

Magazine Subscriptions Last Chance

Rates will be withdrawn November 10

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.

Until November 10 to bona fide new subscribers to THE RECORDER we will make the following combinations:

American Magazine and THE RECORDER	\$3.00	Metropolitan Magazine and THE RECORDER	\$3.00
Baseball Magazine and THE RECORDER	\$3.00	Modern Priscilla and THE RECORDER	\$2.60
Black Cat Magazine and THE RECORDER	\$2.50	Outdoor Life and THE RECORDER	\$3.00
Boy's Magazine and THE RECORDER	\$2.25	Outlook and THE RECORDER	\$4.65
Collier's Weekly (Ill.) and THE RECORDER	\$3.50	Pearson's Magazine and THE RECORDER	\$2.75
Delineator and THE RECORDER	\$3.00	Physical Culture and THE RECORDER	\$2.75
Designer and THE RECORDER	\$2.40	Red Book and THE RECORDER	\$3.00
Etude and THE RECORDER	\$3.00	Review of Reviews and THE RECORDER	\$3.25
Every Week and THE RECORDER	\$2.50	St. Nicholas and THE RECORDER	\$4.25
Everybody's Magazine and THE RECORDER	\$3.00	Scribner's Magazine and THE RECORDER	\$4.25
Garden Magazine and THE RECORDER	\$2.90	Smart Set and THE RECORDER	\$3.75
Home Needlework Magazine and THE RECORDER	\$2.40	Sunset Magazine and THE RECORDER	\$2.75
House Beautiful and THE RECORDER	\$3.50	Woman's Home Companion and THE RECORDER	\$3.00
Ladies' World and THE RECORDER	\$2.50	Woman's Home Companion, 2 years THE RECORDER, one year.....	\$3.75
Life and THE RECORDER	\$6.25	Youth's Companion (new subscription) THE RECORDER	\$3.50

These prices are for new subscribers to the Recorder only, not renewals

If you do not find what you want in this list, drop us a card notifying us of your wants, and we will quote you our best prices. THE RECORDER is in a position to meet or beat any quotations that you are able to get. Try us and see!

We have a list of special two-year subscriptions that we will be pleased to quote to any one interested.

Tell your wants to

THE SABBATH RECORDER

18 Madison Avenue

Plainfield, New Jersey

The Sabbath Recorder

THE COMING OF THE KING

There will be gladness and singing,
Peace to the end of the days;
Chimes in our hearts will be ringing,
Hosannas and anthems of praise;

Tears will be dried by our laughter,
Pleasure will have no alloy;
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.

—CONTENTS—

Editorial.—Churches Responding.— "Certainly I Do Not."—Golden Wed- ding.—Practical Preaching—Coats versus Tracts.—Java Is Far Away, Especially in War Time.—A Gift That Will Be Appreciated.—Ten Million Mouths Fed by Liquor In- dustry.—Why Not Give the "Drys" One Fair Chance?—They Like Pro- hibition	545-548	Words of Welcome to Rev. L. A. Wing	560
Efficient Evangelism	548	Woman's Work.—Letter From Miss West.—Woman's Board.—Treasurer's Report	561
Homesick (poetry)	553	The Social Aspects of Christian Effi- ciency	562
Missions.—Mission Notes.—Quarterly Report.—Seventh Day Baptist Mis- sionary Society—Adjourned Meeting. —Missionary Board Meeting.— Treasurer's Quarterly Report.—Let- ter From Java.—Seventh Day Bap- tist Missionary Society—Seventy- fourth Annual Report of the Board of Managers	554-560	Young People's Work.—How to Be Strong.—Meeting of the Young Peo- ple's Board	567-569
Installation of Pastor at Boulder, Colo.	560	American Fair Play	569
		Children's Page.—Waiting for Jack (poetry).—The Foolish Rose.—Tree Blankets.—The Straight and the Crooked	570
		Iowa Yearly Meeting	571
		Sabbath School.—Minutes of the Sab- bath School Board Meeting.—Min- utes of the Adjourned Meeting of the Sabbath School Board.—Lesson for November 11, 1918	572
		Home News	574
		A Blunder of the Church	574
		Deaths	575

The Sabbath Recorder

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

VOL. 81, NO. 18

PLAINFIELD, N. J., OCTOBER 30, 1916

WHOLE NO. 3739

Churches Responding A personal letter from Shiloh, N. J., brings the welcome news that the dear old church is keeping up its reputation as a missionary church, in response to the call for help now so urgent. On Sabbath Day, October 7, a missionary service was held in which the pastor preached a missionary sermon and the church and Christian Endeavor society made an offering of \$91 as a tribute to the memory of the late Secretary Saunders. This was fitting, since Brother Saunders' only settled pastorate was at Shiloh. Pastor Sutton says the church hopes to do more this year than it did last.

Let us hear from the churches just as fast as they fall into line in this good work of doing their share to help the denominational boards. Every such report encourages others. By doing well ourselves we inspire others to do well also.

"Certainly I Do Not" This was the reply that came back from one lone Sabbath-keeper in answer to the question sent her on a card, "Do you wish the *Pulpit* discontinued?" After explaining why she had been unable to renew as yet, and assuring us that both *Pulpit* and *RECORDER* would be renewed by the end of the year, she wrote: "As I am an L. S. K., I should hardly know what to do when Sabbath comes if I did not have the *RECORDER* and *Pulpit* for Sabbath reading. It seems to me the *SABBATH RECORDER* gets better with each issue. I usually read it through and wish there were more of it. I wish every family in the denomination would take the *RECORDER* and the *Pulpit*. They do not know what they are missing."

Golden Wedding *RECORDER* readers will be interested to know that Mr. and Mrs. Hosea W. Rood, of Madison, Wis., celebrated their golden wedding on October 13. From the Milton papers we learn that this happy celebration took place at Milton, the home of their daughter, Mrs. S. Norton Lowther. The festivities began on the evening before at the Seventh Day Baptist church, where was

held an informal reception. Friends from North Loup, Neb., Mr. Rood's old home, and from Colorado, were present, not only to extend their own congratulations, but to bring good words from many who could not attend. Students of Milton College, of which Mr. Rood is an alumnus, joined with the townspeople in making the occasion a most enjoyable one.

On the day following, the second part of the celebration was held in the home of their daughter, where a bountiful dinner was served and the afternoon was spent in visiting and listening to letters from the absent. Appropriate gifts of gold were made to express the love of many friends, and Mr. and Mrs. Rood distributed souvenirs in the form of a neat card containing their pictures of fifty years ago and of today, with the young couple at the top, and the old lovers at the bottom. Between these pictures is an original eight-line stanza:

Fifty years ago today,
A country girl and boy
Joined hands for life—their warm young hearts
Aglow with love and joy.
Though half a hundred years have passed,
They're young in spirit still;
They're happier now than they were then—
And they are lovers still.

Mr. Rood has, for sixteen years, held the position of State Custodian of the Grand Army Memorial Hall, in Madison, Wis., and for ten years he has been the state patriotic instructor, a position which brings him in touch with thousands of Wisconsin public-school children. Readers of the *SABBATH RECORDER* have long known Mr. Rood from his writings as "Uncle Oliver," and all will gladly extend congratulations. We wish this beloved couple many happy returns of the day.

Was it accidental that the words of the once popular song, "Silver Threads among the Gold," by Eben E. Rexford, a Wisconsin poet who has just passed away, appeared in the same paper with the account of this golden wedding? Nothing could be more appropriate, and we give the stanzas here.

Darling, we are growing old;
Silver threads among the gold
Gleam upon your brow today.
Life is fading fast away,
But, my darling, you will be
Always young and fair to me.

When your hair is silver white
And your cheeks no longer bright
With the roses of life's May
I will kiss your lips and say—
With perhaps a smile and tear,
Fairer grows your face each year.

Love like ours can not grow old;
Locks may lose their brown and gold,
Cheeks may fade and steps grow slow,
But our love no change will know.
What care we for winter's frost?
Summer stays, though youth is lost.

Practical Preaching A city missionary went out to minister to the poor and needy in the streets of New York City. The night was dark and cold, and soon he found a poor down-and-out who had already served three terms in prison, seated in the gloom of a dismal alley, shivering, and suffering the misery of ravenous hunger. The good man stepped up to him with a gospel message, and when he handed him a tract the poor fellow quickly tore it in pieces and with an oath exclaimed, "If you want to help me, give me your coat. You must see that I am freezing." Upon this the missionary, himself thinly clad, took off his own coat and gave it to the suffering man. This self-sacrificing act so broke the man's heart that he was brought to Jesus and wonderfully saved.

That man was Jerry McAuley, who afterwards became the consecrated leader of the McAuley Mission. When, after years of faithful work saving men and women from their sins, this man died, one of New York's distinguished preachers looking upon his face said: "Of all men who have worked in our city, I think this man was almost the greatest." Then came the poor of New York, a great company, to see the form of their friend, and some of them bowing over the casket bathed his face with their tears.

When we think of the possibilities for good before the most degraded men when they have been brought to the Savior by devoted Christian effort, what an incentive is given to enter the ministry and work for the Master. When one realizes something of the difference between the prospects of

one sunk in the depths of sin and the possibilities of that same man when transformed by the Christian religion, it would seem that no work could be so attractive as that of the gospel missionary.

The unchurched multitudes sorely need to be shown that Christian people really care for them in their misery and are willing to sacrifice in order to help them to better living. But the better living must have regard to the physical as well as the spiritual man. While poor people are starving, no one can offer them the bread of life with any hope of success. Bread for the body must come before the bread that cometh down from heaven, or the souls will starve within the sound of the gospel. While bodies are freezing, no efforts to warm hearts can avail. These truths are coming to be emphasized more and more as the years go by. In this fact lies the hope of thousands yet to be reached by practical preaching.

Java Is Far Away Especially in War Time In the letter from Java published in this issue, Marie Jansz wonders if we have received all her letters written to the RECORDER since January, as she has seen only the one in our issue of March 27, written by her on January 3. In ordinary times Java is far away and mail is a long time, at best, in reaching us; but in war time it seems to be much farther off. The letter in this issue was received by us October 23, two months and ten days after it was written. It had been opened and examined by censors, and bore their stamp placed upon it to explain why it had been held up. Miss Jansz's letter of April 11 appears in the RECORDER of July 3; that of May 28, in the issue of October 2; and the one written July 10 is in the October 9 number—all in the department of Missions. We hope the RECORDERS containing them will all reach her in due time.

A Gift That Will Be Appreciated Since writing the last editorial we have received from Brother Christen Swendsen, of Viborg, S. D., a gift of \$25 for Miss Jansz in Java. This gift is most opportune, as can be seen from Miss Jansz's letter on another page, and we know it will greatly cheer her heart.

The giver writes:

"Her [Miss Jansz] writing in the RECORDER seems so pitiful, we can not afford to let her and her poor Javanese friends suffer for want of some money. We will lose by it. She has gone out there, and, I think, almost worn out her life to help those poor people get on a higher level and be saved for the kingdom of God. It may be that some one else reading this letter, will help some also. Read over again her letter, and you will see Brother Saunder's name mentioned with his good promise and petition. We can hear him yet saying, "Come on, brethren, we must do it."

"Ten Million Mouths Fed by Liquor Industry" One article in the liquor dealers' clipping sheet, just received, is headed, "Ten Million Mouths Are Fed by the Liquor Industry." The writer attempts to show, by quite an array of figures, that prohibition would strike a blow affecting the jobs of two million workers and jeopardizing the livelihood of those dependent upon them. He also pleads for those who have millions invested in the liquor interests and for the farmers who raise the grain now used by brewers and distillers. These one-sided arguments will deceive some readers, and cause them to vote against prohibition. This is evidently the hope of the liquor men. They will be the gainers if they can fill the land with deceptive arguments just before voting time, provided the temperance people do not wake up in time to show the fallacies before the day for voting comes. Several States are soon to refer this question to the people for decision, and desperate efforts are being made just at this time to defeat the prohibition movement by flooding the land with literature filled with misleading arguments.

Really, the extravagant statements—the heartless things—being said in favor of the most ruinous business on earth, should of themselves bring a revulsion of feeling against the saloon business that will ensure its utter defeat. With the land filled with desolation caused by rum, and with every legitimate industry where men who drink are employed suffering thereby, who can conscientiously favor the liquor traffic?

Even if two million workers are temporarily compelled to change their business if prohibition prevails, what is that compared with many times that number, who are being utterly incapacitated for any work by the drink habit? Would not our country be infinitely better off if the breweries and distilleries with all their capital were turned into some legitimate productive, in-

stead of destructive, business? What a blessing would come to that part of the world now in poverty and moral ruin through intoxicating drink, if all the men employed in the liquor business were given some productive employment, and if all the food products worse than wasted in the manufacture of liquor could be utilized in building up and strengthening men instead of destroying them.

It is claimed by the liquor papers that an equivalent to all the corn raised in one of the greatest corn-raising States is turned into whiskey in one city of that State! This is a disgraceful thing in a Christian land! It is a shame, too, that such a statement should be made and boasted of as one of the effective arguments in favor of the liquor business, just as though the farmers would approve in view of the corn sales to brewers. The very statement ought to set every corn raiser to thinking, turn him to the support of prohibition, and start him in search of a more honorable market for his corn. Honest people should feel insulted by such arguments.

Why Not Give the "Drys" One Fair Chance? No one can read the clipping sheets furnished the newspapers by the liquor men, without feeling that the National Wholesale Liquor Dealers' Association is doing all in its power to make prohibition laws ineffective in all "dry" territory. Nothing pleases the "wets" better than to find that wickedness still lingers in prohibition States. They seem to think that because divorces occur, or lynchings take place, in dry territory, therefore liquor should be put back there. If murders occur; if there are thieves in Colorado or Kansas, or Maine; if bootleggers and "blind pigs" exist in any of these States, therefore the saloon should be allowed as a cure-all! After doing everything in their power to encourage violations of law, they come out with large headings in their papers to magnify those violations and so bring the law into ill repute and make it unpopular. They insist that no law can be made which they can not evade or help other men to evade. They improve every opportunity to override the will of the people in prohibition States, and then glory over the failure to keep liquor out.

Now if the liquor men really believe what they say in articles headed like this: "Pro-

hibition Law Results in Colorado. Citizens Drinking More Liquor Than Ever," why don't they turn in and give the law there one fair chance? Why fight a law that helps to sell so much more liquor? Why not withdraw all their lawbreaking clans from Colorado, and allow the entire country to see what happens in one State where no booze can be found?

If prohibition is such a curse to a State as the liquor men are trying to make out, the people of States like Colorado and Kansas would not be slow in finding it out if these liquor men would only give them one fair chance to do so. If eighty per cent of the inhabitants want liquor, as the liquor writers say they do, and if the losses are really so great without saloons, one good dose of their own medicine would cause States to repeal the law.

They Like Prohibition. Notwithstanding the statements of liquor publications to the contrary, there is abundant evidence that the people of prohibition States are more than satisfied with the results from voting their States dry. This fact in itself will go far toward influencing other States, soon to vote on the question, to roll up a strong dry majority.

An effort to secure a Beer Amendment in Colorado has called forth a strong protest by the people of that State in the form of a folder which gives many figures showing the prosperity of Colorado under prohibition. Instead of the old number in jail when Denver was "wet," namely, 180 to 250 prisoners, that jail under dry laws has only 80. Since prohibition came, the State Penitentiary warden reports that he is turning out three prisoners to every one he receives. Soon he expects to close one of the large cell houses as he will have no use for it.

In Nebraska all but two of the principal newspapers are throwing their influence strongly with the "drys," and many town editors are refusing liberal sums offered for advertisements that contain anti-prohibition matter.

In Montana the candidates of both great parties are pledged to state-wide prohibition, and the Democratic members for Congress have been pledged to vote for national prohibition whenever that question may be considered by Congress. Montana hopes for a majority of fifteen or twenty thousand against the saloon.

Efficient Evangelism

REV. WILLIAM L. BURDICK

Address delivered Sunday evening at the Conference in Salem, W. Va.

Efficient Evangelism: Do I hear some one saying, "What right have you to speak on the subject of evangelism? You are not an evangelist and have never pretended to be." It is true that one should be an evangelist to justify his speaking on the subject; but in the better sense of the term every disciple of Christ is an evangelist; this is his calling, the uppermost thought in his mind, the great burden on his heart. God pity the church whose pastor and members are not evangelists! This explains my right to speak in this presence on this subject tonight. If I am a Christian at all I am an evangelist.

A farmer dying told his five sons that a treasure of great value was buried in the soil of the farm he was leaving them and commanded that they dig the farm over to a considerable depth till they found it. Soon after his death they set to work and systematically dug up every foot of the farm, but to their disappointment and discouragement they did not find the treasure for which they were looking. Finally one of them, wiser than the rest, divined that the father's meaning was, not that there was a pot of gold hid away somewhere in the ground, but that the pulverizing of the soil by digging it up to an unusual depth would produce great wealth, and it did. Christ about to ascend to heaven told us that the kingdom of God is to be established in all the earth; but this will never be brought about until the entire life of Christians, churches and denominations is permeated with efficient evangelism. Just as those sons pulverized every foot of that farm with pick and spade, so must the entire life of Christians and Christian organizations be mellowed and made fertile with true evangelism if Christ's kingdom of love is to be established in all the earth.

I. The Content of Evangelism.

Having said this the question arises, "What is evangelism, efficient evangelism? What is its content?"

I suspect that we would find, upon inquiry, a variety of answers; but I also suspect that these answers would not be so far apart when we come to understand them and one another as we think, for most

of our differences come from misunderstanding one another, and we misunderstand one another because we are too narrow-minded to look for one moment at a subject from another's standpoint. This is the essence of narrow-mindedness; it does not consist in what one believes or does not believe, what one knows or does not know, but in one's lack of ability, or unwillingness, to look at a question from the viewpoint of the other and in lack of respect for others when holding to their own beliefs. Narrow-minded people are to be found among people of all beliefs; and some with vast storehouses of knowledge and the most advanced in thought are the most narrow-minded you will ever meet.

The word evangelism means good news or the bearing of good news, if we go back to the root idea of the word; but we must be more definite. I suppose the common idea of evangelism is the leading of men to accept Christ as their savior, friend and guide. This thought is expressed in a score of different ways, but it is the prominent one, if not the only one, in the minds of most people in the use of the term. And this—the getting of men to begin the Christian life—is the first thing in evangelism; it is an important factor as well as the first step. It is the beginning, and all beginnings are important. Birth is important and we do well to observe birthdays, because they are the beginning of human lives; in like manner the work that has for its purpose the leading of men to Christ is supremely important because it is the getting of men to begin the Christian life.

Men need God; they must perish without him; there is no escape; they need him more than all things else in the universe. Multitudes of men know him not—they may have an intellectual knowledge of his power but they do not know his love and his fatherhood—and they must be brought to live at home with the Father now as well as in the great hereafter; men are estranged from truth and they must be brought into harmony with it; men might better kiss a thunderbolt than live out of harmony with truth and out of fellowship with the Father. The first thing in evangelism is to help men to know God and his love, to get them to walk in fellowship with him and truth and righteousness; it is to save them from the consequences of not thus

doing; it is the helping men to the best in life and to the hope of the best in all eternity. It used to be described as the saving of men from hell, and hell meant a lake of fire with brimstone enough to run it forever. These literal descriptions of hell found in scripture and the sermons of literalists are symbolical of the awful plight of men spiritually who are estranged from God, and when thus understood are as true as when Christ warned men telling them of a condition "where the worm dieth not and the fire is not quenched." The first factor in evangelism is the getting of men to turn away from a way of life that leads to such fate as this.

And surely this is an important work. There is a tendency, if I mistake not, to minimize this first step—the act of becoming a follower of Christ, professed Christian. Away with that ignorance that ignores the importance of the beginning in the Christian life! Away with the scholasticism that ignores Christ's dictum, "Ye must be born again!" Away with that indifference that palsies individuals and churches till they make no effort to get men to make this all-important beginning! Any beginning is important, whether it be that of a life, or a church, or the marriage relation, or an institution of learning, but the most important beginning is when one surrenders himself to God the Father through Christ and takes up the Christian life. For forty years I have cherished the anniversary of my conversion the same as I have my birthday; I can never forget it. God bless the men and women in all walks of life who are earnestly striving to lead others to the Lamb of God that taketh away the sins of the world. "He that winneth souls is wise," the inference being that he that does not is foolish, and indeed no greater folly can come in the life of any one than not to strive to get men to take this first step. I would rather be one who wins many to Christ than to be anything else in the reach of man on this mundane sphere.

But this is not all there is to efficient evangelism; evangelism that stops here is not efficient, to say the best of it. The mistake some make is to ignore the importance of leading men to begin the Christian life, and to decry revivalism; and the mistake others make is to talk, if not to think, that all there is to evangelism is to get men to

profess Christ; one is as gross an error as the other.

The work of evangelism is only commenced when you have led men to accept Christ as their Savior; there is still the greater part of the work, a work extending over years; there is instruction to be given, for many perish for lack of knowledge and the soul of man was made to know more and more of truth forever; men have grievous and wicked propensities and they are to be helped to overcome these—this is the spirit and the teaching of Christ; men are lacking in strength, beauty, and grace of character and they are to be helped to adorn life with all the graces of Christ; men are intended to be the consecrated servants of Christ in all things and they are helped thus to be and not discouraged in their work for him. All this work belongs to efficient evangelism and any conception of it that ignores this last phase is faulty in the extreme. To get men to begin the Christian life and then leave them to struggle is culpable; the crime comes not in getting men to profess Christ, but in leaving them to starve and perish after they have made the start.

People sometimes speak of evangelistic sermons and efforts, referring only to those that appeal to men to commence the Christian life, intimating that all others are not evangelistic. Such is narrow. Every effort to help a struggling soul to a Christian-like life is evangelistic; and every sermon, if a sermon at all, is. Not every thing given from the pulpit is a sermon, I will admit; some are lectures, others exhortations, others harangues on people's follies, others scholastic dissertations, others the maudlins of a brain too lazy to think intensely and a heart too dull to feel deeply, and others simply the product of a limber tongue; but every true sermon is evangelistic in the true sense of the term, and I am tired of the classification that calls the sermon which appeals to men to begin the Christian life as evangelistic and the one that instructs the teachable, strengthens the fainting, comforts the sorrowing or inspires to holy activity, not evangelistic. The one is leading men to begin the Christian life and the other is nurturing that life when begun.

There is no greater neglect on the part of the church and Christian people than in this second phase of evangelism. I admit

that the other is neglected, that the indifference on the part of many regarding getting men to begin the Christian life is appalling; there are many in our churches who have not for months and perhaps not for years told any lost one that they would be glad to see him commence the Christian life and join the church; this is awful; but it is no worse than not to instruct in the Christian way the beginners in the faith and not help them overcome the evils that beset them and lead them to lives of joyous and consecrated service in Christ.

II. Some Essentials in Efficient Evangelism.

We have tried to set forth the content of evangelism; let us now consider some of its essentials, and let us keep in mind that we are not speaking regarding a revival meeting simply, but about evangelism in the broad and better sense, which includes both the leading of the men to accept Christ and the helping of one another to the highest and best in life and eternity.

1. First of all there must be an exemplary Christian life on the part of one who would be of any service in an evangelistic way. He who is not a Christian can not expect to lead others to Christ. A godless or semi-godless life is a poison in the world wherever found. An unconverted professor of religion or an unconverted church is the worst hindrance to any evangelistic effort; it is a worse hindrance than an infidel or a harlot. It is easier, for instance, to work up a revival in a low-down godless community than in one composed of unconverted professors of religion, or one where its members are backslidden in heart. Paul, notwithstanding his learning and religious zeal, was of no service till he yielded his life to Christ on the Damascus way; neither can any one be till Christ has touched and purified his life. Some are proud and the touch of their proud lives drives men farther from Christ; some are lustful, others greedy, stingy, unforgiving, touchy or intemperate in the use of their words, and though they profess to be the followers of Christ, they drive men to perdition by the lives they live. We simply can not give what we have not ourselves.

2. There needs to be a desire, an intense desire, to lead men to Christ and help them overcome and build Christlike characters, coupled with effort to realize the desire. One chief reason why professed Christians

do not lead others to the Christian life is because they do not desire to, and not desiring intensely they do not make the effort; they care more for money than they do to save souls, more for honor and fame than they do to help the struggling, tempted and tried ones; if they cared as much for men's souls as they do for money, or fame, or to be a shining light in their profession, they would work as hard for men as for these things. I do not wish to criticize the inconsistencies of professed Christians, but when they spend more money on luxuries—to say nothing of vices—than on the church, when they have both time and strength to attend the entertainment and never the prayer meeting and Sabbath school, and when they are more zealous over business, profession, society, lodge, or club than over the church of their Lord and Master, they are saying in the plainest way possible that they are not really in earnest about either bringing men to Christ or helping them to live the Christian life when they have once made a profession. The truth is that thousands of professed followers of Christ are living as though they do not care a flip of the penny whether men are saved to Christ and righteousness or not, and the terrible thing about it is they do not care as they ought, there is not the desire to help men as becomes the followers of the one who died for them.

Almost every one whom I have heard talk on evangelism has threshed Christians because they do not undertake more personal work. To my mind this is not the crucial point; the supreme essential is that Christians have a passion to save and help men. If they have an intense desire they will find suitable ways, generally, of expressing it; Christians are not tongue-tied or paralyzed when it comes to worldly matters. President Allen told us one day in class of a teacher who many years ago went out from Alfred and who always led many of her pupils to Christ; people came to expect that there would be a revival in the community where she taught. It was not because she was all the time talking religion to her pupils and others, but because she was yearning for them, and that desire was being felt by them though she had not mentioned the subject of religion; with that longing to lead men to her Savior she found the proper time and word.

If you have a passion to save and lift

men, you will find the proper time and word also; if you are a business man, your uppermost thought will be not to get the best of the bargain, but to help your customer to a better life, and you will have some of the best opportunities to ask him to come to Christ and join the church; if you are a teacher with a passion for souls, your chief thought will not be to make a brilliant record as teacher, but to save your pupils, and you will find the best opportunities possible, in just a word or two it may be, to help them make the great decision or to correct some crooked way; you will have no desire then to take to questionable things. So in all the walks of life, the intense desire to help men will make you evangelists. Your work, whatever it may be, gives you the best opportunity possible to speak to men about higher things. I have been emphasizing the desire because it must be back of the act, whether word, deed or prayer, if it is any good. Have you not heard people pray when their words grated on your ears because you felt they did not care whether their prayers were answered? A prayer for the unconverted that is not prompted by a passion to save lost men is not of as much value as the noise of the train thundering down this valley.

3. I now hasten to say that the desire needs to be accompanied by the effort. We are criminal before God if we do not do all we can, both public and private, to lead men to Christ and help one another overcome.

Another most serious matter connected with this point is that to have the desire and not make the effort is to crush out the desire. Herein lies the reason so many people are indifferent regarding lost men; they had the desire to help them once, but they neglected to do what they might and the desire died. To thrill and thrill and not act is one of the worst things a soul can do, if the thrill be in the direction of a noble deed.

Many times there is no effort to lead men to Christ or to higher living except the efforts to keep the machinery of the church running. This is good as far as it goes, but it is not the way efficient people act in other lines and it is bringing disaster to the church and kingdom of Christ. Often a pastor or professional evangelist is made to feel that there are very few people in

the church and community who are making any effort to win men to the Christian life, to lift the fallen brother, or to strengthen the discouraged and struggling ones, while there are plenty who are ready to tear to pieces. This is a terrible indictment, I know; but pray tell me what effort you have made the last year to get men to accept Christ, to lift a fallen one, or to cheer the discouraged. There simply must be effort as well as desire and goodness. In evangelism, as in other things, people need to be good for something as well as good.

4. Another essential in evangelism is proper, I may say wise, methods. The efficiency of some evangelistic efforts is destroyed by the unwise methods used. A story is told of a teamster who, going through a long and lonely woods, overtook a footman and asked him to ride. The footman was no sooner seated by the side of his benefactor than he turned to the teamster and said, "Are you ready to die?" thinking to introduce the subject of religion. The teamster thought he had fallen in with a murderer and fled, leaving the team. This was not a wise approach to a man's soul, as is seen by the results. An entire volume could be written on the subject of methods; I have time only for a few points.

(1) Whatever methods are followed they must be characterized by absolute sincerity. The editor of the *Outlook* pointed out a few months since that the first qualification for an editor was truthfulness, accuracy of statement, and for a minister sincerity. This statement is true, and it is just as essential that any Christian worker be sincere in all that he does and says and in all the methods employed. To adopt methods in which one appears insincere is worse than open opposition; one then becomes a whited sepulcher and a tool of the evil one. Insincerity, when present, blackens all; it blackens the character of the one who practices it and it darkens the pathway of all lives it touches; it eats as doth a canker. Whatever else you are or are not, be sincere!

(2) Being more definite, the methods of evangelism must be adapted to the times and circumstances. The methods of one hundred years ago are not as a rule efficient now any more than are the methods of travel or farming. For instance, the

method common in many communities in the distant past, of having a revival in the winter and then cool off to inactivity the rest of the year, is but little better than nothing now. The day of revivals is not passed; we need them the same as we need times of house-cleaning and clean-up day observed in so many villages, and rallies of all kinds; but this day and age must depend more and more on religious education, Christian nurture and the providing for the directing of the social and recreational activities of the community from infancy. Why let a child grow up in sin and then make a tremendous effort to convert him? Why not lead him to Christ in the beginning of his life and train him in the ways of righteousness? Why wait till a man with snake bite is dead before you try to save his life? The church of the future must provide for the religious and moral education of the young and for the directing of their activities, both social and recreational as well as an occasional revival meeting. The church that does not do this is doomed to extinction in process of time by the law of the survival of the fittest.

(3) The methods used should be one's own. He who apes another is neither sincere nor efficient. Billy Sunday could not be efficient while trying to ape Phillips Brooks, neither could a Phillips Brooks while trying to be a Sunday. Many people ignore this principle by trying to ape some one else, while others ignore it by wanting all run into the same mould, and it is generally their mould. I do not say we can not rub off the rough corners and improve our methods immensely by studying others, but we must be ourselves; God intended we should be different or he would have made us all alike.

(4) Methods in evangelism should appeal to the whole man, his intellect and his will as well as his feelings, and his feelings as well as his intellect. The trouble with some Christian efforts has been that they appealed simply to the feelings, the reason was not reached, and when the circumstances which stirred the feeling were past the religion was past also. Others have appealed to the intellect alone and their labors have had but little fruitage and those won were as cold as Greenland and as lifeless as an iceberg. True religion takes hold of the entire man and an efficient evangelism must plan to do the same.

(5) We must leave the subject of methods and mention one other essential and that one is that all evangelism must depend on the Holy Spirit of God. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." In too much of our work we are depending on men or education or culture or money or clothes or smartness instead of the Holy Spirit, and as a result our labors are both fruitless and joyless. Charles Wesley was passing a man drunk in the ditch and was asked by him, "Do you know me?" Mr. Wesley replied that he did not, whereupon the man said, "You ought, for I am one of your converts." Mr. Wesley replied, "You look like some of my work." God has promised the Holy Spirit and if our labors are to be fruitful and abiding, we must look to him as the source of power and guidance.

Such are the content and the essentials of efficient evangelism, and evangelism is the hope of the world. Every activity in life can be and should be made evangelistic. The hope of our churches, the Seventh Day Baptist Denomination and the special truth, the Sabbath truth, for which it stands is evangelism. The work of all our boards and schools should center around evangelism and be permeated by it; otherwise they have not the Christ spirit. With many of us the time to lead men to Christ and help them beautify the Christian life is short; before another Conference convenes some of us in all probability will have passed to the life beyond with all opportunities to help men gone forever by. Are you satisfied with what you are doing? You remember the hymn entitled, "Must I Go, and Empty-Handed?" A young man who had been a Christian only one month was dying and exclaimed as he looked back over his wasted life, "Must I go, and empty-handed?" We are all going to pass away and we shall go empty-handed unless we go to work to save men and help them to live Christian lives. It will be our efforts to help others that will determine the brightness of our crowns in the glorified home.

Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle.—*Brooks*.

Homesick

M. E. H. EVERETT

Homesick to stand beside the flowing river
Whose waters are so clear and wondrous bright,
That, if I look upon them once, their beauty
Would fill my eyes forever with delight.

Homesick to rest beneath the tree's green
branches
And listen to the whispering of those leaves
Whose fragrance is a balsam for all sorrow,
Balm for the heart that sorely grieves.

And there the harps sound forth eternal raptures
And singers, clad in brightness like the sun,
The song of Moses and the Lamb are singing,—
Amid those holy singers I know one!

The song of one who led from earthly bondage
To peace and freedom and a land of rest,
And Him who leadeth from earth's sin and darkness
To the far mansions of the blest.

The life we choose

Breathes high, and sees a full-arched firmament;
Our deeds shall speak like rock-hewn messages,
Teaching great purposes to the distant time.
—*George Eliot*.

Character in Reading

The Youth's Companion does more than entertain: it affords the reader a mental and moral tonic. Its stories are not only well told, contributed by the best writers of stories, but they maintain the standards, reflect the ideals of the best homes. They do not throw a false glamour over the tawdry things of life. Rather do they depict the courageous, the healthful, the simple—the true life of the greater number with their adventures, their conflicts of temperament, their failures and successes. In 1917 The Companion will print 12 serials and story groups besides fully 250 single stories and sketches, all for \$2.00. The Forecast for 1917, which we will send on request, tells all about the great features of the coming volume.

By special arrangement new subscribers for The Youth's Companion can have also McCall's Magazine for 1917—both publications for \$2.10.

Our two-at-one-price offer includes:

1. The Youth's Companion—52 issues of 1917.
2. All the remaining issues of 1916.
3. The Companion Home Calendar for 1917.
4. McCall's Magazine—12 fashion numbers of 1917.
5. One 15-cent McCall Dress Pattern—your choice from your first number of the magazine—if you send a 2-cent stamp with your selection.

THE YOUTH'S COMPANION,

St. Paul St., Boston, Mass.

New Subscriptions Received at this Office.

MISSIONS

Mission Notes

At the quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society held at Westerly, R. I., October 18, the Rev. Jesse E. Hutchins was called to become an evangelist for the society, with the understanding that his work for the most part is to be with evangelist, D. Burdett Coon, as singer and personal worker.

The campaign at Shepherdsville, Ky., was quite satisfactory. The leaders were disappointed in reference to the tent, which was lost on the way, and did not arrive till they were ready to go on to the next place. The meetings were held in the Baptist church, and the best of feeling prevailed. Thursday night of last week by appointment the subject of the Sabbath was fully discussed, and many packages of tracts were distributed.

The Rev. Royal R. Thorngate, general missionary for the Central Association, with headquarters at Scott, N. Y., will continue his work on that field. He is pastor of the Scott Church, but is to give considerable of his time to the larger field, where there are so many scattered Sabbath-keepers, from lake Ontario south to the Pennsylvania line, and from Elmira east to the Catskill Mountains.

Evangelists Coon and Burdick after their work at Shepherdsville, Ky., have gone to West Virginia, and are now conducting a series of meetings with the Ritchie Church at Berea, where Rev. G. H. F. Randolph has recently located. The Fouke Church and School where Brother Randolph has been for so many years have called Clarke Siedhoff, a graduate of Milton College in the class of 1916, to be pastor and teacher.

Several people in the denomination have received letters or postcards from John Manoah, of South India, asking for help and sympathy in his work of preaching the Sabbath truth. He has been writing for several years, and Sabbath literature and the SABBATH RECORDER have been sent to him, and he has been written to with the

message of loving sympathy for him in his work. His photograph shows him a bright looking man, and his letters abound in Scripture language. Evidently he is a consecrated, conscientious, Christian evangelist, to whom the Sabbath of Christ is precious and honored and observed and preached.

Letters from China tell us that Miss West who has been ill with typhoid fever, not a severe case, is now quite recovered; also that Dr. Palmberg has been in poor health for some time. She took a month's vacation in July and August with Mrs. Davis in Japan, but was not much improved. Let us hope and pray that this dear woman who has been so devoted to her work may be permitted yet many years of useful service for her Master through her ministry to the people she loves so well.

SECRETARY.

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1916

The first of the quarter was occupied with work on the annual report and attending to the usual office duties. Your secretary preached at Waterford three Sabbaths, at Hopkinton City one Sabbath, and once at the Pawcatuck Seventh Day Baptist church.

The only change on the field during the quarter is as follows:

Rev. A. L. Davis closed his labors as missionary pastor of the Boulder Church September 1, and Rev. L. A. Wing, of DeRuyter, N. Y., was called to fill the vacancy.

Reports show that there are 18 workers on the field; weeks of labor, 207; sermons and addresses, 300, to congregations ranging from 20 to 40 people; prayer meetings, 91; visits and calls, 800; people converted, 18; added to our churches, 14—by baptism 12, by letter 2; pages of tracts distributed, 7,000; books and papers, 5,000; Sabbath converts, 6.

Your secretary visited five of our churches and missions. Total number of sermons and missionary addresses, 12; letters and communications written, 50; communications received, 40; traveled 600 miles.

PER E. M. S.

Seventh Day Baptist Missionary Society —Adjourned Meeting

The adjourned meeting of the Seventh Day Baptist Missionary Society was held, as per adjournment, in Westerly, R. I., on Wednesday, October 18, 1916, at 9 a. m., President William L. Clarke in the chair.

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

The committee appointed to nominate for the office of Corresponding Secretary reported as follows:

*To the Seventh Day Baptist Missionary Society,
Westerly, R. I.:*

Your committee appointed in September to confer with a committee from the American Sabbath Tract Society as to the advisability and nomination of a joint corresponding secretary for the two societies met with such a committee at Plainfield, N. J., on Sunday, October 8, at 10 o'clock a. m. Samuel H. Davis was elected chairman of the joint committee and Corliss P. Randolph secretary.

After prayer by Rev. T. L. Gardiner, a member of the committee, the question was first considered as to whether or not it was advisable in the opinion of the committee to have a joint corresponding secretary for the two societies, and on motion it was voted unanimously that the election of a joint secretary was desirable.

The next question taken up by the committee was that of the probable duties of such a secretary and the amount of compensation which the societies should jointly pay. It was agreed that the first duty of such a secretary should be that of the executive officer of the two societies, to have charge of the correspondence, attend the meetings of the boards and give attention to the detail work of the two organizations. Second, to attend our annual denominational gatherings as the representative of the two societies, visit the churches for Sabbath and other services as often as it may seem expedient in the interest of the work and finances of the two societies, and third, to attend when practical the great inter-denominational missionary gatherings in this country. It was not deemed advisable for such a joint secretary to engage extensively in the holding of revival services except as he should have oversight of such work carried on by other employees of the societies.

The amount of salary was discussed and it was agreed that the salary of the joint secretary should not exceed \$1,200 and rent.

The next item taken up for discussion by the committee was that of the choice of the committee for the position of joint secretary. Some fifteen or twenty names were presented and discussed informally, after which an informal ballot was taken, six votes being cast, five of which were for Rev. Edwin Shaw, of Plainfield, N. J., and one for Rev. William L. Burdick, of Alfred, N. Y. On further consideration and discussion it was learned that Brother Shaw would seriously consider a call if it came to him

from the societies, though his personal preference would be to remain in his pastorate.

The committee, before adjournment therefore, agreed to recommend that Rev. Edwin B. Shaw be called to serve as joint corresponding secretary of the two societies for the ensuing year at a salary not to exceed \$1,200 and rent. Such a salary will amount to about \$400 less than that now received by Pastor Shaw but he felt with other members of the committee that it was unwise for the two societies to pay their joint secretary more than the amount agreed upon by the committee.

Respectfully submitted,

S. H. DAVIS,
A. S. BABCOCK,
R. L. COON,
Committee.

October 18, 1916.

Upon motion of the Rev. Lester C. Randolph, of Milton, Wis., the report was taken up by sections. The first item was adopted with one dissenting vote. The other items were adopted without opposition, whereupon the Rev. Edwin Shaw was unanimously elected, by standing vote, to be the Corresponding Secretary for the year ensuing.

The minutes were approved.

Adjourned to meet in annual meeting in this place on the third Wednesday in September, 1917, at 9.30 a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society met in Westerly, R. I., Wednesday, October 18, 1916, at 9.30 a. m.; President William L. Clarke in the chair, and the following members present: Wm. L. Clarke, Robert L. Coon, Clayton A. Burdick, Ira L. Cottrell, Geo. B. Shaw, Ira B. Crandall, Edwin Shaw, E. A. Witter, Frank Hill, Harlan P. Hakes, John H. Austin, C. H. Stanton, Alex. C. Kenyon, James A. Saunders, A. S. Babcock.

Visitors: Mrs. O. U. Whitford, Miss Mildred Saunders, Miss Genevieve Burdick, Mrs. J. H. Austin, Mrs. Del S. Burdick, Mrs. Ruth Nash.

Prayer was offered by the Rev. George B. Shaw.

A. S. Babcock presented a minute on the death of Brother E. B. Saunders, which following remarks by C. A. Burdick, E. A.

Witter, Ira L. Cottrell and William L. Clarke, was adopted, all members present standing.

The Rev. Edward B. Saunders, eleven years the Corresponding Secretary for the Seventh Day Baptist Missionary Society, died suddenly in Washington, D. C., on the sixteenth day of August, 1916.

The aim and effort of his life was for the salvation of lost ones.

A sincere lover of men, he worked to save them. As our Corresponding Secretary, Brother Saunders gave his best.

The Board of Managers would record its appreciation of his strong interest and faithfulness as the representative of our missionary work, and his unwavering loyalty as a servant of Christ.

Minutes of last meeting were approved. The Treasurer's report was approved and ordered recorded, as, also, was the report of the work of the Corresponding Secretary.

The following report was received:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

Your committee appointed by the Board at its April session to report on the advisability of a change in the amount of allowance to be given missionaries while on furlough home, would submit that we have examined the way pursued by other societies, and the apparent need, and we would advise the granting of a three-quarters allowance to married missionaries hereafter while on home furloughs.

CLAYTON A. BURDICK,
JOHN H. AUSTIN,
Committee.

Upon motion, the recommendation of the committee was adopted.

Correspondence from Dr. Rosa Palmberg informs us that she has been to Japan for her health, but, upon her return and upon consultation with her physician, she appears to suffer from a complaint which will be incurable should she remain in the climate of China. If she returns to America it is thought recovery may be possible.

She suggests the employment of Dr. Sinclair as her successor.

The Corresponding Secretary was instructed to say to Dr. Palmberg that it is the opinion of this Board that she should return to this country as soon as in her opinion it shall become necessary; and that we will endeavor to reinforce the work at Lieu-oo if she shall be compelled to leave China; also, to write Dr. Sinclair and ascertain if she can be secured as medical missionary in China.

The afternoon session opened with prayer by Deacon Robert L. Coon.

Appropriations for 1917 were voted as follows:

China—	
Rev. H. Eugene Davis	\$1,000 00
Rev. Jay W. Crofoot	750 00
Dr. Rosa Palmberg	600 00
Dr. Grace I. Crandall	600 00
Miss Susie M. Burdick	600 00
Miss Anna M. West	600 00
Native Evangelist	180 00
Girls' School	300 00
Incidentals	180 00

Total for China

Holland—	
Rev. G. Velthuisen	300 00
Mr. Boersma	300 00

Java—	
Marie Jansz (to aid in her work)....	150 00

South America—	
Rev. T. L. M. Spencer	600 00

Total foreign

Home—	
Ritchie Church, West Va.	\$ 100 00
Marlboro Church, N. J.	100 00
Antonio Savarese, Italian Mission....	350 00
Missionary Committee, Eastern Ass'n.	100 00
West Edmeston Church, N. Y.	100 00
Syracuse, N. Y.	200 00
R. R. Thorngate, General Missionary, on the Central Ass'n field.....	350 00
Missionary Committee, Central Ass'n.	100 00
Hebron Center Church, Pa.	120 00
Richburg Church, N. Y.	100 00
Hartsville Church, N. Y.	100 00
Missionary Committee, Western Ass'n	100 00
Boulder, Colo.	450 00
Los Angeles, Cal.	700 00
Hungarian Mission	240 00
Missionary Committee, Northwestern Association	100 00
Hammond, La.	200 00
Gentry Church and field (Ark.)....	500 00
Corresponding Secretary	600 00
Traveling expenses	150 00
Emergency Fund	200 00
D. Burdett Coon, Evangelist.....	1,000 00
Singing Evangelist	800 00
Angeline Abbey	100 00

Total Home

Total Home	
\$6,860 00	

It was voted to extend a call to Rev. Jesse E. Hutchins to engage as singing evangelist to assist the Rev. D. Burdett Coon in evangelistic work, at a salary of \$800 per annum, his labors to commence at as early a date as may be conveniently arranged.

Ira B. Crandall, Edwin Shaw, Frank Hill, William L. Clarke and Clayton A. Burdick were elected Evangelistic Committee.

Ira B. Crandall, Edwin Shaw, Frank Hill, William L. Clarke and Clayton A. Burdick were elected Evangelistic Committee.

George B. Shaw, Ira B. Crandall, Edwin Shaw, John H. Austin and Robert L. Coon were chosen members of the Joint Committee.

Correspondence from Rev. T. J. Van Horn, O. P. Sweeney, W. G. Polan, Mrs. Mary Fillyaw, Rev. D. B. Coon and others, was considered and the meeting adjourned.

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

Treasurer's Quarterly Report

July 1, 1916, to October 1, 1916

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
By months

Dr.	
Cash in treasury July 1, 1916..	\$3,783 47
Cash received in:	
July	\$ 505 50
August	475 39
September	1,508 35
	<u>2,489 24</u>
	<u>\$6,272 71</u>

Cr.	
Expenses paid in:	
July	\$3,700 64
August	780 20
September	1,412 02
	<u>\$5,892 86</u>
Balance in bank, October 1, 1916.....	379 85
	<u>\$6,272 71</u>

By Classification

Cash Received	
General Fund, including balance brought forward	
China field	\$4,361 77
Java field	432 25
Specials	1 00
Income from Memorial Board	2 00
Income from Permanent Funds	191 82
Interest on checking account.....	1,000 00
Debt Fund	3 48
	280 39
	<u>\$6,272 71</u>

Disbursements

Corresponding Secretary and Gen. Miss. \$	589 20
Churches and pastors	1,042 54
China field	2,026 87
Holland field	75 00
Italian field	87 48
Java field	37 50
Specials	414 71
Treasurer's expenses	75 00
Interest	43 36
Exchange	1 20
Washington Trust Company Loan	1,000 00
	<u>\$5,892 86</u>
Balance in bank, October 1, 1916	379 85
	<u>\$6,272 71</u>

Letter From Java

DEAR FRIENDS:

Since my letter of January 3 this year, I have not seen any of my letters in the SABBATH RECORDER. I wonder if they get lost. I have written April 11, May 20 and

July 10. I will try and write every month; but you will understand how busy I am, the whole day through. I shall write a little about the daily work in my little colony.

Early in the morning, half past five, the milk is sent away to be sold in Tajoe, 9 miles from here. Then I have my "quiet hour" till seven. At seven the girls and women come in, that is to say, those who work in my house. There are twelve all together. Some do the cleaning, others the washing, the cooking, the sewing, and one or two are busy cutting the bark of a kind of tree, which makes excellent medicine for malarial fever. After the bark is cut and dried, I sell it. At eight o'clock the bell is rung for the distributing of medicines. From thirty to fifty people, sometimes even more, come for quinine or other sorts of medicine; or they have their sores dressed. Two men and two women assist me in this work. The European doctor once inspected my medicine room, and he was very satisfied. After that work is finished I sometimes go to see the men working in the field. They begin at six in the morning and work till eleven; and again from one in the afternoon till half past four. Some work the field; or they repair the bamboo fences; the buildings also constantly are in need of repairing, as they are made of bamboo, and the white ants are very bad up here.

The women stamp rice, as you will understand there is much rice needed for such a big family. I cut the clothes for some seventy children; all those who visit the school get a suit of clothes twice a year; and besides them there are a lot of little ones, whose parents are not able to buy clothes for them. In this way I provide at the same time sewing work for the girls who work in my house; and this keeps me pretty busy, as you will understand. At half past ten the bell is rung for the school. If my throat is well, I give the children half an hour singing; but I am suffering with my throat very often. If I had a good organ with a strong sound, that would help me so much. I have two young men who do the teaching. I taught them when they were boys, and now they are able to teach the little ones. Generally I also go to school myself to teach; I like this work very much, although my poor Javanese children as a rule are very,

very stupid. Some are real idiots. The school is from half past ten till half past one; but I go home at half past twelve, because I have to see the boy who comes back from Tajoe, and to count the money he has received for the milk. He also brings the mail. At two the girls come in again, after having had a rest to cook their own dinner, etc. They work till five or six o'clock. They also make butter for selling. In the afternoon I do my writing. There are many letters to be answered, personal and about the work; and every month I have to send in my report to the papers to account for the donations I have received. And you will understand there is much counting and bookkeeping to do in a work like this. Often somebody comes to speak with me about the work, about renting rice-fields or buying something; or they come with their difficulties, etc. At half past four I usually go round to see the sick, or to have a look at the cows, etc. At half past six there is a short meeting every evening (except the evening after Sabbath; then I go visiting); and after the meeting a short prayer service for those who long to be filled with God's Holy Spirit. When I come home I do some sewing or mending for myself, while several little ones are playing around me. Formerly I had school in the evening too; but my eyes get so bad, that I can not see well by using the old kerosene lamps; so I bought a gasoline lamp for the school (and one for the church); but the man who helps me in the school destroyed the lamp. In my house I have an ordinary kitchen lamp (for kerosene); but I can put it right in front of me. I try to be as economical as possible,—yes, all is very, very plain and even poor. You would not find any luxury here; and I myself walk in Javanese clothes and barefooted like them. My house also is a little bamboo cottage with earth floor. The money you send me, and for which I am most thankful, is used to buy land for these poor people; and now we are building a new school, as the place we now use for that purpose was an old Javanese house, bought in the neighborhood. We have used it six years now, and it is very dark; so we are very much in need of a better schoolhouse.

You may think perhaps the people here do not work very much; but you must not forget that they are weak and suffering,

else they need not come here, as they can easily find work and get sufficient payment somewhere else. But I am helping the weak and suffering, who can not do very hard work. They get a little bamboo cottage to live in and a small piece of land they can work in their free hours. Then I give them food (they cook it themselves), and a little money—from 50 cents (20 cents American money) to fl. 1.50 a month, according to the work they have done—to buy their clothes. What they get from their own piece of land they can use for repairing their houses or to buy furniture, etc.

At present I have 207 people in my colony, and 91 of them have to be provided with food and clothing. These last months I have not received many donations from the Europeans in Java; so you will understand I feel the burden very heavy, especially as the prices of things are growing dearer every month; and what I can earn is so very little. But our heavenly Father knows, and he will provide. Among those 91 people are 25 orphans or half-orphans; some still have a father, but he has left his wife and children; one of those men is in jail, so the mother came to me for help for her children; another man has left his wife and child, because the police is after him. Some of the men who live here have little children; but they themselves are often sick, so I give them food for their little ones too. If those men had to earn the daily bread for their children—say in a factory—they all would starve; for they are not strong enough. Four of the people mentioned above are blind, one of these is lame too; ten others are defective in body. So you see this work is very necessary; and I hope you will help me in praying, that our Father may give all I need for these poor creatures.

One of the men is my overseer. He is not strong in body; but he is so faithful and diligent. In fact he is my right hand; I should not know what to do without him; and also there is one of the women who is a great help and a real comfort to me. She goes round to bring medicine to the sick; and she looks after the children; she makes them gather wood for the kitchen, and she takes them to the river for a bath. I must thank the Lord very much for those who stand by me so faithfully in this difficult work.

Now I must close, and I pray our Father to bless you all abundantly who take such a kind interest in this work of his.

Yours to do His blessed will,

M. JANSZ.

Pangoengsen, Tajoe p. o., Java,
August 14, 1916.

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

(Continued)

Chicago, Ill.

Rev. J. J. Kovats has continued missionary and Sabbath Reform work another year in South Chicago. This Hungarian Mission is supported jointly by the Tract and Missionary societies. In connection with his regular work of printing and distributing Sabbath literature, he has been preparing a much-needed gospel hymn book in the Hungarian language. Brother Kovats has purchased him a home, on which he is making monthly payments. Here he has installed his printing press, so that he can carry on his work unmolested. At Conference time he was visited by Professor Corliss F. Randolph, President of the American Sabbath Tract Society, and Rev. W. L. Burdick. Your Secretary also visited the mission early in the spring. Brother Kovats reports: Weeks of labor, 52; sermons and addresses, 193, to congregations ranging from 40 to 75 people; prayer meetings, 101; calls, 1,485; pages of tracts distributed, 10,500; books and papers distributed, 10,000. There have been a number of people converted, and some have accepted the Sabbath.

SUMMARY OF FIELD MISSIONARIES

Twenty-five missionaries and pastors have been employed or aided financially on the home field during the year, laboring in New Jersey, Alabama, Arkansas, Missouri, Kansas, California, Idaho, Colorado, Utah, Wisconsin, Nebraska, Illinois, Minnesota, South Dakota, Michigan; and two city missionaries, one in New York City and one in Chicago, Ill.

SUMMARY OF ALL THE WORK

THE FOREIGN FIELD

Shanghai, China

Shanghai Seventh Day Baptist Church:
Membership, 84; additions by baptism, 15;

foreign ministers, 2; Sabbath collection, \$82.80 (Mexican); contributions of Native Missionary Society, \$93.60; Sabbath appointments, 2; 2 Sabbath schools, one with an average of 53 pupils, the other with 123 pupils; Boys' Boarding School, with an enrolment of 48 pupils; receipts, \$3,629.83; Girls' Boarding School, with an enrolment of 43 pupils; Day Schools, 3; city day school, enrolment, 66; Zia Jaw day school, enrolment, 35; a day school over the bridge with an enrolment of 18; a number of inquirers.

Lieu-oo, China

One Seventh Day Baptist Church: Membership, 21; baptisms, 4; preaching service and Sabbath school each week, with an attendance of 50 or 60 people; 1 street Bible school for children, with an average attendance of 40; 1 day school, enrolment, 13; class in English, 1; 1 dispensary with 2 lady physicians; number of treatments, 4,906, to 3,272 different patients; out-calls, 76. There are 13 native workers, 1 evangelist and 1 licentiate.

South America

One Seventh Day Baptist Church at Georgetown, British Guiana, South America, with native pastor; membership, 30; Sabbath school with an attendance of 30; Christian Endeavor society with 29 members; baptisms, 3; pages of literature distributed, 6,297; one or more colporteurs employed. A bi-monthly paper, called *The Gospel Herald*, edited.

SUMMARY OF WORK ON THE HOME FIELD

Thirty men have been employed on the home field more or less of the time. They report 18 years of labor on 70 different fields or localities; sermons and addresses, 1,650; prayer and conference meetings, 1,056; calls, 6,778; pages of tracts distributed, 111,912; books and papers, 13,999; added to our churches, 137; by baptism, 82, by letter or experience, 55; total number of people converted, 175; Sabbath converts, 50; Sabbath schools organized, 1.

ESTIMATED APPROPRIATIONS FOR 1917

Work on the China Field	\$5,000 00
Work in Holland	300 00
To assist the Java Mission	150 00
Work in South America	600 00
Assistance to Churches in America	4,000 00
Missionary Committees in Four Associations	400 00
Salary of Miss. Evangelist and Singer ..	1,500 00
Salaries of Corresponding Sec. and Clerk ..	1,000 00

Traveling Expenses	200 00
Emergency Fund	100 00
Debt	1,000 00
	<hr/>
	\$14,250 00

(To be continued)

Installation of Pastor at Boulder, Colo.

Rev. L. A. Wing, with wife, son, daughter and her husband, arrived safely from DeRuyter, N. Y. On Sabbath morning, October 4, Brother Wing was formally welcomed as pastor. Dr. F. O. Burdick was conductor throughout the service.

Rev. S. R. Wheeler offered prayer and gave the welcome in behalf of the church; Deacon A. L. Clarke gave the welcome for the deacons; Mrs. D. E. Hummel, for the Sabbath school; Paul Hummel, for the Young People; Mrs. A. L. Davis, for the Woman's Missionary society.

The response by the new pastor was hearty and well received. All taking part did well, and the singing by the choir and male quartet was very fine.

S. R. WHEELER.

Words of Welcome to Rev. L. A. Wing

REV. SAMUEL R. WHEELER

1. Brother Wing, the church of Boulder welcomed you when it called you. There was not a dissenting voice or vote. Now the church welcomes you in person as its pastor. We welcome you to conduct services on Sabbath and give us sound soul-stirring sermons. We also welcome you as counselor and helper in all departments of church work—Sabbath school, Christian Endeavor and business.

2. We welcome you to our homes. Yes, to our homes on sad occasions and joyous occasions, in sickness and in health, in adversity and in prosperity. Pastoral visits are of great value. An instructive, encouraging word to the son or daughter may be effective for good throughout all life. The reading of a portion of Scripture adapted to the occasion, with prayer, may do very much to soothe, heal and strengthen a troubled heart. Brother Wing, you are welcomed to our homes.

3. We welcome you to the Christian activities of the city. Twenty-three years ago, as the first pastor of the church, I was welcomed into the ministerial association,

and continued an active member during my ten years' pastorate. This association with all the city pastors, consulting with them as to the religious needs of the city and working with them to supply those needs, was a great advantage both to myself and the church. So also the two succeeding pastors, Brethren F. O. Burdick and A. L. Davis, realized the same profitable results from their connection with this ministerial organization.

Brother Wing, you will find the same welcome there and reap the same advantage.

4. We welcome you, Brother Wing, as far as belongs to us as a church, to the special united Christian activities of city and county. This church was very active and efficient in the evangelistic services of "Billy" Sunday seven years ago, and also in the E. J. Bulgin meetings two years ago. You will be welcomed to the general Christian work of the county as it presents itself to you.

5. Last, but not the least by any means, we welcome you in behalf of the lone Sabbath-keepers in this and in other States.

The established standard churches are the strongholds of Christianity. Their God-ordained mission is to send out the light. Evangelistic work outside the churches is the large factor to enlarge the Seventh Day Baptist Denomination and bring the world to Christ.

Thus, Brother Wing, we welcome you to the large work in this wide-open field. In doing it, may you continually realize the promises of the blessed Christ to his workers: "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4).

The generation to which we are called to proclaim the truth is one of appalling indifference to the deeper issues of human life and destiny. Men and women are little concerned about their eternal souls. It is not an age of great and profound sense of moral obligation and responsibility, but of easy-going disregard. It has little of the spirit of humble confession, but much of arrogant self-complacency. It blindly refuses to tremble for itself. It is self-satisfied with too little capital for its self-satisfaction.—*Charles S. Macfarland.*

WOMAN'S WORK

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

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.
"What art thou?" was his quick demand.
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay; I am but a lump of clay."
"Then whence this wondrous perfume—say!"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! and wilt not those
Who love to dwell with Sharon's Rose
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee.
—*Author unknown.*

Letter From Miss West

Woman's Board, Milton, Wis.

DEAR FRIENDS:

We have just left the Yangtze River and turned into the Whangpoo and will reach Shanghai in a few hours more. Necessity has made this a long vacation and I shall be glad to be back in school again.

The summer has been delightful, however, in a great many ways. Kuling is so high that the air is delightfully cool. I scarcely felt the heat all the time there. Of course if one went for a walk in the middle of the day in the sun she found it warm but not at home, and the nights were very cool. Kuling is quite a city. The census taker reported 1,700 people there (not including the Chinese), the majority of whom were missionaries. The houses are in a little valley and "run up the sides" of the surrounding hills. There are paths leading out in every direction which invite one to explore the hills and country beyond. Then wherever you are, there are wonderful views of soft gray, green hills, brighter green near by and from the hilltops the plains spread out below us with the Yangtze winding through on the one side and the Poyang Lake covering a goodly portion on the other side. Kuling is higher than Mokansan, so instead of the bamboos that cover the latter mountain, there are many

varieties of *real* trees—the mimosa, the pine and others whose names I do not know. They made the valley seem so much more like *home*—or rather America, since we do not live in the mountains in Wisconsin. It was all a great joy and inspiration and it was a comfort that when I must stay abed it could be in such a beautiful spot and under such splendid care as I had.

The trip down the mountains and on the river has been both interesting and pleasant. We were the last ones to leave the house so had the closing to do. The West has by no means a monopoly of the "tipping" system. The last day the "butcher, the baker, the candlestick maker," as well as the policeman, the postman and a few others, came around with extended palm asking for "tea-money." Then each coolie that carried a load or our chairs had to have his pennies extra beside the regular fare.

We came down the mountain in the early morning leaving the house at six. Our coolies were fresh and strong and they carried us down the steep four miles and the six miles across the plain in four hours with scarcely a stop except one for their breakfast about eight o'clock. It was cloudy and cool all the way with a little sunshine and a little rain. During the shower we came to a group of three taking refuge under one umbrella. All three could not keep dry under it if walking, so the two ladies sat, one on each side of the handles, with their wares in their hands and the small boy stood behind holding the handle that the umbrella might remain upright!

All along were the rice-fields—now not green and waving but dotted with golden sheaves. I had never been through the country so late as this to see the rice already gathered.

There were others coming down the hill to catch the same boat and we passed and repassed each other—some walking, some riding. Some prefer the walk on account of the tiring swing of the sedan chairs and of course some are not equal to such a hard walk. We also passed and repassed the baggage men carrying their heavy loads balanced on the two ends of their bamboo poles. Some were young boys carrying light loads, others were men used to the task and carrying even more than a hun-

dred pounds—and for all that distance. It is an art, as one of the passengers on this boat who tried it, testified. The swing of the hanging load would take one not used to it off his feet. Occasionally one sees a man with a good-sized steamer trunk on his back. They are small but wiry mount-ain men.

We found the boat crowded—with a mixture of nationalities,—two German families with three other Germans, a Canadian family, two English ladies, two Chinese families and five Americans! The captain was diplomatic in the seating at the tables, putting the Germans at one table, the English, Canadians and American at his table and the Chinese with a couple of boys,—China-born, therefore also Chinese,—at the third table. In spite of the Germans and the English there has been no unpleasantness as there so often is in such a situation.

The scenery all along has been much the same—with low hills in the distance and with the low level shores on both sides—until this morning, when there were no hills in sight and we could only just see the shores. The muddy, yellow water makes you wonder with the schoolgirl who asked why the Yellow River was so named instead of the Yangtze. Surely the Yellow could not be yellower than this.

Another new sight yesterday was two flocks of ducks swimming along, being driven from behind by men in boats holding long whips with which they frequently struck the water behind. They seemed to have difficulty even then in keeping the ducks from going in the wrong direction.

But we are passing boats of all kinds, and factories and mills line the shore, so we must be nearly into Shanghai.

With gratitude to the Father for re-stored health and strength, I am

Yours in His service,

ANNA WEST.

S. S. Ningshao,
September 15, 1916.

Woman's Board—Treasurer's Report

For three months ending September 30, 1916
Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board
Dr.
To cash on hand June 30, 1916.....\$579 11
Albion, Wis., Missionary and Benevolent
Society:
Miss Burdick's salary 15 00
Alfred, N. Y., Woman's Evangelical So-
ciety:

Education of Chinese girl.....	50 00
Alfred, N. Y., Mrs. Belle G. Titsworth: Lieu-oo Hospital Bed	10 00
Alfred Station, N. Y., Ladies' Industrial Society: Tract Society	\$6 87
Missionary Society	6 87
Brentwood, L. I., Mrs. Maude B. Osgood, L. S. K.: Unappropriated	2 00
Brookfield, N. Y., Woman's Missionary Aid Society: Tract Society	\$15 00
Marie Jansz	5 00
Davison, Mich., Lucius Sanborn: Lieu-oo Hospital	10 00
Dallas, Texas, T. E. Eyerly: Lieu-oo Hospital, surgical instruments	50 00
DeRuyter, N. Y., Ladies' Aid Society: Unappropriated	15 00
Dodge Center, Minn., Mrs. E. L. Ellis: Lieu-oo Hospital	1 00
Gulford, N. Y., Mrs. Maryett Benjamin and daughter, L. S. K.: Tract Society debt	\$ 6 00
Missionary Society debt	10 00
Lost Creek, West Va., Mrs. Tressie Trainer: Miss West's salary	6 00
Milton, Wis., Woman's Benevolent So- ciety: Fouke School	5 00
Milton, Wis., Circle No. 2: Italian Mission	2 00
Milton, Wis., Circle No. 3: Marie Jansz	5 00
Milton Junction, Wis., Church: Tract Society	\$3 00
Miss Burdick's salary	1 25
Miss West's salary	2 25
Unappropriated	2 00
Nile, N. Y., Ladies' Aid Society: Miss Burdick's salary	\$5 00
Marie Jansz	5 00
Board expenses	2 00
Fouke School	5 00
Unappropriated	19 65
Nortonville, Kan., Woman's Missionary Society: Unappropriated	25 00
Salem, W. Va., collection at Conference..	52 13
Shanghai, China, Dr. Palmborg: Miss West's salary	10 00
Ritchie, W. Va., Women of Church: Tract Society	3 75
Roanoke, W. Va., L. S. K.: Unappropriated	2 00
Walworth, Wis., Ladies' Benevolent So- ciety: Missionary Society	10 00
Westerly, R. I., Mrs. A. K. Witter: Lieu-oo Hospital ward	50 00
	<u>\$998 88</u>
Cr.	
Bank of Milton, payment on note.....	\$ 50 00
S. H. Davis, Treasurer Missionary Society: General Fund	\$ 24 37
Debt	10 00
Education Chinese girl	50 00
Miss Burdick's salary	150 00
Miss West's salary	150 00
	<u>384 37</u>
E. J. Hubbard, Treas. Tract Society....	47 12
Davis Printing Co., Treasurer's reports..	5 75
J. A. Hubbard, Treas. Memorial Board: 20th Century Endowment Fund..\$52 13	
Ministerial Relief Fund	5 00
	<u>57 13</u>
Expense Fund to Associational Secre- taries and officers	39 40
Part of the expenses of Treasurer to Conference	25 00
Dr. Palmborg, Lieu-oo Hospital	121 00
	<u>\$729 77</u>
Cash on hand September 30.....	269 11
	<u>\$998 88</u>

The Social Aspects of Christian Efficiency

Address delivered at the Conference in Salem, W. Va., by Boothe C. Davis, August 27, 1916

The great topic of efficiency has been ably handled from many points of view during this Conference. Yet its full and adequate study would not be complete without some attention to the Social Aspects of Christian Efficiency.

In taking up this subject it may be well for us to inquire, first of all, what the author of Christianity himself contributed toward the solution of the problem of Christian Efficiency.

I. His greatest contribution to the problem of social efficiency was the gift to the world of a life. His life was an illustration of the fundamental qualities necessary in every changing situation in human history.

Jesus did not give the world a code of religious or social legislation. His teaching afforded few formal rules to be enforced. He proposed no ready-made social program. Jesus was not an economist. He made no pretense to scientific statements or formulas in his teaching. He was rather living the full and complete life among men; and showing them the spirit and principles that should guide them into all truth, with the assurance that they who know the truth shall be free in the truth. Truth, freedom, righteousness and love were the values that he himself experienced; and these he offered to all men as the essential values which would solve all problems for all time. But Jesus left the men of each particular generation to accumulate, analyze, and classify their own social data; and to put the fundamental principles which he lived and taught into practical application.

In regard to church polity Jesus had little to say, farther than that the church is a brotherhood and that men should dwell together as brethren. It is therefore incumbent upon the church to study its own needs in each generation, and adapt the details of its organization to the especial needs of its generation. So, also, whatever social program we shall find it expedient to adopt, no one can say more than that the teaching of Jesus lays down the general principles by which men may be guided in making and carrying out that social program.

It is fair then to assume that an efficient

social program in one generation, or for one particular locality, may differ greatly in detail from that needed at another time or in another community. Each generation and each community is, therefore, responsible for an intelligent and scientific knowledge of its own needs and its own resources; and is responsible also for the proper adjustment of the resources to meet the needs. One social theory may give way to another. One expedient may succeed today and fail tomorrow. One social program may be efficient here and inefficient there. The measure of efficiency of practical Christianity must be determined by its results in any given case, namely, by the fulfilment of the general principles of Jesus' life and teaching, rather than by its conformity to any particular scheme or creed or doctrine of civics, economics or sociology.

II. GENERAL PRINCIPLES IN JESUS' TEACHING

I would like to call your attention to just three of the general social principles enunciated by Jesus as fundamental. I mention these somewhat at random merely as typical.

I. *Publicity.* Jesus said, "Beware of the leaven" (or the contagion) "of the Pharisees, which is hypocrisy." "There is nothing covered up, that shall not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

This teaching of Jesus is having a new interpretation and a new emphasis in our modern publicity campaigns. It has been epigrammatically said that, "if you can flash a ray of light into a rat hole you have spoiled it for rat purposes." Men are flashing the light of publicity into politics, into governmental transactions, into economic and social relations. Public men must bear the searchlight of public investigation. Public service corporations must make public their transactions, their holdings, their dividends, their scale of wages, their rules of discipline. Government has enforced the "budget" system.

Reports are demanded of all public utilities, railroads, telephones, telegraph, etc., educational institutions, court proceedings, marriage contracts, etc. Men must pass a

public examination to teach school, to practice medicine or law or dentistry; to become barbers or chauffeurs. Buildings, factories, and even elevators and fire escapes must be inspected and publicly approved or condemned. With the direct primary we can require men to make public in advance their purposes and principles in regard to certain issues which are before the people.

All these regulations have been gradually evolved. Different states and communities have used different methods for accomplishing their purpose. But *publicity* as a fundamental principle of social efficiency has come to stay. Not because Jesus announced it. But Jesus announced the principle of publicity because it is fundamental. The church may well reflect whether it has yet reached the full measure of publicity in its program which is requisite to the greatest social efficiency.

It has been an easy thing, too often in the past, to commit the destinies of the church to the councils of a "kitchen cabinet" where general publicity was little considered. Such a policy partakes of the leaven of the Pharisees, which is hypocrisy. "For there is nothing covered up, that shall not be revealed; and hid, that shall not be known."

2. *Service.* Another fundamental social principle enunciated by Jesus is this, namely, The measure of religious efficiency is found not in how much you have said, but in how much you have served. Jesus graphically pictured it in the scene of the final separation of the righteous from the wicked in the last judgment. "Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world: for I was ahungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me." And unto the wicked on his left hand the King shall say, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me." "And these shall go away into everlasting punishment; but the righteous into life eternal."

It would seem from this startling description that not only religious efficiency, but even salvation itself is determined by the attitude of men toward the physical and material needs of their fellows. Or to put it still differently, religious efficiency is possible only through social efficiency.

This fundamental principle Jesus lived and taught. He did not formulate it into the terms of modern industrial life. But the church can not follow its Christ in this twentieth century until its program comprehends and applies this principle. The church is struggling out of its infancy into maturity in its social service program in every honest attempt to formulate and state its new social problems and to set in motion machinery for their solution.

The Commission on Social Service is leading the campaign for the mobilization of the forces of religion for social service.

Its statement of the problem is comprehensive and modern, and furnishes a basis for practical work, and still farther development of the ideals and principles of social service.

Its statement is as follows: "The church must stand:

"1. For equal rights and complete justice for all men in all stations of life.

"2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulations of marriage and proper housing.

"3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

"4. For the abolition of child labor.

"5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"6. For the abatement and prevention of poverty.

"7. For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"8. For the conservation of health.

"9. For the protection of the worker

from dangerous machinery, occupational diseases, and mortality.

"10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced employment.

"11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

"12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

"13. For a release from employment one day in seven.

"14. For the gradual and reasonable reduction of the hour of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

"15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

This is the most comprehensive Christian utterance ever made, on the problems of social efficiency. It is the modern program of the church founded on the principles of the Christ.

Nearly two thousand years ago, when Jesus was visiting the town of Nazareth where he had been brought up, he entered into the synagogue on the Sabbath Day, as his custom was, and stood up to read.

And he opened the roll and found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Then he closed the roll and began to say to them, "Today hath this scripture been fulfilled in your ears."

After all these centuries the Christian Church has only just begun effectively to stand beside her Lord and measure up to his standard of social efficiency, in the preaching and in the practice of the release

of the captives, the recovery of sight to the blind, and the liberation of them that are bruised. Struggling, toiling, suffering men have hardly yet gained faith in the church as their friend and ally and advocate in the effort for social justice and regeneration.

3. *Vicarious Consecration.* Jesus said, "For their sakes I sanctify myself, that they themselves also may be sanctified in the truth." Here Jesus enunciated the final one of those social principles to which I can refer tonight. In this immortal intercessory prayer, Jesus gave for himself and for his followers the motive and ground for consecration, namely, that the ministry to others might be enlarged and fulfilled. This was the supreme law of his life. It found its fullest expression in the cross. It is the consummation of love. Paul said, "As dying, and behold we *live*." One of our American poets has put it thus: "Life evermore is fed by death, in earth and sea and sky, and that a rose may breathe its breath, something must die." The church dishonors her Lord and denies the cross when she can not for other sakes, sanctify herself. In such a vicarious consecration the church projects herself into the sphere of "working together with God." "She becomes not so much an association of saints as an association of saviors." She is the Good Shepherd, who, with torn and bleeding feet, carries back into the fold, with rejoicing, the suffering, tired and discouraged sheep. She is the Good Samaritan, pouring in oil and wine into the wounds of the victim of the robber; and, walking beside, while he rides, she brings him to the inn, where there is food and clothing and shelter and warmth.

My friends, the way of the cross is the way of sanctification. I question whether there is any sanctification except by the way of the cross. The emotional, self-centered righteousness which forgets that its object is service to others, has forgotten that its Lord's sanctification was a *vicarious* sanctification. "For their sakes I sanctify myself," was Jesus' most spiritual, most holy breath of prayer to God, his Father, when the shadow of the cross hung heavy over him; and the meaning and the burden of it all was told in his words: "That the love wherewith thou lovest me may be in them, and I in them."

It is not strange, in the middle ages,

when the ideal of sanctification was asceticism and the self-infliction of bodily pain, discomfort and mutilation, when the cloister was a retreat for the saints that the un-sanctified must maintain; that there should be little thought and sympathy for the suffering, the oppressed and the downtrodden children of men. The church had wandered far from her Lord's teaching and life of service.

It is not strange that in the pioneer days of a new country such as ours was when its government and religious institutions were first established—a country which was settled and brought under cultivation only through the most sturdy endurance, privation and hardship—it is not strange in such a time, and among such a self-reliant and heroic people as our ancestors were, that there should be little occasion or little opportunity for the exercise of the ideals of social service.

There was little in such a pioneer life of isolation to develop a social consciousness or a social conscience.

But those days have gone forever from this country, if not from this world. We are in the midst of social congestion, economic industrialism, combinations of capital and labor. The mill, the mine and the sweatshop are circumscribing the life of men on every hand, harnessing women to toil, and threatening the childhood of the land with a homeless hunger that is worse than penniless poverty.

We have the influx of foreign populations to assimilate. Many of these elements are alien in spirit, traditions and culture.

Our rural populations are often being depleted of their best stock and most virile spirit by the drain which the industries, trade and professions of the cities and towns makes upon the people once wholly devoted to agriculture.

Public education has felt the pull and the push of the economic forces, and must direct a new emphasis upon a new form of bread-winning power. Fraternal orders have sprung up everywhere and are sweeping into their membership the masses of the population, who have been led to feel that these are the best conservators of the social and fraternal welfare of their members. This movement is washing away from under it the very foundations of the church.

This is territory that belongs to the domain of religion. It is the birthright of the church, bequeathed to her as the legacy from her Lord.

In the midst of all this new and changed world the church stands today.

The principles of its action and its opportunity in social service are laid down by our Lord, but not the program.

That program must be wrought out for the church by an intelligent, educated and inspired ministry and lay leadership. The program must be adapted to local conditions and local needs.

It is therefore not a far cry from religion to boys' clubs, playgrounds, gymnasiums, social settlements, public comfort stations in villages and parks, child nurseries for the care of infants whose mothers are taken from them by toil, or sickness, or dissipation. It is not a far cry to reading circles, dramatics, moving-picture entertainments with educational films; to Boy Scouts' and Camp Fire Girls' hikes and camps, and swimming parties and feeds. It is not a far cry to social surveys, and neighborhood nurses, and deaconesses and social advisers, and to church funds for the needy, with business administration. Why should these things be left for the Masons and Odd Fellows, and Red Men and Grangers, and Municipal police and the Poor Master?

My friends, today the social aspects of Christian efficiency are about the biggest aspects of religion, of a denomination or church, if that religion, denomination or church is to have the mission and the future which Christ intended his church to have.

It is not inappropriate, therefore, that this great Conference, so full of blessed inspiration, of visions of life, and of duty in so many spheres of attainment, should close its memorable session, in this historic place, hallowed by so many memories—the witness of so many transformations—with a great vision of the social mission and responsibility before the church today. May that vision be completed in the holiest sanctification, as we kneel beside our Lord while he breathes the consecration prayer for us, as well as for himself: "For their sakes I sanctify myself, that they themselves also may be sanctified in the truth."

"The Great Test" tells of the faith of a young lady in the teachings of the Bible Sabbath. 75 cents.—Av.

YOUNG PEOPLE'S WORK

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

How to Be Strong

Christian Endeavor Topic for Sabbath Day,
November 11, 1916

Daily Readings

Sunday—Strong in faith (Rom. 4: 20)
Monday—Strong in patience (2 Cor. 12: 1-10)
Tuesday—Strong in goodness (Matt. 5: 43-48)
Wednesday—Strong through study (Josh. 1: 1-9)
Thursday—Strong through prayer (Mark 14: 38)
Friday—Strong through gentleness (Ps. 18: 35)
Sabbath Day—How to be strong (Heb. 11: 32-40;
12: 1-4)

A VALUABLE ASSET

Physical strength and vigor are a valuable asset to all. Every self-respecting, industrious person, who must do a part of the world's work, earnestly wishes for the required strength to perform his or her task. Labor that is required because of necessity and performed with a constant sense of physical weakness and pain, as is often the case, makes heavy the heart, and only adds to the burden that is already too heavy. A healthy, robust body is indeed to be desired. Thus equipped we can do our work with greater efficiency and less fatigue. But there must be more than mere physical strength in the life that is truly powerful. A Herculean physique does not necessarily imply mental and moral strength. The heroes of the prizefighting ring have been admired only for their skill and science in fighting, and their power to resist and endure physical punishment inflicted by their opponent. Many physical giants have been mental and moral pygmies, and their physical might only served to the more vividly contrast their mental and moral weakness.

THE DUTY TO BE STRONG

It is the imperative duty of every intelligent person, especially every young person, to take the very best care of his body; to develop and conserve his strength, not only so far as his own usefulness and happiness is concerned, but for the good of others. Our capacity to work and enjoy life is quite largely conditioned upon health. But more than that. Some day, young

people, you may pass on to others strength or weakness according as you may have given your own bodies care. It is possible for you to place a physical and mental disability upon those who are yet unborn by disregarding and abusing the laws of health and life. Our state institutions are filled with those who in many instances are in no way to be blamed for their physical, mental and moral defects. They were fastened upon them before ever they came into the world by those who ignorantly or otherwise disregarded God's laws of health and life.

STRENGTH FOR WHAT?

But for what purpose should we desire strength? Suppose we have been given a strong, healthy body, capable of great effort and endurance, to what use shall we put our strength? Shall we use it entirely for the purpose of getting the things which we want for ourselves, or shall we use it to help others less strong than ourselves? Shall we use it to make heavier the burden of some one else? Have you ever witnessed the sight of some one tugging away at a load or burden that was unequal to his strength when some sturdy fellow happened around and was willing to give a lift? How the load moved with his strong, willing muscles to help. Wasn't it a fine sight?

Or suppose God has endowed you with an unusually bright intellect? How are you going to use it? How are you using it? Are you using it to outdistance all others and gain only intellectual advancement for yourself, or are you training it with the thought and purpose of contributing to the good of others? Will you use your superior ability to achieve only personal success, or will you unselfishly give of it to help others solve life's problems?

STRENGTH THAT IS STRENGTH

As has been said, not all physical giants are strong, nor are all weaklings who are lacking in physical strength. The strength that is real strength and counts for the most, is spiritual strength. Some of those who have been spiritual giants, those who possessed the strength that endured much and overcame great obstacles, suffered from physical disability. And had it not been for the source of hidden strength in them they could not have endured.

Richard Baxter, the celebrated Non-

conformist preacher, suffered all his life from poor health, and yet he did a mighty preaching work in England, and gave to the world besides a large number of valued religious writings. How did he do it? The secret of his life was that he was a man of God. Read the biography of his life, which may be found in any good encyclopedia.

Paul, the great apostle and missionary, was another spiritual giant who was compelled to contend with some sort of bodily disability. He does not tell us just what it was, but he does tell us how he was given strength to do the work God had given him to do, notwithstanding he was always conscious of his bodily weakness. He prayed that his bodily infirmity might be removed, but it was not. God answered his prayer in a different way. The answer was, "My grace is sufficient for thee: for my power is made perfect in weakness." Paul's bodily weakness only made him the more conscious of his need and dependence upon God for strength. Confidence in one's own strength is sometimes the source of our greatest weakness.

HOW TO BE STRONG

So it has been always with God's saints. Faith in God, absolute faith, lies back of every great religious life from Abraham to the present time. No truly religious life can be accounted for otherwise. What a mighty cloud of witnesses we have in Abraham, Moses, David, the prophets, the apostles, the early Christians, the men of the Reformation period, and onward and the host of noble men and women since, whose names are not known to the world of fame.

Spiritual strength and power comes only through absolute faith in God, and surrender and obedience to his known will. It comes not through magic, but by appropriating, through faith, the unlimited, inexhaustible "riches of his grace." Have we yet learned the secret of it in our own lives?

YOUR THOUGHT

What influence or effect is bodily weakness likely to have on our spiritual natures?

What are some of the things that will weaken our bodies and dull our intellects?

Name some of the things specifically that if indulged in will weaken our spiritual lives.

Meeting of the Young People's Board

The Young People's Board met Tuesday, August 23, 1916, in the room of the Young People's headquarters at the Conference. Those present were President Jordan, Mrs. W. D. Burdick, Carrie Nelson, Allison Burdick, Mrs. L. H. Stringer, representing the Treasurer, Carrol West, and Miss Edna Van Horn and Miss Davis, visitors.

Recommendations for new members of the Board were discussed, and it was decided to suggest the following to the Nominating Committee: Recording Secretary, Beulah Greenman; Corresponding Secretary, Minnie Godfrey; Denominational Trustee for the United Society of Christian Endeavor, William L. Burdick; Editor of the Young People's Page in SABBATH RECORDER, R. R. Thorngate.

Other members: Clifford Burdick, Marian Ingham, Ruth Stillman, Harry Talbot, Wayland Coon, Emma Rogers.

The Young People's Board met with President H. N. Jordan at Milton Junction, September 17, 1916, at 2 o'clock.

Those present were Rev. Henry N. Jordan, Wayland Coon, Marion Ingham, Ruth Stillman, Harry Talbot, Professor L. H. Stringer, Minnie Godfrey, Mrs. W. D. Burdick, Clifford Burdick and Beulah Greenman. Visitors: Carrie Nelson and A. L. Burdick.

Meeting opened with prayer by several members of the Board.

The program for the year, as approved by the General Conference, was read.

The Corresponding Secretary read a letter of progress and encouragement from the Hammond society.

Voted that the Board send out letters to each society, stating our goal for the coming year.

Voted that goal-cards containing the apportionment for the year for each society be sent to each society.

Voted that a committee be appointed by the President for securing 500 letterheads and 1,000 envelopes to be distributed to the various officers of the Board.

Committee: Professor L. H. Stringer, Wayland Coon.

Voted that Harry Talbot be elected as Superintendent of the Tenth Legion.

Voted that Miss Emma Rogers be elected as Superintendent of the Quiet Hour.

Voted that George Thorngate be elected as Superintendent of the Extension Work.

Voted that Miss Carrie Nelson be elected as Superintendent of Efficiency and Christian Endeavor Expert Work.

Voted that Clifford Burdick be elected as Superintendent of Missionary Study Department.

Voted that Miss Ethel Carver be elected as Superintendent of Lone Sabbath Keepers' Christian Endeavor.

Voted that the President be instructed to appoint a Committee on Finance:

Committee: Professor L. H. Stringer, Clifford Burdick, and Miss Marion Ingham.

Voted that the President be instructed to appoint a committee to confer with the Corresponding Secretary in drawing up goal-cards.

Committee: Miss Ruth Stillman, Harry Talbot.

Voted that we authorize the Treasurer to pay the monthly allowance to Dr. Palmberg's salary without further action of the Board.

Voted that the Board allow the bill of \$1.00 for postage used in sending Christian Endeavor Conference posters to the societies.

Voted that the Treasurer be authorized to pay the traveling expenses to the Young People's Board meetings, of Miss Minnie Godfrey, the Corresponding Secretary of the Board, without further authorization.

Voted that the Corresponding Secretary be instructed to write a letter of encouragement and congratulation on the work and in gaining the 300 per cent, to the Fouke society.

Voted that Professor L. H. Stringer be instructed to pay \$100 to the principal of the Fouke School at his discretion.

Voted that Miss Beulah Greenman be appointed to make out a schedule of the meetings of the Board for the year, to be presented to each member of the Board.

Voted that the Board authorize the payment of the bill for \$2.50 for Decision cards used at Conference.

Voted that the President be appointed as reporter of the Board to the RECORDER.

Adjourned to meet with Mrs. W. D. Burdick the fourth Sunday in October, at 2 o'clock.

BEULAH C. GREENMAN,
Recording Secretary.

American Fair Play

While the people of the United States have been sending thirty million dollars worth of relief to Europe and Turkey, two hundred thousand women and children in Albania have died of starvation.

While each woman and child in Belgium has had plenty to eat, women and children in Albania have gnawed at the carcasses of dead horses in the streets.

William Willard Howard, of New York, who has returned from his third trip to this hunger zone of Europe, predicts that the entire population of Albania will die of famine and pestilence unless helped. He says that in Albania corn is fifty dollars a bushel, flour eighty dollars a sack, and macaroni five dollars a pound.

"The tragedy of Albania," says Mr. Howard, "is that a nation is dying of hunger, while the people of the United States, laden with gifts for the rest of Europe and for Turkey, pass by on the other side.

"Thirty millions of dollars have been given by the people of the United States for relief work of various kinds in Belgium, Poland, Armenia, Syria and the warring countries of Europe, while two hundred thousand women and children in Southeastern Europe have starved to death unheeded and uncared for. Not one woman or child has died of hunger in Belgium; two hundred thousand in Albania.

"Is it fair—is it human—that the innocent women and children of Albania, who never did any one any harm, should be trampled under foot and left to perish, at a time when all others are fed?

"Is this American fair play?

"I have appealed for help in high places. I have begged a crust of bread of those who have given millions to Belgium, Poland, Armenia and Syria. I have begged in vain.

"The Albanians are as much entitled to sympathy and help as others. They have not taken part in the war. They fed and sheltered the refugees from Serbia, even with the last measure of corn that the famine-smitten villages possessed. They have not done any wrong; yet armies have swept over their country, taking what could be found to take, leaving to the starving women and children only carcasses of dead horses in the streets.

"I ask only American fair play for the

(Continued on page 576)

CHILDREN'S PAGE

Waiting for Jack

ALICE ANNETTE LARKIN

The clock has struck four and school must be out,

So now is the time to be romping about;
I'll wait by the fence, where from over the hill,
I can hear children's voices; yes it's Donald
and Will;

But they're not my playmates, I'm looking for
Jack.

What makes him so late? It is time he was
back.

A boy and a dog, we're the greatest of chums,
And we'll stand by each other no matter what
comes.

While he studies history, I stay on the farm,
And see that the inmates are kept from all
harm;

But when school is out and I watch him come
back,

It's worth all the bother of waiting for Jack.

Oh, but yonder he comes with his books and his
pail,

Of course I might know that he never would
fail

To hurry to meet me. Just see that boy run!
There, he's waving his hat; now we're ready
for fun;

A romp in the meadows, then drive the cows
back;

I'm glad I'm a dog with a welcome for Jack.
Ashaway, R. I.

The Foolish Rose

While I was walking in the garden one
bright morning a breeze came through and
set all the flowers and leaves a-flutter. Now
that is the way flowers talk, so I pricked
up my ears and listened.

Presently an elder tree said: "Flowers,
shake off your caterpillars."

"Why?" said a dozen all together, for
they were like some children who always
say "Why?" when they are told to do any-
thing.

The elder said, "If you don't, they'll gob-
ble you up."

So the flowers set themselves a-shaking
till the caterpillars were shaken off.

In one of the middle beds there was a
beautiful rose who shook off all but one,
and she said to herself, "Oh, that's a beauty.
I will keep that one."

The elder overheard her and called, "One
caterpillar is enough to spoil you."

"But," said the rose, "look at his brown
and crimson fur, and his beautiful black
eyes, and scores of little feet. I want to
keep him. Surely one won't hurt me."

A few mornings afterward I passed the
rose again. There was not a whole leaf
on her. Her beauty was gone; she was all
but killed, and had only life enough to
weep over her folly, while the tears stood
like dewdrops on the tattered leaves.

"Alas! I didn't think one caterpillar
would ruin me."

One sin indulged has ruined many a boy
and girl. This is an old story, but a true
lesson.—*Morning Star.*

Tree Blankets

Blankets grow on trees in Ecuador; and
while the idea of an all-wool, fresh-from-
the-forest bed covering might give insom-
nia and a backache to the child of civiliza-
tion who likes to snuggle comfortably un-
der several layers of down and wool, the
natives find it all right, as in fact it is.

When an Ecuador Indian wants a blanket
he hunts up a demajagua tree and cuts
from it a five or six-foot section of the pec-
uliarly soft, thick bark. This is damp-
ened and beaten until the flexibility of the
sheet is much increased. The rough, gray
exterior is next peeled off and the sheet
dried in the sun. The result is a blanket,
soft, light and fairly warm, of an attractive
cream color. It may be rolled into a com-
pact bundle without hurt, and with ordinary
usage will last for several years.—*Harp-
er's Weekly.*

The Straight and the Crooked

I visited a factory one day where pins
are made. A long brass wire is drawn in
at one end of a machine, and at the other
end out come the pins, more of them than
you could count. Most of them are fine
and straight, but a few come out crooked.
The machine drops them all into a great
heap, the crooked and the straight together.
But it would never do to send them all to
market, for nobody wants bent pins. So
the crooked ones must be picked out from
the others and set aside, while the straight
ones are placed in shining rows in paper
rolls.

It would seem an endless task to find
them. You would never guess how it is

done! Nobody's eyes look for them; no-
body's fingers pick them out. Each pin is
made to confess for itself and to go to its
own place. They are all dropped upon a
ribbon, which has two motions—one
straight-forward, horizontally, the other
from side to side, like a sieve. The straight
ones roll off easily, but the crooked pin
can't roll. So the bent ones stay on the
ribbon and when they come to the end of it
they drop off in a box of waste.

It made me think of boys and girls.
Most of them, I think, are "straight," but
not all. Some have a crook in them. These
often pass the school tests and graduate
with the rest, just as the crooked pins run
through the machine without getting found
out. But, like the pins, every one will
come to a test which will show just what
he is. Some day the crooked will be sep-
arated from the straight and each will find
his own place.—*Frank T. Bayley, in the
Congregationalist.*

Iowa Yearly Meeting

The forty-first consecutive session of the
Iowa yearly meeting convened with the
Carlton Church at Garwin, at 2.30 p. m.,
October 6, 1916.

The one appointed to preach the intro-
ductory sermon not having arrived yet, Pas-
tor James H. Hurley, of Welton, preached
the opening sermon. The committee had
arranged that Mrs. Angeline Abbey, dele-
gate from Minnesota and northern Wiscon-
sin, would preach in the evening at 7.30;
but being wearied by the day's travel, she
was excused, and Pastor James H. Hurley
preached.

Pastor Loyal F. Hurley was suffering
with a sore throat, and being thus incapaci-
tated for preaching, took part only in the
opening part of the sessions.

The churches of the village had just
closed a union revival effort, the good ef-
fects of which were manifest in this annual
meeting; and but for the illness of the pas-
tor, there would have been several baptisms
at this time.

At 10 a. m., Sabbath morning, Sabbath
school was led by Willard M. Van Horn,
superintendent at Garwin, and the lesson
reviewed by Mrs. Abbey.

At 11 a. m. Mrs. Abbey took for her text
Isaiah 40: 8. Topic: "Things that En-
dure."

Sabbath, at 3 p. m., Junior hour, the
opening service was led by the Juniors.
Pastor James H. Hurley gave an address
that was very appropriate to the occasion.
In it he suggested the idea of making the
Junior hour a permanent part of our yearly
meetings. (This was later adopted at a
business session.) After the address, others
spoke of the work of bringing in the chil-
dren, and holding them in the service of
the Master.

At this juncture Brother Milton Ford, of
Garwin, presented a paper, entitled "Alone
at Sea." The Junior roll was then called
and responded to by Bible verses. A col-
lection was taken to help furnish a bed in
our China hospital.

Preaching, Sabbath night, by Pastor
James H. Hurley at 7.30. On First-day
morning at 10.30 Mrs. Abbey preached.

First Day, 2.30 p. m., business meeting.
At this the Nominating Committee reported
that the next session would be held with
"The Church of God" at Marion, at 2 p. m.

on Sixth Day before the first Sabbath in
September, 1917. Moderator, Carl Carver,
of Marion. For secretary, Mrs. Lottie
Babcock, of Garwin. Essayists (or read-
ers), Mrs. Lucy Van Horn, of Garwin,
Mrs. May Mentzer, of Marion and Mrs.
Olga F. Jacobs, of Davenport. Delegate
to the Minnesota and northern Wisconsin
semi-annual meeting, the pastor of the Wel-
ton Church; alternate, the pastor of the
Garwin Church. Leader of the Junior
hour, Mrs. Hattie O. Loofboro, of Welton.
Report adopted.

At 3.30 Miss Nora Ford, of Garwin, led
the Senior Christian Endeavor meeting.

At 7.30 Sunday night, after song serv-
ice, an essay, written by Noble Lippincott,
entitled "The Man for the Crisis," was read
by Miss Nora Ford. The Scripture lesson
for the evening was read by Mrs. Abbey,
and prayer was offered by Rev. Mr. Uhlen-
hopp, pastor of the United Brethren Church
of Garwin. Pastor James H. Hurley took
for his text Habakkuk 3: 4. A male quar-
tet sang a selection, and the benediction was
pronounced by Pastor Uhlenhopp.

This session of the yearly meeting will
be long remembered by all in attendance,
and we hope that lasting good has been
done.

JAMES O. BABCOCK,
Secretary.

SABBATH SCHOOL

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

Minutes of the Sabbath School Board Meeting

The regular meeting of the Sabbath School Board was held in the Milton Seventh Day Baptist church Sunday evening, October 1, 1916, at 8.30 o'clock. President A. E. Whitford presiding. Prayer was offered by Pastor L. C. Randolph. The Trustees present were Professor A. E. Whitford, Professor D. N. Inglis, G. W. Davis, Dr. L. M. Babcock, Mrs. J. H. Babcock, G. M. Ellis, W. H. Greenman, Professor A. B. West, Rev. L. C. Randolph and Dr. A. L. Burdick. The following visitors were present: J. H. Babcock, W. K. Davis, Mrs. W. D. Burdick, Mrs. A. L. Burdick and G. O. Sayre.

The minutes of the last meeting were read. The Secretary reported that notices of this meeting had been properly sent to all members of the Board. The Committee on Publications reported that the Rev. A. L. Davis would be unable to do editorial work on the *Helping Hand* next year. It was voted that the Board ask the other editors and associate editors of our publications to continue in that work for another year under the same conditions as in the past year. Upon motion it was voted that the usual allowances for editorial work be made the coming year as in the past year. It was moved and carried that the President appoint the standing committees.

It was moved and carried that the matter of securing a successor to the Rev. A. L. Davis as associate editor of the *Helping Hand*, and an editor for the Sabbath School page of the SABBATH RECORDER be referred to the Committee on Publications, with power. It was moved and carried that we recommend to the Committee on Publications the selection of Professor H. W. Rood, of Madison, Wis., as associate editor of the *Helping Hand*.

The report of the Treasurer was presented, and, upon motion, was accepted as follows, and ordered placed on file.

Treasurer's Report

From July 1, 1916, to October 1, 1916

General Fund

Dr.

July 1, 1916, balance on hand	\$562 93
July 16, N. C. Clarke, Farina, Ill., S. S.	2 87
July 21, Geo. W. Hills, Los Angeles, Cal., Church	2 37
July 30, Riley Brannon, North Loup, Neb., S. S.	10 19
July 30, A. B. West, Milton Jct., Wis., Church	1 34
Sept. 4, Malcolm L. Boss, Walworth, Wis., S. S.	11 00
Sept. 6, W. C. Whitford, Alfred, N. Y., Church	6 12
Sept. 6, Mrs. J. E. Ling, New Auburn, Wis., S. S.	10 00
Sept. 7, Howard C. Stewart, Milton, Wis., S. S.	9 71
Sept. 19, Mrs. Eva S. Green, Berlin, N. Y., S. S.	2 00
Sept. 19, I. S. Randolph, New Market, N. J., S. S.	2 50
	\$621 03

Cr.

July 30, 1916, Davis Printing Co.: Receipt, postal cards	\$ 2 90
Aug. 3, Dr. A. L. Burdick: Postage	3 00
August 17, Prof. A. E. Whitford: Expense to Conference, 1916	25 00
Aug. 17, Dr. A. L. Burdick: Expense to Conference, 1916	25 00
Sept. 1, Publishing House: 300 reports to Conference, 1916	18 25
Sept. 1, Prof. W. C. Whitford: Editing "Helping Hand," Jan. 1, 1916, to Dec. 31, 1916	25 00
Sept. 1, Rev. Jesse Hutchins: As editor "Helping Hand," Jan. 1, 1916, to Dec. 31, 1916	25 00
Sept. 1, Rev. Alva Davis: As editor "Helping Hand," Jan. 1, 1916, to Dec. 31, 1916	25 00
Sept. 4, Mrs. T. J. Van Horn: Editing "Junior Quarterly," fourth quarter, 1916	17 50
Sept. 4, Davis Printing Co.: 500 cards	1 50
600 sheets	85
Sept. 6, Mrs. C. M. Burdick: Editing "Sabbath Visitor," July, Aug., and Sept., 1916	30 00
	\$199 00
Balance on hand October 1, 1916	422 03
	\$621 03

Junior Quarterly Fund

Sept. 29, 1916, "Junior Quarterly" receipts	\$28 03
June 30, 1916, Drawn from General Fund	53 70
June 30, Outstanding bill, Pub. House, third quarter, 1916, "Junior Quarterly"	95 70
Sept. 29, Outstanding bill, Pub. House, fourth quarter, 1916, "Junior Quarterly"	88 52

Höcker Permanent Fund

July 1, 1916, balance on hand	\$ 40
-------------------------------	-------

Reports from the Board's delegates to Conference and the Northwestern Association were presented by A. E. Whitford and A. L. Burdick. Upon motion the reports were adopted.

In an informal way Professor A. E. Whitford outlined his ideas for the aggressive work of the Board for the coming year. This was followed by a general discussion. It was voted that when we ad-

journal we adjourn to meet at 2 o'clock Sunday afternoon, October 15, 1916.

The minutes were read and approved.
Adjourned.

A. L. BURDICK,
Secretary.

Minutes of the Adjourned Meeting of the Sabbath School Board

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, October 15, 1916, at 2 o'clock, President A. E. Whitford presiding and the following Trustees present: A. E. Whitford, G. E. Crosley, E. M. Holston, Mrs. J. H. Babcock, G. W. Davis, D. N. Inglis and A. L. Burdick. Visitor, Rev. H. N. Jordan.

Prayer was offered by Pastor H. N. Jordan. The minutes of the last meeting were read. The President announced the following standing committees.

Committee on Publications: Professor A. B. West, Dr. A. L. Burdick and G. W. Davis.

Committee on Finance: Dr. George E. Crosley, W. H. Greenman and George M. Ellis.

Auditing Committee: Dr. L. M. Babcock and Professor R. V. Hurley.

Committee on Field Work: Professor A. E. Whitford, Chairman, Dr. A. L. Burdick, Secretary, and the Superintendents of the different Departments as follows: Adult, Professor A. B. West; Junior and Intermediate, E. M. Holston; Primary, Mrs. C. S. Sayre; Teacher Training, Professor D. N. Inglis; Home, Mrs. J. H. Babcock.

The matter of the Forward Movement was taken up, and the Rev. H. N. Jordan, President of the Young People's Board, being present, he was asked to address the Board on the subject. Following this a general discussion ensued, and upon motion the following resolution was adopted.

WHEREAS, In the death of Secretary E. B. Saunders, of the Missionary Society, the Forward Movement, now a settled policy of our General Conference, has lost one of its principal promoters, and since the position of Secretary of the Missionary Society is still unfilled, be it

Resolved, That the Sabbath School Board recommend that the Corresponding Secretary of the General Conference be invited to take the matter in hand, and in co-operation with the de-

nominal Boards promote the Forward Movement idea as expressed in the resolutions of the last General Conference.

Upon motion it was voted that the plans for the Forward Movement, as they relate to the Sabbath School Board, be referred to the Committee on Field Work.

It was moved and carried that the President appoint a special committee of three to consider the matter of a Standard of Efficiency and Score Cards. The President appointed E. M. Holston, D. N. Inglis and G. W. Davis. It was voted that the matter of a campaign in behalf of our publications be referred to the Committee on Publications.

The following bills were allowed and ordered paid. To the S. S. Council of Evangelical Denominations (for Council expenses, \$6.25, for Lesson Committee expenses, \$25.00), \$31.25. To A. L. Burdick, Secretary, for postage, \$5.00.

After reading and adopting the minutes, the Board adjourned.

A. L. BURDICK,
Secretary.

Lesson VII.—November 11, 1916

WORLD'S TEMPERANCE LESSON.—Rom. 14: 13—15: 3

Golden Text—"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14: 21.

DAILY READINGS

Nov. 5—Rom. 14: 13—15: 3. Mutual helpfulness
Nov. 6—Isa. 58: 6-12. Divine requirements
Nov. 7—Matt. 5: 38-48. Perfect love
Nov. 8—Luke 10: 25-37. Brotherly love
Nov. 9—2 Cor. 6: 14-18. Separation from uncleanness

Nov. 10—James 1: 12-18. Resisting temptation
Nov. 11—Ps. 141. Prayer for the tempted

(For Lesson Notes see *Helping Hand*)

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.

Just Out—"The Great Test," by Rev. Herman D. Clarke, is now ready for distribution. 275 pages. 75 cents postpaid.—Adv.

"Drive your business lest it drive you."

HOME NEWS

MILTON, WIS.—Last Sabbath was celebrated as the annual occasion to honor the elderly people in special manner at the Seventh Day Baptist church in Milton. Circle No. 2 was in charge of the arrangements. They were assisted by owners of automobiles who conveyed some who were unable to walk between their homes and the church. A committee, representing the Junior, Intermediate and Senior Christian Endeavor societies, attended to the church decorations. Autumn leaves, wild-grape vines, petunias and other flowers were effectively used. The choir, under the leadership of Professor A. E. Whitford, furnished beautiful music. The hymns were the hymns of hope that the old people sang in their youth: "O Mother Dear, Jerusalem," "My days are gliding swiftly by," and "For all the saints who from their labors rest."

Eight persons who are called "old folks" because past eighty years of age were present. President Daland took for his text Job 5: 26, "Thou shalt come to the grave in a full age, like as a shock of corn cometh in his season." He proclaimed that old age is the best time of life, using the figure of the text, enforced by that of the cup wrought by the hand of the potter as set forth by Browning in his well-known poem, "Rabbi Ben Ezra":

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all nor be afraid."

President Daland urged upon his hearers the duties of seeking God and trusting God, in order to the fulfilment of the promise of the text. He impressed upon the aged the danger of indulging in anger, irritability, and of insistence upon their own way. This, he explained, rests upon a psychological basis and constitutes the reality of "second childhood." He, however, clearly exhibited the development of the higher or spiritual life as the end of the process of growth and the assurance of immortality. His sermon was a strong and logical plea

in favor of the reality of the divine and future life. In closing he quoted the last lines of Browning's poem:

My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete
the same.

Thursday evening, October 12, President Daland delivered his lecture on the English life and literature before the time of Chaucer. It was given in the President's pleasing style and was illustrated with over one hundred slides.—*Journal-Telephone*.

A Blunder of the Church

The pastor of the church, one morning, received a call from the chairman of his board of trustees. No one ever told the details of that interview, but the substance of it was that the minister was told that the church would prosper more rapidly under the ministry of a younger man. The pastor was sixty years old—"too old," he was told, to continue and "hold the church together." He had served the church for nearly forty years: had given the best years of his life to its upbuilding and to the ministrations of its people: he had married its young; baptized its children; had soothed the last hours of those who had passed away, had laid them to rest and had said the last words over them. And now he was "too old" to do any of these things, and a younger man must take his place.

Of course there is nothing for such a servant of the community to do but to accept the inevitable, and this the minister did. The announcement was shortly made that "our beloved pastor felt compelled to relinquish his work after nearly forty years of tireless, self-denying and successful ministry in the church which his own efforts had built." Then there was a farewell sermon at which all the women of the church wept and the men looked at the ceiling. A "largely attended" reception was given the minister and his wife, the board of trustees made up a purse (there was seven hundred dollars in it) and presented to "their beloved pastor a suitably engrossed and illuminated address." And with these "suitable offerings of affection," so the local paper said, "the beloved minister" retired, and a younger man took his place.

In short the minister, after a lifetime of service, was thrown on the scrap heap—

DEATHS

BROWN.—Stephen Brown was born in Brookfield, Madison Co., N. Y., October 28, 1824, and died October 14, 1916, aged 91 years, 11 months, and 16 days.

Brother Brown made a profession in early life, and joined the First Day Baptist Church of Brookfield, but later accepted the Bible Sabbath, and ever after was striving to be loyal and true to God and his word.

On February 6, 1856, he was married to Miss Lucinda A. Ellison, with whom he lived a happy life for 41 years, 7 months, and 21 days, when she passed to the Great Beyond, to await his coming.

Since old age unfitted him for carrying on his business, he has been most tenderly and lovingly cared for by his daughter Cora, and her husband, Deacon Clark Bassett, on the farm he opened up and in the house he and his young wife planned, where they spent so many happy years and where they reared their three children, Dr. H. C. Brown, of Brookfield; Mrs. Charles Main, of Burlington Flats, and Mrs. Bassett, already mentioned.

Besides the three children already named, he leaves two grandchildren.—Mr. Kern Brown, of Oakland, Cal., and Miss Ruth Brown, of Brookfield,—with many friends and neighbors, who remember his genial smile and kindly acts, which served to lighten the load of many a lonely traveler on life's weary way.

The high esteem in which our aged brother was held, was manifest by the large concourse of people gathered in the old home, where the farewell services were conducted by the writer and from which they together proceeded to the village cemetery at Leonardsville, where he was laid to rest.

J. T. D.

KELLOGG.—Angette Maxson Kellogg was born September 26, 1833, and died at the home of her daughter in Adams Center, September 4, 1916.

She was the daughter of Jesse and Betsy Brown Maxson, who moved from Berlin, N. Y., and spent her life in the town of Adams, N. Y. Her father was a soldier in the War of 1812 at Sacketts Harbor, N. Y.

She was educated in the town of Adams, was a good mathematician and a fine seamstress. In early life she learned the tailor trade and pursued this occupation many years. She was of a retiring nature and a great lover of home, and often said that home was next to heaven. She had a deep appreciation of the bright and beautiful as well as of her friends and neighbors.

For more than fifty years she was a member of the Seventh Day Baptist Church of Adams Center. She was faithful to her convictions and a good student of the Bible, having read it through many times. With her departure the church lost one of its faithful members who for half a century had been loyal to the trust that God had given her.

with seven hundred dollars in his pocket and an illuminated address. Oh, yes, of course he could ask for "clergy relief," and receive the pittance that would be coming to him. But has it ever occurred to many of us that a clergyman has quite as much self-respect as a man in any other profession, and that these "clergy reliefs"—simply another name for doles of charity—do not appeal to a man, that his self-respect will not allow him to ask for them, and that, even if he does ask, they are absolutely inadequate for the most moderate support of even an old man and his wife? And so this servant of man and of God went the way of hundreds of others of his cloth.

A little sequel to this story—it is a true one—is very important and very significant: This man had a youngest son who was at college and was just entering the seminary to take a theological education and become a minister like unto his father. He came home to attend the farewell reception, and at its close he went with his father into his study and, throwing his arms around his father's neck, said: "Dad, this is rotten! I know now what the ministerial scrap heap means. My decision to be a minister is off from this day! I am for a job where I can hold my rights and ask no favors, and where at sixty I'll have a competence."

The father demurred, but the son was obdurate. He went back to college, changed his course, was graduated as the most brilliant scholar that Yale had seen in three decades, and is today one of the most respected and successful professional men in the United States.

The church lost a man—something that it needs more than it does anything else. And it will go on losing men until the average layman wakes up and sees the responsibility of the church to take care of its old clergymen as business houses are taking care of their employees.—*Editorial in Ladies' Home Journal, November, 1916.*

A girl said of her aunt: "There are ever so many roses that are fragrant—the roses themselves, I mean—but the sweetbrier is the only one whose leaves also are fragrant. That is why it makes me think of my aunt, because everything about her, everything she does, not the large things only, but all the common, ever-day things—the leaves as well as the blossoms—have something beautiful in them."—*J. R. Miller.*

In August, 1864, she was married to Isaac Kellogg, who died over thirty years ago. For many years she made her home with her daughter, Mrs. W. T. Colton, by whom she was faithfully and tenderly cared for.

Funeral services were conducted at the home of her daughter by Rev. R. F. Stolz, of the First Day Baptist church. Her body was laid to rest in the Adams Center Rural Cemetery.

A. C. E.

(Continued from page 569)

famished children of Albania. I ask of all fair-minded men and women in the United States: Why should the Albanians—three hundred thousand of whom are Christians—be left to starve, while we press forward, in generous rivalry, to feed the others? The Albanians are more numerous than the Armenians; yet we feed the Armenians and let the Albanians starve.

"Having appealed to deaf ears in high places I now appeal to the plain people—to fair-minded men and women who would not let even a dog starve to death, no matter what his breed. I want to go back to Albania with a shipload of food. I have arranged for a ship—a new American ship, just launched and fitted for sea. The ship is ready and waiting.

"A number of distinguished gentlemen in New York—mostly clergymen and editors of newspapers—will co-operate in an appeal for a relief cargo for the ship. The treasurer selected to receive contributions is the Rev. Frederick Lynch, D. D., editor of the *Christian Work* and secretary of the Carnegie Church Peace Union. Contributions in any amount—from the price of a loaf of bread upward—may be sent to the Balkan Relief Fund, 70 Fifth Avenue, New York City."

WILLIAM WILLARD HOWARD,
Secretary.

Oct. 14, 1916.

Semi-annual Meeting

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

The American Sabbath Tract Society is now ready to forward copies of Rev. Herman D. Clarke's interesting story, "The Great Test," to anyone wishing the same on receipt of the price,—75 cents.—Adv.

The Sabbath Recorder

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription
Per year \$2.00
Per copy05



The largest users of typewriters have the privilege of buying that way. You have exactly the same opportunity when you buy the

REMINGTON JUNIOR TYPEWRITER

Remington Quality;
Remington Workmanship;
Remington Guarantee

Produced purposely to supply the demand for a high-grade but low-priced writing machine for the home, the farm, the store, the office and the study.

Send in the coupon, and we will mail the machine by parcel post. Use it for ten days. Then—when you have found out how good it is, keep it and send us the payments specified in this coupon.

Remington Typewriter Company
(Incorporated)
327 Broadway, New York.

Send me a Remington Junior Typewriter, price \$50, on free examination. It is understood that I may return the machine, if I choose, within ten days. If I decide to purchase it, I agree to pay for it in 10 monthly payments of \$5 each.

JUST PUBLISHED

"THE GREAT TEST"

or

The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

THIS is the serial story which ran in THE SABBATH RECORDER and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

This story took such a hold upon the readers of THE SABBATH RECORDER, and there was such a demand for it in book form that it was decided to publish it. It is now ready for distribution and will be sent postpaid to any address on receipt of the price—75 cents.

This will make an ideal Christmas remembrance to some of your friends who might be interested in the experiences of this young lady in her search for the truth. The author and publishers have received many flattering letters commendatory of the story and the explanation of the principles that underlie it. The edition is limited and if you want to be sure to receive a copy of it do not postpone ordering.

"The Great Test" is a book of 275 pages, 5½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in THE RECORDER and the paper was purchased before the phenomenal advance in price.

Mailed directly to any address on receipt of the publishers' price, 75 cents.

Address all orders to

The American Sabbath Tract Society

(Seventh Day Baptist)

18 Madison Avenue

Plainfield, New Jersey

The Sabbath Recorder

FAITH

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I can not keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Unidentified.