

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.

The Sabbath Recorder

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

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WHOLE NO. 3,740

Rev. Lester C. Randolph During his trip in the East, a good audience in the Seventh Day Baptist church of Plainfield enjoyed the excellent lecture on "The Bright Side of Life," by our friend, Rev. Lester C. Randolph. Our readers know something of his mission in behalf of Milton College which is planned for this year. His church has given him leave of absence for a year, to labor in the interest of the college in its time of need. This trip east was only preliminary to his real work of soliciting for Milton. As he was to attend the centennial of the First Alfred Church, of which he was pastor for ten years, it seemed good to him to visit Rhode Island and New Jersey and give a few lectures. In this way he could "spy out the land," learn something of the spirit of the people and how they feel toward the Milton College movement. He went back greatly encouraged. The people of the East are enjoying the ministries of several pastors who were fitted for their work largely by Milton College, and the churches there are deeply interested in the welfare of that school.

In a few words of explanation Brother Randolph assured his audience that it was not in his heart to bore any one for money, that he had not come to urge them to give but would be glad to have them open the subject with him as opportunity presented and hoped they would think about the matter and be ready when he should come again.

We are glad to learn that Milton College has eighty Seventh Day Baptist students at this time and about half as many students of other denominations. We bid Brother Randolph Godspeed in this excellent work.

His Biblical Creed Our aged friend and brother, William L. Clarke, of Ashaway, R. I., the veteran president of the Missionary Board, gives RECORDER readers his Biblical Creed, to be found on another page of this issue.

Happy is the one who, having passed beyond his fourscore years of life, can calmly look toward the future and find peace and rest in such a creed. Evidently the pathway before our brother is gilded with hope, and sitting as he does in life's autumn, and knowing, like Paul, in Whom he has believed, the beautiful home prepared for the faithful must seem very near, and the attractions of the celestial city real indeed.

It is a blessed privilege for one to stand before a new generation of men and, out of the experiences of four decades of faithful living, declare the power of God to sustain and give victories. We read of a grand old man in Israel long ago, who could say to the generation he was preparing to leave, "And now also when I am old and gray-headed, O God, forsake me not; until I have shown thy strength unto this generation, and thy power to every one that is to come."

When an aged Christian, after all life's trials and temptations, after many dark days of bereavement, and after the battles for truth have been well fought, can give such trusting testimony to the present help of God in every time of trouble, even in "the valley and the shadow of death," and can affirm his abiding faith in God's promises for eternity, every soul within his influence should be helped thereby. An example of faith tried and victorious, a calm expectancy of the glory soon to be revealed, can but give new courage to those who are still in the thick of the fight.

A Historical Society From time to time in years past, we as a people have had committees on denominational history, and historical departments in the SABBATH RECORDER with editors appointed to conduct them; and something of the nature of denominational history has in the past found place in other magazines like the *Seventh Day Baptist Memorial* and the *Missionary Magazine*. But, so far as we know, no one organization has had power

or authority to gather, arrange, and preserve the many documents of value pertaining to our history. Some of our people have for a long time felt that there should be a society composed of interested and competent persons to look after these matters. Brother Corliss F. Randolph has an article in this issue which explains the purpose of a new society, the aims and duties of which are therein set forth. Read it, and tell us what you think about it.

The Bible and Money Giving Is a Grace It would seem that the day has gone by when any one acquainted with the Bible could accuse a people of disloyalty to its teachings because they urge Christians to give money for the support of the Lord's cause. Whether that cause be the building of a meeting-house, the sending of missionaries abroad, the erection of hospitals, the support of the ministry, the publishing of literature to promote the truth and lead the people into ways of right living, or the founding of Christian schools, I know no way to secure needed funds except to ask for them. And if the cause is just and worthy, and suffering for money to make things go, the only way I know is to lay the matter on people's hearts until they are willing to come to the rescue.

This was the Bible method, and why should it not be ours? Aside from the tenth exacted from all the tribes to support those who ministered in the worship of Jehovah, many offerings for other things were required, and those who failed to make them were reprov'd for their failure. Then when a tabernacle for worship was needed, even while Moses was on the mount with God, the command was given: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering, . . . gold, and silver, and brass. . . . And let them make me a sanctuary; that I may dwell among them" (Exod. 25: 2-8).

In Exodus 35: 4-29, we are told that Moses obeyed and called upon "all the congregation of the children of Israel," and straightway they came, both men and women, and brought the wherewithal to build, even devoting their jewelry to the Lord's work.

Later, when David was preparing to build the Temple at great cost, he called upon the people for gold and silver and every needed thing, saying, "Who then is willing to consecrate his service this day unto the Lord?" "Consecrate his service" here means, as in the margin, "fill his hand" with gifts to God. Then, when the people responded and gave of their means until there was plenty, they rejoiced and David blessed the Lord. Read the twenty-ninth chapter of First Chronicles and see what a blessing came.

Again, in after years, when God's house needed extensive repairs, King Joash sent out priests and Levites, saying, "Go unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter" (2 Chron. 24: 5). When the priests did not hasten the matter, they were reprimanded by the king, and soon the proclamation went forth to bring the collection commanded by Moses. When the money was gathered in, the people rejoiced.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase," is the counsel of the wise man (Prov. 3: 9).

In the days of the later prophets Israel became indifferent or disobedient regarding the offerings needed for the Lord's work, and among the last ringing messages of the Old Testament we find: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8).

The command in Deuteronomy 16: 16-17 was still in force in the days of Malachi, though hundreds of years had passed: "They shall not appear before the Lord empty: every man shall give as he is able." And because the people heeded it not, God said they were robbing him.

The New Testament also abounds in urgent pleas for money. Jesus taught the people the principles of liberal giving. Paul, urging the churches to give of their money, placed giving among the Christian graces, wrote to distant churches to have their gift-money ready when he should come, and even sent men on ahead to make up beforehand their bounty. He urged them to "remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive."

What Shall We Do? Shall We Keep Still When Debts Accumulate? In view of what is written above, what do our readers advise us to do when the cause of God suffers from lack of money? Shall our pleas for money be regarded as belonging entirely to "worldly matters"? And when we urge men to pay their debts to Jehovah, shall we be told to give something direct from God and not keep asking for money?

How do those who think that too much is being said about money matters hope to see the cause go forward with the boards handicapped with debts? Missionaries can not be recalled, missions must not be allowed to go down, and the boards are in honor bound to pay salaries when due. If the people have failed to furnish the funds, the raising of which easily lies within their power, then money must be hired. The honor of the denomination is at stake, and no matter how much the boards dislike to go in debt, it is the only thing they can do when treasuries are empty.

Again, we ask what ought we to do in a time like this? Would it be right to keep still and allow the debts to pile up while the people are left in ignorance of the real needs? Or would it not be far better, in view of the example of God's people in Bible times, to keep laying the matter upon the hearts of Christians until they are awake to the distress of their boards and come to their relief? Of one thing we are sure: to urge God's people to give liberally for his cause is both Scriptural and practical. It is simply urging them to abound in what Paul called a Christian grace, and hitherto it has brought the money needed to accomplish the work to which we have placed our hands.

The Tie That Binds Probably no other people are bound together by the sacred ties of kinship as are Seventh Day Baptists. Whoever travels among the churches throughout the great West will be impressed with this fact by the family names with which he has been familiar in the East, and by the joy that lights the faces of those who greet him as a messenger from the "old home church." Many of the more than two hundred letters received commending the SABBATH RECORDER are from lone Sabbath-keepers who look upon this paper as a weekly letter from

home. They eagerly read its messages and say they are comforted and helped thereby. This tie of kinship is a strong one in itself, and when linked with the tie of the common faith that makes us a separate people, it has enabled many to remain loyal through lonely years of separation from church and kindred, who, had it not been for memories of father and mother, might have drifted away from the faith. One important mission of the SABBATH RECORDER is to keep alive and strengthen the ties that make us one. May its columns never bear messages that tend to alienate any of the dear ones who are trying to hold to the faith of their fathers against great difficulties and alone.

Some Have No Such Ties It should be remembered that some L. S. K's have never seen a Seventh Day Baptist, and have no tie of kinship to bind them to us. Possibly one out of every fifty of the scattered ones now taking the RECORDER belongs to this class. Some of them, we know by their letters, have never seen a Seventh Day Baptist minister, have never been in one of our churches, know nothing of our schools, and all they know of our history or of our missionary enterprises is what they have learned through the RECORDER within a very few years. They judge us as to our spiritual worth *only* by what they see in these columns. The SABBATH RECORDER tries to interpret the spirit and life of a people they have never seen, and to whom they are bound by nothing but the tie of a common faith in the Sabbath of Jehovah.

These loyal Sabbath-keepers are scattered from Maine to California, and from Canada to the Gulf of Mexico. Their early associations have been entirely different from ours. Sectional feelings are naturally strong, and ideas of religion cherished in childhood give coloring still to those who have come to mature years. Thus it is easy to misunderstand us in some things. For instance, one dear brother in the South sends a protest against a sentence in a Conference address—a sentence concerning the southern people and slavery. He feels that our cause in the South will suffer from the impressions received there from such reference. Probably no one in Conference has thought of this or remembered the sentence; but one lone Sabbath-

keeper was hurt by it. Another in New England seems certain that our people are lacking in spirituality because so much is said about money. These people do not know us, and form opinions from what is written to them and what appears in our paper.

More and more am I impressed with the value of the SABBATH RECORDER as an exponent, not only of our faith, but also of our spirit and purposes as a people. It should strive to help and encourage all its readers, and to avoid every possible hindrance. The spiritual welfare of all is to be considered first, and it would be a mistake to impress any class of readers with the idea that the main thing wanted of them is money. With all the pressure brought to bear upon Seventh Day Baptists from without, we need to cherish every tie that makes us one as a people.

Notes of Interest

The third quadrennial meeting of the Federal Council of the Churches of Christ in America will convene in St. Louis, December 6, 1916, for a five days' session. We note that Hon. William Jennings Bryan is engaged to address a series of down-town meetings, and that noonday meetings at the shops and industrial centers of St. Louis will be held under the supervision of Rev. Charles Stelzle.

According to published reports, the Episcopal convention in St. Louis did not agree to the proposed shortening of the Ten Commandments, concerning which so much stir has been made. The proposition was to remove all the reasons given in the Decalogue for keeping the commandments and to leave the simple commandments standing alone. This would leave the fourth commandment with these words only, "Remember the sabbath day to keep it holy."

If this could be done, much of the embarrassment over efforts to make the world believe in Sunday would be removed. But there are too many Bibles already printed, and the world is too familiar with Bible teachings to leave any hope of getting rid of a most troublesome question in this way. Forever and forever it must stand that the Sabbath appointed by Jehovah and observed by Christ is the seventh day of the week, and this fact must go wherever the Sabbath command goes.

Some two thousand Jewish young men have joined the colors on the Texas border. They are loyal to the country of their adoption. Most of them are sons of men who left a despotic land to come to the United States where they could enjoy freedom. Special efforts are being made by the Young Men's Hebrew Association to look after the religious welfare of these Jewish soldiers.

My Biblical Creed

WILLIAM L. CLARKE

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2: 1-3.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. Exodus 20: 8-11.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew 7: 24-27.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto

her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. John 11: 21-27.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 5: 10-21.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of

my life: and I will dwell in the house of the Lord forever. Psalm 23.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. John 14: 1-3.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matthew 11: 28-30.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not. John 1: 1-5.

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. Revelation 22: 13-21.

Ashaway, R. I.

SABBATH REFORM

"A Word to Seventh Day Friends"

Under this heading the *Defender*, published by the Lord's Day League of New England, asks the Sabbath-keeping people if it is "wise, moral or Christian to assail the recognized rest and worship day"; and it comes pretty near accusing them of trying to destroy the foundations of Christianity.

A recent visit to a neighboring State has brought the propaganda of the Saturday-Sabbath people to mind. They are advertising in the newspapers their services, and holding meetings which receive more or less newspaper comment. They certainly have as much right to do this as any other denomination. When, however, they teach that the institution of Christianity, which we call the Lord's Day or the Christian Sabbath, should not be observed by Christian people, they are trying to weaken the hold of Christianity upon its sacred day, and the claims of Christianity upon us as generally accepted. They certainly can not wish to eliminate reverence and Sabbath observance from mankind. If, however, their teachings are adopted, as to the use of Sunday, the day will be given over to trade, business, sports and other secularities. We ask therefore our Seventh-day friends if their assault upon the recognized rest and worship day is wise, moral or Christian? Perhaps they will reply that it is in accordance with their interpretation of God's word. We answer that nothing truly accords with the spirit of the word of God, which takes from man that which has proved to be and from its nature *must* be a great blessing to man through the ages, and which does more to uphold good government, moral conditions, and a spiritual life, than any other institution. The attitude of our Seventh-day friends must ultimately fail to benefit themselves and their church, while it may create in the minds of thoughtless and indifferent people a disregard of the Lord's Day and all that the Lord's Day stands for in society,—a weekly rest day, reverence for holy things, and the claims of Christianity on the heart and life. Taking these things from us—and they fall when the Sabbath falls—what can our Seventh-day friends put in their place?

The questions in this article are evidently asked in all sincerity and in a good spirit. They are however asked by one who sees things from quite a different viewpoint from ours, and, on that account, we fear the writer misjudges us. If, doing more than making a "visit" to some Sabbath-keeping community, he would carefully study the Sabbath question from the view-

point of Seventh Day Baptists, he might reach different conclusions from those his questions indicate. Instead of basing the sacredness of Sunday upon "the claims of Christianity as generally accepted," he would learn to make the Bible and the example of Christ the true basis for the sacredness of any Sabbath. This done he would find no Bible authority for putting a day devoted to the worship of Baal in place of the Sabbath of the true God and making it popular by naming it the Lord's Day or Christian Sabbath. Since the Bible is the only authority for any Sabbath, and since Christians claim that it alone is the guide for "institutions of Christianity," a more careful study of this sacred Book might convince the writer that the Seventh-day people, instead of "trying to weaken the hold of Christianity," are striving to strengthen it by re-establishing the only "weekly Sabbath-rest day" God has given. This would indeed bring the world back to Christ and his Sabbath. Then when Christians plead with a Sabbathless world they would have a "Thus saith the Lord," and added to that, the lifelong example of Christ, as the authority for their plea.

In the realm of conscience little heed is paid to mere human authority in matters of religion. This must be the main reason why the Sunday is constantly losing its hold upon people, and that, too, in regions where advocates of the Seventh Day have never been known. Bible readers who eliminate human theories from their beliefs know full well that God's word itself is the strongest pleader against the First-day Sabbath and the most earnest advocate of the Seventh Day as the true Lord's Day. Instead of "wishing to eliminate reverence for any Sabbath observance from mankind," as this writer intimates, the Seventh-day people earnestly desire to enthrone reverence for the day Jehovah called his holy day all through the Bible, the day which our Savior revered and taught men how to keep.

If, as our writer thinks, the institution of Sunday—a relic of Baal worship surviving in Christianity—has been "a great blessing to man through the ages," would not the true Bible Sabbath restored and revered be a still greater blessing? In such a case Christians would not be handicapped in trying to win a Sabbathless world by the formidable fact that they have no Bible au-

thority for their claims. Then, too, would there be harmony between the word of God and the "institution of Christianity." A real Sabbath, enjoined upon men from the beginning to the end of the Bible, given as a memorial and constant reminder of God and sacredly kept by Christ and his disciples, would appeal more strongly to the consciences of men than a Sabbath appointed by the Roman Church, no matter how many attractive names might be given it.

When the world loses all reverence for Sunday,—and this it seems to be rapidly doing,—then the Seventh-day friends, to whom the article in question is addressed, hope to see the true Sabbath enthroned once more in the hearts of men. For this purpose they are striving under God to keep it alive. We believe the time is coming when Christianity will feel the need of this God-given sacred day restored to its rightful place.

Tract Notes

A young woman, a lone Sabbath-keeper, a teacher in a large city high school, has written to the Secretary asking for Sabbath literature. She sent money to pay for it too. It seems that the principal of the school, and the pastor of one of the local churches, both of them have been inquiring about the reasons for this loyal woman's Sabbath observance.

She writes that she did not begin the discussion, but now that it has started she wishes the help of a little printed matter. I have no doubt that she did not begin the argumentative discussion, but the subject was started by her none the less. Her conscientious conduct is what began the discussion. And while the Secretary may send her a shelf full of tracts, the most convincing tract of all is herself, her own conscientious conduct.

And the Secretary wonders why it is that more requests for Sabbath literature do not come from just such people, especially young people who are starting out for themselves in the world, out among strangers. Is it because they have taken with them a goodly supply of such literature from the home church, and so do not need to call upon the Tract Society? Is it because they

are so well informed that they can themselves give the needed information and lines of discussion? Or is it because those with whom they live fail to discover anything in their conduct that arouses an inquiry about Sabbath observance?

The following is a part of the Secretary's reply to the letter mentioned above:

MY DEAR MISS ———: Your letter with enclosure of postoffice order and request for books and tracts and subscription to the *Pulpit* is at hand. I am asking the publishing house to send to you the following:

Renewal of *Pulpit* subscription
Biblical Teachings, etc., by Rev. A. H. Lewis
Sabbath Commentary, by Rev. James Bailey
Seventh Day Baptist Handbook
A package of sample tracts for free distribution

The balance of your past order will be placed in the postage account with which tracts are circulated. For all of which you have the thanks of the Tract Society.

You ask about Revelation 1: 10. There is absolutely no evidence that the writer had in mind Sunday when he used the expression "Lord's Day." This term as applied to Sunday did not come into use till very many years later, and students of Revelation feel that what is intended is "in the day of the Lord." But even if it did refer to Sunday, that is no evidence of its being considered the Sabbath. The observance of Sunday in celebration of the resurrection of Jesus grew up side by side with the observance of the Sabbath, till the Sabbath was forgotten in the dark ages, and Sunday had taken on a significance from paganism. Then in the time of the Reformation an attempt was made to transfer the significance and obligation of the Bible Sabbath, the Sabbath Jesus kept and loved, to the Sunday. Such an attempt, which has no Biblical authority, has resulted in the no-day theory and the one-day-in-seven excuse. But you will get all this in the above literature.

Sincerely yours,
SECRETARY.

Get a copy of "The Great Test," 75 cents postpaid.—Adv.

The Seventh Day Baptist Historical Society

CORLISS F. RANDOLPH

The Seventh Day Baptist Historical Society was incorporated under the laws of the State of New Jersey, June 28, 1916, and its organization effected at Plainfield, N. J., October 22, 1916.

Its plan of organization embraces a small board of trustees, who live near together so that they can easily meet, and who shall assume the responsibility required by law of such an organization; and an advisory committee, representative of the denomination at large, who shall counsel and advise with the trustees concerning their duties, their activities, and their opportunities.

To this end, a board of five trustees is provided, whose officers are as follows: Corliss F. Randolph, Newark, N. J., president; William M. Stillman, Plainfield, N. J., first vice-president; Esle F. Randolph, Great Kills P. O., N. Y., second vice-president; Asa F. Randolph, Plainfield, N. J., recording secretary; Frank J. Hubbard, Plainfield, N. J., treasurer.

The advisory committee of nine members is composed of the following: Rev. William L. Burdick, Alfred, N. Y., chairman; Arthur E. Main and Professor William C. Whitford, Alfred Theological Seminary, Alfred, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Rev. Willard D. Burdick, Milton, Wis.; Rev. Théodore L. Gardiner, editor of the SABBATH RECORDER, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Professor Samuel B. Bond, Salem, W. Va.; and Dr. George W. Post, Chicago, Ill.

The essential purpose of the new society is to gather and preserve historical material of various kinds relating to Seventh Day Baptists and their cognate interests. And it is expected that the advisory committee, at an early date, will issue a circular setting forth the various publications, records, and other objects of historical interest and value, that, in their judgment, should be placed in the hands of the Historical Society by Seventh Day Baptists. It is hoped that this circular will find a place in the columns of the SABBATH RECORDER.

Membership may be either annual or life. Annual members pay dues of five dollars (\$5) each year. Members who pay fifty dollars (\$50) in one payment shall be life

members. Annual members who pay their annual dues of five dollars (\$5) for twenty consecutive years are to be enrolled as life members. Life members who shall have paid one hundred dollars (\$100) or more before the first day of January, 1920, are to be enrolled as founders of the society. Life members who shall have paid five hundred dollars (\$500) or more in one payment shall be enrolled as patrons of the society. For reasons of weight, honorary members may be elected. No member may vote or hold office who is not a member in full and regular standing of a Seventh Day Baptist Church.

The trustees have reason to believe that they now have an opportunity to purchase at a very reasonable price the most complete collection of German Seventh Day Baptist literature believed to be in existence. Many of these books were printed on the celebrated Ephrata Press, and have a very high commercial value. For this and other pressing needs, the trustees need \$2,000 or more in the immediate future; and it is hoped that there may be as many life membership and founder's fees as possible received very soon.

In the meantime, all persons having historical material of value or interest that they are willing to place in the hands of the Historical Society are invited to communicate with the president or secretary at once, without waiting for the communication from the advisory committee.

It is hoped that there will be a series of articles printed in the SABBATH RECORDER, in the near future, treating of the work of this society and the interests which it represents, and of the great value of our Seventh Day Baptist History to us as a people. It is an appropriate time for a revival of interest in our history; for at the very time the organization of the Historical Society was consummated, the First Alfred Church was celebrating its one hundredth anniversary; and at the next session of our General Conference there is to be a celebration of the three hundredth anniversary of the beginnings of denominational organization on the part of English-speaking Seventh Day Baptists, in the organization of the old Mill Yard Church of London.

Nothing from man's hands, nor law, nor constitution, can be final. Truth alone is final.—Charles Sumner.

MISSIONS

Mission Notes

"There is considerable interest in the meetings here," writes Rev. Willard D. Burdick from Berea, W. Va., where he and Rev. D. Burdett Coon are conducting an evangelistic campaign.

One very large denomination in the United States spends for missions each year the money that it raised for that purpose the year before. The advantage of such a plan is the knowledge of the exact amount that can be used. But it removes the opportunity of a venturesome faith which goes out to work depending upon the spirit of loyal support by the people who are back of the effort.

Rev. George W. Hills reports from his field in and about Los Angeles, Cal., for the quarter ending October 1, 1916. Twenty-seven meetings held, average attendance 23. Eight Bible readings in mountain camps. One prayer meeting. Two funerals. One wedding. Fifty-nine calls. Five hundred pages of tracts distributed. "The interest is very good."

Rev. T. L. M. Spencer, of Georgetown, South America, reports for July and August. Nineteen sermons, 3 Bible readings, 16 prayer meetings, 40 visits, 82 pages of tracts distributed, 250 *Gospel Heralds* printed. The issuing of the *Herald* was delayed by the scarcity of printing paper. The little church there feels that the advancement of the cause will be greatly helped if a piece of property can be secured for a permanent church home. The people are making heroic efforts to secure a plot of ground that just now can be had for a reasonable amount. They have made application to the Memorial Board and to the Missionary Society for financial assistance. Just what can be done is as yet uncertain.

For a generation the Christian missionaries in Japan have been using a translation of the New Testament into the Japanese language that was made in 1880. During the last five years a committee has been working on a revision, or rather a new

translation, made directly from the Greek. The new version is based on Nestle's text. No part has as yet been published, the work being delayed till all is completed that there may be the most uniformity possible. When finished it is hoped that this translation of the New Testament into Japanese will not only be so satisfactory as to be used for many years, but will also be the means of bringing the gospel to many hearts and homes.

The following paragraph is a newspaper clipping:

"Rev. J. Wilbur Chapman tells of a missionary who had been in China for twenty-five years and returned to America on his first furlough. When he reached the homeland he was waited on by the editor of one of the leading newspapers of the country, who desired that he should travel up and down the Pacific coast for thirty days, and then submit to an interview, when he would be asked to tell the readers of the newspaper what impressed him most after his long absence from the country. He duly reported on his travels, but instead of commenting on the amazing advance along scientific lines and the growth of the country he simply said, 'When I left America twenty-five years ago the majority of Christian homes had in them family altars, and now that I have returned after a long absence, I find that it is the rare exception to find a family altar in a so-called Christian home,' and then he solemnly added, 'When the family altar breaks down, the home is in danger, and with the home endangered there is serious trouble ahead for the country.' If our homes are not protected by prayer, no wonder if our children drift from God, and if our children drift, where will the nation be in a few years' time?"

SECRETARY.

More About Shepherdsville, Ky.

REV. D. BURDETT COON

We had announced, in response to requests, that if there were no objections to our using their Baptist church for such a purpose, we would present the Sabbath question on Thursday night. We made the announcement two nights before, declaring that we wanted to be absolutely fair with everybody. We also said that if there were any who did not wish to hear the ques-

tion discussed they, of course, would not need to come.

We heard of no objection to our use of the house. The church was filled with anxious listeners. After the song and prayer service led by Brother Burdick I spoke for an hour as best I could on the subject. Then Brother Burdick followed, speaking for twenty minutes. We tried our best to pour the Bible doctrine on the Sabbath question into that people red-hot. But we tried to do it in the kindest spirit, with love for the Lord of the Sabbath and for the dear people who did not know.

At the close of the service practically all people present, save one deacon of the church, treated us with greatest cordiality. They were never more kind, and never showered us with more invitations to their homes than after this discussion of this important part of the gospel plan for the redemption of this world. They most eagerly lifted their hands for the supply of tracts we had on the subject at the church that night. They had all given the closest attention during this longest service we conducted among them. The deacon referred to above said to some of his brethren that he could not see it. He thought Christ had kept the law for him, and that he did not need to keep it. A good number of his people gathered about him at once. He was soon in a warm discussion with them. But he found himself alone in the argument, for all the rest declared we had presented nothing but Bible doctrine.

Our campaign closed the next night with a large attendance and the best interest of any meeting of the series. Their pastor came the next day for his regular appointments. He treated us coolly. But the people were warm-hearted and true to us. We remained with them till the following Tuesday, visiting them in their homes and doing what we could to encourage them in right ways. In a number of homes we found them studying the Sabbath question. A good number of their best people were free to say to us we were altogether right on that subject. Many expressed their earnest desire that we should return there again for a gospel campaign among them.

This church is in a country community, five miles from Shepherdsville. A host of young people attended our meetings. It is the habit of that people to attend religious meetings. But the religious standards of

most of them are low. They have, in many instances, been left to believe that to swear and get drunk may be no very serious offenses. When church members continue to do these things without remonstrance from preachers, what may we expect from people making no pretensions to the Christian life? But it is well for us to remember that this particular community is not the only one guilty of such things. The people there are not seriously troubled with the "movies," and the dance and cards that are sapping the spiritual life of so many so-called genteel communities. Society there is in a formative state, ready to be made into something better. There is a large opportunity for real missionary work among them. They are appreciative too. Many times words of highest praise came to us for the work we had done among them.

There are seventy-five pupils in the public schools there, all under one teacher in a small schoolhouse. The people are planning to have another room and another teacher added. In one family there are four brothers above twenty years of age, not one of whom can read or write. But they can sing with heart and soul. I wish that you might hear that church full of folks when they strike in to singing something that they know. They almost lift (?) the roof. One good brother said something like this to us one day: "Before you-all came down here I thought we-all know'd pretty well about how to sing. But now I know we-all don't know nothin' 'bout singin'." Why! I reckon that there Brother Burdick he is the sing-in-est feller I ever did see." They certainly did appreciate Brother Burdick's solo work among them. He was always in great demand. He could not keep up with their calls for special solos they wanted him to sing. Then, too, they took nicely to his instruction for the congregational singing.

Failure to get the tent, and being in suspense every day we were there on account of the position of their preachers touching the use of their church, made excuses seem more plausible for our not seeing most desired results of our work. A young man said in the midst of our meeting: "I have been a member of this church a good many years, but I was never converted till in the meeting here last night." They are a very needy people. Little Roscoe, three years old, where we were one day, came out onto

the front porch after dinner with a lighted cigar in his mouth. He climbed into the lap of his father and smoked the cigar all up with as much apparent pleasure as any old duffer ever gets out of his smoke. I asked the father how long Roscoe had been doing that way. He replied: "Ever since he was a year old." I said to him, "If Roscoe were my boy I would not have him do it for a thousand dollars." But the father was optimistic; very hopeful for his offspring. He said: "Oh, I reckon it won't hurt him. I guess if I didn't let him smoke he might be doing something worse. He used to smoke a pipe a right smart. But since he got to smoking cigars he don't care so much for the pipe. He'll probably get so after a while he won't want to smoke at all." Now don't stick your nose up too much at that father. He is not alone in holding to that kind of philosophy. A good many people are practically saying, "The way to win young people away from sin is to let them engage in sin. Give them a loose rein."

Shepherdsville is a place of great need and large opportunity. The field is fertile and white for harvest. The people are pleading for us, and God is commanding us to enter just such for the harvesting of souls. But to win means consecrated, hard, persistent service in the Master's name. Come on, brethren, let us obey his orders.

Berea, W. Va.,
Oct. 27, 1916.

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

WORK OF CORRESPONDING SECRETARY

The first three weeks of the Conference year were occupied in preparing the annual report of the Board of Managers, which was presented at its regular meeting held July 21. It was read, approved, and four hundred copies ordered printed—three hundred of which were used at the General Conference, held at Milton, Wis., and one hundred copies kept for office use and general distribution. The preparation of the quarterly report and other work connected with the Board meeting also came at this time.

Late in July your Corresponding Secretary met Rev. H. Eugene Davis in New York for the purpose of his taking medical examination at the Post Graduate College of New York City, to determine the wisdom of his returning to China. As a result of this a special meeting of the Board was held August 18, at which time a call was extended Brother Davis to go as missionary to China.

On the way west to attend the General Conference, your Secretary was invited to spend the previous Sabbath with the Little Genesee (N. Y.) Church, where Brother Davis was under contract to the pastorate.

At Conference the "Forward Movement" was developed in the morning sectional meetings, where the interest was so intense, and attendances so large that the place of meeting was changed to the College Chapel in order to accommodate the people. When this plan was presented to the General Conference on Thursday, missionary day, so great was the enthusiasm shown, that by a standing vote members pledged themselves to carry the plan home and to inaugurate it in their churches. Among other exercises of especial interest on missionary day was a memorial service held in honor of our beloved David H. Davis, of Shanghai, China.

The "Forward Movement" as adopted by Conference has been placed before the several churches as requested. The presentation of this plan and the follow-up correspondence has called for the writing of several hundred extra communications during the year. The churches have responded nobly and, in most cases, have developed the movement suitable to their own needs. The results are encouraging, both spiritually and numerically.

Immediately following Conference your Secretary was invited to meet with the Revision Committee of the Tract Society. One evening a conference was held with the Missionary Committee and business men of the Northwestern Association, in order to lay plans for future work. Several visits were made to Albion and other places in arranging the schedule for the evangelistic work. More than twenty-five friends met at Dr. Crosley's home and spent an evening with Brother Eugene Davis and your Secretary discussing problems in connection with his return to China. At Chicago negotiations for Brother Davis'

return were started, which he later completed, taking passage on the ship *China*, booked to sail October 30.

The Western Association opened September 30 at Little Genesee, N. Y. Here our work was enthusiastically received, especially the "Forward Movement," and the local missionary work of that association. At DeRuyter, where the Central Association was held, the interest was good, as attested by two sessions, one of them with a packed house. At the close of the meetings visits were made to Lincklaen Center and Cuyler Hill fields. In company with two members of the Missionary Committee a visit was made to Scott, N. Y., which resulted in special meetings there.

The work was again presented at the Eastern Association, which was held with the First Hopkinton Church. The October Board meeting immediately followed, and the work of making plans for the year prevented your Secretary from attending the two remaining associations. Arrangements, however, were made for the presentation of the subject of missions by suitable representatives. The "Forward Movement," attending the Tract Board meeting, office work, and preaching for our smaller eastern churches occupied several months.

Late in March your Secretary made a western trip, visiting small churches in the Western Association and making further arrangements for Brothers Coon and Nelson's work. After a visit at Jackson Center, Ohio, with Evangelist Coon, your Secretary assisted Pastor Greene, of Farina, Ill., with special meetings for two months. At Stone Fort God wonderfully directed and blessed the work for a few days. On the return trip from Chicago the Hungarian Mission was visited.

About this time the pastor and members of the Boulder (Colo.) Church took the question of the Board debt on their hearts so seriously that they voluntarily raised more than the amount which they regarded as their quota of the whole debt, with the hope that all the churches would follow. This led the Missionary Board to appoint a committee which should prepare "An Appeal" and send it to our churches.

At the request of the Board, your Secretary attended "The Laymen's Missionary Congress," held in Washington, D. C. This was one of the strongest and most inspiring conventions ever held. At this

meeting new courage was received to push the plans of paying the debt. The raising of \$3,000 by free-will offerings in a few weeks' time has demonstrated the worth of the "Forward Movement." Attendance on the three associations necessitated three more weeks' field work.

Twenty-four of our churches and missions have been visited, speaking, in all, 110 times; written and sent out 1,475 communications; received 1,145; traveled 10,700 miles.

IN CONCLUSION

We close another annual story of loving labor rendered by self-sacrificing missionaries, with a prayer that we as a people may require of ourselves the same high standards of life which we expect of them. Since the stream can flow no higher than its source, we realize that if our churches and missions shall continue to radiate Christlike influence over the entire communities where they are located, it must come from exemplary living and unselfish service. Nothing less than Divine Power can prepare us for such a mission amid the insetting tides of pleasure and business. Nothing less than a life of intercession will keep us under the spell of this power. Brethren, if we, in our fewness of numbers, make a contribution to our time which is worth while, it must be emphatically *spiritual*.

William Borden, the millionaire college student who graduated with honors at Yale University, went as a missionary, and at Cairo, Egypt, died a victim of the climate. A stranger who had just returned from seeing the wonders of America was asked, "What one thing impressed you most?" He replied, "The sight of William Borden on his knees in Yale Hope Mission with his arm around a bum!"

When the question comes from the ends of the earth, "What saw you among the hundred missionary societies now under the limelight?" the answer should be, "I saw the same power which possessed William Borden!"

"He climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God! to us may grace be given
To follow in his train!"

In behalf of the Board and approved by it, July 19, 1916.

E. B. SAUNDERS,
Corresponding Secretary.

Treasurer's Report

July 1, 1915, to July 1, 1916

SAMUEL H. DAVIS, *Treasurer,*

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand July 1, 1915.....	\$ 2,496 96
For General Fund	4,858 13
For Home Field	92 90
For China Field	2,343 00
For African Field	4 00
For other fields	126 58
For specials	135 50
For life members	275 00
From interest	5,940 39
From loans	2,000 00
For Debt Fund	2,613 36

Total receipts, including balance brought forward\$20,885 86

Disbursements

To Corres. Sec. and Gen. Missionaries..	\$ 3,084 88
To churches and pastors	4,501 11
To China Field	7,364 99
To other fields	899 92
To specials	258 60
To Treasurer's expenses	271 00
To interest, loans and exchange.....	721 89

Total disbursements\$17,102 39
Balance in bank July 1, 1916..... 3,783 47
\$20,885 86

E. & O. E.

SUMMARY FOR THE YEAR

Dr.

Balance brought forward July 1, 1915..	\$ 2,496 96
Income for the year, less loans	16,388 90
Loans made during the year	2,000 00
	\$20,885 86

Cr.

Expense for the year, less loans	\$16,602 39
Loans paid during the year	500 00
Balance on hand July 1, 1916.....	3,783 47
Balance includes:	
Special Lieu-oo Hospital Fund \$128 50	
Net Balance	3,654 97
	\$20,885 86

Notes outstanding July 1, 1915.....	\$2,500 00
Notes outstanding July 1, 1916.....	4,000 00
Net indebtedness July 1, 1915.....	1,983 85
Net indebtedness July 1, 1916.....	345 03

SUPPLEMENT

STUDENT FUND

Dr.

July 1, 1915, Balance on deposit in savings account	\$661 13
Dec. 1, 1915, Interest on savings account..	13 19
Jan. 26, 1916, Income from Permanent Funds	200 00

June 1, 1916, Interest on savings account..	48
June 30, 1916, Interest on savings account..	15 40
	\$890 20

Cr.

Ira S. Goff	\$ 50 00
William Simpson	50 00
Paul Burdick	50 00
H. L. Polan	50 00
Balance on hand July 1, 1916	690 20
	\$890 20

We have this day examined the foregoing accounts, have compared the vouchers with the same, and found the same correct.

FRANK HILL,
JOHN H. AUSTIN:

Westerly, R. I.,
July 17, 1916.

Centenary of the First Seventh Day Baptist Church of Alfred

October 20-22 were red-letter days for the First Seventh Day Baptist Church of Alfred, it being the one hundredth anniversary of the time when it became a distinct church.

This occasion is of unusual importance to the denomination, because this church is the mother church in the Western Association. This does not mean that it was the first one organized, for the Shiloh Church near Meadville, Crawford County, Pa., (the section on which have grown up successively the Hayfield, Cussewago and Hicker-nell churches) was organized before this, or about 1797; neither does it mean that all the churches in the Western Association sprang from the Alfred Church, for many of the thirty-two churches that have been in this association had an independent origin; but it was the second church to be founded in the bounds of the association, and largely through its influence and from its members have been formed eight of the sixteen churches now extant in the association.

The settlement of Alfred was a part of the westward move in the United States, and took place in the first years of the nineteenth century, the people being mostly Sabbath-keepers from Rhode Island. They very soon, perhaps at once, began to hold meetings on the Sabbath. They had no minister and were hopelessly isolated from all churches of their faith, but on July 4, 1812, they, "to the number of about twenty-four," formed themselves into "a religious

association for the maintenance of religious services and for mutual watch care and admonition." They hoped to become a church as soon as a minister could come to aid them in founding one. Elder William Satterlee, of Berlin, N. Y., came in the fall of 1813, but he advised them to become a branch of the Berlin Church; this they did October 3, 1813; three years later, October 20, 1816, they became an independent church.

All this time they had no minister. Different ones were called out to improve their gifts, and a few months after it became an independent church, the choice fell on Deacon Daniel Babcock and Richard Hull, the father of Elder N. V. Hull. These men were later ordained to the gospel ministry in the church, and though they never were called pastors, yet they performed the duties usually performed by pastors.

The pastors have been:

Daniel Babcock and Richard Hull, who served the church jointly as its ministers for a period of more than twenty years, commencing soon after it was set off as an independent church.

James R. Irish, D. D., 1839-1845.

Nathan V. Hull, D. D., 1846-1881.

Charles M. Lewis, 1882-1883.

Wardner C. Titsworth, A. M., 1883-1887, 1888-1889.

Thomas R. Williams, Ph. D., D. D., 1889-1892.

Boothe C. Davis, Ph. D., D. D., LL. D., 1892-1895.

James L. Gamble, Ph. D., D. D., 1895-1900.

Lester C. Randolph, D. D., 1900-1910.

William L. Burdick, D. D., 1911 to date.

The celebration commenced Sabbath eve, October 20, and closed Sunday night, the 22d, with a house packed to the doors. There were seven historical addresses and two sermons during the five sessions of the anniversary. The historical addresses were, A History of the Church, by Frank L. Greene, Sketches of the Deceased Pastors, by Pastor William L. Burdick, The Deacons who have Served the Church, and the Ministers and Missionaries whom it has Produced, by Dean Arthur E. Main, Music in the Church, by Professor Fred S. Place, The Bible School, by Mrs. Ford S. Clarke, The Christian Endeavor Societies, by Miss Ruth L. Phillips, and The Ladies' Aid Society and Woman's Evan-

gelical Society, by Mrs. Earl P. Saunders. The two sermons were by the two former pastors now living: President Boothe C. Davis, who preached Sabbath morning, and Dr. L. C. Randolph, who preached Sunday night at the closing service. The historical addresses gave a view of the past, President Davis' sermon set forth the nature and function of the church, and Dr. Randolph's sermon took a look into the future with a basis in the past. These sermons and addresses were all of a high order and it is expected that they will be published in book form.

At the close of Dr. Randolph's sermon Pastor Burdick conducted a consecration service in which the large audience, standing on the threshold of the past and looking into the future, dedicated themselves anew to the work of the kingdom of Christ, and the church members to work of the church in particular.

A very pleasing part of the one hundredth anniversary was a church picnic dinner, in the parish house, Sunday noon, when about three hundred ate dinner together. Professor Ray W. Wingate, organist and choir director, had charge of the music and furnished special music for almost every session; the Stillman Orchestra also rendered valuable service at the session Sabbath eve and again Sunday afternoon.

W. L. B.

Two Christmas Presents for the Price of One

The best family paper and the best fashion magazine—The Youth's Companion and McCall's Magazine, both for \$2.10. The Youth's Companion (\$2.00 by itself) has for years been one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science, and the progress of the world week by week. McCall's Magazine (50 cents by itself) is the most widely circulated fashion magazine in America.

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.

WOMAN'S WORK

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

The Little Red Bush

Oh, the little red bush, it was brave, it was gay,
On the hilltops so dreary and bare!
When the summer was over, and skies were dull
gray,

And the cold winds were fighting for victory
there,

In the midst of the stone

And the stubble, alone,

Flamed the little red bush.

Thought the little red bush: "Down below where
it's green

May be easier living than here.

'Twould be pleasant to grow there where one
must be seen,

And not have to make every bit of good cheer
For yourself all alone

In the midst of rough stone—

Just one little red bush.

"But it's here I've been set by the planter who
knew

Where a little red bush ought to be;

So, instead of complaining, the best thing to do
Is to flame, oh, so brightly, that some one
may see

And be glad that alone

With the stubble and stone

Grows one little red bush."

—Elizabeth Lincoln Gould.

The members of the Woman's Board are always glad to welcome visitors to their meetings. These meetings are held on the first Monday afternoon of each month, at the homes of the members. At a recent meeting of the board there was not a little discussion of the question how all the women of the denomination and the members of the board may come into closer touch with each other. In some instances this has seemed to be accomplished by having members of the board visit in the different societies, and then occasionally the board has entertained in honor of visitors from various places.

At this meeting it was suggested that notices of board meetings be read from the pulpits of the Milton and Milton Junction churches and a general invitation extended to any who wish to attend these meetings. Any friends from other churches will of course always find a welcome.

The members of the board feel that they are your agents in carrying on the work, and any time you can advise or cheer them on in the work they will appreciate it. All the members are busy home-keepers who give cheerfully of their time to the consideration of the questions that are continually arising in connection with the work of our women. Some one has called it the work of the board. Now I don't like the sound of that—it is not the work of the board but the work of the women of the denomination, which the board has been asked to do. Probably sometimes you think the board should have followed some other course of action. Possibly there are members of the board whose individual preference in that particular instance would have been the same as yours. But after the thorough discussion of the subject it seemed the judgment of the majority that this course should be followed, and it was so decided.

During the years that I have been, a member of the board the opinions of each member, when expressed, have always been given courteous consideration; and at the times when the judgment of the majority differed from the opinions of individual members, there has never been left any feeling of rancor. So if you wish to have some questions discussed, come to the meetings and enter the discussion with the members of the board, if possible. You will perhaps have a different view of the difficulties that often confront the women of the board. For instance, here is a woman in our church who has no sympathy with one branch of our work, and takes the members of the board to task for spending money for that object. Here is another woman who writes that she feels that we should do more for this especial object. Here is a call for help for a worthy cause, and no money available. Here is a small society that thinks its apportionment too large. Here is a large society that feels the same way about its apportionment. All these and many more questions have to be discussed and matters adjusted as carefully as may be.

Then the members of the board will be glad to have you attend the meetings that they may get your viewpoint on these subjects. If you are too far away to accept this invitation and there are things you don't understand or advice you wish to

give, the corresponding secretary, Mrs. J. H. Babcock, will I am sure be glad to hear from you, and anything you may write will be reported to the board. I am sure that I am right in saying that the members of the board feel great responsibility in spending your money and always plan to make this money "go as far" as possible.

Don't forget to pray that the members of the board may be given wisdom to conduct all the matters in the best possible way.

Annual Letter of the Woman's Executive Board

To the women of the local societies of the Seventh Day Baptist Conference and lone Sabbath-keepers.

DEAR SISTERS (in local organization or isolated): In our message given to the recent Conference at Salem, W. Va., we reported 1,323 women as resident and non-resident members of local organized societies of our churches throughout the denomination. We believe there are more than that number who should be, and are, included in this our annual letter. We earnestly desire to come into personal touch, in this way, with every one of our women. So please consider that this is to you, whoever you are and wherever you may be.

Not all of us could attend Conference but all who have read, in the RECORDER of September 4, the account of the Woman's Board sectional meetings, at which there was a good attendance, must be impressed by the earnestness, and co-operation of thought manifested in the especially good report of these meetings. Some of the spiritual influences and good cheer have already come to us, and we feel stronger thereby to begin the work of another year.

The outline of work for the year is nearly the same as that for last year. Of one thing we feel sure. We must not retrench. If we can do no more, we must do no less.

The following budget was recommended by the board, adopted by the women of Conference and referred to the Board of Finance.

Salary of Miss Susie Burdick.....	\$ 600
Salary of Miss Anna West.....	600
Twentieth Century Endowment Fund.....	250
Fouke (Ark.) School.....	200
Miss Marie Jansz, Java.....	100

Board expense	100
Tract Society	900
Missionary Society	600
General furnishing Lieu-oo Hospital.....	250
Total.....	\$3,600

In a recent letter from Dr. Palmberg she makes the statement that the hospital is finished and the bills all paid. The \$250 we are adding to the budget is for the general furnishing, such as tables, desks, chairs, etc.- It is hoped that beds, wards, etc., may receive donations, be provided for, by individuals or classes.

Our pledge to the school at Fouke, Ark., has been much appreciated, and we must continue to send the full amount of pledge. The school is now undergoing a crisis, and it should have our support as far as we are able to give it, and always our prayers.

Miss Marie Jansz, of Java, more and more needs our help if the mission there is to continue to uphold our cause in that far-off land.

Our obligations to the Tract and Missionary societies—to our missionary teachers, Miss Burdick and Miss West—to the Twentieth Century Endowment Fund, how they appeal to us! We no longer need to knock at the door of opportunity, the door stands wide open, and we are urged to enter, and give ourselves to the work at hand.

To each group of workers there will come the call to expend efforts along special lines, and in all places there is need of much local work being done, but we may still be working together in a common cause.

If our hopes are not all realized, and our plans do not always work out as we had hoped, let us be consoled by the thought that "the race is not always to the swift, nor the battle to the strong."

"So little and poor is the best we can bring To aid in thy service, our Savior and King, But, lo, with thy gift do we gratefully stand, Transfigured is all by the touch of thy hand."

We wish to acknowledge our appreciation of your co-operation in the past and bespeak for the coming year's work your sympathy and prayers. Let us bear in mind that we are God's stewards, and, as has very pertinently been said, "An account must be given not only of our labor, but also of our leisure."

"Who is sufficient for these things?"

"Not that we are sufficient of ourselves

to think of anything as of ourselves, but our sufficiency is of God."

In behalf of the Woman's Board,
METTA P. BABCOCK.

Milton, Wis.,
Sept. 21, 1916.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Morton on October 16, 1916.

There were present Mrs. A. B. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Nettie M. West, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Lanphere, and Mrs. Maxson.

The president read from the first chapter of Joshua and Mrs. Clarke offered prayer.

The Treasurer's report for September was read and adopted. Receipts, \$71.00. Disbursements, \$531.88. The Treasurer's quarterly report was also read and adopted.

The Corresponding Secretary reported having written in reply to Miss Seager's letter, and she read copies of the replies sent by her to Rev. T. L. M. Spencer, and Mrs. Knox. She also reported the receipt of the "Bulletin" with its program for the Day of Prayer for Missions.

The President read a card which she had received for John Manoah, of South India; and a second card from the same person addressed to Dr. G. W. Post was also read. These cards told of the work being done by their writer in teaching the people of South India the truth of the Sabbath which he has been keeping for about three years.

Mrs. Babcock reported having sent copies of the annual letter to the Associational Secretaries for distribution by them to the auxiliary societies. She also read a paper which she had prepared, at the request of the Walworth pastor, for the quarterly meeting to be held at Walworth at the close of this month.

A motion was made and carried that the Board recommend to the Women's societies throughout the denomination the observance of the Day of Prayer for Missions on November 17.

It was voted that Mrs. Babcock and Mrs. Nettie West act as a committee to arrange for the observance of this day in Milton, and Mrs. West and Mrs. Maxson act in the same capacity in Milton Junction.

A motion was carried that an announcement of the meetings of the Woman's Board be made from the pulpits of the Milton and Milton Junction churches, and a similar notice be inserted in the SABBATH RECORDER and a general invitation be given to the women to attend these meetings.

After the reading, correction, and approval of the minutes the Board adjourned to meet with Mrs. Daland on the first Monday of November.

DOLLIE B. MAXSON,
Recording Secretary.

From the President of Conference

DEAR BROTHER GARDINER:

As president of the General Conference I wish to make public the following matter through the columns of the SABBATH RECORDER.

A meeting of the Executive Committee of Conference was called to meet in West-erly, R. I., on September 20, for the purpose of electing the Commission of the Executive Committee

Members of the committee who could not be present were urged to send nominations for the Commission. Two members were present, S. H. Davis and Geo. B. Shaw. Communications were received from W. H. Ingham, C. F. Randolph, A. J. C. Bond, S. B. Bond, S. C. Maxson, C. B. Clarke, Wm. L. Clarke, M. H. Van Horn, H. D. Babcock, M. Wardner Davis, W. C. Whitford, a joint letter from H. N. Jordan, Albert Whitford, A. R. Crandall, G. E. Crosley, A. B. West and W. C. Daland, and also a joint letter from Wm. E. Burdick, A. E. Main, B. C. Davis, E. P. Saunders, Frank L. Greene and A. B. Kenyon.

In view of these communications the Commission was elected as follows: Samuel B. Bond, Geo. B. Shaw, Theo. L. Gardiner, Henry M. Maxson, Ira B. Crandall, Samuel H. Davis, Corliss F. Randolph, Wm. L. Clarke and Wm. L. Burdick.

Readers of the RECORDER who are interested to know why the Commission is made up as it is should read a paragraph on page 43 of the minutes of Conference in 1912.

The president of Conference called a meeting of the Commission to be held at Plainfield, N. J., on October 8, 1916.

The following is a report of that meeting:

MEETING OF THE COMMISSION
of the
EXECUTIVE COMMITTEE
of the

SEVENTH DAY BAPTIST GENERAL CONFERENCE

A meeting of the Commission of the Executive Committee of the Seventh Day Baptist General Conference was held in the study of the pastor of the Plainfield Church, on the evening of the first day of the week, October 8, 1916, at 7 o'clock.

The following members were present: George B. Shaw, Theodore L. Gardiner, Henry W. Maxson, William L. Burdick and Corliss F. Randolph.

Visitors: Frank S. Wells, Edwin Shaw, William C. Hubbard, Frank J. Hubbard, Herbert L. Polan and Arthur L. Titsworth.

The meeting was called to order by the president of the General Conference, Rev. George B. Shaw, who requested Rev. William L. Burdick to offer prayer.

The Commission then organized by electing officers as follows: chairman, Rev. George B. Shaw; secretary, Ira B. Crandall.

In the absence of the newly elected secretary, Corliss F. Randolph acted as secretary pro tem, at the request of the chairman.

The chairman made a statement as to the manner in which the personnel of the Commission was selected.

The chairman then presented the following matters referred to the Commission by the General Conference at its recent session:

a. A denominational appraisal, survey of our missionary work, and a two to five years' program.

b. The tercentennial celebration of the founding of the Mill Yard Church in London, which marks the first organization of English-speaking Seventh Day Baptists.

c. The appointment of a Commission of the World's Alliance for Promotion of International Friendship through the churches.

After some informal discussion, Rev. Arthur E. Main, William L. Burdick, Charles B. Clark, Albert R. Crandall, and Clayton A. Burdick were appointed a Commission representing the Seventh Day Baptist General Conference, to co-operate with the World's Alliance for Promotion of International Friendship through the Churches.

The following committee to make the appraisal, survey, and two to five years' program, as directed by the General Conference was appointed: Samuel Bond, chairman, Edwin Shaw, Boothe C. Davis, Allen B. West, Walton H. Ingham.

It was voted to request the Seventh Day Baptist Historical Society to prepare a program for the celebration of the tercentennial celebration of the founding of the Mill Yard Church at the next session of the General Conference, and to correspond with the Mill Yard Church for the purpose of arranging for a similar celebration in London, it being understood that

this program does not involve the sending of delegates to London.

A cordial invitation had been extended to visitors to participate in the deliberations of the Commission.

A general discussion now took place concerning various phases of the work of the Commission, but no further action was taken.

Minutes read and approved.

Prayer was offered by Rev. Herbert L. Polan while the members of the Commission and the visitors stood.

Adjourned.

CORLISS F. RANDOLPH,
Secretary Pro Tem.

You see, Brother Gardiner, that I have entered very fully into all these details because I know that the readers of the RECORDER are for the most part ignorant of our Conference organization. We also wish to have the fullest confidence and co-operation of all the people this year. The Commission will welcome suggestions from any quarter.

Fraternally yours,
GEORGE B. SHAW.

Ashaway, R. I., Oct. 26, 1916.

Out of the Running

M. E. H. EVERETT

You stand at the gate like a statue of Woe,
And gaze on the thicket with desolate eyes,
For well do you know that the glad green earth
Outside of your corral lies.

You will reach o'er the wicket and pluck every
twig

Till there is not a leaf in your reach, I see;
I will bring you an armful of fresh green browse
As my friend brings flowers to me.

We are out of the running, Champion, now,
And nothing is left but to "bide a wee,"
But the sun shines warm on this southern slope
And the breeze from the wood blows free.

Far down where the river makes a bend,
We can see, whenever we look that way,
The wild cavortings and tossing heads
Of colts in their merry play.

The wind piped for speed to keep your pace
When you ran for the cup at Morris Hill;
Oh, the cheers, and the rose we flung on your
neck!

I think you can feel it still.

On my shoulder, Champion, rest your head
And press to mine your withered cheek;
Old comrades are we in the journey of life
And know what no words can speak.

We had our innings in golden days,
We have heard the shout and the hum;
Now we wait alone in a barren field
For winter and night to come.

September, 1916.

YOUNG PEOPLE'S WORK

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

Our Country's Hope

Christian Endeavor Topic for Sabbath Day,
November 18, 1916

Daily Readings

Sunday—Christianity enlightens (Isa. 60: 13-22)

Monday—It builds ideals (1 Pet. 2: 5-12)

Tuesday—It is aggressive (Acts 17: 22-34)

Wednesday—It is socially constructive (Jas. 2: 1-12)

Thursday—It stirs conscience (Heb. 4: 12-16)

Friday—It stands for justice (Matt. 23: 13-39)

Sabbath Day—Why Christianity is the hope of
our country (Ps. 9: 1-20) (Home mission-
ary meeting)

FALSE HOPE

Within the past few months we have been hearing much about Americanism, just what that may mean depending largely upon the political interpretation into which it is made to fit. But genuine patriotism is to be commended and encouraged. However, there is a spirit abroad in our land that vaunts itself as patriotism or Americanism which is nothing more or less than political braggadocio and humbuggery. Naturally those who are loyal to their own country are apt to boast of its greatness in government, in wealth and commerce, of its resources, industries, and so on. But the hope of our country is not primarily in these things, though they are of great value in themselves. Neither is our hope in militarism, with a great army and navy. Preparedness—military preparedness—has been on the lips of every one for the past few months; it has been the bone of contention in our national Congress, and a great political campaign has just been waged with that as the main issue, but the hope of our country lies not in preparedness. Today, in war-stricken Europe, we are witnessing the inevitable and consequent results of militarism on a stupendous scale. Where and when will it end? What hope is there in it? Already it has wiped out the life and hope of millions of men and women, left desolate numerous homes, and caused untold grief and misery. Militarism has proven to be the curse of Europe.

OUR REAL HOPE

In the words of the Psalmist, "Blessed is the nation whose God is Jehovah." The hope of our nation is in God and Christ, interpreted through Christianity. "Law, learning, charity," said Bishop Newman of England, "are insufficient to save our nation from vice, ignorance, and infidelity. But add to them the practical morality of Christianity, and a pure and honorable citizenship is assured." Nations die not of old age but of moral decay. But if God and Christ were genuinely their hope, if Christianity was really exemplified in the lives of the citizens of every nation, there would not be moral decay. Somewhere I have seen this statement: "In one of the chapters of 'Our Country,' Dr. Strong gives a striking portrayal of two townships in Ohio, one of which was settled by a Christian, and the other by an infidel. In the first, a church was organized under the roof of the first log cabin, while in the other one the deadening effect of infidelity was prevalent. In the Christian community there was established a school, a public library and an academy. Several benevolent societies flourished, and at a very early period they organized the first school for the deaf and dumb in the state. This town is widely known for its moral and intellectual excellence. An exceptionally large number of young people entered colleges and seminaries, and the township has always been noted for its production of educators, ministers and other prominent professional men. The other township—the one settled by the infidel—has produced no men of wide reputation and only a few entered professional life. In 1885; the assessed valuation of real and personal property in the Christian township was 56 per cent greater than that of the other township, which naturally possessed the more fertile soil of the two." In which community would you prefer to live?

SOME NATIONAL ILLS

Yet there are those who completely ignore the fact that Christianity is the hope and safeguard of our nation, because without Christianity there can be no lasting morality. The farther men get from Christianity the more sure the decay in morality and uprightness. In many parts of our land, notably in many rural sections, there exists a condition of semi-

heathenism and infidelity. They care nothing for education and culture, they observe no Sabbath, and often ridicule religion, or at least are entirely indifferent to any religious life. They have no adequate understanding of life, and it is all because they have left God out of their lives. Today America is as much in danger from this class of people as from the foreigner who is coming to us.

The same spirit of ungodliness is rife in all our cities, where it manifests itself in a different way because of the difference in environment between country and city. Here is a real danger to our country, with which Christianity (at least the church, through which Christianity propagates itself) has not been able to cope. And this spirit of ungodliness is continually exhibiting itself in moral conditions that are shocking—greed, corruption, crime, degradation that seems unbelievable to us who profess Christianity. Today America's greatest danger is not from foes without, but from foes within.

"LEST WE FORGET"

In the midst of our prosperity and greatness there is danger that we forget these very things. We need to be reminded often that as much desired as our national prosperity is, that is not what really makes us a great nation. "Our country was founded upon Christianity, and the superstructure must fit the foundation." When an individual or a nation forgets God, they have slipped anchor. The lines of Kipling, in his "Recessional," seem most fitting at this moment in our national life. Those, in whose hands rests the political welfare of our nation, might well ponder them. Here are two verses of them.

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy People, Lord!"

YOUR THOUGHT

What constitutes a Christian nation?
Why is belief in God essential to a truly ethical life?

What do you know of the religious condition of your own community? Do you know of any semi-pagan communities?

Societies, Attention

The Young People's Board will need at least \$250 by the first of December. The treasurer has received only \$27 since Conference, which is now more than two months past. Many of the societies last year adopted the plan of paying one fourth of their budget sometime during each quarter. The board approves of this plan, for it brings in the money just as we need it. Let each society start a campaign for raising its budget immediately and send in just as many dollars as possible before December 1.

L. H. STRINGER,
Treasurer.

Meeting of the Young People's Board

The Young People's Board met at Mrs. W. D. Burdick's, October 22, 1916, at 2 p. m.

Call to order by President, Rev. H. N. Jordan.

Prayer by Miss Marion Ingham.

Miss Minnie Godfrey was appointed secretary pro tem.

Report of Corresponding Secretary.

Motion made and carried that the Corresponding Secretary inform Miss Emma Rogers of the opinion of the Board regarding the Quiet Hour work.

Motion made and carried to instruct Quiet Hour Superintendent that the Board would stand back of her in any expense in connection with her work.

Report of Treasurer.

Report of Junior Superintendent.

Motion made and carried that the Board favors the plan of having a Junior column in the *Sabbath Visitor* and that Mrs. W. D. Burdick be appointed a committee to confer with the Sabbath School Board regarding the matter.

Motion made and carried that the care of the extension work among the Life Work Recruits be placed upon the Superintendent of the Extension Department, George Thorngate.

Report of Missionary Superintendent,

Report of Committee on Stationery adopted and bill ratified.

Motion made and carried to send Quiet Hour Superintendent five dollars for postage.

Motion made and carried to accept Miss Ruth Stillman's resignation as one of the Vice-Presidents. Miss Verna Foster was appointed to fill the vacancy caused by Miss Stillman's resignation.

Motion made and carried that the Board send out goal cards this year. Motion made and carried that the President appoint a committee of two for the work of getting out these cards. Wayland Coon and Miss Marion Ingham were appointed as this committee.

Motion made and carried that the Board co-operate with the Sabbath School Board in the Forward Movement and that the President and Corresponding Secretary be appointed a committee to formulate letters to be sent to the societies.

Motion made and carried that the Treasurer purchase one dozen stencils for the mimeograph and that he be custodian of the same.

Motion made and carried that the territory of the Northwestern Association be divided between the Field Secretaries as follows: Mrs. Ruby Babcock to have charge of the societies east of the Mississippi River and Rev. A. L. Davis those west of the river.

Motion made and carried that a committee be appointed to look into the matter of securing a table for the mimeograph, said committee to report at the next meeting. Mr. Clifford Burdick was appointed as a committee.

Minutes read, corrected, and approved.

Motion made and carried that we adjourn to meet the third Sunday in November at the call of the Recording Secretary.

MINNIE GODFREY,
Secretary pro tem.

Semi-annual Meeting

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, Minn., November 10-13, 1916.

MRS. NELLIE FREEBORN,
Corresponding Secretary.

Annual Meeting of the Memorial Board

The forty-fourth annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, William C. Hubbard, Monday, October 2, 1916. Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Holly W. Maxson, Edward E. Whitford, and William C. Hubbard.

The Secretary reported that the General Conference had elected Joseph A. Hubbard, Henry M. Maxson and Edward E. Whitford for a period of three years, and Clarence W. Spicer to fill the unexpired term of our late brother, Joseph D. Spicer.

The following tribute was then presented and unanimously adopted:

Once more, the Board of Trustees of the Seventh Day Baptist Memorial Fund has been called upon to mourn the loss of one of its valued members. Joseph Denison Spicer passed from this life to the life beyond, July 27, 1916, aged eighty-two years.

Elected to membership on this Board, by the General Conference, in August, 1896, to fill the vacancy caused by the death of the late Elias R. Pope, Brother Spicer has thus, for a score of years, given faithful, efficient and conscientious service to its interests.

Seldom has he missed a meeting of the Board, nor failed to be present when the Auditing Committee, of which he was long a member, performed its duties, and his going hence takes from it one of its most devoted members. The predominating characteristic of Brother Spicer's life in its relation to this Board, was faithfulness.

We tender our deep sympathy to his wife and family, commending them to the loving care of the heavenly Father, whom he loved and served.

The minutes of the annual meeting were read, and the Board proceeded to the election of officers by ballot, the following being unanimously chosen:

President, Henry M. Maxson.
Vice-President, William M. Stillman.
Treasurer, Joseph A. Hubbard.
Secretary, William C. Hubbard.

William M. Stillman was appointed Attorney for the Board for the coming year, and by vote, Asa F. Randolph was appointed to act as Attorney in the absence or disability of our Attorney, William M. Stillman.

The President, Treasurer, Orra S. Rogers and Frank J. Hubbard were elected a Finance Committee for the ensuing year. William M. Stillman, Edward E. Whit-

ford, Holly W. Maxson and Clarence W. Spicer were elected an Auditing Committee.

The fixing of salaries and all other business was deferred until October 8, the regular quarterly meeting.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

Quarterly Meeting of the Memorial Board

The first quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund, for the year 1916-17 was held at the Seventh Day Baptist church, Plainfield, N. J., October 8, 1916, at 10 a. m.

Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, Clarence W. Spicer, and William C. Hubbard. Mr. Clarence W. Spicer, having been elected by the General Conference to fill the unexpired term of the late Joseph Denison Spicer, was welcomed by the Trustees.

The minutes of the July meeting were read.

Correspondence was read from the following: Rev. T. L. M. Spencer, of Georgetown, British Guiana, S. A., requesting our consideration of loaning them \$1,300 to purchase a house and lot, and possibly, a house of worship later. The matter was discussed and after taking advice of the Treasurer of the Missionary Society, who was in Plainfield, it was voted to refer the request to the Secretary of the Board for further information regarding the field and the work. From Rev. J. S. Kagarise, pastor of the Salemville (Pa.) Seventh Day Baptist Church, asking for a loan of \$300 to purchase material to build a two-room addition to the Sabbath school. After discussion, it was voted that we offer to loan them \$300 at 5 per cent interest, secured by a first bond and mortgage. From Dean Arthur E. Main, advising that Ira S. Goff, S. Lee Burdick, Wardner T. F. Randolph, all of Alfred, N. Y., and Paul S. Burdick, of Rochester (N. Y.) Theological Seminary, were preparing for the ministry. The Board voted \$50 to each student, from the Fund in their hands for that purpose. From Rev. G. Velthuysen, of Amsterdam, Holland, concerning the sale of the Rotterdam church on which the Board has loaned

\$1,600. It was voted that the proper officers be empowered and authorized to prepare and sign the necessary legal papers to make this transfer in accordance with Brother Velthuysen's letter of June 6, 1916.

The Finance Committee's report, showing changes in securities, was read, approved, and ordered placed on file. The Treasurer's first quarterly report, for the year 1916-17, was read and having been duly audited, was ordered placed on file. The Discretionary Funds were divided as follows: the D. C. Burdick Bequest, amounting to \$139.62, was on vote, divided equally between the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society, \$69.81 each; the balance, \$149.10, in the George H. Babcock Discretionary Fund, was appropriated, by vote, to the Salem (W. Va.) College.

The Treasurer was authorized to send to the stated beneficiaries, during the coming year, the amounts due them quarterly as they are collected.

The salary of the Treasurer was fixed at \$800, and of the Accountant at \$500 per annum. The Treasurer was authorized to employ an accountant.

On vote, \$50 was appropriated for the petty expense account of the Secretary's and Treasurer's office.

The Secretary was authorized to purchase a new record book for the minutes of the Board of Trustees.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$534 70
Seventh Day Baptist Education Society ..	52 78
Seventh Day Baptist Education Society, Theological Sem.	3 00
Seventh Day Baptist Missionary Society ..	232 70
Seventh Day Baptist Tract Society	352 20
Milton College	383 78
Salem College	179 65
Dean Arthur E. Main, for young men preparing for the ministry	200 00
Rev. Ch. Th. Lucky	75 00
Seventh Day Baptist Church, Plainfield, N. J.	52 78

CHILDREN'S PAGE

Fishing Time

ALICE ANNETTE LARKIN

Fishing days are happy days;
Hear the children shout—
"Put away your books and toys,
Get your fishhooks out.
Fish are biting very fast,
Hurry, you'll be late!
If you knew what fun you'd have,
You could never wait."

Fishing days are busy days,
See the children run;
Uncle Dick will gladly cut
Poles for every one.
Grandpa Drew knows where the twine
Waits for eager hands;
If there's any one needs help,
Grandma understands.

Fishing days are hungry days;
Mother cooks and bakes
Lunch enough for fourteen boys,
For it always takes
Such a lot to go around.
Trix must have his share—
He's the dog that follows us,
Almost everywhere.

Fishing days are jolly days;
Hark, you'll hear a call
From the pond on Grandpa's farm—
"Hurry, one and all.
We can catch enough for tea,
Perch and dandy trout;
Hustle up, you'll be too late,
If you don't look out!"
Ashaway, R. I.

When Billy Was Not Ashamed

ALICE ANNETTE LARKIN

"It's the meanest kind of luck a fellow ever had!" declared Billy Blake, as he looked down at the broken milk bottle in his hand. "Why can't Bobby Deane's mother put her bottles where they won't get broken 'stead of leaving them right square in the path where somebody is almost sure to fall over them?"

But there was no one to answer this question, so Billy put the broken bottle in his express wagon and started for home. This was the last quart of milk to be delivered this morning—perhaps any morning; for who knew when the Bakers and Dunnings and Stewarts would say, "We probably won't need any more milk at present, Billy?"

"And when they do say it, father'll be dreadfully sorry," thought Billy Blake. "Then we'll have to sell Brindle and Daisy and Bess, for Uncle Dick can't bother to take care of them if nobody buys our milk. And it'll be just because Ted Wilbur's father has two new cows and an automobile to deliver his milk in. He's got Mrs. Baxter away from us already." And Billy gave his rickety little wagon an indignant push that sent it rattling along over the stones.

"O shucks!" he said as he took out the broken bottle. "What's the use? I don't wonder Ted Wilbur whistles when he carries in the milk. Guess I'd whistle if I had an auto to ride in. But father can't afford things like that, especially when he's got a broken arm. And he can't always keep things shiny like the Wilbur's do either."

"But your arm isn't broken," suggested a wee little voice inside of Billy Blake. "Perhaps you could make things shine a little more if you tried. Even if your wagon isn't an automobile, it might look ever and ever so much better than it does. Aren't you sort of ashamed of it when you go rattling down the road? It's dreadful to be ashamed of your work."

Billy Blake suddenly sat down on the woodpile. "It doesn't look very good," he admitted, after a moment. "Guess I thought anything would do to carry milk in. And maybe I oughtn't to have left Mrs. Baxter's milk in the sun, when I knew she was away. Of course it would get sour."

Billy Blake began to whistle softly under his breath, and this was a sure sign that he was getting ready to do something. What he really did do was to jump up and turn the little old wagon around so he could examine every scratched and worn part of it. Yes, it was greatly in need of repairs and paint. But Billy had only a few pennies in the bottom of his pocket, and they wouldn't go very far toward fixing things. But he could work—to be sure he could—that is, if he and Uncle Dick hadn't planned to go off for a day's fishing tomorrow. He hadn't been anywhere in weeks and weeks. And Billy Blake suddenly slumped down on the handy woodpile. But he didn't stay there more than three minutes.

"Humph!" he said, as he jumped up and started for the house. "It looks as if that

fishing trip would have to wait. I can get along without that better than father can without his milk customers. Guess nobody'll have another chance to say I'm ashamed, for I won't be—not with that wagon fixed and painted. I can rake the leaves in Mr. Dixson's yard and pile up his wood to pay for the painting. He wants a boy to help him; I heard Uncle Dick say so."

"Maybe Billy Blake's going to get somebody to buy his wagon so's he can have a bicycle," thought Bobby Deane, as he watched Billy hurrying up the road half an hour later. "I don't believe he'll get much for it, though. It's no good."

But Bobby Deane didn't know everything, and he surely didn't know Billy Blake's old express wagon when Billy proudly drew it up and down the road two mornings after this. There were new spokes in two of the wheels; there was new printing on the sides, and new paint everywhere. It fairly shone. The bottles it carried shone, too, and even Billy himself seemed to shine as he ran in and out with his milk.

Bobby Deane's mother noticed all this when she came out to explain about the broken bottle. She had almost intended to say that she wouldn't need any more milk at present, but she did no such thing. She said, instead, "Why, how fine you look, Billy! Can you spare an extra pint each morning? We need more milk for the baby now that he's growing so fast."

Billy was happy. Of course he could spare the milk. It would be good clean milk too. Down the street he went, whistling cheerily as he guided his wagon very carefully over the stony places.

The little white-haired old lady in the new house on the hill saw him and heard the merry little tune. "Why, if that isn't the milkboy with a brand new wagon," she said to her husband. "That doesn't look as if his father was ready to give up business. I don't know who told me that story. Please ask him to stop, for I'm sure he would bring us good milk."

Billy Blake could hardly tell how he ever got home that morning, after his talk with the little old lady. "My, but I'm glad I wasn't ashamed," he said as he started for the house with several empty bottles. "I guess her eyes would see broken wheels and dirty paint pretty quick. Three quarts

of milk every day is an awful lot to buy. I guess I needn't worry about Ted Wilbur; there's room enough for us both. All I've got to look out for is just Billy Blake's work and father's." And Billy Blake smiled happily as he thought of the news that would mean so much to father. Perhaps it would help as much as Dr. Smith's medicine.—*Zion's Herald*.

Ashaway, R. I.

Salem College

In the belief that it pays to advertise, Salem College availed herself of the offer made by the *Salem Express*, one of our local papers, that was issuing a special educational number, to write a brief sketch of the college and tell of her past history, development, aims, etc. The article was entitled, "Salem College—What It Is and What It Stands For," and told something of her founders, and her traditions; of her present condition, her equipment, her faculty, her courses, her athletics; and hinted somewhat of her future usefulness and service, not only to the town of Salem, but also to the surrounding community. The article was accompanied by an excellent cut of the college buildings and a photograph of our president. Several hundred extra copies of this edition were bought with the idea of mailing to our alumni, but our mailing list is in poor condition. Our intentions were good, however, and for times just like this and for other occasions when we will issue printed matter of interest to our graduates, we should have from each alumnus the name, correct address, and the year of his or her class. Please attend to this matter by return mail.

Many of our students are taking a healthy interest in the political situation—not only in state but national affairs as well. Tin badges and other advertising features are much in evidence. Next Wednesday evening the Hon. John C. Davis, of Washington, D. C., one of our distinguished alumni, will address the students at a Democratic rally at the college auditorium.

On October 30, the Gridiron Club will give a Hallowe'en carnival at the college gymnasium. The carnival will be in the interests of the Athletic Association and

for the purpose of liquidating the existing debt of several hundred dollars. The chairman of the Social Committee in charge of the carnival is Miss M. Thorngate, a recent student at Milton. Under her efficient management and direction the carnival can not help but be a success. The Gridiron Club is an organization of eleven of our girls, one from each class of each course. It is a social organization with a serious purpose and for that reason the fellows are back of it—to the limit. Plans are well under way for a play to be given early in the winter.

The girls are forming a Glee Club under the coaching and teaching of the Music Department.

The football team plays the final game on Friday, November 3 with Broadus College on the home grounds. This will be the first time that the town has ever had a chance to see intercollegiate football played by local talent. Everything indicates that the green and white will win.

President Clark addressed the Christian Endeavor society last Sabbath afternoon at the church, on the subject of "Rewards of Religion." About fifty turned out to hear his talk.

The Salem Y. M. C. A. prayer meeting, instituted some time ago, is still experiencing "growing pains." We are now meeting in the Methods Room, it being much larger than the Room of Philosophy. Here also we can enjoy a piano. Professor George Thorngate will lead next Tuesday evening.

The Publicity Committee of the Y. M. C. A. lecture course has been very busy lately, not only directing the canvassing of the town, but also making ready the posters and making ready all kinds of advertising matter. The season opens, November 13, with the Chicago Orchestral Choir.

We had a very interesting and pleasant visit last Friday from representatives of the State Board of Education. It is their custom to pay us an annual visit, but this year it was rather earlier than usual. Professor Walter Barnes, of Fairmount State Normal, a former professor here and one of the brightest men in educational work

in this State, at chapel gave the students a short talk on his impressions and experiences while connected with this institution some eight years ago. Professor Barnes in a very interesting way gave our students some fatherly advice on college life—what it is and means and how we may get the most out of it. He laid emphasis on the fact that here is the place to form correct and useful habits; to make lifelong friendships and acquaintances, not only with fellow-students, but with the faculty; and that the training and culture should better enable us to fill our niche and serve humanity. Dr. Deahl spoke of the aims and purposes of the State Board of Education and referred to the children as the State's greatest asset. "It is the duty of the board," said he, "to protect these children and to see that our teachers are efficient and capable." We hope that these men can visit us more often, especially when they can lay aside their official duties, and thus we can get better acquainted.

Dr. Anna Howard Shaw was in our town last Sunday afternoon and Monday morning. On Sunday afternoon she gave a very interesting and intelligent talk at the First Baptist church in behalf of the suffrage cause. President Clark offered the opening prayer. Many of our students attended and manifested a great deal of interest in this important question, which will soon be settled at the polls.

On November 9, Miss C. Harkness, director of the Music Department, and Miss Blanche Wilson, instructor in public speaking, will give a joint recital in the college auditorium. There will be no charge for admission, it being given merely for the benefit and enjoyment of the student body. It takes time, effort, and hard work to give a recital and we, the student body, take this opportunity to thank these young ladies for their good intentions.

A. F. G.

Send your 75 cents for a copy of "The Great Test," by Rev. Herman D. Clarke, to the American Sabbath Tract Society, Plainfield, N. J.—Adv.

"What we call 'time enough' always proves little enough."

SABBATH SCHOOL

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

Vital Features of Sabbath School Work (Concluded)

Mr. Ingham. A good many years ago, when I was a young boy, it was my privilege to hear Lawrence Barrett, who, with Edwin Booth, was one of the two greatest comedians of that time. I do not recall what Shakespearian plot it was, but it was an event in our town. At the close of the play he was applauded vociferously. He responded to the applause and spoke those beautiful words of Polonius. The audience was unsatisfied. They called him again and again. He responded by coming forward, standing perfectly still a moment and then he recited the Lord's Prayer. That audience was as quiet as though there were no living soul present. There was no cheer; there was no applause; the audience passed out. Afterward some one asked him how it was he could recite the Lord's Prayer with such telling effect while the average minister had no such influence upon the people to whom he spoke. He replied: "I will tell you. I speak the words of fiction as though they were true; the average minister speaks the word of truth as though they were fiction."

I do not fully agree with him, nor do you, but there is a significant suggestion in his reply.

Do you know that the most vivid impression on my mind of the power and influence of God's word that came to me as a young boy was not from the Sunday school where I formerly was a faithful member nor from the prayer meeting I regularly attended. It was from the pastor of the church, and the reason for it was the effective, fervent manner in which he read the word of God. He read it as though he believed it, and believed that the word was of the greatest importance, that it was God's voice speaking through him.

If I were a Sabbath-school superintendent or teacher, I would magnify the power, the glory and the dignity of the word of God as revealed in the Bible, and minimize

my own word. I would read it as though it were the bread of life.

I think, Mr. Chairman, that there are great possibilities of reaching the hearts of the boys and girls in the Sabbath school by the earnest, reverent manner in which God's word is spoken. I would make the portion of the lesson study an impressive one, and strive to have every member of the school join in this service in a devoted manner.

I have great faith in the effectiveness upon young people of the word of God when, prayerfully and fittingly spoken,—
"For the word of God is quick, and powerful, and sharper than any two edged sword, . . . and is a discerner of the thoughts and the intents of the heart."

Rev. C. B. Loofbourrow. Efficiency is the great war cry of the world, and we need efficient teachers in the Sabbath schools. Now, we have efficiency teachers but often they make failures in Sabbath-school work because they are misplaced.

To give you one illustration from a school I know. It had some young men fifteen years of age and up, some of whom had not received enough good, old-fashioned spanking when they were young to teach them to refrain from whispering and laughing during the sessions of the classes. An elderly gentleman had charge of the class until he became so exasperated that he could not endure it any longer. He was an efficient teacher, and was passed on to another class, where he made very good headway in the work.

I am sensitive and so are you. Inasmuch as we are both sensitive it is logical to conclude that Sabbath-school teachers are sensitive also. This being true, a superintendent or pastor must needs exercise a great deal of tact in arranging and rearranging teachers to meet the local necessities of his school.

Rev. A. J. C. Bond. There have reached me this year inquiries sent from a teacher, a non-resident member of another church, regarding the course in the young men's class. Another from Iowa, regarding organized classes.

This gave me the suggestion to put on exhibition here something of the work we are doing in our Sabbath school, of our primary department, the intermediate, and the beginners. The primary and inter-

mediate are using courses of study, taken from the courses of the University of Chicago Press, of which there are samples downstairs, not only of the textbook, but the work being done by the boys and girls. In our Baraca and Philathea classes and the men's and women's organized classes we are using Professor Kent's studies, six books, covering the entire field, taking the course in six years. Two classes are ahead of the others so as to hand down the books when they get new ones.

Dean Main. I suggest three ideals relating to our Sabbath-school work: We need more efficient officers, intellectually and spiritually; more efficient teachers, in mind and heart; and greater unity and uniformity in lesson courses and in general management, at least in the individual school.

An "A Plus"

REV. M. G. STILLMAN

Of all the good words of the Salem Conference, one of the very best and most practical reports was given by Professor A. E. Whitford concerning the score-card canvass of last May. We were not up to the call then but have since been in training, especially in October, when we worked a similar plan. We first called for a list of an active membership. About thirty signed the mild promise of regular attendance, lesson study, and a specified offering. The pastor did some special talking that seemed to get encouraging response.

Whether it would all have gone as well with less of his talk will probably never be known, but it is quite generally believed that a pastor has to do some talking. I myself really believe that speakers too often bury their ideas with too big a mass of words.

Two special points were to be urged in this plan. First, to get more lesson study. Second, to show what the envelope system could do in our Sabbath school. The first Sabbath of October we got up to an active membership of fifty-two present above the primary pupils and fifty-two lessons studied. We held up to this through the month with but little variation. You see that at 20 cents each for the month we would have \$10.40, but we got a total of \$16.80. Each member was asked to credit himself on the envelope the three credits each Sabbath,—attendance, lesson-studied twenty minutes, and the 5 cents, making twelve credits for the month.

Thirty members made this regular standing, with a surplus from some of them. Eighteen more were allowed the modified certificate on a colored card for an average standing of one hundred per cent, allowing their surplus offering to make up one credit on lesson study or two credits wanting on attendance. The resident membership of regular churchgoing people numbers nearly the same as this list. All who go to church, with rare exceptions, attend the Sabbath school. All live from one to six miles away. If one man should do the sum of the travel for these fifty-two people

Standing Certificate

You are hereby congratulated on holding a Regular Standing of One Hundred per cent in the Roanoke Sabbath School during Oct. 1916

he would make the big Sabbath Day's journey of nearly four hundred miles. I did propose to give the names of the members getting one hundred per cent, but I back down on that. I can not do all that I say, and I have not found any who can. In view of the interest above described, until a serious error is shown, I set this school, for October, an "A Plus."

Lesson VIII.—November 18, 1916

FROM MELITA TO ROME.—Acts 28: 11-31

Golden Text.—"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16

DAILY READINGS

Nov. 12—Acts 28: 11-22. From Melita to Rome

Nov. 13—Acts 28: 23-31. Preaching in Rome

Nov. 14—Gen. 39: 19-23. An innocent prisoner

Nov. 15—Phil. 1: 12-21. A happy prisoner

Nov. 16—2 Tim. 1: 7-18. Prisoner not ashamed

Nov. 17—2 Tim. 2: 1-13. Suffering and Reigning

Nov. 18—2 Tim. 4: 9-18. Prison hardships

(For Lesson Notes see *Helping Hand*)

Circulating Library of Alfred Theological Seminary

The following are some of the many good books in our circulating library and copies will be sent to any address upon request.

Jesus; And The Problem of Human Life.

By Dwight Goddard. A discourse intended to show the value of usefulness of the good news of a spiritual realm and the ways of salvation.

The Good News of the Spiritual Realm.

By Dwight Goddard. An interweaving and paraphrasing of the four Gospels seeking to show clearly the unity and reasonableness of Jesus' life and teachings.

What I Believe and Why. By William Hayes Ward

Can We Still Be Christians? By Rudolph Eucken.

Farm Boys and Girls. By William A. McKeever. The Rural Science Series. Dedicated to the service of ten million of the boys and girls enrolled in the rural schools of America.

Story of Our Bible: How it Grew to be What it is. By Harold B. Hunting.

The Romance of Preaching. By Charles Sylvester Horne. A volume of the

Yale lectures on preaching, well calculated to inspire young ministers to nobler efforts in their calling.

The Union of Christian Forces in America.

By Robert A. Ashworth, D. D. A book that won the prize of \$1,000 in a competition for a manuscript on the subject of Christian Religion.

Conscience and Christ: Six Lectures on Christian Ethics. By Hasting Rashdall.

Why Men Pray. By Charles Lewis Slatery, D. D. A book of church principles for lay people.

Children's Missionary Story Sermons. By Hugh T. Kerr, D. D. The story of missionary heroism, told in simple yet most interesting fashion.

Selected Quotations on Peace and War.

A book on international peace and Christian fraternity. Compiled and published by the Commission of Christian Education of the Federal Council of the Churches of Christ in America.

ARTHUR E. MAIN.

"Dost thou love life? then don't squander time, for that's the stuff life is made of."

If you wish a copy of "The Great Test" by Rev. Herman D. Clarke, notify the publishers at once.—Adv.

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HOME NEWS

INDEPENDENCE, N. Y.—Recently we have been gratified to have friends from outside our community with us to add interest to our usual church activities. Professor Fred S. Place, of Alfred, was here at the time of our September community social, and spoke in an interesting and instructive way on "Rural Landscaping." At the monthly program meeting held under the auspices of the Christian Endeavor society, Samuel B. Crandall, of Washington, D. C., who is at present at his home here, spoke on "Washington and Its Environs." About fifty stereopticon slides were shown in connection with this talk. Jay W. Crofoot and family spent the week end with friends in Independence (Oct. 13-15). Brother Crofoot spoke concerning the mission work in China at the Sabbath-morning service and again to a large number at the Ladies' Aid supper and social the evening after the Sabbath. These addresses were informing and inspiring and we believe we shall have a much larger interest in the work to which he is giving his life than we have had before.

The third Sabbath in October, the Independence Church made use of the new individual communion service which as been presented to the church by Professor Benjamin R. Crandall, of Holtville, Cal., in honor of his father, Sherman G. Crandall, who has now been a deacon of this church forty-six years. This is an exceedingly fitting and timely gift and is the more appreciated as an expression of love and loyalty to the old home church, by a former Independence boy. W. L. G.

WELTON, IA.—As Thanksgiving time comes on, we are wondering what we have to be thankful for. Here at Welton we have lots to be thankful for. Our society has been free from sickness or calamity since we wrote the last time. Farm crops are good, and prices are very high. Our Sabbath school is interesting and we are shaping ourselves to the work of the teachers' training class, so that more can take the work and better fit themselves for future teachers. This is surely worthy of our consideration.

It was the pleasure and privilege of about twenty of our number to attend the yearly meeting which was held at Garwin the first Sabbath in October. These meetings were very interesting and everybody received great good. Our sympathy went out for Pastor Loyal Hurley, who was wrestling with an attack of quinsy, and so was able to attend only two or three sessions.

Our Sunday-night meetings were discontinued for awhile, but since the yearly meeting it has been voted to again take them up; so last Sunday night we were permitted to listen to another one of Pastor J. H. Hurley's rousing sermons. The interest generally among the First-day people is good, and a nice lot of the young people are helping sing in the choir. Last Sunday night there were eighteen voices besides the orchestra in the choir. The orchestra will give a Hallowe'en entertainment and social next Tuesday night.

The ladies of the Benevolent Society are still a hustling bunch, working hard for denominational interests, as well as for our own society's interest. The Christian Endeavor meetings are well attended and a good interest manifested. And so we are surely thankful for having lived so long and happily.

L. A. V. H.,
Correspondent.

L. S. K. News

I am rather proud of our L. S. K. Conference papers, two in the RECORDER this week. Have you read them? That good message from the West, and the pointers for the pastors as to their work for the L. S. K's. Speaking of Conference papers, I have another comment. One of my old-time parishioners used to set such a bountiful table when the pastor's family came, that the pastor's wife always complained that she went home hungry. There were so many things she was expected to try that she couldn't eat sufficiently of the things she really wanted. And then we often hear that a big chicken dinner tastes better the next day when you are consuming the remnants. Isn't Conference something like that? They give us so many good things that we can hardly digest them, and we don't realize what a feast is set before us. But when we get home and the papers begin to come, two or three at a time, in

the RECORDER, and we give them more attention, we discover how fine they really are,—some of them really great. How those talks of the man from China did scintillate with wit and humor, mixed with light, and knowledge of our work abroad. And I wonder if all our pastors read and digested that classic on "The Pastor," by the Professor. Suggestions enough there to keep the average pastor going a whole year in self-improvement and enlargement. Then Prex's "Sabbath" sermon, the Rural Church and Survey, the address of the Missionary Society's treasurer, "and what shall I more say? [Heb. 11: 32] for the time would fail me" to give the whole list—headed by the address of the suave and kindly president—that made up our Conference program.

But I have rather digressed from my subject. The L. S. K. canvass is getting under way. Here is a card from one: "Circular letter received. We will this year give 20 per cent or 25 per cent of our income to denominational work. Am subscribing to RECORDER and the *Pulpit*. Will secure at least one additional subscriber to each. Your circular is fine. Your work is splendid. Your RECORDER articles are excellent." (This is my chauffeur, oiling the machine.) No, the letters are not all like that. If they were, I might get puffed up.

I wonder if the pastors received the card printed and mailed to them? It asked for reply, but I have heard but from one. I wished to know if they would all cooperate in the 1,000 RECORDER canvass. I wonder if they are going to prove as poor correspondents as some of our L. S. K's. Let me again urge that the L. S. K's do not overlook either of the two points under which they are asked to give statements: first, as to contributions; second, as to the RECORDER and *Pulpit*. Also note that if you now take the RECORDER and *Pulpit*, you are urged to try and secure a new subscriber. If it is impossible for you to locate one, if you would send the money to the RECORDER, perhaps they have a waiting list for whom such contributions can be applied.

One thing more in this new circulation effort,—we should try and place the papers with people that will become permanent subscribers. We don't want the list to fall down at the end of their first year.

Arkansas: Drop Tom Craig. Add C. K. Freeman, Vandals, Ark.

Alabama: Add A. C. Messer and daughter, Mrs. M. Wear, New Decatur, Ala. (Members of Attalla Church).

Iowa: Drop Clifford Goodrich and wife (in North Loup), Frank Fox and family (now in Milton), and Fern Crosley (in Milton).

New Jersey: Drop Mr. and Mrs. Reilay Potter (an error).

New York: Add Mrs. Fred Cornwell, Schenectady (Adams Center Ch.), Mrs. Blanche Finley, Fine, N. Y. (A. C. Ch.), Mrs. Harry A. Ladd, Black River, N. Y. (A. C. Ch.) R. S. S., T. and Miss Laura Trowbridge, Utica, N. Y. (A. C. Ch.).

Add Mrs. W. B. Dodson, R. R. 4, Box 107, Fort Worth, Tex. Omit G. N. Crandall, R. I. Omit (W. Va.) duplicate, Mr. and Mrs. S. W. Ford. Add Professor S. O. Bond, Shepherds-town, W. Va., Orla Davis and wife, Clendenning (Salem Ch.) R. Mrs. Emma Davis, Clarksburg, 107 Summit Court, W. Va. (Middle Island Ch.) 2 R, Mrs. O. V. Davis and Mrs. Edna B. Lydick, 202 Monticella Avenue, Clarksburg, W. Va., and Truman A. Flint and family, Clarksburg, W. Va. (Greenbrier Ch.). Change Marguerite Ingham, Wis., to Mrs. Marguerite Ingham, Wood Dell Rapids, S. D. Change address of Prin. and Mrs. Harry W. Langworthy from Cornwall on Hudson to Spring Valley, N. Y. Add Miss Fannie E. Whitford, 43 Washing Terrace, Bridgeport, Conn.

G. M. COTRELL,
Secretary L. S. K's.

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MARRIAGES

MAURE-BURDICK.—At the residence of the bride's mother, Mrs. Nora Burdick, Alfred, N. Y., October 22, 1916, by Dean Arthur E. Main, Mr. Raymond Maure and Miss Abbie S. Burdick, both of Alfred.

POWELL-ASHURST.—In the Seventh Day Baptist church in Hammond, La., at the conclusion of the morning service, October 21, 1916, by Rev. John P. Hemby, Pastor S. S. Powell and Mrs. Ida Adelle Ashurst, both of Hammond, La.

DEATHS

CRANDALL.—Morton D. Crandall, son of John and Mary Stillman Crandall, was born in Westerly, R. I., August 19, 1831, and died in Friendship, N. Y., September 3, 1916.

In early life Mr. Crandall professed Christ and united with the First Hopkinton Seventh Day Baptist Church. Since that time his membership has been with the Seventh Day Baptist churches located at Little Genesee, Richburg, and Nile, N. Y. At the time of his death he was a member of the Friendship Seventh Day Baptist Church.

He was married to Miss Sarah Bliss in 1853. To this union four children were born, all of whom, with Mrs. Crandall, passed on before him. About fourteen years ago he was married to Mrs. Laura Crandall Mills. She, a sister, Mrs. H. P. Saunders, and a grandchild survive him. Mr. Crandall was a kind neighbor and friend, and a loving, thoughtful husband in his home.

At the call of President Lincoln he enlisted and served in a large part of the Civil War, and many comrades of the Grand Army of the Republic gathered to pay him tribute of honor, and conducted the burial services at the Richburg Cemetery where he was laid away.

Funeral services were held at Mr. Clark W. Green's home, Nile, where Mr. and Mrs. Crandall were at the time of his sickness and death.

E. F. L.

SPECHT.—Elder Emmanuel Specht died at his home near Cairnbrook, Somerset Co., Pa., October 23, 1916, aged 95 years, 10 months and 19 days.

Elder Specht was a member of the German Seventh Day Baptist Church. He had served in the church of his choice many years as a minister, until he felt in his declining years physically unable to continue the work. He was the last one of the aged ministers of the past generation to pass away.

A gentle quiet life seemed to be his to live. His whole life physically was most remarkable,

always in good health up to his last illness, which was only three days from the day of his being taken sick—a slight paralytic stroke—until he passed away into his rest.

He had been a regular subscriber, and an appreciative reader of the SABBATH RECORDER for many years. He also kept himself well informed all along the line of the leading events of the day. Born in sight of his home, he lived here all his life.

He expressed a wish that when once his time came to go, he might not have to linger so long. In this his wish was granted. Conscious most of the time, he gradually weakened away, until he finally passed out of this world without any sign of pain.

He is survived by three children: Mrs. Elizabeth Helman, of Shade Township, Somerset County; Mahlon Specht, of Erie; and Mrs. Mary Cramer, of New Florence, all of Pennsylvania. His companion preceded him to the grave one year ago.

Funeral services were conducted at the late home of the deceased brother, on October 25, at 10.30 in the morning, by William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A part was also taken in these services by the Lutheran minister of Cairnbrook, and by Elder Jeremiah Fryock, of Salemville, Bedford County. Interment was made in the Valley Cemetery near by.

W. A. R.

VAN HORN.—In North Loup, Neb., October 16, 1916, Holdredge C. Van Horn, aged 68 years, 4 months, and 13 days.

Brother Van Horn was the son of Bernard and Elizabeth Van Horn, being the youngest and the last survivor of a family of twelve children. He was born at Stokes, Ohio. When but a child his parents moved to Illinois, and a few years later to Welton, Ia.

On November 20, 1869, he was married to Mattie Clarke. They began their married life at Welton, Ia., moving later to Garwin, Ia. Here they lived until 1881, when they removed to Utah, going overland. In 1883, they came to North Loup. To them were born three children, only one of whom survives,—the Rev. H. C. Van Horn, of Dodge Center, Minn. Mrs. Van Horn died in 1891.

On August 14, 1895, he was married to Cora Davis. To this union five children were born.—Paul, Nyle, Elsie, Blenn and Kenneth,—all of whom are still living. Aside from the six children, he is survived by the wife and four grandchildren.

When only nine years old, Brother Van Horn was baptized and united with the Welton Seventh Day Baptist Church where he retained his membership until coming to North Loup, when his membership was transferred here. He was an honest, upright and just man. While we are told he never took a very active part either in the church or public affairs, he was a man to be depended upon at all times and under all cir-

circumstances, "a man who was held in high esteem by those who knew him best."

Funeral services were held from his late residence, Wednesday, October 16, at 10 a. m., conducted by Pastor A. L. Davis. Interment was made at North Loup.

A. L. D.

STILLMAN.—At her home in Westerly, R. I., October 17, 1916, Mrs. Catherine York Stillman, in her ninety-first year.

With the passing out of Mrs. Stillman, the Seventh Day Baptist Church of Westerly, R. I., has lost one of its oldest and best beloved members. Married to Sanford P. Stillman by Rev. George B. Utter, February 25, 1846, she affiliated herself with the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., March 11, 1848, and with her husband, who was one of the charter members, was faithful to her vows of membership to the end.

September 27, 1902, she was called to mourn the loss of her husband. Her winters before and since Mr. Stillman's death, for a period of twenty-two years have been spent in Daytona, Fla., but every summer she journeyed north and thoroughly enjoyed the renewal of her old church ties.

She lacked only two months of completing her ninety-first year. She is survived by two sons, Dwight R. and Fred A. Stillman, both of Daytona, Fla.

s.

CRANDALL.—Lucy Crandall, daughter of Lorenzo and Orrella Green, was born in Jefferson County, N. Y., June 7, 1840, and died in North Loup, Neb., September 30, 1916 the last of a family of nine children.

When she was sixteen years of age she was baptized by Elder Summerbell and received into fellowship of the Adams Center (N. Y.) Seventh Day Baptist Church. After coming west, she was a lone Sabbath-keeper for many years in Hull County, this State. Coming to North Loup in 1890, she became a member of the North Loup Seventh Day Baptist Church, of which she remained a faithful member until her death, loved and respected by all.

On November 1, 1867, she was married to Elijah Crandall. They never had any children, though their home was always open to others. They reared L. G. Goodrich from the time he was two years old, whom they loved as a son. Mr. Goodrich is now married, but in turn is making a home for "Uncle Lige," as he is familiarly known, since the death of Mrs. Crandall, whom old and young call "Aunt Lucy."

In the calm of the Sabbath morning as the church bell was summoning us to worship, the bells of heaven were ringing, and the Master said: "Come ye blessed of my Father, inherit the kingdom prepared for you," and Aunt Lucy went home in the triumphs of faith.

Farewell services were held in the North Loup Seventh Day Baptist church, conducted by her pastor. Music was furnished by the school children by special request of "Uncle Lige," the faculty of the school and pupils attending in a body out of respect for his long and faithful service as janitor of the school. Burial was made at North Loup.

A. L. D.

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THE mysteries of the Bible should teach us, at one and the same time, our nothingness and our greatness; producing humility, and animating hope. I bow before these mysteries. I knew that I should find them, and I pretend not to remove them. But while I thus prostrate myself, it is with deep gladness and exultation of spirit. God would not have hinted the mystery, had he not hereafter designed to explain it. And, therefore, are my thoughts on a far-off home, and rich things are around me, and the voices of many harpers, and the shining of bright constellations, and the clusters of the cherub and the seraph; and a whisper, which seems not of this earth, is circulating through the soul, "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."

—Henry Melvill

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