteen were present, and we had a good meeting, with conference and our Lord's Supper at the close.

Except about two weeks spent with Sister Fillyaw and with our dear brother, Elder David N. Newton, and his kind sisters, I've been living with our good Deacon J. A. Howard, five miles north of the church and three miles west of Manchester, who with his family has shown me much kindness. Manchester is now my postoffice.

Though the church numbers but about a dozen, and there's much opposition, the outlook seems to me hopeful. On three Sabbath meetings have been mostly prevented by rain; but we gather regularly every other Sabbath for preaching meeting, and on the alternate Sabbaths for Bible school.

As with most churches we need much deepening of the prayer life, which God grant we may have. Mother writes her belief that we shall have a spiritual harvest.

As my income is very slender, and I'm not strong enough for much heavy field work—my chief prospect for a living—I'm boarding myself. I've done some planting, and expect to get along in a very simple way, the way becoming those who aim at "the simplicity that is in Christ."

We couldn't send a representative to General Conference, but we ask you, brethren and sisters, to pray that our labor may be in the Lord, and so may be, "not in vain in the Lord." It's a small thing to endure some hardship here if this little church—this planting of God—may be strengthened and enlarged, and may be led to truth as "truth is in Jesus."

In His service,

J. FRANKLIN BROWNE.

Semi-annual Meeting

The Semi-annual Meeting of the Western Association will be held with the Richburg Church, November 3-5, 1916.

MARK SANFORD,
President.

YOUNG PEOPLE'S WORK

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

The Consecration of Social Life

Christian Endeavor Topic for Sabbath Day,
November 4, 1916

Daily Readings

Sunday—Christ in company (John 2: 1-11)
Monday—Social to save (Luke 14: 1-14)
Tuesday—Social to teach (Luke 10: 38-42)
Wednesday—Barriers broken down (Gal. 3: 26-29)
Thursday—Choosing company (2 Cor. 6: 14-18)
Friday—Functions of play (1 Tim. 4: 8)
Sabbath Day—The consecration of social life (1 Cor. 9: 19-23) (Consecration meeting)

SOCIAL INSTINCT INBORN

The instinct to be sociable, to enjoy association with those of one's own kind, is inborn in humanity. Some one has called man a "social animal." And how early in life this instinct manifests itself can be seen by watching little folks. No matter how many toys and other things they may have with which to amuse themselves, how much rather would they play with some other little tot, before they can hardly talk. And yet it is wonderful to see how well they succeed in making themselves understood. It is a lonely little boy or girl who is compelled to stay on his or her side of the fence, or in their own yard, and watch a group of other little folks at their play. Don't you always feel sorry for that lonely little fellow, even though his own best welfare demands the discipline? And wherever people are grouped together in any considerable numbers, there is bound to be some sort of social life among them because of this inborn social instinct in us.

THE PROBLEM OF SOCIAL LIFE

And out of this grows the great problem of social life with its dangers. For, as Bishop Hall has said, "Society is the atmosphere of souls, and we necessarily imbibe from it something which is either infectious or healthful." The problem of society always is to provide for men's social desires that which is wholesome. The perplexing problem of questionable amusements all grows out of the social side of man's nature. In and through all these the

social nature of man is seeking expression and satisfaction.

DIRECTION OF SOCIAL LIFE

It then becomes largely a question of the direction of social life and what is provided for its satisfaction. The social life of every community needs direction along proper lines that wholesome social activities may be provided for both young and old. It is needless to expect young people to be satisfied with the things that may in later years fulfil all the requirements of our social desires. Young people are full of life, overflowing with the spirit and exuberance of youth, and they demand that there shall be "something doing." And if clean, interesting, social activities are not provided for them by and through the church, we may expect that they will seek elsewhere for that which will furnish the necessary social satisfaction, whether it be entirely wholesome or otherwise. And it is a fact that in many communities the social life has fallen to a very low plane.

OUR SOCIAL TASK

And just here is the social task of Christian Endeavor. We should make much of our social life as a means to an end. The social instinct will be base or noble according as it is trained and developed. We find our greatest enjoyment in association with those who are congenial to us, with whom we have ideals in common; whose intellectual and spiritual tastes are similar to our own. One who is coarse and vulgar does not enjoy the society of those who are refined and cultured, nor does one who is truly cultured and refined enjoy the company of the coarse and vulgar. But the fact is that in either case our social tastes are largely a matter of training and association. One of the fundamental laws of plant and animal life is that like produces like, and it is no less true in our social life. We are quite likely to become like those with whom we have tastes in common.

One of the tasks, the object, the privilege of Christian Endeavor is to provide that sort of social atmosphere from which others shall derive social and spiritual uplift. For that reason the social activities undertaken by each society should always be of the highest and best. Whenever a sociable or program or entertainment of any kind is decided upon, it should be carefully and prayerfully undertaken. Let it

be of such a high order as to satisfy the best intellectual tastes and at the same time be an honor to Jesus Christ, for whom your society stands. You can honor Christ as surely by what you are in your social life as in any other way.

Not long ago I was invited to witness a program that was given by an organization in a community social center. I supposed it was to be of a high order, but to my great disappointment it was just the reverse. It was disgustingly coarse and vulgar. A large company of highly respectable people witnessed it, and I said to myself, "What a pity that they could not have had the privilege of seeing something really clean and uplifting."

In many of our churches and societies Christian Endeavor has a wonderful opportunity to direct and furnish the right sort of social life. Are you improving the opportunity?

BORROWED THOUGHTS

"When social life has fallen to a low ebb, it has run entirely to the pursuit of amusement, and its redemption lies at first in the substitution of better amusements; so let us take heed to Christian Endeavor socials.

"Social life is far more than amusements, and part of the work of our society is to get the young people to realize the joy of thoughtful conversation, of intellectual contests, of studies pursued in common, of joint service of the Master.

"The test of social life is the possibility of Christ's society in it."

YOUR THOUGHT

Is the object of social life more than mere amusement?

What is the true object of social life?

In what sort of social activities do you find the most genuine pleasure and the greatest uplift?

Is social life that is given only to the pursuit of amusements conducive to strength of religious life?

What more can your society do to create a more wholesome social atmosphere?

When he sees all men as a part of the whole, it will be clear to the mind of a child that he can not injure them without doing injury to himself; likewise he can not benefit himself without benefiting all mankind.—*Samuel M. Jones.*

Southwestern Association

The Southwestern Seventh Day Baptist Association convened with the Attalla (Ala.) Seventh Day Baptist Church, September 7, 1916.

The association opened Thursday morning at 11 o'clock, a. m., with a song service.

On motion Rev. S. S. Powell was made moderator of the association; Mrs. Maude Hawkins, secretary; and Rev. T. J. Van Horn, assistant secretary. The services were opened with song, "Lift Him Up." Scripture by Rev. T. J. Van Horn. Prayer, Rev. Edgar Van Horn. Sermon, Rev. T. J. Van Horn, from John 4: 35. Closing song, "From the Cross to the Crown." Benediction.

The afternoon session was opened with song service. Prayer by Rev. L. O. Greene, after which the welcome address was delivered by Rev. D. H. Wright. Response by Rev. S. S. Powell, who also presented the program of the Executive Committee, which was adopted. It was then moved and carried that all the visiting friends and delegates take part in the meetings.

Letters were read from the several churches of the association; namely, Attalla, Ala., Gentry, Fouke, and Nady, Ark.

Rev. Edgar Van Horn represented our sister associations,—the Eastern, Central, and Western; and Rev. L. O. Greene the Northwestern.

The Tract Society Hour was in charge of Rev. Edgar Van Horn. Prayer was offered by Brother Verney A. Wilson. Closing song, "When you and I get home."

The evening session opened with music. Prayer by Deacon John A. Wilson, followed by others. Sermon by Rev. D. H. Wright. Text, Second Corinthians 5: 19. Brother Wright is a recent convert to the Sabbath, having joined the Attalla Church last November.

Friday morning the meetings again opened. The communication from the Hammond Church having been received was read; also a letter from Brother A. T. Bottoms was read in which he expressed regret that he would not be able to attend the association. The letter from the Central Association was presented at this time by the delegate, Rev. E. D. Van Horn.

At this meeting standing committees were appointed as follows: Petition—J. T.

Hawkins, J. C. Wilson; Finance—Rev. T. J. Van Horn, Mrs. Della Burgess; Nominations—Rev. D. H. Wright, W. L. Wilson; Obituary—Verney A. Wilson, Robert Hawkins.

Rev. R. S. Wilson and Rev. D. R. Wright both made interesting and encouraging reports of their work in connection with churches of other denominations. Rev. T. J. Van Horn gave an interesting account of the Fouke School in which some of our young men and women are teaching without remuneration. It was insisted that all our young people help in the support of this great work.

The time having arrived for the sermon, Brother Verney Wilson read Philippians 3, and Rev. Edgar Van Horn offered prayer. After singing, "There's Power in the Blood," Rev. R. S. Wilson preached an excellent sermon, after which prayer was offered by Deacon J. T. Hawkins.

The afternoon session was opened with an informal discussion of "Tithing." Then followed the report of the Committee on Nominations. Rev. T. J. Van Horn was appointed president; Verney Wilson, vice president; Mrs. Nancy Smith, of Fouke, recording secretary; C. B. Beard, corresponding secretary.

After the committee's report, Brother A. C. Messer and daughter, Mrs. Ware, of New Decatur, were introduced. They made a statement of their desire to become members of the Attalla Seventh Day Baptist Church. At this juncture the business was suspended that the church might consider the request of this brother and sister.

When the work of the association was resumed, the chorister, Brother L. L. Herron, led in singing and Brother Verney Wilson preached from Acts 4: 13. Following this earnest sermon, an interesting and helpful paper, "Christian Duty," by Brother A. T. Bottoms, of Woodville, Ala., was read by Rev. S. S. Powell.

At 7 o'clock we joined in a song service, and after prayer by Rev. T. J. Van Horn and Scripture reading (2 Cor. 6), a most earnest testimony and prayer service was held.

Sabbath morning at 9 o'clock we assembled at the waters for baptism, where the ordinance of baptism was administered to two young people—Mrs. Alice Ware, of New Decatur, and Charlie Wright, grandson of Deacon John C. Wilson. These two

and Mrs. Ware's father, Brother A. C. Messer, were received into the membership of the church.

We then returned to the church where at 11 o'clock, after singing "Calling for You," Rev. L. O. Greene preached to a very attentive audience, from Romans 13: 14. At the close of the sermon the Lord's Supper was administered.

The afternoon session was an open parliament on the Sabbath question.

After singing, "I'll be Satisfied," and prayers by Rev. R. S. Wilson and Brother Messer, an introductory talk was made by Rev. S. S. Powell, followed by a number of others who made interesting talks of how they came to observe the Sabbath.

At the evening session a song service was engaged in and Rev. T. J. Van Horn and Rev. Edgar Van Horn sang very beautifully a duet, "I Have a Friend." After Scripture reading we were led in prayer by Brother Verney A. Wilson, and Rev. S. S. Powell preached from Job 35: 10. A warm testimony meeting followed.

On Sunday morning, after a business session, an informal discussion regarding the work of Lone Sabbath Keepers was engaged in. Brother W. L. Wilson led in this discussion. At 11 o'clock Rev. Edgar Van Horn preached from First Corinthians 13: 4. Theme: "Our love from God and our love for one another."

The afternoon session opened with singing, "I want to be a worker for the Lord." Prayer by Deacon John C. Wilson. At this meeting the corresponding letter of the association was read, after which Rev. S. S. Powell made an excellent talk, using as his theme, "The application of the principle of the Great Commission."

At 7:30 the congregation joined in song service, after which Rev. L. O. Greene preached from Galatians 6: 7. Prayers by Rev. T. J. Van Horn and others. Song, "God be with you."

Thus closed the meetings of the Southwestern Association. The meetings of this association have been seasons of unusual spiritual enjoyment. The sermons and addresses have helped us to see with clearer vision the great truths of our religion in their application to the practical duties of life and the special fields of labor to which God is calling us.

The visiting brethren, Brothers T. J. Van Horn, from Gentry, Ark., Edgar D.

Van Horn, from New York City, L. O. Greene, from Farina, Ill., and S. S. Powell, from Hammond, La., remained for a week after the association visiting and holding meetings among our people, and on Sabbath Day following assisted at the ordination service of Brother Verney A. Wilson, who was ordained to the ministry.

Fouke, Ark., was chosen as the place for holding the next association.

MRS. MAUDE HAWKINS.

Attalla, Ala.

Two Hours in Tokio

ANNA CROFOOT

The Steamship *China* arrived outside the breakwater of Yokohama at about nine o'clock on the morning of July the seventh, nineteen sixteen. As soon as it had anchored, three or four Japanese doctors came on board to examine the passengers and crew. The examination lasted for some time, so we decided to put off going ashore till after luncheon which we had at twelve o'clock. Burdet and a friend of his decided to go to Kamakura where the great image of Buddha, called Daibutsu, is, and they left the ship immediately after we had gone inside the breakwater and had anchored.

We left in the first launch that left the ship after luncheon. When we left the ship we had not decided whether we would go to Kamakura, Tokio, or stay in Yokohama. After we had set our feet once more on *terra firma* Mr. Hicks, one of our fellow passengers, asked if we were going to Tokio and said he would like to go. It was then that we decided to go to Tokio; so after getting some money changed, bargaining with the rickshaw coolies, and mailing some letters, we went to the railway station. Our party consisted of papa, mama, Mr. Hicks and his son Victor, and myself. There are two kinds of railway going to Tokio; the electric and the steam. We went to a minor station where only the electric cars run, so went to Tokio on the electric cars. On the car papa asked me and later asked Victor what we thought of the chimneys on the Japanese houses, and it was then we made the discovery that there are no chimneys on Japanese houses.

After a little less than an hour on the train we came to Tokio. The station is a

lovely large one built in foreign style. Papa went to the Tourist Bureau and found out the chief places of interest. The man in charge of the bureau called some rickshaws and told the men where we wanted to go.

We first went to the Imperial Park. One of the rickshaw coolies spoke English and told us that the gates to the park were three hundred years old. We could not see the Imperial Palace as no one is allowed within the inside wall without a special permit. There are a wall and a moat around the palace and there are at least two gates to it, one through which the government officials enter, and the other through which only the Imperial family enter. Just as we were looking at the outside of the Imperial grounds a carriage came out of the gate through which officials enter. The gentleman sitting in the carriage was probably some high official, for two horsemen rode before him.

From there we went to the Hibya Park, a large park near the palace, laid out in European style. There was a pond with a fountain in the center. There was also a large wisteria arbor which must have been beautiful a few months before, when the wisteria was in bloom. We did not see much of the park but went to other places of interest, namely the Shiba Park and Atago Hill.

On the way there we passed the Japanese Parliament Building, which was built in foreign style. In front of this building was a large cannon taken from the Russians in the Russo-Japanese war.

The next place we went was Atago Hill. There are ninety-six steps up to the top and they were so steep that mama decided not to go up. It was rather a hard climb, but from the top there is certainly a fine view of the city. We also saw a Japanese cemetery just at the foot of the hill. On the top of the hill there are a pagoda, a Shinto shrine, and a tea house where Japanese refreshments are served.

From there we went to another park where the temples of the Shoguns are, but we did not go in, as there was a charge for admission and there was not much time left.

After that we went to the Shimbashi Station and left Tokio after a very enjoyable sightseeing trip.

CHILDREN'S PAGE

The Grumps

ALICE ANNETTE LARKIN

Billy Jones has got the grumps,
Caught 'em, maybe, same as mumps;
No, he's not too sick to work,
Folks won't give him time to shirk.
But he grumbles and he growls,
Puckers up his face and scowls,
All because that pile of wood
Looms up bigger than it should.
Say, the grumps are awful bad!
Once you catch 'em, you'll be mad.

Down the road to Robin's Hole,
Billy goes with line and pole,
Thinks he'll catch some perch or trout;
Not a fish is stirring out,
Not a pickerel swims around,
Billy drops upon the ground;
"Humph!" he says in angry tone,
"You can't even catch a bone—
Not the bone that Carlo had!"
Say, the grumps are awful bad.

Billy works with might and main
On a brand new aeroplane;
Pounds his fingers, cuts his toe,
Then, at last, the thing won't go;
After using every tool,
It comes out a milking-stool.
Billy vows he'll never make
Kite or aeroplane or rake,
For his luck is always bad.
Say, the grumps do make you mad.

But, 'tis later—Billy Jones,
Out a-hunting iron and bones
For the junkman down the street,
Chanced a looking-glass to meet.
There it hung within the shed,
Billy glanced at it and fled—
Such a scowly face it showed,
Billy's anger overflowed;
"Humph!" he said to Billy Jones,
"You would sour a load of stones!"

Billy Jones is splitting wood,
And thinking—as he should—
"What's the use of having grumps?
They're not necessary, like mumps.
Every stick of wood you split
Makes the woodpile lose a bit;
Lots more fish are in the brook
Than you ever yet have took;
And that aeroplane may still
Prove to be a coffee-mill.

"Maybe—if you wouldn't scowl,
Pucker up your face and growl
Quite so much, but try to grin,
Better luck would soon begin.
Things aren't always awful bad;
It's the grumps that makes you mad."

Billy Jones has cured the grumps,
Didn't take so long as mumps—
Do you ask how this can be?
Well, I know, for Billy's me.
Ashaway, R. I.

Twins: A Sermon to Boys and Girls

REV. WILLIAM M. SIMPSON

Two twin girls came to school to me when I was a teacher. They had one sister older than themselves and another sister younger. All four looked so much alike that for the first two days I could scarcely know any one of the four from any other. But soon I could easily distinguish even the twins. There were never two persons *exactly* alike—not even twins.

Twin boys, Edward and William, grew to manhood, dressed alike, had their hair cut alike, and both wore mustaches. Once they and their wives were eating at the same table in a restaurant. Edward got a little gravy on his mustache. William happened to look in the mirror on the wall and seeing the gravy on the mustache began wiping his own mustache with his napkin. He looked again, used his napkin again, looked again, and was about to repeat when the wives saw the joke and began to laugh. Sometimes people do not even know themselves thoroughly.

Did you ever hear of any one being "beside himself"? Then was he two—himself and the one that was beside himself? Sometimes you meet some one who is so changeable that, seeing him twice, you would think that he was twins. He looks *almost* like the same person; and still the expression on his face is different, the voice sounds different, the actions do not make him seem to be the same person, he chooses different kind of company, and he even seems to be a different person.

Some people try to let you see only their best selves when in their hearts they are acting their worst selves. We may deceive others; but there is one whom we can not deceive. He knows just what we really are. When we serve him, our best selves grow; when we serve sin, our worst selves grow. "No man can serve two masters" (Matt. 6: 24). Neither can we serve God with a divided heart. He asks us to love him with the *whole* heart (Matt. 12: 30).

Text: "Turn ye unto me with all your heart" (Joel 2: 12).

Impressions From the Northwestern Association

PROFESSOR J. NELSON NORWOOD

A nice trip, new country, new acquaintances and the meeting with old friends, good meetings, new inspiration, and perhaps a chance to influence matters a little oneself, these and other thoughts flashed into the mind of the writer when two years ago he heard of his appointment as delegate from the Western to the Northwestern Association. The Northwestern Association was postponed a year and the joys of anticipation were thus doubled. Finally one hot night last month the writer found himself waiting in the station at Hornell for the midnight express which was to whirl him toward Jackson Center, Ohio, where the association was to meet. Meantime his duties had doubled, as he was to represent the Central as well as the Western Association, and for good measure the committee on credentials booked him as representing the Education Society. Neither hot, dusty railroad traveling, nor long weary waits in dingy stations could utterly blind us to the attractions of the smiling farming country in western Ohio. It seemed that the farther the train went, the deeper we penetrated into the heart of a mighty cornfield. Corn, corn, corn on every hand, and such corn, too! Yet the people modestly told us it wasn't much of a crop, as the drought had so seriously damaged it.

Presently the conductor announced Jackson Center, and we were soon shaking hands with friends at the station—Pastor Lewis, and Mr. P. R. Simpson at whose hospitable home we were to spend four pleasant days. Incidentally, Mr. Simpson is father of Rev. William M. Simpson. Jackson Center is a prosperous prairie village of about 800 inhabitants. Its chief interest is agriculture, and it has recently been experimenting with a tomato catsup, and pickling establishment. The association came right in the heart of the tomato season. The village boasts of its fine cement sidewalks, its shade trees, its good schools, its band, a successful baseball team, and three churches, including the only Seventh Day Baptist church in Ohio. We can also testify to its excellent cooks. There was no general dining hall, usual at such gatherings, where the delegates were entertained at dinner and supper, but we were

invited out to different homes by the hospitable people as occasion offered. In this way it was possible to get better acquainted with a number of the local friends. The invitations were almost embarrassingly numerous, and we heard of one prominent pastor, from the immediate vicinity of Milton College, who let it leak out that he had enough invitations to last him two weeks after the meetings closed.

No attempt will be made here to discuss the program in detail. Perhaps others were delegated to do that. But a few general impressions stand out boldly as one looks back over the meetings. First, the deep note of moral earnestness that ran through the discussions and addresses. Second, the harmony and good-fellowship that were manifest throughout. There were present those of the widest difference in viewpoint on many matters that might have come up, yet all tacitly agreed to emphasize agreements and avoid the differences. Third, the spirit of service that permeated the sessions. No theme had been chosen in advance around which the addresses should be mobilized, so it was rather significant that from the introductory sermon Thursday morning, to the farewell sermon Sunday night, the thought of a serving church should have been so prominent. No less emphasis was put on the service the church must always perform in pointing men to Christ, and in purifying the individual life, but more emphasis than usual was put on the duty and privilege of the church to hitch itself up as a great dynamic force to the mighty movements of the age for the solution of the problems of personal purity, business and political honesty, the relations of capital and labor, the drink problem and the curse of war. Both phases must be emphasized if the church is to live up to its opportunities in this twentieth century.

Panic seized upon a goodly number of the delegates, the night after the Sabbath, and the terrified ones seeing with the eye of an overheated imagination all the ills of a general railroad strike already fastened upon the country, beat a hasty retreat homeward. This stampede somewhat thinned the attendance on Sunday, but did not prevent a goodly gathering at the closing services in the evening, when Pastor Randolph preached the farewell sermon.

Thus a most interesting, inspiring, and

profitable association reluctantly came to an end. Monday morning, in spite of doleful predictions, the trains were running as usual, good-bys were said and Jackson Center soon disappeared below the horizon. How one wishes it were possible to remember every face and name encountered there. But it is impossible. A few, those most frequently met, will stand out and can be remembered; the rest will be a pleasant blur. Some day we shall be accosted with a "Why, how do you do, Professor?" and after frantically and vainly exploring every mental pigeonhole for the clue, shall be compelled in humiliation to confess inability to recall the name. We hope for forgiveness if that happens, for it will be many a long year before the inspiring meetings, and the innumerable kindnesses experienced at the Northwestern Association of 1916, are forgotten.

*Alfred University,
Sept. 10, 1916.*

A Pastor's Message to Every Member of His Church

MY DEAR CHRISTIAN FRIEND AND PARISHIONER:

Another church year begins with this month. At the regular business meeting of the church held last Sunday it was recommended that our regular annual every-member, simultaneous canvass be made soon, and the matter was placed in the hands of the Finance Committee.

The canvass was made in December last year, but all subscriptions expire the first of October, the beginning of our financial year. This makes necessary prompt action, if the finances of the church are to continue to be cared for properly. And yet it will take some time to make adequate arrangements, and to get into the proper spirit, for such an important religious task.

It is the hope of the pastor that not only will sufficient funds be subscribed to carry on the work of the church during the year, and to insure a generous support of the boards, but it is my earnest prayer that we shall think of this act as a Christian grace, and that through our intelligent and generous giving, we shall come up to the end of the year enlarged in life and enriched in Christian experience. The date set for the canvass is Sabbath evening and all day

Sunday, October 21 and 22. The following program will lead up to and prepare us for the canvass. Friday evening, October 13, at the regular prayer meeting hour of the church, the Christian Endeavorers will give a missionary program, giving account of our own missionary work. The following Sabbath morning the pastor will present the matter of our church and denominational finances, and the names of the solicitors will be announced. Sunday, October 15, at eight o'clock, the solicitors will meet at the church to divide the membership and to confer together and with the committee regarding the work. The prayer service Friday evening, October 20, will be in behalf of the canvass. Sabbath morning, October 21, the pastor will preach on "Christian Stewardship," and the solicitors will be set apart for the work by prayer. That night and the following day the canvass will be made. Non-resident members may sign their cards the same day, and mail them to the solicitor Monday.

If we shall give ourselves understandingly and conscientiously to this matter, I see no reason why we may not enjoy as genuine and abiding a religious blessing as we would experience in any other special service of the church. Let us be much in prayer that our eyes may be opened to behold the whitening fields, and that others may see; and that we may be true to our stewardship.

Sincerely yours,

A. J. C. BOND,
Pastor.

*Salem, W. Va.,
Oct. 12, 1916.*

Wherein the Roman Catholics are wrong we censure them, and wherein they are right, we should not hesitate to commend them. A case in point is the recent command of the Pope that his followers everywhere cease dancing at church functions. This may not go very far, but it is a step in the right direction, and no doubt it will have a wide influence in many directions. The Catholics have had lots of company in their laxity on the dance question.—*Biblical Record.*

"Sloth makes all things difficult, but industry all things easy."

SABBATH SCHOOL

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

Vital Features of Sabbath School Work

(Continued)

Loyal Hurley. I come to you today with a personal problem asking for a solution of it. Last July I became the teacher of a class of boys, young fellows from 15 to 20 or 25. These boys have been a problem to their teacher for several years. They are not bad boys, but they never study their lesson. Usually they are there without any previous preparation of their lesson and pay little attention to what the teacher tries to bring out of it. The last teacher before me told me he gave up the class in despair, so I am here asking for any suggestions you may have.

I find that the boys pay some attention when for instance I try to show the similarity between the conditions in Mexico at the present time and the conditions that Paul found in Philippi, and they will talk of such things as that, and once in a while I get a real idea from some of them. They have stopped whispering, because when they begin to whisper I instantly stop and wait until they are through.

What I want some one to tell me is how I can get those boys to be interested in themselves and their relationship to God as well as to be interested in the war in Mexico and Europe. Simply talking of the lesson in the text seems to mean absolutely nothing to most of them. I merely bring this to you as a problem asking for a solution, if somebody can offer one.

Rev. G. M. Cottrell. If they are interested in the Mexican government ask them which government they like better, the United States government or the Mexican government. If any of them say they prefer the Mexican government, say to them that unless they reform their ways they will become bandits like the Mexicans.

Miss Dixon. We have downstairs a book which I think ought to be in the hands of every one of the lone Sabbath-keepers

with a family, or the mother with children clamoring for the bedtime story and song. I would be pleased to show it to any one who is interested. There are pictures going with the stories, and busy work for the children to do. (Story Leaflets of Chicago Press.) This book is based on the principle—no impression without expression.

In this book are outlines of pictures, and if the child is old enough he can sew the outline, and if he is older he can paint the picture, or still older, can mold in clay.

I would like to say also that if there are those who are not interested in the graded Sabbath-school work, and are using the International lessons, or if I were a teacher in one room with everybody else in the room, I would have a boy build a screen and cover it with wall paper, and I would have a sand table, even if it were only a pasteboard box. If I were teaching for instance the lesson of Gideon, I would make a hill in sand. Behind the hill the Assyrian camp; on the other side have Gideon.

In the summer time I would arrange it so that I could have the class outside, having a cover put up, and teach them songs which are appropriate to the lesson.

Jesse Hutchins. The problem with us is how to get co-operation in the school, trying to work with graded lessons. Some of the teachers are in favor of it and some of them are not, yet those who use graded lessons have the best classes in the school. How are we to get the classes to work together without the teachers feeling that they are losing their identity? They should co-operate and work with others, and listen to what others say, and yet not work against their own wishes and their own ideas. How to get co-operation in the Sabbath school is a problem on which I, like Loy Hurley, am here to get suggestions.

(Continued next week)

Lesson VI.—November 4, 1916

SHIPWRECKED ON MELITA (MALTA).—Acts 27:
38—28: 10

Golden Text.—"Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condemned." Psa. 34: 22.

DAILY READINGS

October 29—Acts 27: 38-44. The shipwreck
October 30—Acts 28: 1-10. Saved from death
October 31—Jonah 2: 2-9. Song of deliverance

November 1—Ps. 18: 6-20. The mighty deliverer

November 2—Ps. 22: 1-10. Cry of anguish

November 3—Ps. 22: 11-21. Prayer for deliverance

November 4—Ps. 22: 22-31. Song of praise
(For Lesson Notes see *Helping Hand*)

Salem College News

President Clark was absent last Friday morning, making a trip to Parkersburg to meet the State Board in its fall session and he reports a very pleasant and satisfactory interview. It is the usual custom of the board to send its representatives once a year to inspect all private, normal and denominational schools near the close of the school year, but this year they plan a visit at an early date. We await their visit with interest.

Rev. W. L. Davis and family have arrived from New York and are now satisfactorily located in the college dormitory. Mr. Davis is a native of West Virginia and comes full of enthusiasm and high desire to serve the college in the important capacity of janitor and also to preach occasionally at the outlying churches. With his experience and his pleasing personality, he should certainly make good in both positions. Mr. Davis has two daughters,—Miss Ruth, who will enter the seventh grade of the public school, and Miss Grace, who will enter the first year of college preparatory.

The Y. M. C. A. Cabinet has appointed an Employment Bureau to secure positions for our students who wish work after school hours, on Seventh Day or on Sunday, depending upon his own particular religious convictions. This is a much needed organization and we believe it will not only prove a great benefit to the students; but also be of great service to merchants, business men, farmers, etc., who have had trouble in securing help.

Salem College will again be represented by a girls' basketball team. Basketball is the greatest indoor sport in West Virginia for both boys and girls. A number of candidates have reported, practices are being held and a schedule arranged. Everything indicates a successful year.

On Tuesday morning, after chapel exercises, a representative of the State Board took several photographs of the students and faculty lined up in front of the buildings. We await the results with interest.

A meeting of the Salem College Boarding Club was held last Monday evening for the purpose of electing officers and talking over club matters—its aims, purposes and means of improvement. An Auditing Committee was appointed, composed of three members of the club, for the purpose of auditing the steward's books at the end of each month, and also to make suggestions for the management of the club.

Most of the classes have met, elected officers and advisers, and are now settling down to the serious work of the year—studying.

The Publicity Committee of the Y. M. C. A. Lecture Course announces that the program is now completed and believes it to be the best ever. Every lecture is high class and should prove interesting from start to finish. The price of the season ticket will be, as usual, \$1.50 and the tickets are on sale now. The course opens November 12, with the Chicago Orchestral Choir, the price being 75 cents.

The football team plays its first game next Thursday, when it meets the strong and experienced team of Davis & Elkins away from home. With the addition of several valuable men to the team, the "varsity" has been able to give the scrub several sound lacings. There can be no doubt that, within a few years, Salem will come into its own in this branch of college sport.

The special feature of the Salem Lyceum meeting held last Wednesday evening was the parliamentary drill with Mr. Clee Waggoner in the chair. New members are constantly being taken in. Last week the following were elected to membership: Mr. W. G. Cheatem, Miss Grace Davis and Mr. Albert Gadd. On October 25 there is a debate scheduled between the Salemtheans themselves on the moth-eaten but interesting question, "Should Women Vote?"

(Continued on page 544)

MARRIAGES

ALLEN-HARRIS.—At the home of Rev. and Mrs. Wilburt Davis, Marlboro, N. J., October 9, 1916, by Rev. Wilburt Davis, George A. Allen and Louisa D. Harris.

DEATHS

CLARKE.—Martha C. Buten, daughter of Frederick and Mary Ann Edwards Buten, was born March 8, 1837, at Little Genesee, N. Y., and passed from this life October 5, 1916, at Walworth, Wis.

In the winter of 1853, she confessed Christ and was baptized at Milton, Wis. On Christmas Day, 1856, she was united in marriage to B. F. Clarke, at Milton, Wis. To this union were born three children,—Anna Estelle, who became Mrs. Parker, Luella, later Mrs. Ainsley Thorpe, both of whom preceded her to the realm beyond, and Jennie May, widow of W. R. Larkin with whom she had made her home during the last years of her life. At the time of her death she was a member of the Seventh Day Baptist Church of Walworth, Wis.

Funeral services, conducted by her pastor, were held from the home of her daughter, Mrs. Larkin, Sabbath afternoon, October 7, 1916, and the body was laid to rest in the Walworth Cemetery. C. B. L.

ALLEN.—Viola A. Brown was born at Berlin, Wis., July 19, 1851, and entered into rest October 5, 1916.

She was a daughter of Jerry and Anna Merrill Brown. So far as is known, there are only two living out of a large family of brothers and sisters, a brother, Algenon, and a sister, Ellen, who resides in California. A brother, Albert, died in Hammond, La., September 24, 1916. Two half-brothers, Philip Brown, of Milwaukee and Dr. Mark L. Brown, of Fort Atkinson, Wis., and a half-sister, Mrs. Dolly Bennett, of Lima, Wis., survive her.

Mrs. Allen was a firm believer in God as her Father and in Jesus her Savior. In her girlhood she publicly confessed Christ and became a member of the Seventh Day Baptist Church of Berlin, Wis. Later her membership was transferred to the Utica Church and then to the church of her faith at Milton Junction.

September 20, 1877, she was united in marriage to Asher D. Allen. The first three years of their married life were spent at Utica, Wis. They then moved to the farm east of Milton which was their home until six years ago when they moved to Milton Junction which has since been their home.

For more than four years Mrs. Allen has been in failing health, part of the time being confined to the house. She never completely ral-

lied from a severe illness which prostrated her one year ago. On the morning of October 5, 1916, she entered into rest leaving in loneliness and sorrow her husband who had so tenderly cared for her in her days of sickness and distress.

Farewell services were held at her late home, Sabbath afternoon, October 7, 1916. Rev. George W. Burdick, a close friend of the family and former pastor of Mrs. Allen, assisted the pastor, Rev. Henry N. Jordan, in the services at the house and the grave. Burial was in the cemetery at Milton Junction. H. N. J.

MCCARLEY.—Mary C. Steward McCarley was born near Atlanta, Ga., November, 1845, and died in Los Angeles, Cal., September 11, 1916, of apoplexy.

She was married to Marion Bullard in 1861; but in a few years was left in widowhood. Her second marriage was to J. K. P. McCarley, in 1893. In girlhood she became a Christian and joined the First Day Baptist church.

Mr. and Mrs. McCarley moved to Cullman Co., Ala. In 1896, they accepted the Bible Sabbath, and united with the Seventh Day Baptist Church at Attalla, Ala. In 1904, they removed to Los Angeles, Cal., and transferred their membership to the church of their faith in that city. Of this church Mr. McCarley was deacon.

Sister McCarley survived her husband about five years. She leaves a brother, two step-daughters, two step-sons, and numerous other relatives surviving her. G. W. H.

CLAWSON.—Mrs. Abbie Wilson Clawson, wife of Professor Cortez R. Clawson, passed away at their home on Terrace Street the morning of October 4. Her death ended a long and brave fight with disease—a fight which extended over years and one in which she bore herself with great calmness, fortitude and hope.

Mrs. Clawson was the daughter of James Y. and Sarah F. Wilson and was born in Dunellen, N. J., December 4, 1870. Her early life was spent in the place of her birth. She graduated from the Plainfield High School and later from the Plainfield Teacher's Training Class, and taught for a number of years most successfully in the Plainfield public schools.

August 9, 1893, she and Professor Cortez R. Clawson were united in holy wedlock and after spending one year in Waterford, Pa., they commenced home building in Salem, W. Va., where Professor Clawson held a professorship in the college in that place. In 1908, Professor Clawson having resigned his position in Salem and accepted a similar one in Alfred University, they came to Alfred and established their home. Here as well as in Salem, Mrs. Clawson entered fully into the life of the school and community and proved herself a most worthy helpmeet to her husband as they moved among college people.

In the autumn of 1883, she made a profession of faith in Christ, was baptized by Rev. L. E. Livermore and joined the Piscataway Seventh Day Baptist Church located at New Market, N. J. She soon became a very efficient worker in

the church, Sabbath school and Christian Endeavor, serving as organist in the church, secretary in the Sabbath school and holding various places of leadership in the Christian Endeavor. After going to Salem her membership was transferred to the Seventh Day Baptist church located in Salem and upon coming to Alfred to make her home she became a member of the church of like faith in Alfred. In Alfred, as well as in Salem and New Market, she threw herself, as strength would allow, into the work of the church and community, holding many places of trust and leadership. By nature she possessed unusual endowments, and by study, reading, service and suffering she had attained a breadth of knowledge, strength of character and a true womanly grace which gave her a marked standing in the circles in which she moved. The high esteem in which she was held was shown by the deep solicitude for her on the part of the entire community during her long and weary illness in Alfred, the large concourse of people who gathered at her funeral in her childhood home, and by the remembrances in the form of flowers sent by friends in Salem, and the telegram of sympathy sent by the Salem Church.

Beside her husband she leaves a father, James Y. Wilson, of Dunellen, two brothers, J. Alfred Wilson, of Dunellen, and Howard Wilson, of Metuchen, N. J., one sister, Mrs. J. W. Peddie, of New York City, and a large circle of relatives and friends.

Thursday afternoon, October 5, a private funeral service was conducted at the home by Pastor William L. Burdick, assisted by President Boothe C. Davis, and Sunday afternoon, October 8, a farewell service, conducted by Pastor William L. Burdick, assisted by Dr. T. L. Gardiner and Rev. H. L. Polan, was held in her childhood home in Dunellen and the mortal body was laid to rest by the side of her mother in Hillside Cemetery, Plainfield, N. J.

W. L. B.

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Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society,

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The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., hold Sabbath morning services at 10.00 a. m., in the Yokefellows' Room, Y. M. C. A. building, 330 Montgomery street. Bible study classes meet at 11.00 a. m. A cordial invitation is extended to all. Sabbath keepers come worship with us; students come study with us. Reverend 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.

Cherish ideals as the traveler cherishes the north star, and keep thy guiding light pure and bright, and high above the horizon.—*Hillis.*

The Sabbath Recorder

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

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 541)

Last Thursday morning the chapel exercises were conducted by the Farmers' Institute. The speaker emphasized the extent to which the city depends upon the country for its existence and why city folks should take a healthy interest in the improvement of farming methods.

The Salem College Y. M. C. A. held its first prayer meeting at the college, Tuesday evening, at 6.45 p. m. There was a large turnout and several gave short talks on the topic, "Personal Responsibility." These meetings, which are under student leadership, will begin promptly at 6.45 p. m., will dismiss early and thus enable the members to go to their respective rooms for study or to keep other engagements as the case may be. Emphasis has been laid upon the fact that the meetings are strictly undenominational and every student is cordially invited, from an Adventist to a Roman Catholic.

A. F. G.

Oct. 12, 1916.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—*Alexander Pope.*

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

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Threshold and hearthstone and rafter
Will echo and sparkle with joy;

Hatreds in friendships will vanish,
Shadows be swallowed in light,
Love every discord will banish,
Sunrise will chase away night;

Our lives for his highway's adorning,
Our loud hallelujahs we'll sing
When He comes in his glad, golden morning—
Jesus, our Savior and King.

—Robert J. Burdette.

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