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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

In your ministry of the times, do not lay Jesus aside till he sleeps in deep slumber on the pillow in the hinder part of the ship; while you are trying your muscles without him, in forcing your boat through the dark storm and the wild sea. You had better give up, and beg him to come forth in his authoritative word of command over the battling elements, or you and your rickety smack will go down to the bottom together. Sooner or latter, such preaching as that will make your ministry a dead failure. Try no such experiments. . . . You may heat your souls temporarily with the glow of this ambition, but you need another sort of power to last. This will deaden all your spiritual feeling, and then your wealth of gospel expression and vigor of gospel thought will become twin corpses with your fervor. . . . Sacred soul-fires are the only flames which keep a pulpit warm.

—Thomas Armitage, D. D.

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The Sabbath Recorder

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PLAINFIELD, N. J., JULY 24, 1916

WHOLE NO. 3,725

"The Gospel of the Second Mile" Who Wrote It?

We have a typewritten paper, entitled "The Gospel of the Second Mile," which some one has handed the editor in his travels, or mailed to him for publication; but it contains no signature and we are at a loss to know who should be credited for it. On the outside are the written words: "We suggest this for the Sabbath Reform page." Will the writer please give the editor his name before the next issue of the SABBATH RECORDER?

That New Book

On page 95 of the last RECORDER a new book, "The Churches of the Federal Council," is mentioned, edited by Charles S. Macfarland, General Secretary of the Council.

A copy of this book has reached the editor, and a brief glance at its pages gives the impression that it affords a most excellent opportunity to learn the points of likeness and difference between the thirty denominations composing the Council. To each denomination a chapter is given, written by some representative of that denomination, who sets forth the characteristics and peculiar tenets of his own people without arguments. In the Foreword appear the names and official titles of the thirty-one different authors contributing to the work. Fourth among these stands the name of Dean Main, and in Chapter IV is to be found his statement of the "History," and "Organization" of the Seventh Day Baptist Denomination; its interest in "Education," in "Evangelism and Missions"; its "Doctrines," and our objections to Sunday legislation. This chapter closes with "Conclusions," and "Bibliographic Material," in which is a list of our principal books on the Sabbath question and on our history. Instructions as to where these and other publications of the American Sabbath Tract Society can be obtained are given as the last words in a chapter of nearly eight pages.

We venture to say that this book will have a nation-wide circulation, and that thousands will learn from its pages, for the

first time in their lives, that there is a Seventh Day Baptist Denomination holding to the Sabbath of Christ as God's holy day of the fourth commandment.

Always Clean Ready for the End

A young bride was traveling by rail, on the way to meet her husband. This became known among the passengers in the car, and as she appeared, after an absence of some time, all washed and brushed, and resumed her seat, one of her fellow travelers said: "You are, it seems, near your journey's end and will soon meet your husband." "Oh, no," she answered, "but the best way to be fresh and clean at the journey's end is to keep oneself so all the way."

Too many in life's journey seem to forget this principle, and live as though it were as well to wait till the end of the journey before preparing to meet the Bridegroom. He who lives a clean life all the way through will have great satisfaction as the days go by, and need have no misgivings about his reception and welcome home at the end.

Burdens Are Good We All Need Ballast

On a certain vessel was a pile of pig iron, which the passengers were expecting to see removed with the cargo; but when the load was taken off and the vessel put out again, the pig iron was still there. Upon being asked the reason, the skipper replied: "Oh, she travels steadier when she carries weight." Had the inquirer been able to examine the hold, he would probably have found the vessel carrying a hidden burden of ballast much greater than the one he could see on deck. Without some such burden no vessel is safe and staunch upon a stormy sea.

As with the vessel, so it is with men. There is very little use in this world for the man or woman who seeks to shun every burden. Furrows of sober thought, wrinkles of responsibility, marks of heavy toil in work where great issues are at stake, and signs of deep sorrow patiently borne, all indicate that burdens are being

carried which have given grace, steadiness, and strength to character.

He makes a mistake who tries to relieve his child of every burden. If one is to be self-reliant and useful, if he is to gain strength of manhood, he must put himself under burdens, he must feel the weight of responsibility and endure the pressure of real work. Many a man owes the best that is in him to the heavy burdens he has endured, to the weight of responsibility he has carried.

Zionist Convention The nineteenth annual convention of the Federation of American Zionists, recently held in Philadelphia, Pa., was one of unusual interest to the Jews of this country. Wide differences have sprung up between the factions favoring or opposing the calling of a Jewish Congress before the close of the European war; and in the Philadelphia convention, Hebrew leaders of exceptional ability, who were opposed to the congress, earnestly sought to harmonize these factions, but all in vain. The convention was almost unanimous in favor of the proposed congress, which will be held in Washington, D. C., not later than December 31, 1916. There were about five hundred delegates in the convention.

The entire question of the future of Palestine must wait for the developments of the war. Some of the leading Jews feel that the utmost wisdom is needed at this stage of the Zionist movement. They feel sure that a great opportunity is now about to open to the children of Abraham, an opportunity which only men of strength and ability can wisely improve, and therefore urge that the movement at this stage be conducted with sound discretion and statesmanlike judgment.

The tendency to rash intolerance on the part of some who are sincere and honest enough in their devotion to their good cause, but who are too acrimonious in their language—too bitter in their contentions—must be carefully guarded against if great good is to result from their efforts.

Jews Give Generously The Jews of America are responding nobly to the calls for help from their suffering brethren in the war zone. The terrible stories of oppression, of inconceivable privations, of starving children, have not been in vain; for Jews in this country alone

have already given over \$4,000,000 to the relief funds. This is regarded as beyond question the greatest sum of money ever gathered by the sons of Abraham in any country for a single benevolent purpose.

Every new move now in the eastern war front is said to add greatly to the misery and privation of a great host of Jews who must inevitably perish if help from America does not reach them early. Hence papers like the *Jewish Exponent* of Philadelphia are renewing the calls for a still more hearty response, urging their readers to keep up their splendid record. If this can be done, they say, the relief problem for their people will be solved.

This is the Voice of Rome On Sunday, June 18, a pastoral letter was read in the Roman Catholic churches of the diocese around New York City, prohibiting the dance at entertainments given under Roman Catholic auspices, and forbidding priests to attend dances held even under the auspices of laymen. This letter was written by Cardinal Farley, and the rule upon which it was based was carefully formulated in Rome. This decree against amusements was the result of a widespread and careful investigation carried on by leaders in many sections of the Roman Catholic world.

We give here the section of Cardinal Farley's letter bearing upon the question:

In your experience you have noted the gradual but steady lowering of moral standards; the loosening of ties that formerly bound all right-thinking people to ideals that were the power and strength of the community. We say it with deep regret that pleasure in its most alluring and degrading forms has entered into the homes of the land, and we can not in loyalty to our conscience and God stand by and do nothing against this stream of easy morality which is daily becoming broader and more menacing.

The present decree, therefore, is a natural protest to the spirit of the worldliness which finds full expression in the modern dances.

With the introduction of new forms of this kind of pleasure, to mention only one of the many indications of the increasing luxury of the times, it becomes imperative for us to offset the moral danger that threatens our young people and to positively prohibit the holding of entertainments of any kind whose principal feature is dancing.

We notice also that in the annual convention of some large Protestant denominations the question of those amusements that make up "a stream of easy morality which is daily becoming broader and more

menacing" has received most careful attention, and some denominations outside the Catholic Church, are protesting against "the spirit of worldliness which finds expression in the modern dance." Here is part of a paragraph from the Methodist Episcopal *Book of Discipline*, which the SABBATH RECORDER heartily commends to the consideration of its readers:

Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements. . . . These amusements have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. . . . We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid "taking such diversions as can not be used in the name of the Lord Jesus."

Sharks and Sharks Within a few days sharks have destroyed four human lives along the New Jersey coast, and almost caused a panic at sea-shore resorts. We do not wonder that people are alarmed, and that communities from which the victims were taken are determined to annihilate the marauders if possible. Motor boats patrol the waters with armed men, wire nettings are placed around bathing places to protect the bathers, and every precaution is being taken to keep the sharks from the people.

This is well. But why should not the people take up arms against the hundreds of human sharks who are destroying infinitely more lives in their State than are these sharks of the ocean? All over the State, as well as along shore, miserable land sharks are allowed to establish themselves right among the people, on the best streets of towns and cities, notwithstanding

ing their business is to destroy men, soul and body! People see their victims every day and yet do not appear alarmed. The haunts of these sharks have given New Jersey the name of "black State," and we wonder there is not a real panic over the awful destruction! One ocean shark, recently killed, was found to have devoured six of its own kind; but how small this number compared with the number of men and boys ruined by one saloon where land sharks destroy their fellows.

Is it not fully time to arouse and exterminate the saloons? Would we not better set up proper screens to protect our boys and girls from those who prey upon them and who deliberately drag them to death?

Can They Be Honest? When we read the writings sent out in great quantities by the liquor interests, in which the prohibition movement is belittled and every good cause working for the uplift of humanity by temperance people is ridiculed, we can not avoid the impression that their pretensions are not genuine. If the liquor business is not really alarmed; if it does not see the handwriting on the wall, sealing its doom; if prohibition is such a failure, then why this unheard-of activity, and unprecedented expenditure of money in an effort to stay the on-coming tide? Then the persistent unnatural effort to pose as moral reformers having the welfare of the country at heart; to represent the liquor business as an innocent, honorable business suited to promote the best interests of the nation and to secure the highest happiness of the people, seem so out of harmony with the actual facts in the history of the liquor business, that we do not wonder when observing men call it, "The Great American Fraud!" or "A Living Lie!"

The liquor business may by specious arguments quiet some consciences; it may by miserable cartoons against our best men raise the laugh with the unthinking; it may strengthen a few of its friends in their opinion that prohibition is a failure; but still the facts will remain that the world is full of misery caused by the liquor business; that our prisons and asylums and almshouses are crowded with victims of this miserable traffic. We all know that this, more than any other business in the

world, makes efficient men inefficient; it makes happy homes unhappy; it drives men to ruin and despair, and leaves them without hope.

By claiming to be a helpful partner with the government, and the chief contributor to its upkeep; by boasting of its patriotism as shown by its willingness to pay its taxes; by assuming that we could not as a nation meet our financial obligations without its help; and by affirming that the representations made in its material sent to the newspapers contain "the absolute truth," the liquor business may deceive a few for a short time. But the people at large are not being deceived. Almost every move of the liquor traffic impresses the country with its brazen effrontery, and its desperate efforts to save itself by mocking at those things that make for purity and sobriety.

This country can not forget, that, in spite of all its pretensions, the liquor business is the foe of the home, the church, the school, and a damage to every legitimate line of trade; and that it is the agency that fills our towns and cities with hotbeds of vice and crime. The voice of America is that this great American fraud must go.

Rally Day at Georgetown We were glad to learn from the *Georgetown Free Lance* that our little church in Georgetown, British Guiana, S. A., made the most of the Sabbath Rally Day. The paper referred to gave an excellent report of the meetings, which included a service by the young people on Sunday night, as well as the rally on the Sabbath.

The hall in which the services were held was tastefully decorated with plants and flowers, and pictures of well-known Seventh Day Baptists of the United States and England were given prominent places in the decorations. Among these was a group of the American Sabbath Tract Society.

The program consisted of recitations and songs by the Sabbath school, and a sermon by Rev. T. L. M. Spencer, from the text, "The sabbath was made for man."

The paper says: "He [Mr. Spencer] emphasized in his eloquent and instructive sermon three points: (1) The binding obligations of Jehovah's Sabbath; (2) Jesus a Sabbath-keeper; and (3) The blessings of Sabbath-keeping.

Ministerial Fund
See Memorial Board
Minutes

Our readers will see what the Memorial Board has to say concerning the fund for the benefit of aged ministers who are in need of some assistance. This fund is growing all too slowly. What little income the board has been able to realize from it has already proved a great blessing to several infirm ministers whose lives have been spent in self-sacrificing service for the cause of our Master. We trust that several of our people will place some of their money in this fund; so that, when they are gone from earth, its proceeds may go on giving comfort and help to those who surely deserve better of us than that they should suffer want in their declining years.

The Lamps of Christian Character

PROFESSOR ALBERT R. CRANDALL

II

Obedience

On first thought it seems unaccountable that the word obedience should carry with it so little vital significance in common speech; but when we note some of the ways in which its meaning, and its value as an element of character, is discounted, there is disclosed in some measure not only the explanation, but also the problem of giving to obedience its true place in ethics and in religion.

There is but one great fact which gives significance to obedience, in its comprehensive sense, as a factor in human life; God's provision for well-being, as Creator and Ruler of the universe.

There are many ways, in the modern social order, in which the tendency is to obscure the fact of the universality of beneficent guiding principles: egoistic notions of personal liberty; the well-worn way of thinking and of doing; disregard of human laws enacted for the good of society; ambition to realize the world's definition of success; the materialistic teaching that right and wrong are only conventional terms; the scholastic view that human history is a luminous guide; ignorance of laws of well-being and of their penalties; lack of government in the family relation. Such are some of the more common blinding factors, which are the more insidious because, for the most part, they

are trends of community habit of thought and of action, rather than indications of vicious purpose.

A reverent belief in God the Creator and Ruler of the universe leads the way to see that the well-being of humanity is provided for by established principles which extend to all the evolutions in physical, mental, moral and spiritual realms; with perfection of rule in the vast universe of matter, space and time, and with perfecting ministration in the realm of human thought and action. As this conception is the true basis of reverence, so also it defines the plane on which the spirit of obedience finds its touch with Divine thought for well-being. The extension of the plane of obedience along lines of appreciation of beneficent law is the purpose of all true reforms. Progress of such reforms marks the advance of civilization; and to the Christian it brings a growing appreciation of citizenship in the kingdom of rightness in this world, and a fuller conception of the Divine way of working with and through the children of men for the good of the individual and of the race.

This view of immutable law has so long seemed to be a hard legal enemy of emotional states of mind, that the one basal fact of its universal beneficence has, in a greater or less measure, been lost sight of even in religious training; and the religious world is not lacking a knowledge of the fact that with the young and the old there is enough of false sense of chivalry in braving the penalties of well-known wrong ways, to make wrongdoing attractive, and enough of the sanctity of the old way, to give to learning a sanction of loyalty, in preferring traditional practice, as against the claims of laws of well-being which offer their ministration of relief to custom-burdened humanity.

The ills of humanity are in general the consequence of violations of known or of unknown laws of welfare, and knowledge of the truths of welfare is the basis of progress in abating the ills of individual and of social life.

The physician speaks of the result of disease as a lesion. This term may be rightly extended to sentient personality. The violation of a physical law produces a physical lesion; it is no less true that the stultification of reason produces a mental lesion; every vicious act has its attendant moral scar and every irreverent thought its

spiritual hurt, and personality gathers to itself good or ill, by habit or by choice in the school of life.

With the progress of intelligence, laws, or principles or truths, that seem new, have been and are being revealed, which we credit to men as discoverers, or to science or to departments of research, and are less immediately impressed with the fact that all true science is only the reading of Divine thought in nature, but the thoughtful Christian will not fail to see that this progress in knowledge of the laws of well-being is consistent with the Divine purpose in the building up of a kingdom of rightness in the world.

In a time or place of ignorance, there may be excuse for the vices and the indications incident to evolutionary civilization; but with the facts of cause and effect made known in terms of acquired knowledge, one would suppose that there would have been more than half-hearted humanitarian movements for the reforms implied by advancing knowledge, or by revealed right ways of thinking and doing.

It is indeed true that perfect obedience is not possible for man in his earthly estate; but surely it can not be said that the mission of Christ on the earth was to provide immunity for disregard of Creative thought for human well-being, or to do away with any principles that define the right way and the wrong way of doing, but rather to bring to humanity the uplift of the spirit of obedience to Divine governance, by which man may become, though in human weakness, yet by the strength of inspired faith, a loyal citizen of the kingdom of rightness on the earth.

The fact of the reign of beneficent law, with its implied spirit of obedience, is not difficult to comprehend, and by reverent apprehension it may become the source of guiding ideals.

Ideals are apprehensions of the truth as it appeals to the soul through instruction or in visions at times of inspiration. They are essentials of Christianity as mountain tops of communion with the Spirit of truth.

In the Christian world especially it should be understood, that the difficulties in the way of a happy solution of the problems of life are not imposed by the reign of law; but by the reign of habits and traditional ways subversive of well-being, even more than by the life necessities by which the individual is held to the labor condi-

tions of a yet unregenerate world. All these things tend to divert reverence from its true objective, to quench the spirit of obedience, and to drive the ideals of one's better moments into the shadowy recesses of every-day corroding cares. But it means everything for a solution of the problem of human life, that the individual can, if he will, so far transform and rise above these conditions, as to consistently carry in his social relations the Christian lamp of obedience, as an evidence of the saving power of the Christ life in the world, and as a token of loyalty to Divine thought for man's welfare on the earth.

Religious instruction has not made it clear, that the spirit of obedience is a predicate of conversion; and that well-being on the earth is included in the purpose of the Creator, in giving to man as a rational being, freedom of choice between right ways and wrong ways, with sanctions in kind to guide intelligence into channels of true manhood evolution. The consequence is that generations of devout people are prone to make the sanction ills of life matters of pious sufferance; cherishing the hope of a solution of the problem of life, by a final translation from a wilderness of woe, to a better world; not having been taught that the true way to find a solution of life's problems, and happiness, is in active translation of God's revealed provision for good to men, into facts of well-being in the various fields of thought and of action.

It is true that as a matter of fact many evils are so closely interwoven in the social order, so subject to the jurisdiction of the state, or so entrenched in educational systems, that their mitigation, even, must await the slow process of the evolution of a favoring public sentiment; but it is also true that no evils are beyond the scope of reform by any lack of oughtness for their mitigation and final cure.

In practical life there is much of uncertainty and of hesitation as to the true relation of Christian people, to movements in harmony with underlying principles. A single instance should show what is perhaps plain enough, except in the practical application, that the ideal rather than habit or tradition voices the truth.

In the field of education the laws of orthography in their relation to orthoepy are not more obscure than guiding principles

in other fields of endeavor, and are not less perfect as means to an important end; and yet traditional English orthography contravenes these principles by so many indications and contradictions, as to impose a penalty of from one to three years of worse than useless memorizing, or a waste of from one to three million years annually in America alone, according to various estimates, and this is a curriculum otherwise over crowded. Worse than useless because, as an unavoidable result, the teaching of such fallacies stultifies the logic sense of the child at the time when the mind is beginning to reach out for the truth.

Easy-going or cultured complacency may glory in the usages of primitive times, and wish for the world's good; but prevailing world habit that does no more than to spread a veil of pity, or the color of negative piety over the ills of life, perpetuating for society the treadmill habit, means little for uplift in the community, the state, or the nation.

The active right spirit is in favor of the ministration of true principles, for relief from the sanction penalties of life, whether as matters of years or of centuries, and whatever difficulties stand in the way of desired beneficent fruitions, as well as of every step in relief of hampering ills; and the lamp of obedience does not fulfil its appointed office, if it does not contribute its element of light all along the ideal way; making visions of life as a whole, clearer, and more potent for human well-being, as they merge into oneness with faith in Divine governance.

Correct the L. S. K. Directory

Will the state secretaries, pastors and others who know, please inform me at once of any changes during the past year in our L. S. K. Directory list? I wish to print a circular list embracing all these changes, deaths, removals, additions, that have occurred since our new Directory went to print following the Milton Conference. These corrections should be in print in time for the coming Conference.

G. M. COTTRELL,
General Secretary L. S. K's.

Topeka, Kan.,
July 15, 1916.

SABBATH REFORM

A Sign of God's Favor

"I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifies them. . . . O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

The passages of Scripture quoted above were given a conspicuous place in the *Defender*, the organ of the Lord's Day League of New England. This league has for its object the enforcing of Sunday observance by civil laws. We can not understand how this text and all others usually quoted by the *Defender* can be made to apply to Sunday. Quoting Bible texts that apply only to the Sabbath of Jehovah and of Christ can not strengthen the Sunday.

"Sunday the World's Rest Day"

ARTHUR E. MAIN, D. D.

The words above are the title of a new book with the following explanatory subtitle: An illustrated story of the Fourteenth International Lord's Day Congress held in Oakland, California, July 27th to August 1st, 1915, during the Panama-Pacific International Exposition.

It is a book of 622 pages; and is published by the New York Sabbath Committee. The price is \$1.50; and it may be ordered through our seminary at Alfred.

It contains some sixty addresses on as many phases of the Sunday and sabbath question; and can not but be, therefore, of great interest and value. The confidence of Seventh Day Baptists in our own position ought to be strengthened by the reading of these addresses.

The spirit and purpose of nearly all the speakers were good, without doubt. The preface however makes a statement which is not exactly correct: "The Sabbath question is approached from every point of view." Seventh Day Baptists were refused a hearing, and in a manner that I

should feel ashamed to have copied by any of our ministers or leaders.

Also, under the general topic of "Foes of Sunday Rest," the Rev. George L. Tufts, Ph. D., spoke on "Seventh Day People." Among other things he said:

"While the Seventh Day Baptists are opposed to Sunday laws, they are not working aggressively against them. Their numbers and influence are waning. (Two centuries ago they had seventeen flourishing churches in England. Now they have only one society with fewer than ten members. Forty years ago they had 10,000 members, but now they number about 8,000.) God's blessing does not seem to abide upon the Saturday-Sabbath. Many centuries ago Hosea represented Jehovah as declaring of the house of Israel that he would cause her Sabbaths to cease (Hosea 2: 11)."

I will not dwell upon the spirit in which these words were evidently spoken; or upon their unfairness and inaccuracy. But it does seem worth while to call attention to Dr. Tufts' misinterpretation of the prophet Hosea. It ought to be evident to one who reads carefully verses 8 to 13 of the second chapter that the prophet is naming some of the good things that Israel will lose on account of their sins. Among these good things is the Sabbath.

There are lessons here for the Israel of the New Testament. The presence of the Sabbath is a good, a value, a blessing. In the measure of our true evaluation of the Sabbath have we Seventh Day Baptists been blessed. The absence of the Sabbath is an evil, a hurt, a penalty. Almost the entire Church is suffering from this evil.

The prophet said of the Hebrew people that, in their sore distress, they looked now to Egypt, now to Assyria, for help, instead of looking unto Jehovah God. Our First-day brethren, upon their own confession, are distressed over prevailing sabbathlessness; and with more regret than condemnation be it said, they are looking now to Moses and the Decalogue for authority, and now to human lawmakers for the help of physical force, instead of looking unto the God revealed in Jesus of Nazareth who is our Model Sabbath-Keeper under the New Covenant.

No, no; while we Seventh Day Baptists are no doubt suffering other penalties of wrongdoing, we are not yet suffering that of a lost sabbath. May the Church turn

away from Moses and from police force, and look anew unto its Lord, and in looking find that lost blessing, the Sabbath of Christ.

*Alfred Theological Seminary,
Alfred, N. Y.*

Biblical Facts About the Biblical Lord's Day

ARTHUR L. MANOUS

1. The Lord has a day in this New Testament dispensation which he calls his own, for about A. D. 96 John says: "I was in the Spirit on the Lord's day." Rev. 1: 10.

2. Matthew, Mark, and Luke all say that the day of which Christ is the Lord is "the sabbath day." Matt. 12: 8; Mark 2: 28; Luke 6: 5.

3. Through the prophet Ezekiel the Lord speaks of the Sabbaths as "my sabbaths" ten times. Ezek. 20: 12-24; 22: 8, 26; 23: 38; 44: 24.

4. Through the prophet Isaiah the Lord calls the Sabbath, "my holy day." Isa. 58: 13; 56: 1-7.

5. Moses says the Sabbath is the Lord's day, "the sabbath of the Lord." Lev. 19: 3, 30; 23: 3, 38; 26: 2; Exod. 31: 13.

6. And God himself says in the Ten Commandment written with his own hand that the Sabbath is "the sabbath of the Lord thy God." Exod. 20: 10; Deut. 5: 15.

7. The only Sabbath day of both the Old and New Testaments which the Lord designates as *his* holy day, is "the sabbath day according to the commandments." Luke 23: 54-56; James 2: 8-12 (see also marg. of vs. 11); Exod. 20: 8-11. See also James 4: 12; Isa. 33: 22.

8. "The sabbath day according to the commandment" is "the seventh day" of the week. Gen. 1; 2: 1-3; Exod. 20: 8-11; Mark 16: 1-2.

9. Therefore "the Lord's day" is "the seventh day" of creation week—the time from sunset Friday till sunset Saturday. Gen. 1: 5, 8, 13, etc.; Lev. 23: 32; Luke 23: 54-56; 24: 1.

10. "Remember the sabbath day, to keep it holy." Exod. 20: 8.

"My soul, wait thou only upon God; for my expectation is from him." Ps. 62: 5.

The Moral Effects of the War, Upon America

REV. CHARLES S. MACFARLAND, D. D.

General Secretary of the Federal Council of the Churches of Christ in America

Recent experiences in Europe may have led to over-emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self-sacrifice, the spirit of both patriotic devotion and Christian resignation on the part of widows and children, of allegiance to conscience, the willingness of the rich to share with the poor, the deepening of the religious sense, which in some cases has risen to a spiritual atmosphere far above the conflict, the sense of a sublime faith in the future, in some cases the discrediting of militarism, at times the spirit of intercession, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences of human strife. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene!" protested the wife of a pastor in Paris as we were at dinner Sunday, when the word "intervention" happened to be used by a member of the group about the table. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they have supplied the allies with munitions, but it has been a purely commercial transaction, and they would just as soon have sent the munitions to any other country for the same or more money."

My friend in Paris was not without grounds for her vehemence. We have given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor Publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which

have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social disorders that must bear their share of responsibility over there are present with us also. If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our better national morals, and how much to our more favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predictors of an international morality whose prophecies they have now cast off in contempt. But its worst influence has been that it has obscured that larger moral preparedness towards which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which we had begun to dream have been at least sadly obscured by the dust of our parades, and the imploring speech of the prophet of the armored conscience is drowned by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

But perhaps the worst of these moral effects has been the loss of our sympathy and compassion. We have gotten "used to it"

until the massacre of a nation has little more effect upon us than had the sinking of the *Titanic* with a thousand souls but four short years ago.

We have made some such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief says, "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains." The criticisms and reproaches which one hears in Germany, France, and England are thus not concerned so much with our diplomacy as with what they feel to be our national selfishness.

And yet, withal, we profess at the same time to be looking toward a reconciliation and a reconstruction in which we shall exercise a moral influence and we live to talk upon it with complacent assurance. So are they looking toward it. There will be opportunity for moral intervention. Despite all mutterings and trivial complaints, all these peoples are really looking or will look to the west for light, and there may be a great work of reconciliation by the spiritual forces in America with the like forces in Europe.

The American churches and the American people have before them an open door, but it can only be entered in the habiliments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British Empire, has given a dollar and a quarter per capita to Belgian relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Servia, with her five millions of suffering peoples and her five thousand orphans, we have given less than three hundred thou-

sand dollars, while the British Serbian Relief Committee three months ago had raised a million and a half pounds (\$7,500,000), and France two million francs (\$400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in Northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then, up to April, 1916, we had given to all the war sufferers during the entire period a total of something like one day's profit.

And yet the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said somewhat calmly, "But just what intervention has the United States of America attempted? I have been going about through your country and I have found our physicians and our nurses and other men and women from the United States whose only intervention seems to have been for the alleviation of suffering and want." I had not proceeded very far when she broke utterly down and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet the needs of their churches. And yet Pastor Roussel came over here to raise a little fund of one hundred and ten thousand dollars, and we had to let him go back with only twenty thousand of it.

The American churches, therefore, as represented in the Federal Council, are attempting to approach the people at a new angle, to appeal beyond the ordinary impulse of philanthropy to the religious and spiritual motive. It has been felt that we

might well begin with the churches, for our Christian churches have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization. We have come very near declaring, or at least assuming, a "moratorium" of Christian faith. Christian leaders are everywhere drawing new maps of Europe instead of seeking to realize an international kingdom of the spirit. They are still dealing with the terms of international diplomacy which have wrought the very disaster from which they seek to escape. Like Saul of Tarsus, we have not stoned Stephen, but we have held the coats of those who did.

We may, without intruding upon men's consciences, in the spirit of the Publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere. But the first manifestation of our love must be the reaction of our human sympathy.

In pursuance of this end, the Federal Council has sent out a first message directly to the churches and the Bible schools, for their own contributions. The second message went two steps farther and translated the message from one to the churches, to one which should be sent through the churches to the American people, urging not only a war relief committee in every church, but also urging a community committee and movement in every city and town.

"It is the creation of a new atmosphere in the nation." These were the terms in which Professor Samuel T. Dutton, secretary of the Armenian Committee, described the task of the church at a conference of Relief Societies. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. Our ex-President of the United States, and the business men and publicists associated with him in reinforcing our first message, reminded us that we must invoke the religious motive of the people and transfuse the whole movement with a spiritual light. One of

our European brethren writes concerning our first message: "Every expression of unselfishness is a chord of love between America and the Nations."

I am profoundly convinced that the spiritual effect on our own churches would be as great if not greater than the reaction which has come to us from foreign missions, and if the voice of the churches can reach the American people, it may be the means of lifting our nation itself out of its economic and industrial confusion to a higher idealism which shall make us a moral power in the world. Indeed, if this movement should induce the Congress of the United States to make a great appropriation for the relief of suffering Europe, it might be at least as wisely expended as the same contribution for ammunition and armament.

The United States has the most magnificent opportunity for moral power in the world that ever faced a people, a chance to make herself inviolate, unassailable, immortal, if she will listen to the law of Jesus: "He that saveth his life shall lose it, and he that loseth his life for my sake, shall find it."

The hour is coming when they shall cry: "There is no daysman betwixt us, that might lay his hand upon us both," and in the hour of reconciliation and reconstruction, the power of America then will be simply the measure of her sympathy and her compassion now. But at this moment, "*We are in danger*"—so say our political conventionists one and all—and so we are:—*of losing our ideals and of losing our compassion.*

The General Conference

The time of the next General Conference is not far distant,—August 22-27. The plans for the program are maturing reasonably well. Much prayerful thought and work has already been given by the Executive Council and others to the preparation of this program. We hope all who are interested will pray for a great spiritual blessing at the next Conference.

The general theme chosen by the Commission of the Executive Committee is "Christian Efficiency." We hope first of all that this Conference shall be characterized by spiritual deliberation—a time for getting together and working out the great

problems before us with the Holy Spirit leading, and secondly that the sessions shall be full of inspiration which shall so influence all present that the most noble ideals and purposes formed may manifest themselves in helpful activity. Already the president of Conference has received a communication from a good friend asking if it would be worth while for one to come to Conference expecting a spiritual blessing. We hope first of all that he and many others will bring a blessing, and that they will not fail to receive one of the sort that will last long enough for them to pass it on to the people at their homes.

This year each of the principal boards will be given an hour for a "hearing." It is not expected that this time will be given to debate or speeches, but rather to answering questions for information and to suggestions and constructive criticism. Any one who can not attend Conference is invited to send a concise written communication to be considered at this hearing. It is hoped that this will be a very important part of the program. We believe in the principle that the people should be heard and considered.

We hope that all of the sermons, addresses, and papers of Conference as well as the discussions will be the free expression of the speaker or author's own opinion and convictions. Let us have perfect freedom of thought and spirit in all of our deliberations and only friendly and helpful criticism.

The people of Salem are planning for a large delegation. They should not be disappointed. The interests of the great cause which we serve demand that a large representative number shall be present to participate in the work of the Conference. Let every one come with the earnest purpose of helping to make the Conference a great blessing to all.

S. B. BOND,
President of Conference.

In manual toil, in commerce, in education and in public service, at home, at the council board, in the church, there is not a bit of routine you can put your hand to but the saints and heroes were at the beginning of it. "Princes dug this well, yea, the nobles of the people hollowed it out with their scepters and with their staves."
—George Adam Smith.

WOMAN'S WORK

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

My Symphony

To live content with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babies and sages with open heart; to bear all cheerfully, do all bravely; await occasion, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common. This is my symphony.—*Author unknown.*

Leonardsville Woman's Benevolent Society

Secretary's Report

Again we meet at the close of our society year and your secretary attempts to give in brief a review of our work. At our annual meeting, 1915, a change was made along some lines of work. For some years our teas were, socially and financially, a decided success; after a time they proved to be more of a burden to some. So it was decided to divide the society into two sections for competitive work in raising funds.

One section gave a Christmas parlor sale, a concert that was very enjoyable, a Kensington tea, held in the church parlor, and attended to the sale of old papers. The other section held at various times sales of home-baked goods, also a box social, and a Pollyanna social.

Mite boxes have been used as in former years. These have proved to be to the givers a source of blessing and have also added a goodly sum to our treasury. Our monthly meetings have been well attended, and not only interesting but instructive.

The Relief Committee sent out Christmas baskets to the sick and shut-in ones, who felt it sweet to be remembered. Since "charity begins at home," we have added to the parsonage a new porch and expect to paint the whole house soon.

The Kitchen Band concert given in July,

1915, was decidedly unique and a very successful entertainment. Four concerts were given by the band.

Our Year Book, published for several years, we still find of interest for reference, especially to non-resident members. Our membership is 39; some new members have been added the past year, which is encouraging, and our younger members are taking up the work.

As the years are passing, "over the river, one by one" the older members are being called. In November, 1915, Miss Sarah Davis passed from us. May we not forget her faithfulness, and interest in our work, and may her influence and that of other loved ones gone help us to do better work for the Master.

"There is never a way so narrow or short,
But the Master's work is there;
There is something to do for his dear sake,
Or something to calmly bear.
There are trials to meet with a Christian faith,
And duties with Christian grace,
And there's Christian sweetness to every one
To be given in every place."

MARY B. BURCH,
Secretary.

Treasurer's Report

Dr.	
Balance in treasury, July 14, 1915	\$ 72 25
Received from—	
Kitchen Band concerts	72 30
Section entertainments	112 20
Increase Committee	16 70
Socials	5 00
Mite boxes	19 20
Individual contributions	8 00
Membership dues	35 00
Other sources	8 90
Total receipts	\$349 55

Cr.	
Paid—	
Education Society	\$ 15 00
Ministerial Relief Fund	30 00
Tract Society	30 00
Missionary Society	30 00
H. E. Davis' equipment	5 00
Woman's Board, unappropriated	30 00
Woman's Board, expense	5 00
Local S. S. Association	5 00
Electric lights for church dining room	20 50
Parsonage porch and repairs	66 20
Christmas baskets	3 51
Sundries	12 18
Total expenditures	\$252 39

Mrs. I. A. Crandall,
Treasurer.

A Sketch

AGNES BABCOCK

Written for the Annual Meeting of the Leonardsville Woman's Benevolent Society, June 14, 1916

Since this annual meeting marks the completion of thirty years of work for our society, it seemed to me that a little review

of its activities might not be out of place at this time. As you all know, our present society is not the only organization for women's work which has existed in our church, for as early as 1834 there was a "Female Mite Society." We know little of this, as no records have been preserved beyond a few timeworn receipts for money paid. But we have the secretary's book for the "Woman's Missionary Society," which was in existence in 1850, and the years following. In 1874 the women organized an "Auxiliary Tract Society," which did active work along denominational lines for a number of years. It was upon the foundation of these societies that our present organization has been built.

It was in 1886 (August 31) that eight women met at the parsonage, decided to reorganize under the name of the Woman's Benevolent Society, and adopted the constitution which we have at the present time. The president of the new organization was Mrs. William C. Daland, the pastor's wife; the secretary, Mrs. S. C. Maxson; the treasurer, Mrs. I. A. Crandall. With this meeting began the activities which have been an important factor in the social as well as the material affairs of our church life from that time to the present, and of the record of which we by no means need feel ashamed.

At the second meeting it was voted to hold a 10-cent tea in connection with the meeting of the society every month, and from time to time, especially in the early years, these are mentioned in the secretary's record. The first one was held at the parsonage and the secretary writes: "About 40 ladies, gentlemen, and children partook. The evening was very pleasantly and profitably spent with visiting and music. All pronounced our first tea a success."

Each year barrels of clothing were sent to our frontier missionaries, and benevolent work for those nearer home was also done. Early in the second year (1887) plans were made for a fair, in which great interest was taken. This took place in December of that year and of it the secretary records: "We felt as a society, in view of the harmony prevailing amongst the workers, the good time generally enjoyed by all, and the financial success, which far exceeded our expectations, that we had been amply repaid for all our labor and efforts."

In 1890 another and larger fair was held,

netting the treasury \$215.65, probably the largest single effort ever made by the society.

We notice that the membership steadily increased and that substantial contributions were made to denominational enterprises. I quote again from the record: "We see with much pleasure that our society is becoming more and more an organization whose aim is to help each other and to promote as far as possible the social element in our village, as well as to do good to those outside. Let us be unselfish and not forget Him whom we strive to imitate, who went about doing good."

There is not time to mention the various entertainments given by the society or under its auspices,—old folks' concerts, district schools, sales, concerts; nor to speak of the betterment to church property, in which the society was prime mover or gave substantial assistance. I notice,—furnaces installed in both church and parsonage, addition to parsonage, addition of Sabbath-school room to our church, reseating and redecorating the church, kitchen and its equipment, and the cancellation of the parsonage debt. Not having the treasurer's books before me I can not tell how much money went into these, but you may know it represents no small amount.

At the very first meeting of our society it was voted to send \$20 to help pay the Tract and Missionary societies' debts, leaving \$1.00 in the treasury; and from that time I think I am safe in saying that no year has passed without a similar contribution. For many years we have made it a rule to send at least \$30 to each of our societies, and have often done more than this, besides making substantial contributions to other denominational interests. In 1910-12 we gave \$300 to our colleges. We have published a Year Book since 1910. This is but a hint of the larger items of a work which has been constantly growing in our hands.

As to the workers, of those whose names appear on the records of the first year, there are still in active membership,—Mrs. Worden, Mrs. Crandall, Mrs. Helen Burdick, Mrs. Burch, and Mrs. Brown. Mrs. Daland, whose young energy and enthusiasm gave so much impetus to the society in its beginning, is a worker in a Western society; Mrs. Ella Whitford, whose unselfish devotion to the interests of the society and whose cheery Christian spirit were

always an inspiration, is active in the East; Mrs. Dr. Maxson still holds membership with us though residing elsewhere; Mrs. Francis Clark (now Mrs. Cottrell) is, a pastor's wife in Rhode Island. Many of the others have gone to the better country. To recall their names,—Mrs. Wheeler, Mrs. H. D. Babcock, Mrs. William A. Babcock, Mrs. Edwards, Mrs. Haven, Mrs. Elizabeth Brand,—brings up many memories of happy association and of noble and unselfish lives, well lived.

During these thirty years there have served as president, Mrs. Daland, Mrs. H. D. Babcock, Mrs. S. C. Stillman, Mrs. Platts, Mrs. A. Whitford, Mrs. Wheeler, Mrs. G. T. Brown and Miss Agnes Babcock. There have been various secretaries, but since 1897, for nineteen years, Mrs. Burch has filled that office most faithfully; and during the whole period of thirty years, Mrs. Crandall has been treasurer. These are unusual records and we all appreciate the faithful service rendered our society by Mrs. Crandall and Mrs. Burch.

May this glimpse at the past prove an inspiration to work for the year to come. We have a good record, one of which we may justly feel proud. But we may not live on past accomplishments. The forward look and the earnest purpose will carry us on to do even greater things than we have ever done before.

Semi-annual Meeting, Pacific Coast Association

DEAR EDITOR GARDINER:

I suppose there might be some question as to whether a Sabbath-day's journey in our times should be the same as in Bible times. Conditions are not quite the same. I think such a journey at present might reasonably be longer than it was even a few years ago when horses were the motive power for the family carryall. Perhaps a safe way to decide the length of the journey would be to strike a balance between the good to be derived—and given—by going and the (possible) mental, moral and spiritual harm caused by a lengthy trip by automobile. Evidently preparedness in the matter of roads would also have great weight in deciding the question in some parts of the country. Some of the associational meetings might not draw on a very large territory if that were a factor

in attendance. Here it can be ignored as there are hundreds of miles of roads as smooth as city boulevards.

Sixty miles seemed to be about the right journey for Riverside people on the morning of July 8, when the Pacific Coast Association held its semi-annual meeting with the Los Angeles Church. We got up early and cranked up the family Fords (which include a Buick, Maxwell and Tourist as well) and after picking up all our friends and neighbors who could go too, we made a pleasant three-hour run to Moneta Avenue and West 42d Street. Lawrence Coon piloted Pastor Severance and Alberta, his brother Ralph and father, Deacon C. D. Coon. E. S. Beebe had Veola Brown, Marie Sweet, Mrs. Flora Chapman and C. C. Babcock. Miss Christina Buchanan, Mr. and Mrs. Kellogg and W. S. Wells comprised another party. R. C. Brewer brought his wife, Bertrice Baxter and J. B. Walker. Pearley Hurley brought his father, John Hurley, brothers Victor and Francis and Elverson Babcock. Dr. W. B. Wells, Mrs. Wells and the girls made up another load; and Dr. and Mrs. C. H. West, Mrs. Roy Houston and N. O. Moore traveled together. Roy Houston came in from another direction and met his wife at church. Elder and Mrs. A. F. Ballenger and Euliel were already in the city. All told, there were thirty-four people present from Riverside.

Brother Editor, if I had time and you had space, it would be interesting to try to give an idea of the scenes along that sixty-mile ride. They are well worth seeing, varying from city streets lined with tropical palms, to sandy deserts, orange, apricot, peach and walnut groves, grain fields stretching for miles over rounded hills, melon patches that we couldn't see across, a vineyard of 4,000 acres, mountain peaks from one to two miles high (Pres. W. C. Daland's son John and wife are camped in a canyon among these peaks and John is getting better every day), cozy bungalows just right for two—or more—with flowers in every yard, trellises of roses alternating on each side the road for thirty miles or more, fine country homes, etc. Also (just in the edge of Los Angeles) a large brewery announcing on an immense sign: "Prohibition would close this business and throw 200 men out of work. Vote *No* on prohibition." True, doubtless; but I wonder how many men its products have

already caused to be thrown out of work, or how much economic loss (not to mention the sin, sorrow and suffering) would result from its continued manufacture of booze? The booze-makers are on the run; they are frightened, and have reason to be. The big drive has started and will culminate next November.

Of course the Long Beach people were there too. In fact they were joining with the Los Angeles people in entertaining the meeting. The people of the two societies are widely scattered. There was Mrs. G. T. Brown who came in from Irwindale, twenty miles east of Los Angeles; and the Long Beach people came from an equal distance south. You see it isn't always an easy matter for even the Los Angeles people to get together, to say nothing of entertaining a large meeting.

Pastor Hills as secretary of the association had arranged the program and chosen the theme Faith, based on First John 5: 4. At 10 o'clock Veola Brown led in a song service and R. C. Brewer offered prayer for a blessing on the meeting. Mrs. Lucy Sweet, of Long Beach, had prepared a paper on "Are the Days of Faith Past?" It was read by her daughter Lillian. Then Marie Sweet read "The Christian Endeavor Message of Faith to the World," prepared by Alice Baker, of Riverside. Woman's Work was assigned a place, in charge of Mrs. N. O. Moore, associational secretary, but it had to be omitted as she, too, was in the mountains, recuperating from six months' serious illness. Rev. Milton Babcock, of Pasadena, a brother of Elder S. H. Babcock, of Albion, then gave a very interesting address on the theme of the meeting. After singing, and prayer by Rev. T. A. Gill, Pastor Severance preached the morning sermon from the text First John 5: 4. After the sermon the communion service was taken charge of by the pastor and deacons of the Riverside Church, and the meeting then adjourned for lunch.

Of course it's no new idea to you that these social intermissions and eating together furnish a large part of the uplift that comes from a getting together like this. There were people present who had formerly lived in New York City, Salem, Lost Creek, Plainfield, Adams Center, Nile, Chicago, Milton, Hammond, Farnam Leonardsville, Dodge Center, Farina, New Market, and Welton. Doubtless other places

were represented, and I know if I mentioned all the churches in which these people have lived, the list would be a good deal longer! But certainly it helps promote sociability to find old friends, and new acquaintances that you almost regard as old friends because you have known each other's friends and relatives. Why, when I was introduced to Mrs. Roy Woodward, of Fullerton, and had searched my memory a bit and realized she was Henry Jordan's sister, we were good friends at once, because we each think a lot of Henry. So it goes on when Seventh Day Baptists get together and eat and talk.

In the afternoon there was singing and prayer and then the Osborn quartet sang "Jesus will come some day." For those who don't know (and love) this quartet I will mention that they are Glenn and Bertha Osborn and their children, Maleta and Lester. Then Rev. A. F. Ballenger spoke on "Asking in Faith." N. O. Moore spoke on "Faith's Part in the Work of Our Denominational Boards." Welcome Wells sang a solo. Roy Babcock, Ralph Coon and Lester Osborn (all university students at Berkeley) presented three papers: "The Young Man of Faith Facing the World" (read by R. C. Brewer), "The Young Man of Faith and his Bible," and "The Young Man of Faith and the Sabbath." It would be a help and encouragement to any one in our denomination to hear the good ideas and strong faith of these young men in the Bible and God's Sabbath. Roy is an expert agriculturist and raises beans; Ralph is just about to finish a course leading to master's degree and then will take up high school teaching; Lester is preparing for the ministry.

After a solo by Veola Brown, Deacon Coon conducted a testimony meeting in which thirty people took part. Elder Hills had had to keep still thus far (aside from his words of welcome in the morning) and this was his chance. He said there were three dangers that confronted us—commercialism, intellectualism and pleasure; we must represent God in daily life; it doesn't take faith to criticize the word of God and grumble; we must live so the world will know we represent God. There was a testimony from a woman who has recently begun keeping the Sabbath; from an Austrian woman who had come to the Sabbath from her own study of the Bible and was so happy in it that she wanted to

enter every church she passed and praise God. Another woman spoke, who conducts a mission for the Jews in Los Angeles. W. B. Wells made a plea for our denominational schools and urged their claims on our young people. Others spoke of their blessings; there were several instances related of undoubted healing in response to prayer. In fact the occasion was so interesting and profitable that Deacon Coon was reluctant to close, but it was getting late and the Riversiders had a long way to go before supper. So Pastor Severance offered the closing prayer and we separated feeling more than repaid for the efforts made to attend, and to entertain. Such meetings as these can not be weighed and measured in their influence on lives, and while the Los Angeles people had been somewhat fearful that it could not be held, after it was over they and the Long Beach people felt they had been helped and encouraged to an untold degree. And certainly the Riversiders felt so too.

THE SECRETARY.

Tent Work at Grand Marsh, Wis.

REV. WILLARD D. BURDICK

For several weeks the Missionary Committee of the Northwestern Association and the Sabbath evangelist in the employ of the Tract Society have been maturing a plan to have a quartet out with the tent owned by the association for six weeks in July and August. We have had considerable difficulty in finding a first tenor singer, because several of our singers are engaged in Chautauqua work, but we consider ourselves fortunate in securing two men who have had considerable experience in quartet work who alternate in being with us. Brother E. M. Holston joins us on Friday nights and remains till the following Monday morning, when he returns to Milton Junction to take up his work as editor and proprietor of the *Journal-Telephone*. Monday nights Pastor Jordan, of Milton Junction, joins us, and remains till Friday, when he returns to take charge of the Sabbath services of his church. We hope to have him with us one Sabbath, at which time—and at other times also—he will preach. George Thorngate, formerly of North Loup, now of Milton, and next year of Salem College, sings first bass. (This is his third consecutive year in evan-

gelistic quartet work.) Professor D. N. Inglis, of Milton College, sings second bass. The writer sings second tenor.

The pastor of the Grand Marsh Church had written us that conditions seemed favorable for tent work at Grand Marsh, and that the little church was anxious for us to come. Professor Inglis and I made the trip of a little over 100 miles from Milton to Grand Marsh on the afternoon of July 5, finding Dr. Tickner, Brother Myron Green, and Brother Fred Babcock, of Albion, at the depot to meet us. By Friday night we had the tent erected on a favorable site in town. The lumber dealers of Grand Marsh kindly furnished us with planks for seats and platform, and now we have the tent arranged so that we can comfortably seat about 200.

As most of the Seventh Day Baptists live on farms at some distance from town we sleep in a tent not far from the audience tent, and get our breakfasts here. The people quickly found this out and have been making daily contributions to our table—boards on "Thornie's" trunk—so that our *chef*, Professor Inglis, has had little chance to show his culinary skill.

We began on Friday night with a fair-sized congregation. On Sabbath Day we held two services and the Sabbath school, and on Sunday we had two services, about 125 being present on that night. Last night there were about 65 present, and the interest was such that about a half-dozen raised their hands for prayers that they may enter into the large life of the saved.

People have been very kind to us, and in this, and because of the keen interest that has from the first been taken in song and sermon, we are hopeful that a great and good work will be realized while we are here.

We are greatly enjoying our nights in the tents; the companionship of these days; and the helpfulness of the devotional hours. I count it a great privilege to be associated for a few weeks this summer with a bunch of men who are glad to use their ability and strength in evangelistic work.

We hope that it will be possible for us to spend a little time before Conference in Exeland.

Grand Marsh, Wis.,

Tuesday, July 11, 1916.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
R. F. D. No. 3.
Contributing Editor

Consecrated Friendship

STELLA CROSLY

Christian Endeavor Topic for Sabbath Day,
August 5, 1916

Daily Readings

Sunday—Make friends (Prov. 18: 24)
Monday—Keep friends (Prov. 27: 9-19)
Tuesday—Friend in need (Luke 10: 30-37)
Wednesday—Winning our friends (John 1: 40-51)
Thursday—A royal friend (2 Sam. 9: 1-13)
Friday—Befriending the friendless (John 5: 1-9)
Sabbath Day—The consecration of friendship (Eccles. 4: 9-10) (Consecration meeting)

THOUGHTS ON THE LESSON

We have cheapened the idea of friendship by using the word where some other, as associate or acquaintance, would be far better. True friendship is based upon interest and esteem.

It is worth much to have a friend to whom we can tell not only great joys or sorrows but also the little things which interest us from day to day.

The friends who help us most are the ones who believe in us and expect great things of us. They may criticize to be sure but they do it with a view to our improvement.

It is said that "the time of prosperity brings many friends, but the time of adversity proves them." The friend who does not stand by in adversity is not a true friend. Real friendship is never selfish. So-called friendships may be formed from selfish motives but the motive must be changed, else the friendship will cease to be.

Friendship may mean sacrifice. So do most other things that are worth while.

"Easily gained things are easily lost; That obtained without effort is worth what it cost."

The stories of David and Jonathan and of Damon and Pythias have come down through centuries and doubtless will be told while there is a written or spoken language. There have been other friendships just as

true that have not been placed on record but such sacrificing friendships are comparatively rare.

The greatest friendship we can have is that with Jesus Christ. Much as earthly friendship may mean to us, all this and more may be the companionship of our Savior. He was "in all points tempted like as we are" and understands all human experiences. We can not expect much enjoyment or profit to ourselves or others from our Christian service unless we are in closest touch with the Master.

SUGGESTIVE THOUGHTS FROM THE ENDEAVORER'S DAILY COMPANION

Friendship is one of the great fundamentals of life, very largely making us or ruining us; and yet we allow it to be very largely a matter of chance.

A friendship is consecrated if Christ could be admitted to it with no sense of incongruity.

Friendship is impossible without sacrifice. A selfish friendship is a contradiction in terms.

The highest friendship is a partnership for the highest aims, therefore it must be based on religion.

QUESTIONS

Who was called the friend of God?
What was Christ's test of friendship?
What friendships may not be consecrated?
What is the Bible recipe for obtaining friendship?
How will friendship among the society members affect the prayer meetings?

QUOTATIONS

Friendship redoubleth joys and cutteth griefs in halves.—*Sir Francis Bacon.*

Friendship for Jesus Christ makes life happy and natural and beautiful, solves its problems, removes its friction, uplifts its tone and temper.—*Teunis S. Hamlin.*

To love our friends is a work of nature, to love our enemies is a work of grace; the troublesome thing is to get on with those who are "betwixt and between."—*S. M. Crothers.*

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.—*S. W. Foss.*

What the Young People Owe the Church

LUELLA COON

Paper read at Young People's Hour, Semi-annual Meeting of Minnesota and Northern Wisconsin Churches

The young people are the life of any church. If we are the life of our church, there are certain duties which we must perform.

One important duty is that of attendance. The church might well be called the school of the Christian. If we are not regular attendants of that school, we will lose interest and miss lessons that might be a great help to us.

The Sabbath school, Christian Endeavor, and prayer meeting are auxiliaries to the church, and as such we owe them our allegiance. In the Sabbath school the young people have the privilege of being an example to the children. Let us be an example that will point them to Christ.

The Christian Endeavor depends upon the young people. A church without this society is not doing as efficient work as it should do. With the co-operation of the pastor, the young people in the Christian Endeavor might be invaluable to the church.

The prayer meeting usually depends upon the older people, but the young people have a place among them. Prayer is essential in the life of any Christian. Through prayer we are strengthened, and so new life is put into the church.

Reverence is a quality which should be found in young people if they are to be of real benefit to the church. We should have reverence for the house of God, for the words spoken there, and for older people. The young people will some day be left to carry on the work of the church. We might well profit by the example of these older people; our respect is due them.

Cordiality is a virtue which we should cultivate. If we expect to help others, we must be friendly and cordial, for in this way only can we win them.

Financial aid from the young people should not be overlooked. A tenth is little enough to give. If we are to become generous old people, we must begin now.

Every one has one or more talents. We become strong only as we work. What an enthusiastic church we should have if all of the young people used all their tal-

ents! I pray that the young people may be instrumental in making their church the ideal.

Why Should a Young Person Join the Christian Endeavor Society?

PAUL BURDICK

From a talk given at the Western Association, Alfred Station, June 17, 1916

This question is best answered by telling what the Christian Endeavor society is and what it is trying to be for the young people. It seems to me that the society is, in a limited sense at least, what four other institutions are in the life of the individual. The Christian Endeavor society is a school, playground, a church, and a family.

First, as a school, the society has a teaching work. You go to school to store the mind with facts, and train it to use these facts, and the Christian Endeavor society does this also. There we are taught something of the Bible and its teachings, and what are the essentials of the Christian life. We are taught about the people of foreign lands, and what the missionaries are doing for these people. And whereas the common school limits itself to the training of the mind, the hand, and the eye, the Christian Endeavor school goes further and tries in a systematic way to train the heart to love and cherish kindness toward all one's fellow-men. Then the Christian Endeavor school has a disciplinary value. In an age in which there is too much irresponsibility, especially among the young people, the Christian Endeavor society teaches habits of responsibility by the work given committees and officers to do; so that I will venture to say that one who has done his part as an officer or member of a committee, and has assisted perhaps in an Efficiency campaign, will be better fitted to accept the responsibilities of business and social life.

Then the Christian Endeavor society is a playground. This may sound queer at first, but it is true just the same. People are coming to realize that play is as much an essential of a person's life as are work and study. So our socials and picnics and sleigh rides serve a useful purpose in our lives. They should teach us the art of making friends, and the still rarer art of conversation. Then the pleasure which

one gets out of such occasions is an end in itself. How much better it is that we can get our pleasure under good influences, such as exist among Christian young people, than if we had to go to the public dance halls or even to the "movies" entirely for our recreation, where the moral influence is not always of the best.

The Christian Endeavor society is also a church. It is the young people's church, for while they can not always get the good out of the church services that the older people do, here the work is so adapted to the different ages that even the youngest can appreciate and understand it. Thus the society becomes a stepping-stone to the church by preparing the young people for it. And let us make it a place of real spiritual power. A good many people are afraid of becoming too religious. Some young people like to appear careless, not only where religion is concerned, but regarding any of the serious concerns of life. And as an antidote for this attitude, it is well for the Christian Endeavorer to remember that the great leaders of the world's thought have been seriously minded men, and it seems to me that the leaders in the future will be, more than ever, men who are also leaders in a spiritual and religious way. So there is still an important place in our national and individual life for the church to fill; and in the lives of young people, there is an important work for such organizations as the Christian Endeavor.

Lastly, the Christian Endeavor society is a family, for as a body of young people we are friends of one another, and may be bound with ties almost as strong as those which bind the members of a family together. It has been my experience on two occasions, when moving to a town where I was a stranger, that I went to the Christian Endeavor society and there received a welcome, met the young people whom it was best for me to know in that town, and formed some of the friendships that have meant most to me in life. So I can recommend to all young people that they join the society for the sake of the acquaintances and friendships you will make there. And to the members, I would recommend this,—that you take time to make friends at your gatherings. Do not always hurry home after the meeting, but take time to talk together, and especially to welcome the stranger and make him feel at home.

Then the society will fulfil its function as a family of Christian brothers and sisters.

Some Things Young People Can Do

ANGELINE ABBEY

Substance of a talk to the young people at the Semi-annual Meeting, New Auburn, Wis., June 18, 1916

There are many things young people can do to help the church and community. The Lookout and Visiting committees, besides the work in their own society, may do much good by visiting the aged and the invalids, any who are detained at home, brightening up their lonely hours by bringing sunshine from the outside world. Talking with them, singing for them, a solo, a duet, a quartet, will be much appreciated by these, and will fill with joy the hearts of those who thus bring cheer.

Of all the committees which do important work, there is not one more important than the Temperance Committee. By all means have a Temperance Committee! Even if there is no saloon in your town, there are saloons in the county and State. You can help to abolish these. The young people of West Virginia are given credit for the great victory of that State. They just about flooded the State with literature. They distributed temperance tracts far and wide, sending them through the mail and giving them to people. What the young people of West Virginia can do, the young people of Wisconsin can do. You can give temperance entertainments in nearby towns where there are saloons. Get the children to help with recitations and songs. They will enter into it with enthusiasm. It will do much good to have these thoughts stored up in their minds, to safeguard them for the future when they shall go out into the world. Then, too, often the tender voice of a child will touch some hard heart, and awaken a delinquent one to a sense of his responsibility.

We can not condemn many people for being opposed to prohibition. They have a different point of view. They think they have a right to have liquor. They consider us fanatics, and think that we are interfering with their personal liberty. They need educating along this line. We may not be able to do much with the older people, but we can teach the children and young people.

From the Anti-Saloon League and W. C.

T. U. you can obtain leaflets and posters which set forth the harm of this terrible traffic in common sense arguments. Many voters have been convinced by this means and have changed, voting against the saloon instead of for it.

I hope you will organize a Christian Endeavor society here, and be a power for good in your town, county, and State.

Semi-annual Meeting at New Auburn, Wis.

From the Minutes written by George S. Truman

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches convened with the Cartwright Church at New Auburn, Wis., June 16-18, 1916. Sixteen delegates and visitors were present.

The first session, at 3 p. m. Friday, was called to order by the moderator, John Babcock, pastor of the Cartwright Church. After a report of the last meeting, a committee consisting of Miss Anna Wells, Mrs. Angeline Abbey and Mr. Clarence Carpenter, was appointed to arrange the program. Rev. Herbert C. Van Horn also assisted.

The introductory sermon, from Galatians 6: 7-8, was delivered by Rev. Herbert C. Van Horn, pastor of the Dodge Center Church. A very spiritual conference meeting, led by Rev. Mr. Socwell, of Dodge Center, closed this session.

Sabbath morning an interesting sermon was delivered by Rev. Eugene H. Socwell. Text, Mark 16: 7. Much stress was laid upon the "and Peter," showing how God especially calls after those who deny him. Reminiscences were related of the Cartwright Church during the pioneer days, some 33 or 34 years ago, when Elder Socwell was beginning his ministerial work. Mr. and Mrs. D. S. Cartwright and daughter, Mrs. F. Mack, are the only surviving members remaining at New Auburn from that time.

At the Sabbath-school hour, a speech of welcome in the form of a poem composed for the occasion was recited by two little girls, Mertie Green and Eloise Arnold. The reading of the lesson was led by Bennie Green, also a junior, who had committed the Scripture to memory. The Lord's Prayer was repeated by Claud Coon's class of boys. After studying the lesson by classes, a chalk talk arranged by Hermon

Socwell, who had called upon Rev. Mr. Socwell, Rev. Mr. Van Horn and Pastor Babcock, was very instructive and helpful. Five interesting three-minute talks were given on topics assigned by the superintendent, Mrs. Jennie Carpenter, by Miss Anna Wells, Elder Van Horn, Mrs. Abbey, Mrs. Langworthy and G. S. Truman. Special music by the Sabbath-school scholars and visitors and songs by the congregation were interspersed.

Sabbath afternoon, after a song service led by the chorister, Mrs. Nettie Coon, and prayer by Rev. Herbert C. Van Horn, a very interesting and helpful sermon was delivered by Mrs. Angeline Abbey. Scripture lesson, 1 Cor. 2; text, 1 Cor. 6: 19-20. Theme, "God's Ownership, and Man's Obligation to Serve." An essay by Mrs. Elizabeth Green, of Grand Marsh, upon the subject, "One Thing," read by Mrs. Nellie Freeborn, of Exeland, and one by Mrs. U. S. Langworthy, of Dodge Center, on "Success in Sabbath School Teaching," were given after the sermon.

Sabbath evening a praise service was led by Joel E. Ling, of New Auburn. A good sermon was preached by Rev. Mr. Van Horn from the text, John 10: 11. Theme, "Ye can not enter except through the Open Door." A good conference meeting led by Pastor Babcock, followed, at the beginning of which an opportunity was given for those contemplating baptism to offer themselves for baptism and church membership. Thirteen candidates came to the front of the church, made their request, and were received by vote of the church, (Some of these were converted during the evangelistic campaign of Rev. D. Burdett Coon and Julius Nelson last winter.)

Sunday morning, on account of the baptism to be administered in the afternoon, the meeting was held under the shadow of the pines at the home of R. E. Loofboro. Rev. Herbert Van Horn led the song service. Moderator John Babcock opened the business session with prayer. Officers for the next semi-annual meeting were elected: D. T. Roundsville and Walter Bond for moderator and clerk respectively. Mrs. Nellie Freeborn was elected corresponding secretary for a term of three years.

Voted that the Executive Committee act as Program Committee for the next meeting. Sister Angeline Abbey was elected delegate to the Iowa yearly meeting, with John Babcock alternate.

Voted that the essays read during the meeting be sent to the RECORDER with a request for publication.

Roll call of churches was responded to by delegates. Miss Anna Wells, Dodge Center, reported that church to be in good financial condition. Although it has suffered the loss of some members, by removals, they were glad that their loss was another's gain. The church extended hearty greetings, and hoped for the best results from this meeting. Mrs. Angeline Abbey gave a report of the New Auburn (Minn.) Church, stating that that church was in good spiritual condition, that the Sabbath school was well attended and that they had just reorganized the Christian Endeavor society. Mrs. Clarence Carpenter gave a favorable report of the New Auburn (Wis.) Church, saying that they had increased in membership, that the spiritual condition was good, and that the financial condition was improving. Report of the Grand Marsh Church, sent by Mrs. M. J. Green, was read by Mrs. Abbey, stating that although they had suffered some loss by removals "yet the weekly services hold their usual interest, and an influence toward Christ and his Sabbath is spreading outside of the church." Mrs. Nellie Freeborn gave the report from the Windfall Lake Church at Exeland. She stated that that church is now fully organized, that the membership is increasing, and that plans are being made for a new church building. Work on this they expect to commence soon, and they hope to be able to entertain the semi-annual meeting after the new building is completed. When there is no minister present, the members take turns reading a sermon from the *Pulpit*. There is a good Sabbath school, well attended. The Windfall Lake Church made a request for membership in the semi-annual meeting. By a unanimous vote the Windfall Lake Church was admitted to membership.

Voted that after the evening session the semi-annual meeting stand adjourned to meet with the Seventh Day Baptist Church of Dodge Center, Minn., next November.

After the business session, Miss Susie Loofboro read an essay on "The Prince of Peace," and Pastor Babcock gave a very enthusiastic talk upon "Church Brotherhood." After the closing hymn and benediction the people partook of a picnic dinner.

At 1.45 p. m. the starting of a hymn called the people together for the Young People's session. Prayer was offered by Luella Coon and Alice Loofboro. Selections from Henry Ward Beecher made by Mrs. Ruby Dresser, of New Auburn, Minn., were read by Mrs. W. S. Langworthy. Some most excellent short addresses were then given. Elder Socwell spoke upon "The Relation of the Old People to the Young"; Misses Luella Coon and Alice Loofboro on "The Relation of the Young People to the Church"; and Sister Abbey on "Some Things Young People Can Do." Rev. Mr. Van Horn was called upon for his address. Very much to the surprise of Pastor Babcock, he presented him with a purse of \$25.66, to be spent in the purchase of books to help him in his work. Mr. Van Horn had personally solicited this money from the people at the noon recess. This gift showed an appreciation, on the part of Mr. Babcock's friends and parishioners, of his services and of his desire to obtain an education under hindering circumstances. Mr. Babcock responded with emotion, saying he hoped the books would help him to be of more help to the people. Elder Van Horn then gave a masterly talk on "The Christian Endeavor Emblem." The congregation then repaired to Loon Lake and witnessed the ordinance of baptism, administered by Elder Socwell.

The Sunday evening session was opened by a song service led by Angeline Abbey. Scripture lesson, John 14, was read, and prayer by Mr. John Babcock was followed by the sermon by Elder Socwell on "How shall we escape if we neglect so great salvation?" During the closing conference, many—some of whom had been long silent, testified of their experience, or of their gratitude to God for salvation. An offering of \$6 was received for the Missionary Society. The session was closed by the congregation singing "Abide With Me," and benediction being pronounced.

A good Christian spirit was shown throughout the meetings. More people came than could get into the church. The choir rendered faithful service. Solos were sung by Rev. Mr. Van Horn, Mrs. Coon and Mrs. Abbey. Two selections were beautifully rendered by the male quartet. The New Auburn Church feels grateful for the uplift received.

CHILDREN'S PAGE

Ellen Mary's Red Squirrel

It was hard for little Ellen Mary to keep her mind on Christopher Columbus, with her red squirrel doing funny tricks on a branch of an oak tree just outside the schoolhouse window, opposite her desk. She called him her squirrel because he seemed to have chosen her for a friend. This was both flattering and distracting. Queen Isabella and King Ferdinand of old were not nearly so interesting as that squirrel. He seemed as full of mischief as Petey Barnes, who made faces in school on purpose to keep little girls laughing. Ellen Mary once had to stand on the floor on account of Petey Barnes.

But the squirrel was different; he used to wink at Ellen Mary as much as to say, "Get your lessons, little girl, and keep the rules, then it won't do a bit of harm if you and I have a little fun."

Day after day Ellen Mary shared her dinner with the squirrel, and day after day she watched his performances when she should have been studying United States history. The squirrel was one of many who daily visited the schoolhouse in the woods, but he was the only one who had chosen a little girl for his special friend.

More than once the teacher had reminded Ellen Mary of the coming examination in history, and more than once she had said, "Ellen Mary, a squirrel can not help little girls answer questions on examination day."

On that particular spring morning when Ellen Mary should have been storing her mind with facts about Christopher Columbus and the Pinta, the Nina and the Santa Maria, her squirrel did an astonishing thing. He drank maple sap from a saucer, stopping now and then to nod his head and wink at Ellen Mary. To be sure, he made the saucer himself, but that seemed all the more wonderful to the little girl. He had gnawed a round cavity on the top of a broad maple bough, and the tree had pumped that saucer shaped hole full of sap.

By standing up in her seat when the teacher wasn't looking, Ellen Mary could see the sap plainly, and once that morning she threw a kiss to the friendly squirrel.

"Ellen Mary," said the teacher suddenly

—and Ellen Mary wondered if the teacher had eyes in the back of her head—"Ellen Mary, I do not believe that little squirrel will help you on examination day!"

This was the truth. More than that, the squirrel really bothered her on the day of the history examination. It was Friday afternoon; Ellen Mary sat staring at the questions in the history examination, unable to think of the right answers. Instead of helping her, the squirrel scolded; he perched outside the window and chattered and scolded and chattered and scolded at poor little Ellen Mary, who couldn't think of the right answers, as if he were actually out of patience with her. At last the time was up, and when the paper was handed in, unfinished, the teacher was sorry for Ellen Mary.

After school was dismissed that night, the teacher said, "Ellen Mary, I dread looking at your paper. I think I shall leave all the papers here until Monday morning. I am afraid you didn't pass."

"I am afraid I didn't," answered little Ellen Mary.

The squirrel may have understood. Anyway, when the teacher and the children reached the schoolhouse Monday morning, Ellen Mary's squirrel was nowhere to be seen; but when the teacher opened the drawer of her desk, out darted a little red squirrel, without a word of explanation, and away he ran as fast as he could scamper.

And what do you think! He had torn all those examination papers into ribbons. You couldn't tell which scrap of paper belonged to the little girl who answered all her questions perfectly, and which belonged to Ellen Mary, who answered them all wrong. The teacher laughed; she couldn't help it. The children laughed too.

Ellen Mary wondered what would happen next, and she soon learned. The teacher called the history class to the recitation seat, and began asking Ellen Mary the questions in the Friday examination. Ellen Mary, after confessing that she had studied those questions at home, answered every one promptly and perfectly. All the children in the class answered the questions

When the class had returned to their seats, Ellen Mary raised her hand.

"What is it, Ellen Mary?" asked the teacher.

"Did I pass in history?" inquired Ellen Mary.

"You passed," answered the teacher.

No wonder Ellen Mary's red squirrel seemed bubbling over with joy all that forenoon, and no wonder that Ellen Mary brought him a bagful of peanuts the next day. As for Ellen Mary she turned her back to the woods during study hours ever after, so that she never again needed help from a red squirrel on examination day.—*Frances Margaret Fox, from The Continent by permission.*

Memorial Board Minutes

The fourth quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held July 16, 1916, at 10.30 a. m., in the church parlors. There were present William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, William C. Hubbard, and Accountant, Asa F. Randolph.

The minutes of the last quarterly meeting were read.

Correspondence was read from Deacon George L. Maxson, Exeland, Wis.; C. E. Crandall, Treasurer of Milton College; Rev. G. Velthuysen, Rev. Ch. Th. Lucky, and Peter Taekema, all of Holland.

It was voted that the Board loan the Exeland (Wis.) Seventh Day Baptist Church \$600 for five years, without interest, secured by first mortgage, to assist them in erecting a house of worship. They reported pledges coming in, and can probably raise \$800 to \$900.

It was voted to continue the appropriation to Rev. Ch. Th. Lucky, \$25 per month for three months, from July 1, 1916.

The report of the Finance Committee, showing changes in securities, was read and approved.

The Treasurer's fourth quarterly report was read and having been duly audited was approved and ordered placed on file.

The Annual Report, including a complete list of the securities, was presented, signed by the Treasurer and Accountant.

It was voted that the Board approve the report when fully audited by the Auditing Committee.

The Annual Report to Conference, through the Secretary, was read and approved, and printed copies of both Secretary's and Treasurer's reports were ordered sent to Conference for presentation and distribution. The report follows:

Forty-fourth Annual Report of the Board of Trustees of the Seventh Day Baptist Memorial Fund, Plainfield, N. J.

The Board of Trustees of the Seventh Day Baptist Memorial Fund have the honor to report on their work for the year.

The Fund has required a great deal of supervision during the year: first because of the considerable amount in mortgages which have been paid off, and the increase in endowment funds of \$45,394.57; and secondly, by the continued scaling down of loans to provide even more protection to the Fund. Interest rates have been decreasing, and we have found it necessary to purchase considerable amounts of approved First Mortgage Railroad Bonds to secure maximum returns on uninvested monies.

The total endowment funds in the hands of the Trustees, as of May 31, 1916, amounted to \$525,787.52.

The Trustees do not actively solicit funds, but if they were to make a suggestion, they would, this year, commend to your generosity additions to the Ministerial Relief Fund, a fund which should grow till the income would provide something, at least, for every minister grown old in the service and in need of financial assistance.

This Board is incorporated to care for property, real and personal, bequeathed by will or transferred by gift, and will administer it economically and conscientiously for denominational purposes.

The usual full detailed audited report of the Treasurer for the year is submitted herewith, together with a complete list of the securities of every description, with sufficient information concerning same, that Conference may judge of the values.

The Act of Incorporation, approved March 21, 1873, and the Special Act concerning Corporations of the State of New Jersey, organized for religious, educational, charitable or benevolent purposes, approved April 28, 1905, together with our By-Laws, are appended.

The terms of Joseph A. Hubbard, Plainfield, N. J., Henry M. Maxson, Plainfield, N. J., and Edward E. Whitford, New York City, expire as Trustees, this year. The other members of the Board are William C. Hubbard, William M. Stillman, J. Denison Spicer, Frank J. Hubbard, Orra S. Rogers, all of Plainfield, N. J., and Holly W. Maxson, of West New York, N. J. The officers are

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

Respectfully submitted, on behalf of the Trustees, and approved by them, this sixteenth day of July, nineteen hundred sixteen.

WILLIAM C. HUBBARD,
Secretary.

Discretionary funds were voted by the Board—

From the D. C. Burdick Bequest:
\$135 to the American Sabbath Tract Society.

\$135 to the Seventh Day Baptist Missionary Society.
 From the Henry W. Stillman Fund:
 \$500 to Milton (Wis.) College.
 \$56.82 to the American Sabbath Tract Society.
 \$56.82 to the Seventh Day Baptist Missionary Society.
 From the George H. Babcock Fund:
 \$200 to the Seventh Day Baptist Education Society, for Alfred Theological Seminary, and
 \$815.29 to Salem (W. Va.) College.
 The minutes of the meeting were read and approved. Board adjourned.
 WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$ 4,483 69
Milton College	3,068 37
Salem College	971 63
American Sabbath Tract Society	1,405 12
Seventh Day Baptist Missionary Society	379 55
Seventh Day Baptist Education Society	264 29
Seventh Day Baptist Church, Plainfield, N. J.	73 37
	<u>\$10,646.02</u>

Tract Society—Treasurer's Report

For the Quarter ending June 30, 1916

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

To balance on hand April 1, 1916

To funds received since as follows:

Contributions as published:

April

May

June

Collections as published—June

City National Bank, interest on balances

Income from Invested Funds:

April

June

Publishing House Receipts:

RECORDER

RECORDER advertising

RECORDER stock sold

Visitor

Visitor stock sold

Helping Hand

Tracts

Pulpit

943 57

\$3,642 94

Cr.

By cash paid out as follows:

G. Velthuysen, appropriation

George Seeley:

Salary

Postage

151 50

75 00

30 00

105 00

Marie Jansz, appropriation	37 50	
Jos. J. Kovats, salary	60 00	
T. W. Richardson, salary	75 00	
Los Angeles, Cal., Church, appropriation	87 50	
Italian Mission, New Era, N. J., appropriation	87 50	
T. L. M. Spencer, appropriation for printing	30 00	
Willard D. Burdick, Field Representative:		
Salary	\$225 00	
Expenses	30 00	\$ 634 00
Corliss F. Randolph, expenses to Washington and Snow Hill		255 00
Mildred Fitz Randolph, research work for Committee on Revision of Literature	\$100 00	26 39
Corliss F. Randolph, books for Committee on Revision of Literature	11 70	
Anna C. Townley, typewriting for Pres.	9 20	111 70
Anna C. Townley, typewriting for Pres.	2 80	
Anna C. Townley, typewriting for Pres.	2 60	
Gertrude Schneeweiss, typewriting for Pres.	1 80	
Theodore L. Gardiner, expenses to Associations		16 40
Edwin Shaw, Cor. Sec.:		21 28
Expenses to Westery	\$ 7 75	
Expenses to Newark	1 50	
Postage	1 50	
Publishing House, stamped envelopes and paper for Cor. Sec.	13 46	
Publishing House Expenses:		24 21
RECORDER	\$1,340 48	
Visitor	240 04	
Helping Hand	4 64	
Tracts	17 88	
Pulpit	163 96	
Tract Society, Rally Day Programs	29 03	
Rollers for Mr. Savarese	1 95	
		1,797 98
Balance on hand June 30, 1916	\$2,886 96	
	755 98	
		<u>\$3,642 94</u>

E. & O. E. F. J. HUBBARD,
 Plainfield, N. J., June 30, 1916. Treasurer.
 Examined, compared with books and vouchers and found correct.
 THEO. G. DAVIS,
 CHARLES POTTER TITSWORTH,
 ASA F. RANDOLPH,
 Plainfield, N. J., July 9, 1916. Auditors.

The Returned Missionary

W. H. MORSE, M. D.

Molassie, returning from Alfred, was bubbling with enthusiasm over the returned missionaries whom she had heard. Of course she told all about them, and told it in such a vivacious way that the young people put her on the missionary committee forthwith.

"That means that you must get some of those returned missionaries to come and speak to us!" the members of the society told her.

"With the greatest pleasure!" Molassie

replied. "Oh, you'll just faint with joy when you hear their addresses! I'll get, maybe three; anyway, two."

It was in June, and in June she had the most enthusiasm. In January it was lacking. Perhaps her name had something to do with it. When her Presbyterian mother had her baptized by the Rev. Archibald Stuart, he was given her name to pronounce, and it was Melissa. But he misunderstood, and named her over the font and in the registry, Molassie. It was impossible to bring the proper name back into action, and when, as a young girl, she was "really-truly" baptized she insisted that it should still be Molassie. And the Yankee proverb that has to do with lack of vivacity, has it that one is "as slow as molasses in winter," while the vivacious "run like molasses in hot weather." Molassie declared demurely that her name was the diminutive of molasses!

The missionary meetings of the society came on the last Sabbaths of each month, and as the first month of summer was so far spent, action as to a speaker was deferred to July. When the meeting came, Molassie was forced to admit that she had tried, but was unable to secure one. August came, with the same result. September likewise. After the October meeting she was to return to Alfred.

It was after the tenth of the month that a Western schoolmate came to spend the vacation-end with her.

"Something vexing you?" asked her friend, when she met her at the depot.

"Something!" I should say!" Molassie returned. "Say, I have tried my best to get one of those returned missionaries to come here and speak for us, and for one reason or another, or none at all, there's nothing doing. Isn't it horrid?"

"Knew you were affected with botherism by the extra scowl on your forehead!" the other said. "Forget it, and smooth out thy brow!"

Presumably Molassie took the advice, and as they walked homeward, chatting and laughing, all care and anxiety was dissipated.

As they passed a fruit stand the visitor stopped.

"Declare!" she said. "The butler of Pharaoh remembers her faults this hour! I was going to bring your little sister some oranges. Can't I get them here?"

She made the purchase of the boy at the

counter, Molassie meanwhile talking with the Italian proprietor.

As they came away, she said: "I dare say you never saw an Italian Seventh Day Baptist, Nellie. That man at the stand is one. He really is. When he set up business he was fresh from Sicily, and hardly knew what the inside of a church looked like. What's more, he was a designing fellow, almost up to dishonesty. In New York he had seen the Jewish stores closed on the Sabbath, and open on Sunday; and he started in to do the same here. Of course he was stopped by the police. Before the next Sabbath came, his alert and astute mind served him well. He had seen our church open, and when Sabbath came he had on his door: 'CLOSED. SEVEN-DAYS JOHN BAPTIST. OPEN SUNDAY.' Sure enough he was at service, and the policeman came and looked in, to make sure. He kept coming, and became a consistent member two years ago. He is all for the zealous. Gets others to attend, and last fall he went to Sicily, carrying Italian Bibles, and witnessing for Christ among his kith and kin. And in November he is going again."

"Mo-las-sie!" Nellie exclaimed. "Come right back with me!"

"Why? Where? What for?" her companion asked.

"To secure a returned missionary!" Nellie replied.

And hardly before Molassie could fully comprehend Nellie's purpose, they were back at the fruit stand, and at Nellie's prompting Molassie engaged Filippo Fabbro to address the missionary society on his experiences in Sicily, at the meeting on Sabbath following.

Nellie elaborated the plan, and the fruiterer's name was put into English, so that it was announced that "Philip Smith, the returned missionary, would speak."

The evening found a large attendance, and one that was at first perplexed, and then greatly interested, when Molassie introduced "Brother" Fabbro as "our own returned missionary." It was indeed an interesting address, and when, the day after Thanksgiving, Fabbro left on another trip to Naples, the society filled for him a suit case with Italian Testaments to distribute among his friends and relatives in the country where a famine of the printed Word prevails.

Hartford, Conn.

HOME NEWS

ROCKVILLE, R. I.—“Camp Yawgoog”
—“Open from June 25 to August 25.”

“LOCATION: Camp Yawgoog is situated on the banks of one of the finest sheets of water in the State of Rhode Island. It can be reached from Hope Valley Junction by a beautiful winding country road some three and one-half miles in length. The Rockville Postoffice is within one mile of the camp, and Providence is about twenty-eight miles by road. Trips will be made to points of historic interest during the season. The camp property comprises one hundred acres of pasture land and forest, with a fine sand beach, good swimming facilities for beginners and those who can swim, excellent boating, good fishing, and we are told by the oldest inhabitant that the black bass to be found in this lake have the smallest mouths and the largest bodies of any bass in Rhode Island. It is a delightful spot and you had better come along with us.

“SUPERVISION: The camp this year will be under the absolute direction of Mr. Donald North, chief scout of the Rhode Island Boy Scouts. Mr. North has camped in several different countries and during the past twelve years has had charge of large boys' camps in Canada, Maine and the Berkshire Hills. He intends to give especial care to the boys who come to camp unaccompanied by the scout masters; to non-swimmers; and to those boys who wish to make themselves proficient in first aid and life saving.”

Then follow other things of interest to the scouts who are expecting to go to this camp, which include a daily program, what to bring, some rules, and the rate, which is \$3.50 per week. This includes transportation to and from camp at certain stated times.

The above is contained in a four-page circular letter, with the picture, on the first page, of a Boy Scout ready for camp. Chief North appears to be a fine Christian gentleman, in love with his work, capable of appreciating a boy and qualified to understand and meet his needs. I can understand how around the camp fire at night he can entertain the boys and at the same time by song and story sow seeds that will

ripen into noble, manly Christian characters. The pastor of the Rockville Church has been up to the camp every Sunday for religious services. Brother Alva Crandall, superintendent of the Block Island schools, but now spending the vacation here at home, gave a good address to the boys last Sunday.

Many automobiles with their occupants pass through Rockville to and from the scout camp. The Palmer farm, where the camp is located, is leased for this year with the privilege of purchasing.

This large family for two months in the year makes quite an addition to this quiet manufacturing town.

The chief said that the first week there were 50 boys in camp; the second, 55; the third, 65; the fourth, 44. Next week a large company is expected. A new lot of scouts come each week and most of those there go home, but as many as choose can remain over as long as they wish, if their money holds out.

The Rockville Christian Endeavor Society at its last meeting voted to attend the Washington County Central Union Rally at Atlantic Beach, Tuesday, August 1, when it is expected state speakers will address the union on the Efficiency program.

The society has recently purchased a large Efficiency chart and has commenced work in that line. Is it not wise for every Christian to seek to become as efficient as possible? Christ said, “Strive to enter in at the strait gate.” Why? “For many, I say unto you, will seek to enter in, and shall not be able,” if the opportunity today is lost.

Last Sabbath our attendance was among the best. The leader, Harold Crandall, introduced a new order of service which resulted in prompt responses. I. L. C.,
Press Committee.

July 18, 1916.

NEW AUBURN, MINN.—The New Auburn Christian Endeavor Society has reorganized, and meetings are held on Friday evenings. Although we are few in numbers, each session is very interesting and helpful to all of us. We are planning on social affairs to keep up an interest and to try to bring others to our meetings.

The society was represented in the Fourth of July parade. A car was decorated with paper flowers in the Christian

Endeavor colors, red and white. The body of the car was covered with the white and the letters “C. E.” were in red. A white dove was stationed in front, with ribbon streamers going over the windshield. The best part was that we won first prize on the best decorated car.

MRS. E. L. DRESSER,
Corresponding Secretary.

Hungarian Gospel Mission

On July 8, 1916, I organized a band composed of 15 men; the number is to increase as we get the members. As music



REV. J. J. KOVATS

is loved by all, the gospel can be spread by playing the gospel hymns. I will endeavor to do most anything to save the people from sin.

PEACE ON EARTH. LUKE 2, 14

Luk. 2, 14. E föl-dön bé-kes-ség, Á-men! Á-men.

HUNGARIAN NEW SONG BOOK

In the RECORDER of February 7 I had a little article in regard to the little song book

which I am to finish printing this week. There are to be 250 books of 20 pages each. They will be used in evangelistic work in St. Paul, Minn., where I am going the 20th of the month.

I have some more songs in the engraving shop; when they are ready they will be for sale. The purpose of this is to make a little money for our mission.

In this issue of the RECORDER (Feb. 7) I requested a little help in the Lord's work and received \$14.00 from our sisters. May the Lord bless them for their kindness towards us.

I again ask you, dear brothers and sisters, in the name of the Lord for a little help towards this cause. I am certain the Lord will bless all those who help build up his kingdom.

May the Lord bless you, one and all,
Yours fraternally,

J. J. KOVATS.

11810 Union Ave.,
Chicago, Ill.

Railroad Rates to Conference

The General Conference will convene with the Seventh Day Baptist Church at Salem, W. Va., August 22-27, 1916.

The Baltimore and Ohio Railroad officials have very kindly offered to issue a clergy permit to every regularly ordained minister, who will attend the Conference. These permits will enable the holders to obtain tickets from all points on the Baltimore and Ohio System to Salem, W. Va., at half fare. All express trains stop at Salem.

Ask your local ticket agent for any summer tourist ticket that may reduce the regular rate. Some of the Western Railroads sell special tickets to Chicago.

If you intend to go as far as New York City or Boston and return, there is quite a saving to be made. For instance, the Baltimore and Ohio make a rate from Chicago to New

York and return, good for thirty days for \$31.70; and for \$34.40 the tickets are good sixty days, and return may be made via

Erie, Nickle Plate, Grand Trunk, or Wash from New York City. You can stop off at Salem for Conference, but must go on to New York to have your ticket validated. All tickets should read via Parkersburg, Va.

The Baltimore and Ohio make a rate from Chicago to Mountain Lake Park, Maryland, 86 miles beyond Salem, and return for \$22.80, tickets good to October 15, 1916, but user *must* pay local fare from Salem to Mountain Lake and have ticket validated before return.

From New York, the round trip to Mountain Lake Park, Maryland (where a Chautauqua is held), is \$14.70, good going August 12-25 and returning to September first. Local fare must be paid to Salem and return to Mountain Lake Park, \$2.61 each way, and ticket validated at the Park. From Philadelphia the rate is \$10.20 to Mountain Lake Park and return.

The following are the *regular* one way rates to Salem, W. Va.:

From New York	\$13.73
From Chicago	12.91
From Mt. Jewett, Pa.	9.29
From Pittsburg	4.67
From Youngstown	5.64
From St. Louis, Mo.	15.78
From Cincinnati, O.	7.13

These points cover some of the cities, where delegates will change onto the Baltimore and Ohio Railroad.

If clergymen have any trouble securing clergy permits from the General Passenger Agents of the Baltimore and Ohio at Chicago or New York, they should *at once* take up the matter with J. Murray Maxson, 1447 West Monroe Street, Chicago, or William C. Hubbard, 111 West 5th Street, Plainfield, N. J., who will gladly render any assistance possible.

Train leaves Chicago, 10.30 p. m., arrives Salem next afternoon at 5.10. Leave New York 7 p. m. and arrive Salem next morning at 10.34.

- J. MURRAY MAXSON,
Chicago, Ill.,
- WILLIAM C. HUBBARD,
Plainfield, N. J.,
- M. BERKLEY DAVIS,
Salem, W. Va.,
- ERNEST O. DAVIS,
Salem, W. Va.,
Railroad Committee.

For Campers

The spot where your tent is to stand should be open. Have it as close to the woods as you wish, but so that the sun will shine on your tent. Sunlight is the healthiest thing in the world. It is the best disinfectant. If you pitch your tent under the thick trees, there will always be an unhealthy dampness, and mosquitoes will flock in. Then, too, in thunder storms there is less danger in the open than under trees. The all-important reason, however, for pitching your tent in the open is the matter of health.

Do not put up the tent in a hollow. Water will lodge under it with the first shower. Set it on a little knoll. All this holds good whether you use an A-tent, wall-tent, lean-to, or any other sort of shelter. Once the tent is up in place, dig a drain around it exactly under the edge of the canvas, so that all the water will run off the tent into this drain and be carried away."—Peter Johnson, in the *May St. Nicholas*.

NOTICE

All young people who desire to attend Conference and wait on table for their meals, will kindly communicate with Earl W. Davis, chairman of the Dining Room Committee.

EARL W. DAVIS, *Chairman,*
Dining Room Committee.

EARS HEAR

that are deaf are made to

by buying and using the celebrated 9 tone Little "Gem" Ear Phone, awarded Gold Medal Panama Pacific Exposition 1915.

For further information and price, write

REV. F. ST. JOHN FITCH
912 PARK AVENUE - PLAINFIELD, N. J.
P. S. Other makes taken in exchange.

Mention SABBATH RECORDER in answering.

MARRIAGES

VAN HORN-ARLEDGE.—At the M. E. parsonage, Colorado Springs, Colo., May 14, 1916, by the Rev. William Morgan, Mr. Ralph R. Van Horn, of Boulder, Colo., and Miss Frances Arledge, of Denver, Colo.

CARLL-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. David A. Randolph, July 6, 1916, by Rev. Erlo E. Sutton, Mr. Jesse M. Carll, of Bridgeton, N. J., and Miss Nettie B. Randolph, of Shiloh, N. J.

FOGG-GARRISON.—At the Seventh Day Baptist parsonage, July 5, 1916, by Rev. Erlo E. Sutton, Mr. Percy D. Fogg, of Shiloh, N. J., and Miss M. Erma Garrison, of Stow Creek Township, N. J.

LOOFBORO-LANE.—At the home of the bride's parents, Mr. and Mrs. Charles Lane, July 2, 1916, by Rev. Mr. Heberline, of Bloomer, Mr. Leo L. Loofboro and Miss Hazel Lane, both of New Auburn, Wis.

ZINN-HURST.—At the home of the bride's mother, in Smithburg, W. Va., July 1, 1916, by Rev. A. J. C. Bond, Mr. Cecil C. Zinn, of Salem, W. Va., and Miss Celesta Hurst.

FREEBORN-STEVENS.—At Milton, Wis., July 2, 1916, by Rev. Lester C. Randolph, Mr. Victor Freeborn, of Exeland, Wis., and Miss Ina Stevens, of Shingle House, Pa. They will live at Exeland, Wis.

ODELL-PALMITER.—At Alfred Station, N. Y., July 12, 1916, by Rev. Ira S. Goff, Mr. Lewis Elba Odell and Mida Altana Palmiter, both of Alfred Station.

DEATHS

DAVIS.—Augustus A. Davis, eldest son of Luther L. and Jane Davis, was born in North Hampton, Ohio, August 11, 1837, and died at his home in Jackson Center, Ohio, July 5, 1916.

His early life was spent on the farm and in the schoolroom. His experience as a soldier was quite extensive, having served on General Fremont's bodyguard, thence enlisting, August 14, 1862, as a sergeant in Co. B, 50th Ohio Volunteers, and remained until March 4, 1865, doing faithfully all work assigned. He participated in the grand review in Washington at the close of the war.

September 14, 1865, he was married to Electa L. Maxson. To them were born three daughters and two sons. Besides holding several important offices in civil affairs and fraternal orders, he spent some thirty years as a success-

ful teacher in the schools of Ohio. From the death of his wife, in 1878, to the present time, he has resided mostly with his children; and for the last seventeen years he has lived with his daughter Bertha in Jackson Center. In nature and disposition he was of unusually even temperament. He was a thoughtful and loving husband and parent, a favorite with the children of the community, and a much respected citizen. When about nineteen years old he professed faith in Christ and was baptized by Elder J. B. Davis into the fellowship of the Jackson Center Seventh Day Baptist Church, where he held membership at the time of his death. He leaves two brothers, four children, eight grandchildren, and three great-grandchildren, beside many intimate friends.

Services were held in the church, July 7, conducted by Pastor Lewis. The unusually large audience expressed the esteem in which he was held. Interment was made in the Seventh Day Baptist Cemetery.

G. W. L.

DAVID.—Samuel B. David, the second son of D. G. W. and Rachel David, was born near Pittsburg, Pa., January 27, 1858, and died at his home near LaCleda, Ill., June 9, 1916, aged 58 years, 4 months, and 12 days.

He, with his parents, moved from Pennsylvania to Woodford County, Illinois, when he was a small boy and in 1878 to Harvard, Neb., where February 4, 1880, he was united in marriage to Emily H. Betts who, with seven children and ten grandchildren, survives him. The children are Mrs. Bertha Dutrow, of Nebraska; Walter and Ernest, of Brownstown; Ellis, of LaCleda; Marion, of Farina; and Hazel and Fern, living at home.

Besides these he leaves three sisters and one brother—Alice Parker, of Kildon, Okla.; Flora Thorngate, North Loup, Neb.; Ruth Morris, Edmond, Okla.; Ben David, Denver, Colo. One brother and four sisters passed on before.

Mr. David and his sisters were members of the Seventh Day Baptist Church of Harvard, Neb., and since removing to Illinois, in the year 1900, he has been a member of the Farina Seventh Day Baptist Church, of which he was a faithful member at the time of his death.

After a long illness of about seven months, in which Mr. David suffered almost constantly, he suddenly passed away on the eve of the Sabbath with scarcely a struggle.

Funeral services were held at the Seventh Day Baptist church, Sunday afternoon, June 11, at 2.30 o'clock, conducted by the pastor, and he was laid to rest in the Farina Cemetery.

L. O. G.

MAXSON.—Silas Whitford Maxson, son of Silas and Margaret E. (Whitford) Maxson, was born in the county of Jefferson and town of Rodman, N. Y., February 19, 1847, and died in Chicago, Ill., June 29, 1916, in the 70th year of his age.

Mr. Maxson was of a sturdy and rugged type of manhood, of firm faith, splendid integrity, and marked kindness; and while his life was

almost entirely spent in the work of education, he was in the usual sense of the term a self-made man, having enjoyed few even of the ordinary privileges of schooling.

In early life he confessed faith in Christ, was baptized, and united with the Seventh Day Baptist Church of Adams Center, N. Y., of which he remained a consistent and faithful member until a few years ago, when he united with the church of the same faith at Nortonville, Kan. He served one year as president of Conference.

At the age of nineteen he was married. His wife, Celestine A. Green, bore him two sons, William S. and Holly W., who have followed their father in the work of education. Both are graduates of Alfred University, and engaged in educational work in New York State.

Their mother died in 1902. Three years later, in January, 1905, Mr. Maxson married Miss Gertrude Griffin, of Nortonville, Kan., who has been a faithful and loving wife, and who gave him tender care in his last illness.

Mr. Maxson lived and taught in New York State until eight years ago. Since he ceased active educational work he has lived in Nortonville. He was an efficient principal, school commissioner, and inspector of training classes in the service of the State of New York, and his last work was in charge of teachers' training classes at Alfred.

He was a Christian teacher of the older school. Novelties of doctrine never appealed to him. The Bible was his guide and the man of his counsel. His character was one of strict justice tempered with love. His pupils, save those who would do wrong, loved him. To the wilful wrongdoer he was an avenging minister of wrath. But the largeness of his spirit and the greatness of his heart made him universally loved, and his death will be widely mourned.

Besides those mentioned he is survived by his brother, Mr. J. Murray Maxson, of Chicago, in whose home he died, and by his sister, Miss Inez Maxson, of Adams Center, N. Y.

A memorial service was held at the home where he died on the eve of the Sabbath, June 30, 1916, conducted by President William C. Daland, of Milton College, who spoke of the Christian's view of death. Music was rendered by a quartet from the Chicago Seventh Day Baptist Church. On Sunday, July 2, funeral services were conducted in the Seventh Day Baptist church of Adams Center, N. Y., by A. Clyde Ehret, after which he was laid to rest in the Adams Center Union Cemetery.

A. C. E.

KENYON.—Hon. Benjamin Kenyon, son of Jedediah and Elizabeth Burdick Kenyon, was born in Hopkinton, R. I., August 28, 1830, and died in the same town and State, June 5, 1916, in the eighty-sixth year of his age, in the house where he had lived thirty-eight years.

He was one of a family of seven children.—five girls and two boys. Only one is now living. Mrs. Mary Sunderland, of Wickford, who was at the funeral.

On November 19, 1853, he was married to Miss Phebe Elizabeth Crandall by Elder Joel

Greene. They had been baptized seven years before, with several other young people, and joined the Seventh Day Baptist Church of Rockville, R. I., of which he continued a beloved member to the end of his life. He farmed for his father until he went into the Rockville store in 1854, and in April, 1858, he and Alva A. Crandall bought the store and continued the business, until a little later he purchased Mr. Crandall's interest and conducted the business himself. He was postmaster from 1861 to 1874, also bookkeeper for the Rockville Manufacturing Company for many years and bookkeeper of the Centerville Manufacturing Company until the mills suspended business.

He was elected Representative in the Rhode Island Legislature, in the years 1874 and 1875, by the Temperance Fusion Ticket. He served in the town council some eighteen years and on the town committee and board of assessors. He was commissioner and surveyor for several years and held various other minor town offices. He was a member of the Rhode Island Temperance Union, moderator of the church for several years, and sang in the choir fifty-eight years. He was a strictly temperate man, never using even tobacco nor indulging in profane language. To them were born three children, Clarence Elbert, who died in 1872, aged fourteen years, Elmer Ellsworth and Byron Linnwood. There is one grandson, Clarence B. Kenyon, of Providence, R. I.

Our brother was a kind and lovable man. His advice to others was, "Think twice before you speak," and he seemed to weigh a question carefully in his mind before deciding; but when his opinion was formed, he held tenaciously to his convictions.

Brother and Sister Kenyon, during their married life of nearly sixty-three years, have opened their hearts and house to their many friends, and may we not forget now that, while she waits alone, she needs our good cheer, more perhaps than ever before.

Farewell services were conducted at his late home by Pastor Cottrell and a male quartet and interment was made in the family plot in the Rockville Cemetery.

I. L. C.

We believe they are right who hold that the future peace of the world will be more permanently assured should this European war end before either side is entirely crushed and humiliated. A triumphantly victorious nation, and a sadly defeated power, are both dangerous elements for the future to deal with.—*Our Dumb Animals.*

WANTED

A competent stenographer. State skill, experience, and terms.

L. C. RANDOLPH,
Milton, Wis.

Sabbath School

Lesson VI.—August 5, 1916

THE GREATEST THING IN THE WORLD.—I Cor. 13

Golden Text.—"Now abideth faith, hope, love, these three; and the greatest of these is love." I Cor. 13: 13

DAILY READINGS

July 30—I Cor. 13: 1-13
July 31—Rom. 13: 8-14
August 1—Matt. 22: 34-40
August 2—I Cor. 8: 1-13
August 3—I John 2: 7-17
August 4—I John 4: 7-21
August 5—I Peter 4: 1-11

(For Lesson Notes, see *Helping Hand*)

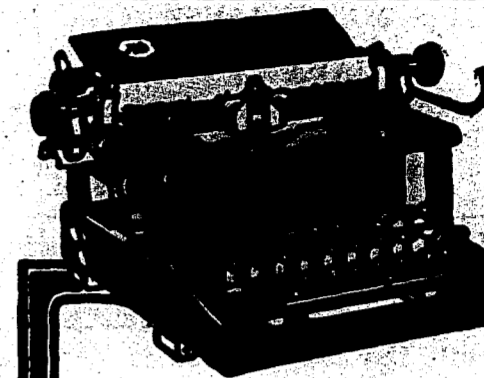
Every one is familiar with the fling about the badness of ministers' sons. Statistics amply prove that of the men who advance to the important positions in life far more than the due percentage are from ministers' families. The *Watchman-Examiner* aptly calls attention to the fact that the nominee of the Republican party for the Presidency, Charles E. Hughes, was born in a Baptist parsonage; and, also, that the present occupant of the White House, who is also the nominee of his party to succeed himself, was born in a Presbyterian parsonage. As soon as Mr. Hughes had received the nomination he became as interesting to the newspaper reporters as a newly married couple to the residents of a country village. They noted his every move. They followed him to church—the Calvary Baptist, Washington—on Sunday morning. They even reported to the papers the country over, the preacher's text on the occasion. It was: "*So run that you may obtain.*" But with the reporters' facility for blotching religious matters they got it, "*Go, run that you may obtain.*" In either form, no doubt, the candidate recognized the appropriateness of the text.—*Baptist Commonwealth.*

There is nothing more troublesome to a good mind than to do nothing. For, besides the furtherance of our estate, the mind both delights and betters itself with exercise. There is but this difference, then, between labor and idleness: that labor is a profitable and pleasant trouble, idleness a trouble both unprofitable and comfortless. I will be ever doing something, that either God when he cometh or Satan when he tempteth may find me busied.—*Joseph Hall.*

WANTED

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"How amiable are thy tabernacles, O Lord of hosts!" Ps. 84: 1.



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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 N. Washington Ave.

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

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

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

The Sabbath Recorder

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

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H. Vaughan.

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