

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

The Sabbath Recorder—Weekly, Religious Magazine	\$2.00
The Pulpit—Monthly, a sermon for each Sabbath .....	.50
The Sabbath Visitor—Weekly, for the children .....	.60
The Helping Hand—Quarterly, S. S. lesson helps .....	.25
The Junior Quarterly—S. S. helps for Juniors .....	.15

BOOKS

Bible Studies on the Sabbath Question, By Rev. Arthur E. Main, D. D. ....	.50
Rev. A. H. Lewis—A Biographical Sketch, By Rev. Theo. L. Gardiner, D. D. ....	.50
Sabbath Commentary, By Rev. James Bailey .....	.60
Spiritual Sabbathism	1.50
Paganism Surviving in Christianity	1.75
History of the Sabbath	1.00
History of Sunday Legislation	1.00
Swift Decadence of Sunday. What Next? .....	.50
Biblical Teachings Concerning the Sabbath .....	.60
The foregoing six books are all by Rev. Abram H. Lewis, D. D., LL. D.	
Seventh Day Baptists in Europe and America—Historical Papers in two large volumes	3.00
Seventh Day Baptist Hand Book .....	.25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

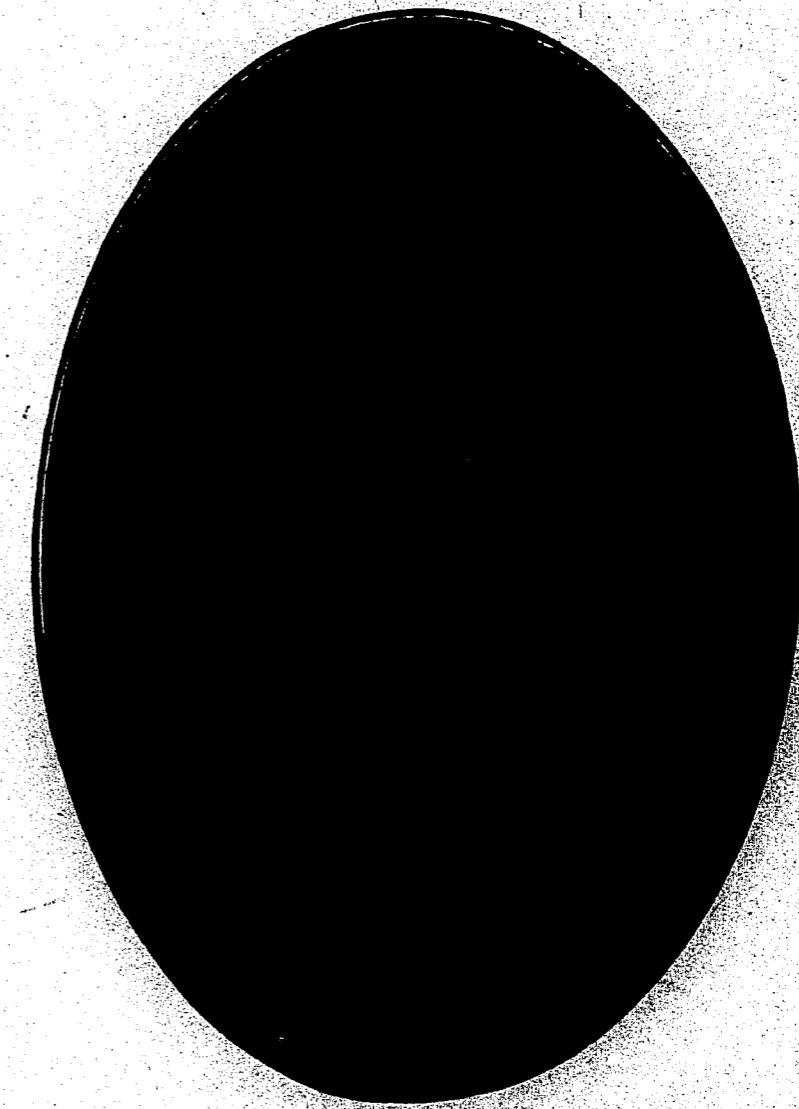
Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



DEACON JOSEPH DENISON SPICER, 1834-1916

—CONTENTS—

EDITORIAL—Are You Disappointed? What Does It Mean?—Brother Lucky Homesick for His Flock.—“Little Baba of the Bethlehem Hills.”—Greatly Needed—The Family Altar.—The Church That Made the Lord's Day.—Hungarian Songbook.—First a Catholic, Then a Public Servant.....	161-163
“The Gospel of the Second Mile”.....	163
SABBATH REFORM.—Why I Do Not Keep Sunday.—Why I Keep Saturday.....	165
Northwestern Association	165
How God is Revealed.....	160
Salem College Receives a Piano.....	171
WOMAN'S WORK.—Woman's Evangelical Society, First Alfred Church, Alfred, N. Y.—Little Genesee, N. Y.—Hartsville, N. Y.—Nile, N. Y.—Woman's Board—Treasurer's Report	172-176
Deacon Joseph Denison Spicer.....	176
YOUNG PEOPLE'S WORK.—What About Conference—That Efficiency Chart.—Growth—A Big Man in Christian Endeavor.....	178-180
Cartwright, Wis.—New Auburn, Wis.....	180
Conference Song Books	182
A Voice From Canada	182
CHILDREN'S PAGE.—What the Grub Found Out	183
A Propaganda of Evil.....	185
SABBATH SCHOOL.—Vital Features in Sabbath School Work.—Lesson for August 19, 1916.	186
Salaries of the Baptist Ministers.....	186
HOME NEWS.....	188
Ten Minutes With a Corrupt Mayor.....	189
MARRIAGES	190
DEATHS	190
A Talk With the Old Church	191

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.
The Academy of Milton College is an excellent preparatory school for the College or for the University.
The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.
Classes in Elocution and Physical Culture for men and women.
Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.
For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

Salem College SALEM West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.
The aim of the college is:
Thoroughness in all work.
Graduates who can "make good."
Soul culture as well as body and mind.
A helpful spirit.
Christian character.
For catalogue and other information, address
REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.
Other competent teachers will assist.
Former excellent standard of work will be maintained.
Special advantages for young people to pay their way in school.
Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year.....60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Salem, W. Va., August 22-27, 1916.
President—Prof. Samuel B. Bond, Salem, W. Va.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Samuel B. Bond, Chairman, Salem, W. Va.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for three years); Mr. M. Wardner Davis, Salem, W. Va. (for three years); Dr. Sands C. Maxson, Utica, N. Y. (for two years); Dr. George E. Crosley, Milton, Wis. (for two years); Rev. William L. Burdick, Alfred, N. Y. (for one year); Mr. Ira B. Crandall, Westerly, R. I. (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

The Sabbath Recorder

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

VOL. 81, NO. 6

PLAINFIELD, N. J., AUGUST 7, 1916

WHOLE NO. 3,727

Are You Disappointed? We wonder how our readers are affected by the failure to pay off the Missionary Society's debt on Rally Day? Did you entertain the hope that our people would rise to the emergency, and in the spirit of unity and denominational loyalty wipe the debt entirely out? I did. And now, after several weeks have passed, and with Conference right at hand, to learn that the debt is still about \$1,000 deepens the feeling of disappointment. Just think how easily it could have been done. A sum averaging only about fifty cents a member would have canceled the entire debt, and only about three fourths of that average has been realized after all these weeks of waiting! Who is to blame? Have we failed to make the people understand, or have the people lost interest in the Master's work? What will be the outcome? Shall we compel the board to go to Conference with this debt unpaid, or will we act promptly now and cancel it? Why not do this within the next two weeks?

By the way, Treasurer Hubbard sends a message to the effect that unless the contributions to the Tract Society come in liberally and promptly, the Tract Board, too, must face a deficit. It would seem to be sufficient for the people to know these facts about their boards. We still hope that responses may be so generous that both boards will be able to report no debt when the annual meeting comes.

Brother Lucky Homesick for His Flock A personal letter from Rev. Ch. Th. Lucky, who for the last two years has been in Holland assisting Brother Velthuysen and is unable to return to Galicia on account of the war, says: "Now concerning myself I am in a narrow position. My health broken down, I am trying to leave Holland to return to Galicia and regather what the war has left living. But the difficulties are enormous. The new invasion of Russia in Galicia is terrible. It is already two years that I am

far away from my Galician home. I have lost many members of the congregation I had gathered with the Lord's gracious help. I wish to see those whom the Lord has spared, but though I am an American citizen, I have difficulties. Besides this I have difficulties through ill health, but I hope still. I wait upon the Lord and hope."

No one could read this pathetic letter without being moved to sympathy for our brother in his affliction. He is exceedingly anxious about his work among his own people in the future and prays to be spared a few more years to carry it on. Financial distress hampers him, and he longs to see better provision made for his field of labor. Those who knew Brother Lucky in America years ago will remember him in their prayers; and we hope a way may open to relieve him of some of his burden of heart over the support of his mission.

"Little Baba of the Bethlehem Hills" Several weeks ago the editor of the SABBATH RECORDER received a booklet entitled "Little Baba of the Bethlehem Hills," written and designed by Mrs. Hattie Carpenter Van Horn, wife of our missionary pastor, Rev. Theodore J. Van Horn, Gentry, Ark. During the associations, and while the college numbers were running, this attractive souvenir was laid aside and overlooked. It is a booklet 5 x 7½ inches, containing a story of shepherd life in which a mother sheep and a little white lamb carry on a conversation which brings out in a delightful way the blessings bestowed by the Good Shepherd. There are two tinted cuts, "The Sheep" and "The Good Shepherd," while woven all through the story is the Twenty-third Psalm in beautiful lettering, and on the last page the psalm is printed in full. Really, the booklet is as attractive a souvenir as we have seen in many a day. Mrs. Van Horn would very much like to sell the limited supply she has on hand, and in view of the fact that wherever the booklet has been offered it has been highly commended, and in some cases has "sold like hot cakes,"

she would like to secure some young person in each of our churches to sell these books at fifteen cents each. A commission of five cents a copy is offered to any who will take up this work. An energetic young person could make good wages for a day or two in some of the churches, and at the same time distribute most helpful literature and aid a missionary pastor's wife. Write her at Gentry, Ark.

Greatly Needed The Family Altar

During the Biederwolf campaign in Plainfield the evangelist gave some wonderful talks on the subject of the family altar, and described a fund he was interested in completing for the Family Altar League. Certain offerings were devoted to the work of this league and subscriptions were taken for the little magazine, the *Family Altar*. The endowment fund has now reached nearly \$33,000. It is hoped that it may soon reach the \$100,000 mark, the sum for which Evangelist Biederwolf is striving. The leaders of various religious movements are identified with the Family Altar movement, and are doing an excellent and most desirable work. We give here a word of counsel from the editorials of the *Family Altar* to pastors, evangelists and superintendents who are planning evangelistic meetings for the coming autumn.

In planning for work next fall pastors, evangelists and Sabbath-school superintendents should ever keep in the foreground a definite program for increasing the number of family altars in the homes of Christian people. The value of the family altar all will admit, the necessity of it most followers of Christ will concede, but how to secure daily reading of God's word and daily prayer in which every member of the household takes a part will tax the wisdom and ingenuity of Christian leaders.

If not more than twenty per cent of our Christian families are making any pretense at systematic religious training in the home, it is high time that most serious consideration should be given this subject in every plan for fall and winter work. Active pastors are painfully conscious of the fact that even twenty per cent is a high estimate of the number of families in our churches where the family altar has been established or any kind of religious instruction in the home is attempted. In not a few churches ten per cent will be more nearly correct. If the home is to be our greatest safeguard against sin, if the children are to be prepared in the home to withstand "all the fiery darts" of the evil one, then the altar of God must be established. Sad indeed is the truth that large numbers of the children of our Sabbath schools

have never heard their father's or mother's voice in prayer. Pray, plan, work that it shall be otherwise.

The Church That Made The Lord's Day

These words are quoted from a letter written by Father Tierman, of Camden, N. Y., to the *Utica Daily Press*. It seems that the paper called *Motordum*, stirred by some remarks in a ministerial convention at Asbury to the effect that the automobile, or "motoring," is a menace to Sunday observance, requested Father Tierman to express his views upon the question. In his reply the priest takes the ground that attendance upon mass is the main thing, and when this is done, he sees no objection to motoring, or to many other pleasures that give rest and joy on Sunday. If motoring tourists only time themselves so they can halt somewhere and attend mass, in his opinion they are all right. But in regard to non-Catholic automobilists and their parties, who miss the mass on Sunday, the writer says he can not understand why such persons are any different as to their "state of guilt before God than ministers who stay from mass for the gain there is in it." He further says: "Should any Catholic, for pleasure, on Sunday outing, miss mass and suffer death, he can not be buried from the church."

Of course this is an easy way to escape the penalties of a violated Sunday. But Sunday to this priest in no sense takes the place of the Sabbath. Of Sunday he says: "Sunday is not a meat-ax face day drawn from the Bible Sabbath of the Old Testament, but a day the Catholic Church has made for the joy of the redeemed." He further says that every Christian should know the Church that made the Lord's day, then his pleasure, joy and travels will be Christian and legitimate."

This must mean, if it means anything, that mass covers a multitude of *deliberate* sins of which one need not repent, but which he may *deliberately determine to commit*. According to this writer, a so-called sin, that would be heinous enough to deprive one of Christian church burial in case of accidental death, would be no sin at all if the person had only stopped a moment in his course of Sabbath-breaking to allow the priest to place a wafer on his tongue! Does this seem like folly? Yes; but the Catholic is true to his faith regard-

ing Sunday, and the power of the church to make it a holy day; while the Protestant, fully believing in the Bible as the *only* authority and in the *Sabbath* as Jehovah's holy day, goes on from generation to generation keeping Sunday! Is there any folly in this?

Hungarian Songbook A little Hungarian songbook, 5¼ x 8½ inches, with music prepared by Rev. J. J. Kovats of our Chicago Mission, has just come to hand. It has a paper cover and contains eighteen songs. Brother Kovats did the work himself on his hand press; and although we can not read a word, the pages are neatly printed. Brother Kovats is going with his songbook to South Bend on mission work. Once each week he has been giving Bible lectures in Chicago, at 648 E. 119 Street, but these will be discontinued during his stay in South Bend.

**First a Catholic
Then a Public Servant** In the controversy between the Roman Catholic clergymen and the mayor of New York City, statements are being made by prominent Catholic leaders which give some ground for the fears of many that the purposes of Rome are to gain political control of America. According to published reports Father Hill, professor of ethics in Fordham, in an address to 20,000 Catholics, while speaking of the mayor and his work of investigation, said: "The head and front of the recent investigation is a Catholic, and he was raised to power largely by Catholic votes. . . . Loyalty to God and the church is far away a more precious possession than loyalty to this or that party in the state, because our eternal interests depend on the first, while trifles as idle as time depend on the second." And because the Catholic mayor felt obliged to be true to the oath he had taken as a public servant, even to guarding the public crib against invasions by people of his faith, this priest called him "traitor" and compared him to Judas.

Thus it was made clear that when a Roman Catholic is elected to office, leaders in his church expect him to serve the Catholic Church first and foremost. And if he does not do this, he is branded as a traitor by his own people and called a Judas.

Fortunately this was spoken by an angry

Catholic himself, for had a Protestant leader given utterance to such sentiments he would have been called a criminal falsifier by the Roman Church. Probably the real inner spirit of the Catholic Church regarding the duty of its members while holding important government offices is truthfully shown in this man's speech.

We do not wonder Catholics rejoice when their brethren are elected to high positions in government. Any denomination is glad to see its members promoted to places of public trust. But we do object to the spirit that would urge a mayor or a governor or a president to favor his denomination at the expense of the public, and give first allegiance to his church rather than to his country. It would be regarded as an outrageous thing for Presbyterians to make such demands upon President Wilson, or for Unitarians to have made similar demands upon Taft; or for Methodists to have branded McKinley as a traitor for not placing his church first and his country second in his administration. We know of no other denomination that so openly demands that public officials shall do its bidding or step down and out, and we object to this attitude in political matters by the Roman Catholic Church.

"The Gospel of the Second Mile"

REV. E. B. SAUNDERS

Abstract of sermon preached Sabbath morning at the Central Association, Brookfield, N. Y., June 10, 1916.

Text: "Whosoever shall compel thee to go a mile, go with him twain." Matthew 5: 41.

Just now this world needs demonstration of the whole truth. A half-truth may be the most dangerous falsehood. A half-gospel has brought us to this modern war. The so-called Christian nations have sufficient gospel to give them power hitherto unknown, but not enough to give them self-control. The gospel of the second mile, or one which goes all the way, would make man his brother's keeper and not his destroyer. The world is reaping the harvest of a half-truth. A half Sabbath truth will bring, if it has not already brought, the world to recklessness on this question. We must demonstrate, by going all the way, that obedience to the whole law of God makes a spiritual people.

Trifling with the invitations, and silly excuses given for not attending the great supper was what led Dr. Luke in the fourteenth chapter and twenty-sixth verse of his Gospel to say, "If any man come to me, and hate not his brother, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple." I want to ask if any teacher who spurns the word of God, or tramples on his law, is not a false prophet so far as that law is concerned. Obedience made Abraham "the friend of God." The wells he dug in Canaan were a source of life. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (John 7: 37-39). After the death of Abraham the Philistines, enemies of God and his people, "stopped the wells." When his son Isaac came into possession he opened them, but the Philistines drove his servants away; again he opened another well, and again they were driven away. Afterward the places were named "Esek" and "Sitnah," meaning wells of strife. The third was opened, for which "they strove not." This was named "Rehoboth," meaning, "Now the Lord hath made room for us." If we are heirs of Abraham the wells of truth which Christ dug and promised are our inheritance. We must keep them open without "contention," for "the Lord hath made room for us." Who are stopping the wells of Sabbath truth today? Not the unchurched people, but the membership of the church of Christ. Who is the most formidable enemy now stopping the wells? One of the greatest problems before us is, how shall we relate ourselves to them, and what shall be our course of conduct toward them? Shall we sit in counsel with them, or shall we without "contention" open other wells as fast as they are stopped? They have said of us and our work, "What do these feeble Jews? . . . will they revive the stones out of the heaps of the rubbish?"

The walls of Jerusalem still stand sentinel over the faithfulness of Nehemiah, while the opposition of Sanballat and Tobiah has made their very names unsavory and been a blot on the pages of sacred his-

tory for nearly three thousand years. Their arguments were sarcasm, threats and violence; and lastly they sent flattering invitations for Nehemiah to meet them in counsel on the plains of Ono. To each embassy he replied, "I am doing a great work, I can not come down. Why should the work stop?" All methods failed to stop the work until the gates were hung and the city closed against the enemy.

Brethren, if the church of Christ is exposed to great danger, as we believe it is without the Sabbath, what greater work can any people do than to bring home this truth? What greater contribution can we make? Little did those feeble Jews know that the mind to work in fitly joining the walls together would immortalize themselves as well as save the city. I trust we are living to conserve the truth and not to immortalize ourselves. Neither are we keeping the Sabbath in order to be saved but because we are saved, and so the other commandments. "Obedience is better than sacrifice." Disobedience lost Saul his kingdom. Poor man, without his seeking he was thrust into power. How could he govern the kingdom without self-mastery? Wilful disobedience led him to break with Samuel and with God. We, too, have been thrust into a great responsibility and our success will depend upon our fidelity to the whole truth. We must go all the way. We must be a people of the second mile. For us to break with God and his word is to fail. The law of Sinai will be received only when presented in the spirit of the Sermon on the Mount. True, the Sabbath question irritated religious leaders in the time of Christ as it does today. They broke with him on this very question. If we press it as he did they will break with us and with his word on this question. "The common people heard him gladly." From their ranks came the Sabbath and his other converts. From the same class principally ours are coming today. Every thorough revival conducted by our people brings men all the way, to Christ and his Sabbath. We are doing a work greater than we know; why should the work stop?

"Mother," says Thackeray, "is the name for God in the lips and hearts of little children."

SABBATH REFORM

Why I Do Not Keep Sunday

It is because the Bible does not command it; there is no Scripture proof that it is the Lord's day of Revelation 1: 10, that being either the day of judgment or the Sabbath day; and there is no authority for a change from the Seventh day to the First to be found in the Bible.

All history shows that Sunday observance originated with the heathen in honor of the sun, and was afterward appointed as a festival—not as a Sabbath—by the Roman Catholic Church.

Therefore, *heathenism* is the *father* and *Romanism* the *mother* of Sunday-keeping. Why then should Protestants esteem it as a sacred day?

Sunday is kept in honor of the resurrection of Christ; but the New Testament nowhere enjoins it, either by precept or example. Christ rose "late on the sabbath day"—not on the First day. See Matthew 28: 1 (Revised N. T.), also arguments in "Sign of the Messiah." The death and the resurrection of Christ are memorialized by Baptism and the Lord's Supper, and not by a *day* (1 Cor. 11: 24-26, and Rom. 6: 3-5).

Failing to find any divine authority for keeping Sunday, I am obliged to regard it as one of the six working days commanded by the Almighty to be used as such, according to Exodus 20: 9, Ezekiel 46: 1, and Luke 13: 14.

Why I Keep Saturday

Because God commands it. "The seventh day is the sabbath of the Lord thy God" (Exod. 20: 10). "The sabbath was made for man. The Son of man is Lord also of the sabbath" (Mark 2: 27-28).

Our Lord, his apostles, and the early Christians, even to the fifth century, kept this day.

In more than 160 Asiatic, African, and European languages I find only one uniform week of seven days, beginning with Sunday and ending with Saturday—the seventh day—which in 108 of them is still called "Sabbath" or "the Seventh day." There are various reckonings of *years* (as

O. S., and N. S.), Mohammedan, etc., but the *week* has been always uniformly the same with Jews, Christians, Mohammedans, and the heathen. Hence the identity of Saturday as the Seventh day,—the true Bible Sabbath,—God's memorial of his creative work,—his testimony against idolatry and atheism.

The gospel teaches us to love and keep God's law. Obedience to God is the sign of grace in the heart. "This is the love of God that we keep his commandments: and his commandments are not grievous" (1 John 5: 3).

As a Christian my life should be regulated by his good, holy, and spiritual precepts, among which is included the observance of the Seventh-day Sabbath.

W. M. JONES.

11 Northampton Park,
Canonbury, London, N.

Northwestern Association

All delegates to the Northwestern Association, which opens August 31, at Jackson Center, Ohio, will confer a favor by sending their names to the undersigned by August 15. Delegates from Conference will come on B. & O. Railroad to Greenfield, Ohio, thence north on the D. T. & I., leaving Greenfield at 7 a. m., and arriving at Jackson Center 11 a. m.

As we have but one passenger train each way every 24 hours, those coming on the Erie or Pennsylvania Railroad to Lima, Ohio, should arrive at that city by 2 p. m. so as to reach the D. T. & I. depot by 2.30 p. m. Those coming later in the day or in early morning can come to Botkins on the electric line and call us by phone, where they will be met 9 miles from Jackson Center.

As will be readily seen, the former plan is preferable if delegates can reach Lima by 2 p. m.

GEORGE W. LEWIS,

Chairman Entertainment Committee.

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love can not do; roots a man firmly in his place in the world and gives him the blessed sensation: This plot of ground in the wide immensity of earth was meant for me to grow in.—*Robert Hichens.*

How God is Revealed

REV. HORACE STILLMAN

Late missionary pastor of the little churches in Rhode Island

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? Psalm 94: 9.

The author of the words of my text was not one of that inconsistent, illogical kind of men who could look upon a being so wonderfully made as man, with such varied powers of body and mind as he possesses, without connecting these with some of the necessary characteristics of the Author of his being.

He took for granted the common sense proposition that every effect must have its adequate cause, every design its designer; and that he who had the wisdom and power to form such a wonderful instrument as the human ear, so intricate in its mechanism that human wisdom after years of study can not fully comprehend it, so perfect in its ability to collect sonorous vibrations and to so weigh and measure them as to know the origin, nature and position of sound, and so perfectly attuned as to receive melody from the melodious and discordant; he who could see the need of the human eye and so design and form such a wonderful instrument, capable of so receiving the rays of light as to correctly photograph every object that comes within the range of human vision, must himself have been possessed of great wisdom to see man's necessities for hearing and seeing and must also have infinite power to impart such a capacity to man. And having sufficient interest in man to create him with such wonderful capacity, he must have an abiding interest in his welfare. With such wisdom as he possesses God must be familiar with the details of every life and be joyous when man lives in harmony with the laws of his being, and sorely grieved when he goes contrary to such laws.

By this process of reasoning the Psalmist proved that God saw the wickedness of the wicked and would bring them to punishment for their sins.

In our treatment of this subject we shall examine some of the predications in God's great workshop, creation, and from the created attempt to draw logical conclusions

of the necessary characteristics of the Creator.

All knowledge of God gained by the study of his works is revelation. Every thought of God that he has in any way expressed to us is revelation, whether it be a necessary conception of his being or a conception of his purposes.

As it is our purpose to treat this subject aposteriorily (or from effect to cause) we will begin with the subject in hand, the human ear and eye.

Without going into the details of the anatomy and physiology of these organs, we have seen that they are wonderful in design, in structure, and power of use; and taken as representatives of the whole body of which they form a part, they must be the product of intelligence and power.

Man can not, after years of study, comprehend his own mechanism. The study of his being constantly unfolds to him new wonders to which he was previously as stranger. The knowledge necessary for his production must therefore be superhuman, as it is entirely beyond the power of the human intellect. Man therefore was fashioned by a higher intelligence and power and must be the work of another.

The superhuman intelligence and power necessary for the production of man must be attributes of a Person who thinks, purposes and acts, as is abundantly proved by his workmanship. This invisible Person who is the Author of being we call God.

We know men by their works. An excellent piece of workmanship in any department of human industry tells us of the superior knowledge and capacity of the workman who produced it. We judge of the mental caliber and moral status of men by their writings, though we have never seen the men. The Author of our existence, though unseen by mortal eye, has given us a revelation of himself so far as he has enstamped the evidences of his attributes upon his works. A revelation of any kind necessitates an agent and recipient, some one to reveal something and a capacity on the part of some intelligent being to receive such a revelation.

The wonderful revelations that are made to us through the medium of sound are not revelations to the deaf who have no capacity for hearing, nor are those made through the medium of sight revelations to the blind who have no capacity to see.

Those manifestations which reveal to the mature, active mind the wonderful characteristics of the Agent of all natural phenomena are not revelations to the child who has not so developed his powers as to be capable of receiving such revelations.

The Author of the child's being has implanted in his nature the germ of the wonderful possibilities of reason which can apprehend revelation, but it is only under favorable conditions that this germ can develop into the capacity that is required to receive intelligently the wonders revealed.

Revelation then to the child must be progressive and be to him more and more complete so long as there is increased capacity to receive.

In the childhood of the human race, before the capacity for knowledge had developed, but very little of the glory and majesty of the Creator could be revealed, in comparison with the wonderful revelations of the present age. Revelation must from the very nature of the case be progressive; and if we are capable of endless progression, the field for the study of God will be sufficiently large and its wonders so profound that we may forever learn more and more of the wonderful Author of our being.

In our study of the human ear we find that it is perfectly adapted to collect and convey to the mind for estimation the sonorous vibrations of the air that are sent out in all directions from the objects that produced them. That the air is a medium to so convey and transmit sound to the ear that perfect harmony exists in these relations, shows that the same intelligence that formed the ear to receive sound formed also the air or other mediums to transmit it; and as every ear in the entire realm of created existence is formed according to the same general law, and as all show perfect unity in design, it is more than presumptive evidence that the Author of man's existence is also the Author of all of these existences.

The same truth may be reached in considering the relation of the eye to light.

Light is the same in its relations to the eye everywhere. The same Being that created light and the eye in one locality must be the One that created and caused the same relations everywhere.

Without stopping here we shall see by

examination and reflection that all through the realm of nature everything stands in harmonious relations to everything else, unless put out of harmony by secondary causes; and that the God of a part of creation and providence is the God of the universe. Without stopping to consider the authority of the words, "The Lord our God is one God," they are true. The unity of God is revealed in nature *only* to such minds as are prepared to receive such a revelation.

He who in his wisdom could foresee all the necessary relations of things, who could so construct them as to make one grand harmonious whole, and who could provide for all possible contingencies, must have a perfect knowledge of all the properties of mind and matter; and thus knowing everything in all of its relations, he is *omniscient*.

Again, a Being capable of creating worlds, some of them so distant from our earth that (according to estimation) a ray of light starting from them for earth at the inconceivable velocity of 186,000 miles a second would require 3,500 years to reach the earth; with power to create these and all intervening worlds, and send them in their circuits in the heavens and hold them in their proper positions and relations to each other as they traverse their circuits, such a Being must possess unlimited power or *Omnipotence*.

Again, all these created existences are constantly undergoing changes which necessitate the presence of the same intelligence and power that produced them. All around in nature in her myriad forms of manifestation we see evidences of a present, active, intelligent, personal existence, ever preserving that which was created until it has had opportunity to fulfil its mission. This one, omniscient, omnipotent Being must be also *Omnipresent*; and happy indeed would be our lot could we ever realize this Presence.

Again, we see all around us manifestations of beauty. God has robed nature in loveliness and so fitted up our earth as to enhance the pleasure of man. He must therefore be a God of *love*.

Everything made was designed for some particular service and is only valuable as it effectively does the work for which it was made. The great Designer of man must have a work for him to do, a high

destiny for him to reach, or he would never have created him with such capabilities. All through the entire realm of the universe, so far as human observation goes, everything created was designed for use; and does this great plan break down in man who stands at the head of creation? It can not be! Man *must* and *does* have a mission and destiny!

But everything in nature, in order to fulfil its mission, must stand in its proper relations to other things. The germ that lies concealed in the seed requires soil, sunlight, heat and moisture to awaken, develop and perfect its latent powers; and these conditions having been supplied by the Creator, our earth is covered with luxuriant vegetation that transforms the barren wilderness into a paradise of beauty and in its fruition furnishes sustenance for the animal kingdom.

God has implanted in every child the seeds of noble action, of Godlike propensity, and the germs of endless progression; but favorable conditions have to be supplied or such natal powers will never be developed.

But man is not like the plant, or a plastic substance molded by compulsory power and he himself left without power or choice of action; he possesses mind capable of reason and choice, and becomes himself a secondary cause, with freedom of will that constitutes him a free moral agent. With such freedom and power he needs instruction that he may act in harmony with the laws of his being, or the will of God concerning him.

Men left to themselves, with only the revelation of God found in nature, differ in their conceptions of their proper relations to their God and their fellow-men. Some, without stopping to note the unity of the design and action of the Supreme Being that is shown through nature, look at the different parts of creation as evidences of different gods, and from these conceptions arises polytheism. Others localize and materialize him, making nature God, and from these conceptions arises the system of pantheism.

Men also differ in their conceptions of what God requires of them; and while some would save life to please the God that they adore, others feel called upon by their God to sacrifice human life to appease his anger. While one pursues a

course of action that permits his own happiness and the welfare of his fellow-men, another pursues the opposite course.

In man's present state of inexperience God's revelation in nature does not suffice. A correct and uniform theistic revelation is needed with a true description of our relations and obligations to God and our fellow-men. We would expect that one so wise as the Author of our being must be, would give us such a revelation of his purposes concerning us as would be a perfect standard for life and action.

Such a revelation the Bible claims to be. Without stopping to prove the existence of Deity which is universally revealed in nature, it simply declares that man a fool, who denies his existence. If the Bible really contains the word of God and truly reveals to us his attributes and his will concerning us, it must contain evidences of such a revelation that can be relied upon with unerring certainty; for surely we can better afford to be trifled with, and deceived, in reference to any earthly interest than to be misled in things that have to do with our relations to the Author of our being and our eternal destiny.

First. Is such a revelation possible?

Without stopping to give the different arguments, pro and con, that have been made use of by those who have taken different sides in the discussion of this question, reason tells us that he who had the wisdom and power to make man would be able to so reveal himself to man that the latter might know his proper relations to his God and to his fellow-man and so rightly fulfil the mission for which he was made.

How can the Invisible One reveal himself to man by a written revelation?

To make such a revelation he must in some way clothe the thoughts to be expressed in language that man can understand, and it would be perfectly reasonable to suppose that he would impress his thoughts upon some one or more of the human family and use them as mediums to record his thoughts in such language as could be understood by their fellow-men. This would require such an inbreathing of the Divine into the human as should prepare the latter to receive the truth, and be a specific guidance in recording the same. Such a preparation to receive and transmit divine truth we would call inspiration,

and a book so written an inspired book.

Is the Bible, familiarly known as the Scriptures, such a book?

Such claims it makes for itself. In Second Timothy 3: 16-17 it says that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Concerning its prophecies it says (2 Pet. 1: 21), "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The proof above cited is concerning the Old Testament scriptures, but the writers of the New Testament claim inspiration in various ways, and place what they have written alongside of the Old Testament scriptures. Paul in his letter to the Ephesians says (see Eph. 3: 4-5), "Whereby, when ye read, ye may understand *my knowledge* in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

The Bible, as we have seen, claims to be given to man by divine inspiration and to contain God's revealed will concerning man.

Does it bear evidence of such divine authorship?

It was written through a period of more than 1700 years by many different persons, yet it is one plan from beginning to end and forms one complete book. Its prophetic writers looked down as it were from some great eminence through the vista of ages, and saw future events that only omniscience could know and reveal, and wrote accurate history in advance, which was literally fulfilled in future ages. The great central thought of the Scriptures from the time of the record of the fall of man was the promise of the coming Deliverer who should bruise the serpent's head. His advent, his characteristics, his work and death were clearly revealed by the prophets and in perfect harmony with his subsequent history.

The Bible gives evidence in all of its parts of being under the supervision of one guiding intelligence. Had there been found at different times and in different places through a period of more than 1700

years (buried it may be in rubbish) here the pieces that composed the prow of a ship, there the larboard port, here the starboard, in another place the roundhouse, in another the tiller, and in different places the grating, the wheels, the wheel chains, the binnacle, the mizzenmast, the mainmast, the capstan, the pumps, the windlass, the bowsprit and all the different parts of a perfect ship, each made by different ones at different times, with no possible chance for concert of action, and if these parts, when put together, exactly fitted into each other so as to form one perfect ship that could outweather any storm, you would come to the conclusion that the constructors of these different parts must have been inspired by some overruling intelligence that had the construction of that ship in view. You could not under such circumstances avoid such a conclusion. Neither can they who have become acquainted with the unity of Scripture design, and the harmony of the different parts, as shown in its external and internal evidence, avoid the conclusion that they were given by divine inspiration.

Is the Bible such a book as it claims to be, profitable for doctrine, for reproof, for correction, for instruction in righteousness, sufficient to thoroughly furnish the man of God for all good works?

We must judge it by its fruits. It is declared to be sufficient for man's enlightenment and salvation. It is called the word of God, and God is represented as saying in the language of Scripture that *his* word should not return unto him void, but should accomplish that whereunto it was sent.

Is it accomplishing such a work?

It affirms what we have seen to be the highest revelation in nature, the unity of the Godhead; and the millions who have received the Bible as the word of God have become established in this truth, the divine unity. Wherever the Bible is carried paganism is losing its hold upon the people, and one God only is adored and worshiped by all who receive it. It accords with the highest revelation in nature in teaching the ubiquity of God, and those who have accepted its authority have learned to trust him as a present help in every time of need, and have found great satisfaction and helpfulness in trusting in this omnipresent Helper. It affirms also his wisdom, power and love, in common with nature's teaching,

and impresses those thoughts that are *awakened by nature*, or *awakens* such thoughts to be strengthened by nature.

Wherever the Bible is read and rightly understood it is found to accord with what the Creator has everywhere enstamped upon his works. Its adaptation to improve the social, moral and religious condition of man where it has been received, is shown by comparing the condition of man where he has come under Bible influences and accepted its teaching with what that condition previously was.

In India where the word of God has been published it has broken old and stereotyped forms of superstition and oppression, liberated woman from the most debasing superstition and servitude, broken the bonds of caste, and in every way is improving the physical and social condition of the people. India herself acknowledges in an official report to the government of Great Britain the great debt of gratitude that she owes to the missionaries of the Cross for their untiring and self-sacrificing labor of love in carrying the gospel to her people, which she says is in every way making them a better and a happier people.

What the Bible is doing for the people of India it has done in the Society Islands, making him who was a rough and barbarous cannibal a peaceful and happy citizen. It has nearly redeemed the Sandwich Islands from the curse of heathenism, and where once stood idolatrous shrines now stand churches dedicated to the service of the God of the Bible, and hoary-headed error is everywhere falling before it. The same work is going on in the various missions of Africa, China, Japan, Australia, and wherever the Bible is being published. "To them that sat in darkness a great light is come." It has in fact proved the power of God unto salvation to every one that believeth.

The same results that are observable in heathen lands where the Bible is being carried are observable in Christian lands. That individual who takes it as the guide of his life and lives according to its teaching will be a good citizen and a useful member of society everywhere. Mr. Spurgeon tells of a Catholic priest in Belgium who rebuked a young woman and her brother for reading that "bad book," pointing to the Bible. "Mr. Priest," she replied, "a little while ago my brother was

an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and life at home is quiet and delightful. How can it be," said she, "that a bad book produces such good results?"

The experience of that family has been the experience of millions of families. The Bible tells us what God's laws are, that he has made for the government of the human race, and that sin is the transgression of those laws. And when we desire to know the origin of sin in our world the Bible tells us of the fall of man by the disobedience of our first parents, or the corrupting of the fountainhead of humanity, of the transmission of sinful tendency to posterity. It tells of the universal depravity into which our race fell. It tells also what a terrible scourge sin is to the human race, which we all know by observation. It tells of God's great hatred of sin and his love of the sinner. It reveals to us the incarnation of God in the person of Jesus Christ and of the way of life and salvation through him. It points the poor lost sinner, hopelessly bound by the fetters of sin, to the Lamb of God that taketh away the sin of the world. An acceptance of this Savior as revealed, satisfies the longings of the human soul, that can find satisfaction from no other source.

It removes the sting of conscience by taking away the sense of guilt, upon the exercise of repentance and faith in God. It breaks the power of sin in the human soul and gives joy and peace of heart and fellowship with our fellow-men and assurance of fellowship with God. It tells us of the beautiful paradise of God fitted up for the future home of his people where sorrow, pain and death can never enter. It bridges over and lights up the dark chasm of death, and makes it a delightful passageway to the Celestial City. It attunes the soul for heaven's melody and strikes the chords of heaven's harmony that vibrate through the depths of the human soul. It gives sweet assurances upon which the soul may rest amid the severest storms. It must be, it is, the voice of a compassionate God to his children, calling them from sin and servitude to purity and holiness and to the glorious liberty of the sons of God.

Said the Rev. E. E. Adams in an address to the New York Bible Society, "If there is one *great* thing in the world it is the Bible of God, great in origin, great in design, great in beauty, great in purpose, great in power, great in results. It hangs as by a golden cord from the throne of the Highest and all of heaven's light, life, love and sweetness come down into it for us. It hangs there like a celestial harp. The daughters of sorrow tune it, and awake a strain of consolation. The hand of joy strikes it, and feels a diviner note of gladness. The sinner comes to it, and it discourses to him of repentance and salvation. The saint bends an ear to it, and it talks to him of an Intercessor and an immortal kingdom. The dying man lays his trembling hand on it and there steals thence into his soul the promises, Lo, I am with you alway, even unto the end of the world.—Be of good cheer, I have overcome the world.—The last enemy that shall be destroyed is death.—This mortal shall put on immortality, this corruptible shall put on incorruption, and death shall be swallowed up in victory. Where is promise, where is philosophy, where is song like this?"

However much we may know of God from the logical deductions of the human intellect, the clearest, fullest and most divine is that which is made by the impress of God's Spirit upon the human heart, in that soul that yields in willing obedience to God's requirements. It is the spirit of adoption that receives us as aliens and constitutes us in the highest sense sons and daughters of the Almighty, and enables us to cry, Abba, Father!

Every heart thus purified, sanctified and illuminated by the divine indwelling, may have the happy experiences of the blessed, who because pure in heart see God.

It is through this inter-communion of soul, that God's spirit witnesseth with ours that we are his children and assures us of our inheritance that is undefiled, incorruptible and full of glory that fadeth not away.

Would you, my brother and sister, know more and more of the glories of the Infinite One, seek such knowledge by soul communion with the Author of your being while you study him in his word and his works, and then will you know him with the heart and the understanding also. With such soul communion the study of God's word will ever reveal to you more

and more of the excellencies of its Author, and all nature will be to you a constant, living manifestation of his presence.

Is there one here to whom God has not revealed himself as your kind and loving Father, so that you can say from soul experiences, "I know in whom I trust"? Accept now of his offer of salvation. Drink of that fountain of infinite wisdom and love that shall cleanse you from every sin, and be to you as a well of water springing up into everlasting life. May God fill our every soul with the light of his wisdom and love, and may our light so shine before men that they may see our good works and glorify our Father in heaven. Amen.

Salem College Receives a Piano

"Uncle Jesse" Randolph has again shown his public spirit and interest in the community and Salem College by presenting the college with a fine Mathushek grand piano. The college auditorium, which is one of the finest in the State, has during the six years it has served the college and community lacked an appropriate musical instrument for an auditorium. In the presentation of the piano the college and community have received one of the most valued equipments for public music. The board of trustees and faculty are under special obligation to Mr. Randolph for this expression of interest in the life and work of the college. This instrument will not only be a great aid in promotion of musical interest in the college, but will make more attractive than ever the regular lecture and entertainment course which has become a cultural asset to Salem and the surrounding community. Thanks to "Uncle Jesse."—*Salem (W. Va.) Express.*

"Of course everybody wants to sleep well. And yet there are many who do not enjoy the privilege. A good recipe is given by Dr. Marden, who says: "If you play as hard as you work, refresh and rejuvenate yourself by pleasant recreation and a jolly good time when your work is done, and then at a regular hour every night prepare your mind for sleep, just as you would prepare your body, give it a mental bath and clothe it in beautiful thoughts, you will in a short time establish the habit of sound, peaceful, refreshing sleep."

WOMAN'S WORK

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

"A tree is one of nature's words, a word of peace to man;

A word that tells of central strength from whence all things began;

A word to preach tranquillity to all our restless clan.

"Ah, bare must be the shadeless ways, and bleak the path must be,

Of him who, having open eyes, has never learned to see,

And so has never learned to love the beauty of a tree.

"Who loves a tree, he loves the life that springs in star and clod,

He loves the love that gilds the clouds, and greens the April sod;

He loves the Wide Beneficence; his soul takes hold on God."

This week we are publishing some of the papers presented at the Woman's Hour of the Western Association. It is a matter of regret that all the papers were not sent in for publication.

Mrs. Lucy Wells, of Nile, who arranged the program, writes: "At the Western Association held at Alfred Station this year we chose for our mutual help papers from each of the women's societies, hoping thereby to gain some good and perhaps suggestions that might be of help."

Just before the opening of the association Mrs. Wells suffered an accident and was unable to attend. She put the program in the hands of Mrs. Simpson, and she felt that it was well looked after.

The program follows:

Music—Congregation, led by Mrs. P. S. Place

Scripture Reading—Mrs. W. L. Greene

Prayer—Mrs. W. L. Burdick

Paper from Alfred Station Society—

Mrs. Ernest Brague

Paper from Andover Society—Mrs. Flora Backus

Solo—Mrs. Irving Jones

Paper from Independence Society—

Mrs. Amelia Cottrell

Paper from Alfred Society—Mrs. Hannah Gamble

Paper from Little Genesee Society—Mrs. Ayers

Music—Ladies' Quartet

Paper from Hartsville Society—Mrs. Huldah Whitford

Paper from Nile Society—Mrs. William Simpson

Music, led by Mrs. Place

Benediction—President Davis

Women's Evangelical Society, First Alfred Church, Alfred, N. Y.

Résumé of a year's work

For our study during this past year, we have used for our textbook, "Home Missions in Action," by Edith H. Allen (Fleming H. Revell, 158 Fifth Ave., New York City), taking such topics as Home Missions a National Force, Home Missions a Reclaiming Force, Home Missions for the Indian, and Home Missions in Porto Rico, for study on different afternoons.

Supplementary to these meetings we have listened to talks and letters about missions in Boston and South Carolina. The latter were letters read by Mrs. George B. Carpenter from her daughter, Mrs. Elizabeth Bassett Carpenter, relating her experiences in mission work among the mountain people.

For our quarterly meetings we have considered denominational interests and our missionaries on their different fields of labor.

The Music Committee has furnished music along these same lines for each meeting, using songs from the book, "Songs for Social Services."

For these excellent and most interesting programs, much credit is due to the Program Committee, the chairman of which is Mrs. W. C. Titsworth.

During the year, on the evening of August 21, Mrs. Elmina Titsworth Dewitt gave an address on Persia, its people, their mode of life and their dress. On the evening of November 25, the annual Thanksgiving entertainment was held, consisting of a program and a pageant representing darkness and light. Instead of the usual Thanksgiving dinner this year, a thank offering was solicited and the results were very satisfactory.

On February 22, the Sunshine Committee held its annual sale of foods, aprons, and quilts. The Sunshine Committee is the working force of our society, as the following items will show: In July, a "sunshine" picnic was held on the college campus, which was enjoyable to the many who attended. In September, the annual "sunshine" party at the parish house was given for visitors and elderly ladies. About eighty were present and were entertained with recitations and songs. Light refreshments were served. A barrel of clothing

was sent to the Home for the Friendless in New York City. At Christmas time, cards and booklets were sent out to absent members and to the sick in our community. All this, besides the innumerable acts of kindness by individuals, which can not be estimated, shows that our Sunshine Committee is an active part of the society.

During the past year we have lost three members by death and gained six new members.

Now just a glimpse at the financial part of our society. When the call came for funds for Mr. and Mrs. H. Eugene Davis' outfit, we gladly raised an amount which exceeded the amount of our apportionment.

From June, 1915, to April, 1916, three quarters of the year, (the fourth quarter not yet reported) our society has paid out \$265. This does not include the amount for Mr. and Mrs. Davis' outfit, or the local work of the society, or the amounts used by the Sunshine Committee in its work.

HANNAH S. GAMBLE,
Recording Secretary.

Little Genesee, N. Y.

The Woman's Board Auxiliary of Little Genesee, N. Y., was organized in November, 1894, with nineteen members, its purpose being to aid our denominational boards in carrying on mission work. New members have been added from time to time, but death has claimed many, and now we number sixteen. Few of these attend our meetings, which are held regularly once in two months.

Our money is raised by annual dues and contributions, and is used toward Woman's Board expenses, Miss Burdick's salary, Marie Jansz' work and the Fouke School.

Our work is carried on through our Aid Society, that being a separate organization.

AMY K. CRANDALL.

Hartsville, N. Y.

In looking over the secretary's book I find that on June 5, 1877, the ladies of the Hartsville Church, with the help of Mr. and Mrs. Ernst, organized a society known as the "Woman's Tract Society," with eleven members. This society was auxiliary to the Tract Board.

The first officers were: president, Mrs.

H. P. Burdick; vice president, Mrs. W. N. Burdick; corresponding and recording secretary, Mrs. B. L. Burdick; treasurer, Mrs. S. L. Bardeen.

They held their meetings quarterly with a short program and social. Once each year every member paid \$1.00, which was sent to the Tract Board until November 11, 1885. At this time they thought it best to change the name of the society to the Ladies' Aid Society. This was done so they could send the money to the Missionary Board as well as to the Tract Board.

In 1888, they began sending money to the Woman's Board, but continued to send money to the Missionary and Tract boards for a few years. At present all moneys for denominational work are sent to the treasurer of the Woman's Board.

We are a small society with only thirteen members, yet nearly all the ladies of the church help us at the socials which are held monthly. At these socials a good meal is served for 10 cents. We also pass the social hours in piecing quilts, packing papers, making aprons, sewing for unfortunate people, etc.

Our society has used the "Missionary Circle" leaflets which are sent out by the Woman's Board, and we have not only enjoyed them but have also been benefited by the study of the leaflets.

The largest amount of money raised in one year was \$191.49, which was raised during the Conference year of 1912-13. During this year a bazar was held for the especial purpose of raising money to help pay expenses of the committee sent to Africa for investigation. At one social each lady brought \$1.00 and gave to the society. Each told either in prose or poetry how the dollar was earned and what was to be done with it. Part of the money was sent to the Belgians, some to home missions, but the greater part was sent the North Loup Church.

We have tried various methods and plans to work out problems and overcome obstacles, yet we have not always been satisfied with results, for—

"The problems of life are many,
Every day presents them to view;
It is only by thinking, watching and praying
Light comes to the hearts that are true.

MRS. HULDA WHITFORD.

Nile, N. Y.

The Ladies' Aid Society of the First Seventh Day Baptist Church of Friendship, at Nile, was organized January 21, 1875, with seventeen charter members.

According to the constitution, "The object of this society was to aid in carrying forward the various benevolent enterprises of the day, as Missions and Tract work, also assisting the poor and needy as circumstances seemed to require." This object has ever been kept before the society and much work has been accomplished along these lines.

On December 14, 1879, a Missionary Society, auxiliary to the Seventh Day Baptist Missionary Society, was organized with nineteen members. The object of this society was to promote mission work either in this or in foreign lands. The membership of the Missionary Society increased from time to time until there were sixty-five names on the roll. On May 21, 1903, a special meeting was called to consider the plan of combining the work of the Missionary Society with that of the Aid Society, making but one organization instead of two. At that time the following resolution was adopted: "Whereas our Missionary Society has by removal and death become small and poorly attended and feeling that perhaps its work can be done in connection with the Aid Society, therefore, be it resolved that we discontinue this society and unite our energies, interest, and funds, with those of the Aid Society, in the furtherance of Missionary and kindred work." It was also voted that one third of all money earned by the Aid Society should be used for Missionary work. This arrangement continues to the present.

The regular meetings of the society for a number of years were held every two weeks, but about two years ago it was deemed best to try the plan of meeting only once a month. This plan continues to the present time and is more satisfactory and the meetings are better attended than when held more often. The meetings are held on the third Thursday in each month.

During the year the society has given three Missionary programs, one program relating to the work of the Woman's Board, and a Thanksgiving program.

The society is divided into five divisions with seven members each. Each division

serves two public dinners during the year. For the months of July and August the society is divided into two divisions, each one serving a public supper.

During the year we have taken in from public meals \$41.73; from quilting and tying comforts, \$7.50; from collecting and selling "old rubbers," \$3.00; \$3.35 has been donated by individuals.

The first week in December the society held a bazar in the church parlors. There were five different booths nicely arranged. However, the fancy work booth proved to be the most profitable. Before the sale began, a program was given in the main audience room of the church. The principal feature of the program was a Missionary play entitled "Slave-girl and School-girl," presented by six young people. This play is written by Helen L. Wilcox, and published by the Missionary Education Movement of New York. It presents a strong appeal in behalf of missionary work in China. The amount netted from the bazar was \$54.75.

The total amount of money raised during the year is \$110.33. During the year we have given to church expenses, \$32.62; to the Woman's Board, \$20.00. Some old church carpet has been made into six rugs for the halls in the parsonage, at a cost of \$5.28. Toward the expense of Rev. H. Eugene Davis and family to their mission field in China we gave \$4.15. During the year we have spent for flowers for the sick and bereaved \$7.82. For miscellaneous articles we have spent \$9.88, making a total expenditure during the year of \$79.75. At the beginning of the year we had on hand \$29.49. We have received this year above expenditures \$30.58. So we now have in the treasury a balance of \$60.07.

On February 17, our regular meeting was held at the home of Mrs. L. H. Kenyon. The ladies of the Richburg Aid Society were our guests at this meeting. Sixteen of them were in attendance and a very profitable social time was enjoyed by all.

At that meeting the Richburg society invited us to visit them later. But sickness among our members, bad weather, and bad roads made it necessary for our president to write them that we could not come on the date appointed. We hope, however, that these societies may continue their friendly relations.

The officers are as follows: president,

Mrs. G. W. Burdick; first directress, Mrs. Jesse Finch; second directress, Mrs. Lucy Wells; third directress, Mrs. A. M. Jordan; secretary, Mabel Jordan; treasurer, Mrs. Grace Allen. The annual meeting occurs in July, at which time new officers are elected.

We are thankful for the privileges that the past year has afforded us, and although we may have failed to do some of the things which might have been done yet we have a strong desire and determination to press forward to greater possibilities during the coming year. And with a loving heavenly Father to guide us we feel that great things may be accomplished in his name.

MRS. W. M. SIMPSON.

Woman's Board—Treasurer's Report

For three months ending March 31, 1916

Mrs. A. E. Whitford, Treasurer,	
In account with	
The Woman's Executive Board	
Dr.	
To cash on hand, March 31, 1916	\$314 17
Ashaway, R. I., Ladies Sewing Society:	
Tract Society	\$10 00
Missionary Society	10 00
Fouke School	5 00
Board expenses	5 00
Miss Burdick's salary	25 00
	55 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$15 00
Missionary Society	50
Miss West's salary	5 00
Miss Burdick's salary	25 00
Ministerial Relief Fund	5 00
20th Century Endowment Fund	22 00
	72 50
Battle Creek, Mich., Ladies' Aid Society:	
Unappropriated	15 60
Berlin, N. Y., Ladies' Aid Society:	
Miss West's salary	\$12 00
Unappropriated	27 60
	39 60
Brookfield, N. Y., Mrs. Anvernette A. Clark:	
Missionary Society debt	10 00
Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated	3 00
Dodge Center, Minn., Woman's Benevolent Society:	
Unappropriated	7 20
Fouke, Ark., Ladies Aid Society:	
Unappropriated	22 00
Grand Marsh, Wis., Church	
Unappropriated	1 50
Hammond, La., Ladies' Missionary Society:	
Unappropriated	10 00
Milton, Wis., Woman's Benevolent Society:	
Missionary Society debt	\$ 5 00
Ministerial Relief Fund	5 00
20th Century Endowment Fund	10 00
	20 00
Milton, Wis., Circle No. 2:	
Fouke School	\$10 00
Board expenses	5 00
Ministerial Relief Fund	10 00
	25 00
Milton, Wis., Circle No. 3:	
Tract Society	\$10 00
Debt, Missionary Society	5 00
Milton College	25 00
	40 00
Milton, Wis., Mrs. T. J. Place:	
Unappropriated	2 50
Milton, Wis., Mrs. G. W. Post:	

Dr. Palmborg, in memory of Elizabeth Goodrich	\$ 5 00	
Debt, Missionary Society	10 00	15 00
Milton Junction, Wis., Church:		
Tract Society	\$3 00	
Missionary Society	3 00	
Miss Burdick's salary	1 25	
Miss West's salary	1 25	
Dr. Crandall	1 25	9 75
Milton Junction, Wis., Ladies' Aid Society:		
Board expenses	\$ 5 00	
Fouke School	15 00	
Marie Jansz	5 00	25 00
North Loup, Neb., Woman's Missionary Society:		
Unappropriated	\$55 00	
Missionary Society	7 50	
Tract Society	7 50	70 00
Salem, W. Va., Ladies' Aid Society:		
Salem Scholarship	\$50 00	
Tract Society	25 00	
Miss Burdick's salary	25 00	
Miss West's salary	25 00	125 00
West Edmeston, N. Y., Ladies' Aid Society:		
Unappropriated		19 25
West Edmeston, N. Y., Mrs. A. G. Crofoot:		
Unappropriated		2 00
New Market, N. J., Ladies Aid Society:		
Miss Burdick's salary	\$10 00	
Marie Jansz	5 00	
Fouke School	5 00	
Board expenses	3 00	
Debt, Missionary Society	7 00	
Tract Society	5 00	35 00
Plainfield, N. J., Woman's Society for Christian Work:		
Tract Society	\$10 00	
Marie Jansz	10 00	20 00
Plainfield, N. J., Collection Eastern Association:		
20th Century Endowment Fund		7 20
Lost Creek, W. Va., "A Friend":		
Home Missions		6 00
Little Genesee, N. Y., Woman's Board Auxiliary:		
Miss Burdick's salary	\$ 5 00	
Debt, Missionary Society	10 00	15 00
Little Genesee, N. Y., Mrs. H. L. Hulett:		
Lieu-oo Hospital		2 00
Nortonville, Kan., Woman's Missionary Society:		
Miss Burdick's salary		25 00
Boulder, Colo., Woman's Missionary Society:		
Unappropriated		8 10
Bradford, R. I., Ladies' Sewing Society:		
Lieu-oo Hospital		10 00
Bradford, R. I., Henry Dixon:		
Bed in hospital		10 00
Bradford, R. I., James Gleason Waite:		
Bed in hospital		10 00
Shiloh, N. J., Ladies' Benevolent Society:		
Unappropriated		50 00
Adams Center, N. Y., Ladies Aid Society:		
Unappropriated		72 95
Riverside, Cal., Dorcas Society:		
Unappropriated		31 35
Verona, N. Y., Ladies' Aid Society:		
Unappropriated		20 00
North Loup, Neb., Young Woman's Missionary Society:		
Unappropriated		35 00
North Loup, Neb., Church:		
Unappropriated		2 20
New York City, Woman's Auxiliary Society:		
Miss Burdick's salary	\$20 00	
Woman's Board	12 49	32 49
Walworth, Wis., Church, Mr. and Mrs. H. E. Davis:		
Unappropriated		3 00
Waterford, Conn., Women of Church:		
Unappropriated		13 75
Farina, Ill., Martha Circle:		
Unappropriated		13 00

Farina, Ill., Ladies' Aid Society:	
Unappropriated	35 00
Hartsville, N. Y., Ladies' Aid Society:	
Unappropriated	22 35
Garwin, Iowa, Ladies' Aid Society:	
Miss Burdick's salary	\$ 2 00
Marie Jansz	2 00
Lieu-oo Hospital	2 00
Board expenses	2 00
Unappropriated ..	15 00
Berlin, Wis., Mrs. Elma A. Cockerill, L. S. K.:	
Unappropriated	1 50
Gentry, Ark., Ladies' Aid Society:	
Tract Society	5 00
Stone Fort, Ill., Women of Church:	
Unappropriated	17 60
Fort Wayne, Ind., Mrs. W. H. Ingham, L. S. K.:	
Tract Society	\$10 00
Miss Burdick's salary	5 00
Board expenses	5 00
Home Department S. S.	5 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter, L. S. K.:	
Unappropriated	25 00
Robbinsdale, Minn., Mrs. Agnes R. Saunders, L. S. K.:	
Unappropriated ..	17 00
Walworth, Wis., Circle No. 2:	
Fouke School	3 00
Ministerial Relief Fund	\$5 00
Westerly, R. I., Woman's Aid Society:	
Miss West's salary	10 00
Los Angeles, Cal., Church:	
Unappropriated ..	40 00
	10 45
	\$1,536 01
Cr.	
Mr. Kovats, Chicago, Ill.	\$ 5 00
A. S. Childers, Treas., Salem College	55 00
C. E. Crandall, Treas., Milton College	25 00
Davis Printing Co., annual reports	2 60
S. R. Wheeler	10 00
S. H. Davis, Treas. Missionary Society:	
Debt	\$ 40 00
Home Missions	6 00
General Fund	20 85
Dr. Crandall	1 25
Miss Burdick's salary	150 00
Miss West's salary	150 00
Marie Jansz	50 00
F. J. Hubbard, Tract Society	418 10
J. A. Hubbard, Treas. Memorial Board:	
20th Century Endowment Fund.....	\$39 20
Ministerial Relief Fund	20 00
P. E. Titsworth, Treas. Education Society:	
Theological Seminary	5 00
G. H. F. Randolph, Fouke School.....	200 00
L. H. Stringer, Treas. Young People's Board:	
Dr. Palmberg	5 00
Dr. Palmberg, Lieu-oo Hospital	34 00
Bank of Milton, payment on note.....	50 00
Mrs. J. H. Babcock, supt. Home Department S. S., Milton, Wis.	5 00
	\$956 90
Cash on hand June 30, 1916.....	579 11
	\$1,536 01

Your Mail at Conference

For the benefit of those attending Conference the Entertainment Committee is planning for the delivery of mail on the Conference grounds. If you wish your mail included in this, have it sent in care of Conference.

M. WARDNER DAVIS,
Chairman.

Deacon Joseph Denison Spicer

Joseph Denison Spicer was indebted to an ancestry of the best blood of New England, and his life was an honor to that good inheritance. His father was Joseph Spicer Jr., and his mother was Content Potter, and it was in their home of a large family at Hopkinton, R. I., on a farm, that Joseph Denison Spicer was born May 28, 1834, and here he passed his boyhood years.

When about sixteen years of age he made a public profession of Christianity, was baptized by Rev. H. H. Baker, and joined the Second Hopkinton Seventh Day Baptist Church at Hopkinton, R. I.

When he was eighteen years old he attended for one year DeRuyter Institute at DeRuyter, N. Y. Here he met as a schoolmate the woman whom he later married, Elizabeth Freeman Ross, whose home was at New Market, N. J. It is interesting to note that the acquaintance began at a prayer meeting of which Mr. Spicer was the leader, interesting because of their life-long loyalty and love for the church prayer meeting. It would be difficult to find a man who gave a more devoted and helpful support to the church prayer meeting than Mr. Spicer always gave. Even in the last few days of his life when the poison of disease caused his mind to wander, he seemed to be "speaking in meeting" and gave the exhortation, "Let us go forward," a sentiment that was characteristic of his life.

In 1853 he returned to Rhode Island and served for several years as bookkeeper for C. Maxson & Company, hardware and building supplies, at Westerly. He was married to Elizabeth Freeman Ross at New Market, N. J., October 7, 1857.

In the spring of 1865, while a partner in the firm of Potter & Spicer, druggists, at Mystic, Conn., he was advised by his physician to go West for his health. He consequently sold out his interest in the business and went to West Hallock, Ill., where he spent the next six or eight months with his brothers John and William. His good health was wholly regained.

He then moved to Plainfield, N. J., and entered into partnership with his brother-in-law, Richard A. Ross, in the sash and blind business. Later, in 1870, he engaged in a similar business with Joseph A. Hubbard, a partnership which continued for thirty years. In April, 1900, he met with

a serious accident, falling in the lumber yard from a plank which broke beneath him, and he retired from an active business career.

Mrs. Spicer survives him. One daughter, Eleanor E. Spicer, was called by the Master to her heavenly home on March 18, 1901. Another daughter, Ida Louise (Mrs. Irving A. Hunting), has her home in the same house with her parents, and together with the son, Arthur J. Spicer, who also lives in Plainfield, gave loving and devoted attention to the father during these last days, as well as in former years.

Of a large family Mr. Spicer has two brothers who are now living, George H. Spicer, of Ashaway, R. I., who is ninety-two years old, and Dr. Albert H. Spicer, of Westerly, R. I., seventy-two years old.

When Mr. Spicer came to Plainfield he at once identified himself with the Seventh Day Baptist church, June 9, 1866. He was intensely loyal to his own, his home, his church, his denomination, his city, his country, but never narrow or intolerant of others. His loyalty to the church was especially marked. He was elected as clerk May 26, 1867, and served for thirty-five years, till the annual meeting in 1902, when, because of his ill health resulting from the accident mentioned above, the church reluctantly relieved him from a duty which it had been his pleasure to perform. The written records of the church during these years show many days of careful, exact, valuable labor willingly given for a cause he loved. He was ordained as a deacon of the church February 5, 1876, and served continuously until he was called home, July 27, 1916, a period of over forty years. He took his part in the administration of the Lord's Supper on July 1, his last direct service for the church, and four weeks from that Sabbath, July 29, 1916, in the afternoon, at his residence at 125 West Fifth Street, farewell services were held attended by a large gathering of relatives and friends. The Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, and Rev. Herbert L. Polan, pastor of the church at New Market, N. J., assisted the pastor in the service. The church male quartet, consisting of Charles P. and Roy E. Titsworth, and Ernest C. and Otis B. Whitford, sang "Nearer, my God, to Thee," and "Abide with me." The bearers were

the other four deacons of the church, Dr. Thomas H. Tomlinson, Dr. Franklin S. Wells, Nathan H. Randolph, and Abert Whitford, together with Joseph A. Hubbard, his almost lifelong business partner, and H. Otis Newman, for many years a neighbor across the street.

At the time of his death Mr. Spicer was a member of the Board of Directors of the American Sabbath Tract Society. He was treasurer of the society from 1896 to 1901, and served on important committees during all the years since 1881 when he first became a director. He also served continuously since 1896 as a member of the Board of Trustees of the Seventh Day Baptist Memorial Fund and was on the Auditing Committee of this board. He had been president of the Eastern Seventh Day Baptist Association and by his almost annual attendance most thoroughly identified himself with the interests and work of that organization.

Mr. Spicer was one of the organizers of the Y. M. C. A. in Plainfield, and was an active worker and director of that institution for many years. He interested himself in every effort for the betterment of the life of the city in which he lived. But he was always known as a staunch and consistent Sabbath-keeper, jealous in a good sense for the honor of the cause and truth in which he so firmly believed and for which he so nobly lived.

The Seventh Day Baptist church at Plainfield will sadly miss the presence and help of Brother Spicer in all its work. He was prompt and regular and faithful in his attendance at all the appointments of the church, devotional, educational, business, and social. The influence of his loyalty and faithfulness, his cheerful hopefulness, his magnificent faith, his consistent living, has made an impress for lasting good upon many people. At the church prayer meeting the Sabbath eve after his departure a favorite hymn of his began the service, "He leadeth me," and there followed many informal testimonies of appreciation of what "Deacon Spicer" had said and done and been during his long life of useful Christian service.

EDWIN SHAW.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

YOUNG PEOPLE'S WORK

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

What About Conference?

With many of us who were privileged to attend Conference at Milton last year, there were divine purposes inspired, precious memories born, and friendships formed that will last for a lifetime. Who can forget the quiet, uplifting, strengthening spirit of the sunrise prayer meetings, the sincerity and purposefulness of the hillside meetings, the enthusiasm and zeal of the sectional conferences, the inspiring, touching scene of the night when fifty bright young people consecrated their lives to the service of God and the world, or who can remember the jollity of the outing at Clear Lake without something of a thrill of pleasure? And all this was made possible by the careful, thoughtful, wise planning of those who love the young people of our denomination and have their best interests at heart. But all of their planning would not have counted for much if the young people had not been there to enjoy it all and help; and they were there in enthusiastic numbers. And wherever and whenever serious, energetic young people get together in any considerable numbers it is pretty sure that there will be something of activity. And all this was a helpful and splendid contribution to the genuine success of last year's Conference, in the opinion of the editor of this department. No doubt many good things have been provided again for the young people who shall attend Conference at Salem. And only a few weeks are left until Conference will be in session. You are going if possible? Of course you are going. You can well afford to forego some other things, but you can't afford to miss Conference. Think of the splendid experiences that it will bring to you. None of us should ever miss a Conference or Christian Endeavor convention, if possible to attend. There is nothing that widens and increases our vision of life and its possibilities more than to attend some great religious gathering. We come in contact with those who are interested in the same things as ourselves; they inspire

us by their enthusiasm; we get new ideas; we see the world of religious activity from a larger point of view and it gives us encouragement and more confidence to know that there are so many earnest Christian people who are working, planning and praying for the success of the kingdom of God. If you haven't made up your mind to go to Conference, do so now, and plan to go to help and be helped. And while you are there, if you are not already in college, or have not made up your mind to go, perhaps you will do so by seeing and hearing of the splendid things that Salem College is doing for young people. If attending Conference did no more than this for you, this alone would make it well worth while for you to go. Again, go to help and be helped.

That Efficiency Chart

Is it about ready for Conference? Of course you are going to take yours to Salem and place it on exhibition at the young people's headquarters during Conference. We shall look for it there.

I wish to make a correction here. The item in the minutes of the Young People's Board meeting, published in the SABBATH RECORDER dated June 5, regarding the securing of a banner to be given to the Christian Endeavor society having the greatest number of Christian Endeavor Experts should have read "to the society having the highest per cent of Christian Endeavor Experts."

CARRIE E. NELSON,
Efficiency Superintendent.

Growth

STELLA CROSLY

Christian Endeavor Topic for Sabbath Day,
August 19, 1916

Daily Readings

Sunday—Growing in the temple (1 Sam. 2: 18-19, 26)
Monday—Silent growth (Luke 1: 67-80)
Tuesday—Growing aright (Acts 17: 10-15)
Wednesday—The carnal mind (Rom. 7: 14-28; 8: 5-8)
Thursday—The spiritual mind (1 Cor. 2: 9-16)
Friday—Growing in graciousness (2 Pet. 1: 1-9)
Sabbath Day—Growth, body, mind, spirit (Luke 2: 40-52)

BIBLE HINTS

Growth of body is a mockery unless accompanied by growth of mind and soul (verse 40).

QUESTIONS

How can we help others to grow?
How may we hinder growth of the soul in others?
What habits will promote mental growth? Spiritual?
How does soul development aid physical growth?
How does environment affect spiritual growth?

A Big Man in Christian Endeavor

One of the most attentively listened to speakers at the New York State Christian Endeavor Convention, held in Syracuse, N. Y., recently, was Daniel A. Poling, associate president of the United Society of Christian Endeavor. A part of his principal address was reported in the Syracuse Herald, from which the following is taken:

The biggest man in Christian Endeavor today, excepting of course the Rev. Dr. Frances E. Clark, its founder, is Daniel A. Poling. And upon him Father Endeavor Clark already has cast his mantle. It has been a foregone conclusion, since the Chicago convention of last year, that Daniel A. Poling will be Dr. Clark's successor.

Dan Poling, as he is affectionately known by his fellow Endeavorers, sounded the keynote of the twenty-seventh Empire State convention last evening. It was "Temperance Night." Mr. Poling's subject was "Civic Grafters." He said in part:

MEN WHO STEAL LIBERTY

"There are men who would not steal a cent, who would not misappropriate a single dollar of a trust fund, who do steal liberty, who do take the priceless institutions of freedom without paying for them, who are civic grafters. For myself I have concluded that I have no right to enjoy, no right to accept for my children, the benefits of a free government unless I am willing to pay the price.

"These triumphs of civilization into which we with our sons and daughters have entered were won by women and men who seriously counted the cost and ungrudgingly paid it. And these same institutions, unimpaired and strengthened, must be passed on to those who come after by those who live now.

Mental growth rests on wise questions, addressed to books and men and one's own mind and God (verse 46).

No one can grow unless he is enthusiastic about some work or business, and he will grow in the matter for which he is zealous (verse 49).

Whoever grows in character will grow in popularity (verse 52).

SUGGESTIVE THOUGHTS

The last verse of our Scripture lesson, "And Jesus increased in wisdom and stature, and in favor with God and man,"—is typical of "all-round" development.

One chief charm of childhood is its possibility of growth and development.

One reason for lack of mental and spiritual development is absence of desire to grow. No person is so hopeless as he who is satisfied with himself.

To be well developed and strong the body should have a variety of exercise, and exercise that tries its strength. The child would never learn to read if he were not given new and difficult words. Our characters are developed by steady striving after the right and by the hard things that come to us.

To be normal, body, mind and spirit must be developed together. No one of them can reach its highest possibility unless the others are developed also. A noble soul needs a mind to plan and a body to execute. The brilliant mind is at its best when the spirit is brave and true and the body strong and healthy. A strong body can be of greatest usefulness only when guided by a clear brain and a consecrated spirit.

In plant life growth brings greater possibility of growth. One of the best things about the Christian life is its opportunities for development. Our goal should be perfection; we have an example in the life of our Master and we are told that "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2).

"Do I grow more like thee, my Master,—more
With zeal like thine for selfless service fired?
Unmindful of reward or blame; unhired
Spending myself for those neglected poor
Whom thou, beside the Galilean shore,
Didst seek to save,—unsought for, undesired;
Hands soiled with labor; feet with toiling
tired?
Foll'wing the way that thou hast trod before?"

MOST HOPEFUL PLAN

"Our whole fabric of government is dependent upon a political system conceived and established by the fathers, but for which we are now responsible. This system of government, changed from time to time to meet the needs of the advancing social order, halted at intervals by the shock of social revolutions from within and the impact of new world forces from without, remains today the most hopeful plan of government yet evolved for human progress. The keystone of this system is the ballot. He whose hands fail to hold the keystone in its place is traitor to the state, and should be made a man without a country.

ENJOINS DUTY OF VOTING

"But does not the right to vote imply the privilege of not voting? No; rather the right to vote enjoins the duty of voting.

"The man who is born into a democracy, or becomes a part of it through due process of the law, not only comes into possession of the priceless boons of a democracy for which the torchbearers of social injustice fell and died; he also passes under the rod of social obligation, which strikes off personal liberty in the name of public welfare.

"Who is to be more despised, the man who goes to the polls and casts a ballot for an evil thing, or the man called upright by his neighbors who does not vote at all? I submit that the latter is the more dangerous of the two; that the indifferent private citizen who fails to vote is in the long run a far greater menace than the official who levies a tax on a brothel, or takes hush money from a gambler. The corrupt public official reflects his constituency. The delinquencies in public office just about keep step with the indifference in private life; where the citizen does not neglect, the public official seldom betrays.

ONLY ONES WHO THROW VOTE AWAY

"The only man who ever throws away his vote is the man who does not vote at all, or who, voting, for some venal consideration votes against his convictions. I may never vote with a majority; but if my vote expresses my citizenship, delivers my own soul, it wins! And for a Christian it is just as much a religious duty to vote as to pray. The ballot is my political

prayer. Jesus, the world's 'First Citizen,' spoke a truth that each succeeding generation has been much too slow to accept when he said, 'Render unto Cæsar the things that are Cæsar's.'

"Every citizen not voting at a given election should be required to furnish to the election board the reason or reasons for his failure to vote, and every citizen not voting in two successive elections should be disfranchised for two years unless able to give physical disability as the cause of his delinquency."

Cartwright, Wis.—New Auburn, Wis.

REV. EUGENE H. SOCWELL

Mrs. Socwell and myself recently attended the semi-annual meeting which convened with our church at New Auburn, Wis., and, while we greatly enjoyed the various sessions of the meeting, it was a peculiar pleasure to again visit this place, around which so many tender recollections cluster. "New Auburn!" How odd the name sounds, how out of place it seems. The dear old place must ever be known to us as *Cartwright*, and, as such, it is and ever must be held in loving remembrance.

It was in June, 1883, that as a student from Milton I first saw the village of Cartwright.

It had been arranged that I should spend the summer vacation with our people at Cartwright, preaching for them each Sabbath with the privilege of working at manual labor at good wages during the week, thus securing funds for use during the following school year. Our people were not in affluent circumstances and the members of our church were but 27 in number; therefore but a small salary could be paid.

Soon after my arrival, it was arranged by Mrs. C. H. West, now of Riverside, Cal., and Mrs. A. M. Maxson, that I should "board around" among the people, spending a week in each home and in this way saving myself about \$30.

This was a most thoughtful arrangement and the hours spent in the pioneer homes of those dear people will ever be treasured in memory as among the most happy hours of my life.

The following spring, 1884, the Cartwright Church called me to ordination and to the pastorate.

In April, Mrs. Socwell and myself, together with our family of three small children, were located in Cartwright, my first pastorate, and I being the first pastor the church had ever had.

Cartwright was a small lumbering village, located in the midst of a dense and almost boundless forest. The streets were studded with huge pine stumps, the wet places were rendered passable by means of pine slabs laid crosswise and covered with sawdust, and many of the homes were rude in construction—a typical frontier logging town.

The church bell which now calls our people to worship, a gift from the Milton Church, rested in its hangings upon the ground in front of the church, and our faithful janitor, A. M. Maxson, in a most literal manner, rung the bell "by hand."

Messrs. Cartwright and Cummings constituted the sawmill company and operated a sawmill and a planing mill, which together with two brickyards constituted the industries of the place and furnished employment to a large number of men.

"Uncle John" and "Aunt Ida" Putnam operated the "Boarding House" where a large number of the "lumber jacks" and brickyard men were fed.

"Uncle Eph Putnam" butchered a beef on Wednesday afternoon of each week and in the evening carried it into his cellar, and from this place, on the following morning, it was retailed in chunks and pieces to suit the taste and pocketbook of the purchaser.

The surrounding country was wild and abounded in deer, bears and wolves, while beavers, otter and minks were still trapped. Indians were still in the country and frequently came to the village for supplies and to sell beadwork, maple sugar and wild rice.

Such then is a hasty glance at Cartwright as it was in "pioneer days" when we first knew it.

But how changed we found it upon our recent visit. The sawmill and planing mill and brickyards are gone, the woods are gone, the lumbermen are gone; almost all the people we used to know are gone and all is changed.

When I recently entered the church and stood in the same pulpit from which I preached my first sermon, the past came vividly to mind and tears filled my eyes.

Through tear-blinded eyes, I could in memory see the faces of all the dear ones to whom I used to preach, all in their accustomed places. I could again hear their voices in prayer, in testimony, in song, and could again feel the warm handclasp of Christian love. But, alas, it was only in memory, fond memory. Nearly all of those dear ones have gone on. Their hands have forgotten their cunning and their voices are hushed in death; but we do not forget them.

There was Perry Sweet and wife, good Deacon Pierce and wife, "Uncle David" Cartwright, Henry Williams, T. S. Davis and wife, Aunt Lodusky Stillman, Deacon L. R. Davis, E. W. West, and still others who were so kind and loving and true; but they have all lain down by the wayside to rest. I then thought of the few who are still living, among whom are Dr. C. H. West and wife, and Mrs. Eva Davis, of Riverside, Cal., B. H. Stillman, of Eugene, Ore., Mrs. Ellis Thompson, of Hammond, La., F. P. Crandall and wife, of Grimes, Okla., and a few others, and my heart went out in yearning Christian love for each of them.

Only two of the adult members of my former congregation now live in the vicinity,—Mr. and Mrs. D. S. Cartwright, and it was truly a comfort to again meet these dear ones and to hear them confess their Savior as in "pioneer days."

Thirty-one years ago I administered baptism for the first time, and it was here at Cartwright just above an old beaver dam, near the depot. Here I baptized four girls: Vida Davis, a little cripple, who was lifted into the water so carefully,—but Vida is quietly sleeping in the churchyard; Edna Davis, now Mrs. Darwin Furrow, of Riverside, Cal.; Laura Stillman, of Eugene, Ore.; and Minnie Cartwright, now Mrs. F. I. Mack, of New Auburn, Wis., who was the only one of the "four girls" present at this semi-annual meeting.

When the village of Cartwright was first thought of, even before the railway reached the present village site, there came a young man to this frontier settlement, Mr. F. I. Mack, who had just graduated from Milton College, and who identified himself with the development of this country. Soon after his arrival, the railway reached the place and he became the station agent.

When I arrived at Cartwright Mr. Mack and myself became warm friends. Amid all these years that have brought so many sad changes in Cartwright, Mr. Mack has continued faithful and true at his post and it was a real pleasure, upon our recent visit, to again greet this warm friend of bygone years.

An item appeared in the RECORDER a few weeks ago with reference to the thirteen young people whom I baptized during the recent semi-annual meeting, and the following will be of interest to some RECORDER readers. Thirty-one years ago, at Cartwright, Wis., I baptized Minnie Cartwright, now Mrs. F. I. Mack, of New Auburn, Wis., and at the recent semi-annual meeting I baptized one of her daughters. Twenty-two years ago, at Welton, Iowa, I baptized Rachel Van Horn, now Mrs. Oscar Davis, of New Auburn, Wis., and, during the recent meeting, I baptized one of her daughters. Twenty-one years ago, at Grand Junction, Iowa, I baptized Mr. C. A. Ling, a young unmarried man, but now a man of a family residing at New Auburn, Wis., and at the recent meeting I baptized two of his children.

The years are speeding rapidly by and we can not expect to visit dear old Cartwright many more times, possibly never again; but the time will come when those earnest pioneer Christians who formed the old Cartwright Church, and their first pastor shall meet upon the shores of everlasting deliverance and shall go no more out forever.

Conference Song Books

The Commission has engaged the services of Mr. J. S. Nelson, now engaged with Evangelist Coon, to have full charge of the congregational singing. He will use the Great Revival Hymns No. 2, the book used at Conference last year. If you purchased a book last year, bring it with you and use it again. If you have none, get one of the committee at the opening session of Conference. It is important that every one shall have a book and use it freely in all the sessions. In this very important part of Conference service I bespeak the co-operation of all and the hearty support of our leader.

S. B. BOND,
President of Conference.

A Voice From Canada

Rev. George Seeley in correspondence with the Tract Society says:

"This is my report of tract work for the year ending June 30, 1916. During the time specified, from this office have gone forth 464,534 pages of our literature. You see it is nearly half a million, passing through Canada in all directions, to high and low among the people, also to Newfoundland, West India Islands when I could get names to send to, and also into some portions of the neighboring States of your own country.

"I have been well supplied with materials and means to do this work. I usually have enough cash out of the income you send me for postal purposes to meet the demands for freight and customs and other minor demands, so that I do not trouble the board with these expenses.

"These tracts go from here accompanied by my poor prayers for God's blessing upon the work of the society and my humble part in it. I hope I have many other prayers with mine to help in this enterprise, for without God's blessing the work will amount to nothing.

"I am praying and trusting in the promises of God for his blessing. His word shall not return unto him void; it shall accomplish that for which he sent it. Will not the Lord make his promises good? He always has, and he always will.

"His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

We see that we are leaning on no uncertainty.

"I hope that the General Conference will be a time of glorious refreshing, coming from the Lord. Oh, dear brothers, prayer, prayer, is the strongest force that human power can use, a mighty lever in the hands of God's children. Let us use it. That is the purpose for which God has given it. It has never been used in vain. The history of the power of prevailing prayer is worth our study.

"And now may the grace of our Lord Jesus Christ be with you all forever, for his name's sake. Amen.

"I remain your humble brother in the Lord.

"GEORGE SEELEY."

CHILDREN'S PAGE

What the Grub Found Out

A Nature Parable by Mrs. Gatty

"Where does the Frog go to when he leaves this world? Tell me, somebody!" asked a little Dragon-fly Grub as he flitted about the bottom of the pond. But his friends paid little attention to him as they caught the insects close about them.

"Who cares where the Frog goes to?" answered one of them.

"Who knows that the Frog goes anywhere?" asked another.

"But I followed him just now," said the Grub, "and he swam out to the edge of the water among the rushes and suddenly he was gone. I could find him nowhere. Did he leave this world, do you think, and what can there be beyond?"

"You idle, talkative fellow!" said one of his friends. "See the morsel you have missed," and with that he snapped up an insect which was flitting right in front of the little Grub.

This checked the Grub for a while, but he soon began asking the question again. The minnows took it up and asked every one that they met. "Where does the Frog go to when he leaves this world? Is there anything beyond?" But no one answered the questions.

Suddenly, splish-splash, and there in their midst was the Frog himself.

"This is your chance," whispered a minnow. "Ask the Frog if you want to know."

Now the advice was very good indeed, but the Frog was a dignified fellow and every one stood quite in awe of him. But after two or three turns around the stem of a water lily, the Grub screwed up his courage and approached the Frog in as humble a manner as he could.

"Respected Frog, may I ask you a question?" said the Grub.

"Ask away," replied the Frog, not in a very encouraging tone.

"What is there beyond this world?" eagerly asked the Grub.

"What world do you mean?" said the Frog, rolling his goggle eyes around and around.

"This world, our world," answered the Grub.

"You mean this pond?" sneered the Frog.

"I mean the place we live in, whatever you call it," cried the Grub pertly; "I call it the world."

"Oh, you do," said the Frog, and he shook his sides with merriment.

"Well, this is a pond, not the world. What do you call what's beyond this pond?"

"That's just what I want you to tell me," answered the Grub eagerly.

"You do, do you?" said the Frog. "Well, you are an inquisitive fellow. But I will tell you. It is dry land."

There was a pause of a few seconds, and then the Grub said, "Can one swim around there?"

"I should think not," chuckled the Frog. "Dry land is not water."

"But I want you to tell me what it is," persisted the Grub.

"You are troublesome," said the Frog. "Dry land is very much like the bottom of this pond, only it is dry, I tell you, there is no water there."

"But what is there?" continued the Grub.

"Well," said the Frog slowly, "there's something there, and they call it air, but I don't know how to explain it. It's the nearest to nothing that I can think of."

"I am afraid I don't understand," slowly replied the Grub.

"Just as I expected," answered the Frog. "Now take my advice and ask no more silly questions."

"But I can not be happy unless I know," said the Grub. "If there is a world beyond this one, what is it?"

"You are very foolish," said the Frog, "but I admire your spirit, and I will make an offer. Fasten yourself on my back, and I will take you to the other world."

"Oh! thank you, thank you," cried the Grub.

"We might as well start at once," said the Frog, and with that the Grub fastened himself securely on the Frog's back. The Frog swam away slowly upward and outward to the edge of the pond. "Now hold fast," cried the Frog, and that moment the Grub's head came above the water. It seemed to him that something struck him in the face and sent him reeling, splashing

and gasping for breath to the bottom of the pond.

"Oh, horrible!" cried the Grub, "there is nothing but death beyond this world. The Frog has deceived me."

Late that day when the Grub was looking for food, he suddenly came upon the Frog seated on a stone at the bottom of the pond.

"What, you here?" cried the startled Grub. "Then you never left this world at all. You deceived me."

"Deceived you?" answered the Frog. "Why didn't you hold on when I told you to? How do you think I felt when I looked about and found that you were not with me? Do you think that you were very polite?"

Then the Grub told him his experience, how something had struck him in the face and he was sure there was nothing but horrible death beyond. The Frog was silent for a few moments, then, slowly shaking his head, he said, "You can not understand now, but some time you will understand."

It was a few days after this that one of the little Grubs fell sick. His friends gathered about him, hoping they could do something for him, but he was languid and weak. The insects flitted past him and he did not so much as try to catch them. Slowly he swam away upward and outward to the edge of the pond. His friends followed him closely. Presently he caught hold of the stem of a rush and climbed upward, then suddenly, instantly, he disappeared from sight. Where had he gone? What now had happened to him? Would he ever come back? The Grubs did not know that their eyes suited for sight in the water were blind to all that was beyond. They waited a long time but they never saw the little Grub again. A few days later another Grub fell ill. They gathered about him and said, "Promise us, if you go away from us that you will come back again and tell us what you find."

"I promise," was the weak answer, and he, too, swam away to the edge of the pond. His friends followed him closely. Catching hold of the stem of a rush, he climbed up and suddenly disappeared from their sight. But they waited, for he was coming back. He had promised them that he would.

But they waited in vain, for he never came back.

"He is faithless," cried one.

"He has forgotten us," said another, while others replied sneeringly, "There is no world but this one."

But our little Grub remembered that the Frog had said, "Some day you will understand."

And so it came about, when this little Grub himself became sick and uneasy one day, he went to his friends and said, "Something within me tells me that I can not stay longer in the water. I must leave you. Something within me tells me to go upward."

Then they said to him, "Will you promise to come back to us again? Will you forget us if you find another world?"

"If it is possible," said the little Grub, "I will come back to you and tell you what I have found. Till then farewell." And surrounded by his friends he swam upward and outward to the edge of the pond and, catching hold of the stem of a water-lily, he slowly climbed until suddenly he emerged beyond the water.

The dazzling light blinded him, but he held tightly to the stem. Then a strange thing happened. His eyes changed and he could see the world of sunlight around him. Then a more wonderful thing happened; the skin broke down his back and slowly, after many struggles, he slipped out of it entirely. And then, wonder of wonders, he found he had wings which stretched out to the sunlight and glistened as with fire. He poised himself in the air and floated away. He had left his old Grub clothes behind. He was now a beautiful Dragon-fly.

He did not forget the promise he had made or the dear ones he had left behind, but whenever he tried to go to them, he found that it was as impossible for him to enter the water as it had been for him to come into the air when he lived in the water. One day when he was skimming low over the surface of the water in the hope that he might see some of his loved ones, he met again his old-time friend the Frog, who said to him:

"My friend, you can not go to them, but they can come to you, and then they will understand."—*Everyland*.

A Propaganda of Evil

Sin is always aggressive. Throughout the whole earth there is a huge propaganda of evil. The forces of evil are organized, deeply entrenched, aggressive and malignant. It is amazing that evil can show such effrontery in our respectable civilization.

We do not need to convict the saloon of criminality. In the face of the criminality of the saloon a great multitude of men and women have banded themselves together to extend and perpetuate the sale of intoxicants. Saloon-keepers, wholesale liquor dealers, grocers who sell liquors, hotels with bars, brewers, distillers and producers of wine—they are together in one great federation. They hold their conventions and make their plans for the increase of their business. They debauch little children. In a liquor convention such a sentiment as the following was applauded to the echo: "Give liquor to the children. Every nickel that you invest in giving liquor to the child will come back to you in dollars from the man who learns to love liquor as a child." One of the vilest combinations on earth is this combination of men to extend the curse of rum drinking. Every man who drinks the stuff, buys the stuff, gives the stuff away, or votes to give others the privilege of selling the stuff is a partner in this infamous propaganda.

It is probably true that the gambling evil is as perfectly organized as the liquor traffic, but it is secretly and clandestinely organized and promoted. It used to be true that professing Christians occasionally rented their property for saloons and gambling houses. Such hypocrisy would not now be tolerated. We wonder if there is a church in the land which would keep in its membership a landlord who rents property for saloon or gambling purposes? Despite the birth of a new conscience concerning partnership in evil, is it not true that thousands of good people are the unconscious partners of professional gamblers, in that they arouse in young people the thirst for gambling by participating in or countenancing apparently innocent games of chance? Multitudes have gone by slow gradations from the respectable gambling of the parlor to the vicious gambling of the brothel. Most men have something in them that responds to the excite-

ment of games of chance. Step by step they go until they are in the clutches of the gambling habit. It is this habit that has filled our jails with defaulters. Men borrow, hoping and expecting to repay when fortune favors them. The time comes when the last card has been thrown, when the last investment has been made. Exposure, shame, imprisonment follow in quick succession. Shame on us if we have become the partners of professional gamblers by making our parlors the vestibule to gambling hells!

There can be no doubt that the infamous business of social vice is as thoroughly organized as the liquor business or the gambling business. It has grown to the point where there is a traffic in pure and innocent girls who are shipped from abroad, gathered from country districts and stolen under our very eyes from our city streets. It is almost unthinkable that such infamy should exist in such an age and such a land as ours. This crime is a worse crime than outright murder, and the punishment for this crime ought to be in all the States, as it is in some States, the same as the punishment for murder. It is unnecessary to say that there is no moral difference between those who patronize a den of vice and those who keep a den of vice. Indeed, often the patrons are the more infamous because in many instances they are people from whom more might be expected. Let it not be forgotten, however, that respectable men become partners with white slavers when they do anything to rob our girls of their modesty or to break down the self-respecting barriers between the sexes. Certain of the dances now so popular in some social circles are really trapdoors to hell, and those who are caught in their whirl are, all unconsciously, paving the way for social impurity and playing into the hands of the fiends who are organized to corrupt and debauch our whole nation.

Let us beware of unconscious partnership in the nation-wide propaganda of evil. Let us forego rights and give up privileges that we may do battle royal against the devil and against the forces of evil by which he is seeking to destroy our civilization.—*Watchman-Examiner*.

"Blessed is the man that walketh not in the counsel of the ungodly."

SABBATH SCHOOL

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

Vital Features in Sabbath School Work

The Sabbath-school program will be given at Salem, Wednesday, at 10.30 a. m. The board has prepared a live program.

One of the most interesting features of the last General Conference was the section of time given to the presentation of vital movements in the different schools.

We want to have the same feature this year—only more of it. Come on, superintendents and other Sabbath-school workers, we shall have a half-hour in which to pack two-minute reports of the best things being done in the different schools.

The General Conference is everybody's meeting. The Master wants all to be at work in his kingdom. Let this half-hour be a demonstration of the volunteer spirit in which we all press eagerly forward to take our place in the line.

Make suggestions to the editor as to people who have a message, and messages which ought to be brought. Then mark *August 23* on your calendar in red ink.

Lesson VIII.—August 19, 1916

THE RIOT AT EPHESUS.—Acts 19: 23-41

Golden Text.—"The love of money is the root of all kinds of evil." 1 Tim. 6: 10.

DAILY READINGS

August 13—Acts 19: 1-7
August 14—Acts 19: 8-20
August 15—Acts 19: 23-29
August 16—Acts 19: 30-41
August 17—1 Tim. 6: 3-10
August 18—Eph. 1: 1-14

(For Lesson Notes, see *Helping Hand*)

Salaries of the Baptist Ministers

So many varying statements have been made and so frequently incorrect figures have been given that recently I have been trying to obtain an exact statement of the condition confronting our ministry today. I have turned aside from annuals, year books and all publications of a similar character and through the aid of trusty men have tried to ascertain the actual salaries

received by our ministers in the various states in the Northern Baptist Convention. My studies as yet are not complete, but so many interesting facts have been secured that I am ready to inform the denomination concerning some of the results.

Conditions not unnaturally vary markedly in different parts of our country. In the states in which rural churches abound naturally there is a lack of extremes. High salaries are not paid nor are they necessary. On the other hand, however, even a modest salary means more than the same amount in a large city. The ability to provide an income on which a family can subsist is largely relative. Without question, a minister receiving a salary of \$600 and a parsonage in the country, provided he has a garden and also provided that he works in the garden, has a much better living than his friend in the city whose salary in actual receipts may be twice as large. Nor is rent the sole difference. The entire manner of living is radically dissimilar and requirements consequently vary.

And yet when all these things have been said, I am finding the conditions much more startling than I expected after several years of working for the Benefit Board. What I wanted was to find out what possibilities there are for our ministers to make provision for old age.

The figures I am giving are taken from different parts of our country where conditions are quite unlike. For example, in Massachusetts, outside of Boston, I find that 62 per cent of our pastors receive salaries of which \$1,000 is the maximum. In the same state 19 per cent of the ministers have a maximum salary of \$600. A salary of that amount is a marked exception in Boston. In certain associations, such as Barnstable, for example, 83 per cent of the pastors receive up to a maximum of \$1,000 each, while 31 per cent have a maximum of \$600. On the other hand, only about one minister in five receives as much as \$1,000. In the Salem Association not one pastor is in the \$600 class, while fifteen out of twenty-five ministers receive \$1,000 or more.

In other New England states, Maine reports 10 per cent of its ministers receiving a salary of \$1,500 or more per year.

In Connecticut 23 per cent belong to the \$600 class and 82 per cent to the \$1,000,

while only eleven ministers out of 116 receive as much as \$1,500.

One must not forget that 73 per cent of the churches in Maine have each less than 100 members, while 48 per cent of the Connecticut churches make a similar report.

In New Hampshire the report is given more in detail. It is true that 73 per cent of the New Hampshire churches have each less than 100 members. This statement, however, must be supplemented by the fact that the state convention has a large endowment fund.

In a detailed report the following table is given of salaries in New Hampshire:

One at \$400; 3 at \$500; 11 at \$500 and parsonage; 2 at \$600; 7 at \$600 and parsonage; 1 at \$650; 3 at \$650 and parsonage; 12 at \$700 and parsonage; 2 at \$750 and parsonage; 5 at \$800 and parsonage; 3 at \$900; 7 at \$900 and parsonage; 1 at \$1,000; 4 at \$1,000 and parsonage; 3 at \$1,200; 1 at \$1,200 and parsonage; 3 at \$1,300 and parsonage; 1 at \$1,600; 2 at \$1,600 and parsonage; 1 at \$1,800; 1 at \$2,700.

Rhode Island reports an unusually large percentage receiving \$1,500 or more, namely, 18 per cent. Thirty-six per cent belong to the \$1,000 class, while 11 per cent have \$600 as a maximum salary.

In New York exactly 50 per cent of the churches in the state have less than 100 members each. The statistics for salaries are not yet complete, as only 586 are reported. In the Empire State thus far the reports show that 90 per cent of our ministers receive salaries the maximum of which is \$1,000. Only 10 per cent receive as much as \$1,500 per annum. Even when New York City and Brooklyn are included, only 12 per cent belong to the last-named class. Fifty-seven per cent receive salaries, the maximum of which is \$600.

Moving into the Central West, an investigation in Michigan, in which state 82 per cent of the churches report less than 100 members each, I find that 83 1-3 per cent of our ministers receive salaries the maximum of which is \$1,000, while 16 2-3 of our ministers have a maximum of \$600.

In Colorado, where 51 per cent of the churches have less than 100 members each, the report shows 77 per cent of the minis-

ters receiving a maximum of \$1,000 each. Ten per cent have a maximum of \$600 and 14 per cent as much as \$1,500.

Southern California stands almost alone in the Northern Baptist Convention. Conditions there, however, are not similar to those in many of the eastern states. The problem of old and rural churches is comparatively unknown. City mission churches abound, but country churches are rare. Only 33 per cent of the churches in Southern California report a membership of 100 or less. Of the salaries paid our pastors only 49 per cent belong to the class which have \$1,000 as a maximum, while 50 per cent belong to the class receiving at least \$1,500. Only 14 per cent can be classified with those who have a maximum salary of \$600.

In most of the states the percentages run marvelously even. In round numbers, from 77 to 83 per cent of our pastors receive salaries of which \$1,000 is the maximum. A large percentage of that class have salaries, a maximum of which is \$600. About one Baptist minister in ten receives as much as \$1,500 per year.

In view of the ascertained facts I am presenting, I am asking any candid reader if the problem of old age or a breakdown in middle life can be solved by our ministers and churches in any other way than through the work which the Ministers and Missionaries Benefit Board is inaugurating? The demands upon the ministers in social lines, hospitality, benevolence, travel, education and several other ways far exceed those upon other men who may be the recipients of salaries no larger. The marvel is not that our ministers do and give so little, but that they are able to do and give so much. All honor to them for their self-sacrificing labors of love. We have no desire to make their path unduly easy, but the great Baptist denomination, in view of such conditions, assuredly confronts a call to make a just and reasonable provision for those who not only without hope of reward, but also in the face of assured stringency, if not of poverty, are doing a great work.—*Rev. E. T. Tomlinson, in The Standard.*

WANTED

Two young men to learn printing trade. Davis Printing Co., Milton, Wis.

HOME NEWS

MILTON, WIS.—Rev. Edwin Shaw, who was called here several weeks ago on account of the illness of his mother, left for his home at Plainfield, N. J., Wednesday.

Rev. George Shaw returned from North Loup, Neb., Wednesday. After a short visit here he will leave for his new field of labor at Ashaway, R. I. His wife and three daughters, Misses Helen, Catherine and Miriam, will arrive tomorrow for a visit of several weeks.

JACKSON CENTER, OHIO.—Several weeks have elapsed since we reported for this column. Not because nothing has occurred worthy of noting, but since the death of our faithful wife and helper on April 30, our mind has been unusually burdened with duties that followed this sad event. Following the burial services at the old home cemetery near Dodge Center, Minn., we spent some two weeks with relatives near Cedar, Minn., and with our brother Edward, now of Devil's Lake, N. D. It was also our privilege to visit the old friends and neighbors in Dodge Center, and participate in the installation of the new pastor—Rev. Herbert C. Van Horn. From here we journeyed to New Auburn and Exeland (Wis.) where we met many friends of former years. And we might here state that after traveling in several States, and being somewhat familiar with the conditions of farm life, and the securing of new homes, we can most confidently affirm that for young people or for families of limited means, we know of no place possessing attractions for Seventh Day Baptists equal to New Auburn and Exeland. True, both have their advantages and disadvantages; but both have church organizations, cheap land, good markets and fair soil. Both should be visited by prospective buyers, and selections made according to the taste and desire of purchasers. If 75 to 100 of our Lone Sabbath Keepers could see their way clear to move to these places, not only would they soon be strong self-supporting churches but many of our young people would be saved to the Sabbath truth and denominational work.

Sabbath Day, July 15, was a joyous one

to the Jackson Center Seventh Day Baptist Church. Seven of the Junior girls were buried with Christ in baptism, as a result of faithful work by parents, Sabbath-school teachers, Junior superintendents, and the evangelistic meetings conducted by Rev. D. B. Coon and Brother Julius Nelson.

Last Sabbath another of the Junior girls was received on verbal statement, making eight additions. We trust that this new life will greatly inspire the church to higher attainments in spiritual things.

Sincerely yours,

G. W. L.

July 26, 1916.

NORTH LOUP, NEB.—It was with sorrow the members of the Seventh Day Baptist congregation saw their pastor and family leave this week for Ashaway, R. I. Mrs. Shaw, Helen, Katherine and Miriam left on the noon train Monday—they expected to stop over in Omaha for a few days' visit with friends. Mr. Shaw left on the morning train Tuesday. Hannah will remain for several weeks because of her music pupils. She does not expect to go east this fall, but will attend school at Milton, Wis.

The good-by for the family at the church was well attended, many taking advantage of the opportunity offered to say good-by. Pastor Shaw publicly expressed his appreciation of the treatment given him and his family by the members of the congregation, by the other churches of the village and in fact by the entire community.

This good family has been with us for nearly nine years and during this time they have grown each year into the hearts of the people whom they came to serve—and whom they have served. The entire family has been ready at all times to help in every good work—but the time came for them to go and they have gone and have taken with them the very best wishes of a large congregation and a large circle of friends.

Mr. Shaw has preached in every village in the valley from St. Paul to Burwell and in many of the schoolhouses. He was active in the organization of the Ministerial Association—was its president. He is a man who takes an active interest in everything, be it church work or political matters, yet never forces his beliefs upon any one.

They will stop off in Milton, Wis., because of the illness of Mr. Shaw's mother.

Years ago Mrs. R. N. Bee was the teacher of a class of young girls in the Seventh Day Baptist Junior society. The class effected an organization calling themselves the Busy Bees. The organization has almost or quite ceased to exist, several of the members are married and some have busy bees in their own homes. However, they have continued the work begun long ago—that of supporting a Chinese girl in the Seventh Day Baptist school in Shanghai, China. Sunday, nine of the class met at the home of their former teacher and enjoyed a class reunion—yes, they did enjoy the reunion and the wading in the water pumped on our lawn by the windmill.—*The Loyalist*.

Ten Minutes With a Corrupt Mayor

A young pastor had just taken charge of a church in a city of 25,000 population. He was eager for work, but he was amazed when some of the leaders in the church told him they felt it was his duty to attack the city government in his sermons or otherwise.

"The mayor is a disgrace to the city, his department chiefs are like himself, and the members of the council are followers of evil. The city is famous for the corruption in high places. You must do something."

However, the young pastor declined to move until he became better acquainted with the situation. He wished to make no mistake, so he waited with open eyes.

The time came when he felt he must act. But he did not preach a sermon directed at the mayor and his associates, nor did he rush into print. After prayer for guidance, he called the mayor on the telephone, and asked for an appointment.

"I want ten minutes of your time," he said.

Next morning the minister was shown into the office of the mayor, who looked him over with some curiosity. Evidently he wondered what could be the errand of his visitor.

"Pardon me if I look at my watch," the minister said. "I must keep my promise to leave the office in ten minutes."

Then, after a few moments of general

conversation, he stated his errand: "I want to congratulate you on the honor and responsibility that were laid on you when you were chosen mayor of this city. But I want to tell you that there is a greater honor waiting for you—something far bigger than the office of mayor of a city like this."

The heart of the mayor bounded. He thought of possible political preferment; he had dreamed of this. Could this stranger be the emissary of some powerful politician?

Curiously he listened to the next words of the visitor: "You ought to be a servant of the Lord Jesus Christ."

In astonishment the official replied: "No one ever spoke to me like this before."

The pastor rose, looked at his watch, and held out his hand. "I must go," he said; "time is up."

Next day there was a call at the minister's telephone; the mayor asked for him. "Won't you come and talk to me?" he asked, his voice giving evidence of his agitation. "I have thought of what you said to me ever since you left. I must see you!"

Two weeks later the mayor united with the church of which the minister was pastor. But the work did not stop there. The chief of police, the head of the fire department, and five aldermen confessed Christ, and became church members.

Then the government of the city was cleaned up. The work the officers of his new charge had demanded of the young minister had been done, but not in the way they had planned.—*John T. Faris, D. D., in the Sunday School Times.*

According to the Animal Welfare Association of Detroit there are 60,000 horses in that city. In fourteen years, in spite of the auto-truck, and the 40,000 automobiles in the same city, the horses have increased from less than 13,000 to 60,000. *The Horseshoer's Journal* states that there are, in round numbers, in New York 128,000 horses; in Chicago, 86,000; in Philadelphia, 50,000; in St. Louis, 27,000; in Boston, 23,000; in Cleveland, 17,000; and in Pittsburgh, 13,000.—*Our Dumb Animals.*

"O Lord, our Lord, how excellent is thy name in all the earth!"

MARRIAGES

CRANDALL-OURSLEER.—At the Seventh Day Baptist parsonage in Battle Creek, Mich., July 18, 1916, Mr. Lester D. Crandall and Miss Lena May Oursler, both of Battle Creek. Marriage service by Pastor M. B. Kelly.

SIMPSON-JAHRAUS.—In the chapel of the Battle Creek Sanitarium, July 18, 1916, Mr. Gael V. Simpson, of Battle Creek, Mich., and Miss Olive B. Jahraus, of Farina, Ill. Marriage service by Pastor M. B. Kelly.

STILLMAN-ALDRICH.—At the Seventh Day Baptist parsonage in Battle Creek, Mich., July 25, 1916, Mr. William N. Stillman and Mrs. Diamond B. Aldrich, both of Battle Creek. Marriage service by Pastor M. B. Kelly.

VAN HORN-RATHAY.—At the home of the bride's parents, Chicago, Ill., July 14, 1916, by the Rev. L. C. Randolph, of Milton, Wis., Dr. Ansel Van Horn and Miss Adelaide Rathay, both of Chicago, Ill.

DEATHS

MAXSON.—Mary Star Wilcox Maxson, daughter of Deacon Willard and Cybel Wilcox, was born in Scott, Cortland County, N. Y., December 13, 1828, and died at her home in Emporia, Kan., June 28, 1916.

When a little girl, she went with her parents to live at DeRuyter, N. Y. In 1851 she was married to Perry B. Maxson. In 1858 they settled on a farm six miles north of Emporia, Kan. There they built their home. They began in the early days of border excitement, blood, and peril, but lived to see that beautiful land become a land of peace and prosperity, beautiful homes, and a contented populace.

She shared with her husband the joys of the triumphs of his many years of successful public life, consisting of several terms each in the House of Representatives, and the Senate of the Kansas Legislature, and his service for the government in the Department of the Interior.

In early life the subject of this sketch became a Christian and member of the Seventh Day Baptist Church of DeRuyter. When the Dowe Creek Church was organized, in Lyons County, Kansas, she, with Mr. Maxson, became constituent members. In the course of years, removals of the members to other localities left this family isolated from people of our faith, and the church became extinct. They lived in this lonely condition for years, with the companionship of the Savior, the Bible, and the SABBATH RECORDER, which was always a weekly visitor in their home.

They spent last winter in Los Angeles, Cal., living just across the street from our church in that city. There they greatly enjoyed the ser-

vices, as it was their first privilege of regular attendance among our people for over forty years. Hoping to return to California to spend next winter, they both joined the Los Angeles Church.

Both Brother and Sister Maxson were unusually strong and active for people of their years, and their mental vigor was unimpaired.

Toward the close of their stay in California, Sister Maxson contracted a throat difficulty, which at first appeared but slight, but it terminated fatally in a few weeks after their return to Kansas.

She leaves in bereavement, her husband, Perry B. Maxson, daughter, Mrs. Jean M. Jetmore, son, Willard P. Maxson, two brothers, W. E. Wilcox and DeWitt Wilcox, nine grandchildren, and ten great-grandchildren, and an unusually wide circle of friends. Her daughters, Mrs. Mary M. Vicker and Mrs. Clara G. Ewing, passed on into the beyond only a few months before her.

G. W. H.

SPICER.—Joseph Denison Spicer, son of Joseph and Content Potter Spicer, was born at Hopkinton, R. I., May 28, 1834, and died at his home in Plainfield, N. J., July 27, 1916.

(For a more extended obituary see elsewhere in this issue of the SABBATH RECORDER.)

"Because thy lovingkindness is better than life, my lips shall praise thee."

To the Heart of Leisureland

where woods are cool, streams alluring, vacations ideal. Between New York City (with Albany and Troy the gateways) and

Lake George
The Adirondacks
Lake Champlain
The North and West

The logical route is "The Luxurious Way"

Largest and most magnificent river steamships in the world

Daily Service

Send for free copy of Beautiful "Searchlight Magazine"

HUDSON NAVIGATION COMPANY
Pier 32, North River New York

"The Searchlight Route"

A Talk With the Old Church

ONE WHO OVERHEARD

In the middle of the block it stands—the old church—battered by the waves of a cosmopolitan city, almost engulfed by the ever rising tide of Romanism. The feet of the foreign-born tread its pavement, the speech of the foreign-born is heard round its doors, the eagle-eyed, bearded, bent, old Jew shruffles by, but for none has it message or warning. Inert, passive, unaccomplishing, it has but one passion, a preserving of the traditions of the fathers.

Craps, dice, oaths, cigarettes, small boy, a dash from the "cop," the game is ended.

"Old Church, your boys were in that crowd, two Sunday-school boys and a Junior League president, clear-eyed, manly lads. Now is your chance to save them. Throw open your great basement and let them play the right kind of games free from this environment of vice." But the Old Church says, "What are a few boys that we should be mindful of them? There are already too many and more will be born. We must preserve the sanctity of the Church."

"What is that on the corner: painted cheeks, powdered nose, reddened lips; freakishly fashionable, the extreme of shoddiness and vulgarity; loud voiced with coarse laugh and coarser jest? Old Church, 'tis one of your girls, the daughter of a member. This must not be. Gather your girls into that cozy room upstairs, lighted and music filled, give them a social life, such as young girls crave, bring them into an atmosphere of culture and refinement with strong, tender teaching as to the beauty of service and the real meaning of life; awaken their higher nature, that the call of the degraded street may not be heard. Old Church, 'tis a glorious opportunity. Here, indeed, you must act. 'Tis not for the girls alone we plead, but for the uplifting of womanhood, for the future mothers and their unborn children, for the safeguarding of the home." But the staid old church replies, "Womanhood! Mothers! The home! What have we to do with these? Our mission is spiritual. We must preserve the sanctity of the Church."

"Your young men, Old Church, your unconverted young men, I plead for them. The call of the world is so compellingly loud, the voice of the Christ so persuasively

low; the path to the heights so narrow and steep, the road to the depths so easy and broad. Your young men already have tobacco-stained fingers, liquor-laden breath, saloon-marred characters. Help them, Old Church, if only for your own sake. Bind them to you with cords of understanding friendship, bear with their blindness and incomprehension, for in future days, if you are true, their opened eyes shall behold wondrous visions of service and duty."

But this is all the Old Church has to say: "The friendship of the unregenerate is always loss. Were these young men converted we might help them, but as it is we must preserve the sanctity of the Church."

The doors are closed, the lights put out. Mice nest in the cushions, "roaches" in the kitchen, moth in the hangings. The accumulating dust of the passing months is undisturbed save in the few pews dusted by the clothing of the Sunday congregation. No sound is heard inside but the scampering of unregenerate rats, as the old class leader with bowed head and reverential mien passes to his class meeting of two or more old men. "The sanctity of the Church" has been preserved.

Through the opened windows comes a muffled sound as of many feet, a murmuring as of many voices. Rising above this is heard discordant laughter with oaths, while underneath are heard the minor strains of a tear-filed accompaniment with notes of pain and despair. 'Tis the neglected ones we hear, the boys and the girls, the young men and women of the Old Church in the broad highway that leads to destruction, so far down the slope that human help is unavailing, divine help spurned.

The sanctity of the Church is preserved, but on the doorstep can be seen a retreating figure. The bowed head is thorn-scarred, the outstretched hands nail-pierced, the sorrowing face of wondrous compassion. Pittingly yet sternly he looks upon Old Church. He speaks, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Sadly, lingeringly he gazes; then is lost in the midst of the hurrying crowd.—*Christian Advocate.*

WANTED—A Seventh-day girl as assistant in the bindery of the RECORDER office. Folding, binding, mailing, etc. Apply to the SABBATH RECORDER, Plainfield, N. J.

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

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

Advertising rates furnished on request.

Pre-Conference Meeting

Last year the Tract Society's Committee on Denominational Literature held a session just before Conference, while camping out at Charley Bluff. Its results were so good that Conference appointed a committee to provide for a similar meeting this year on broader lines, to consider all the pressing vital issues of our people and so to provide harmony and efficiency.

This committee has obtained an expression from representative men of the Conference and of all the boards and colleges, fifteen in all. Everyone favored the idea in the abstract and all letters were promptly answered, two remarkable things. Five of the fifteen do not favor making the attempt this year and can not attend. Six of the remaining ten "begin with one accord to make excuse," leaving a residue of four who are willing to make the effort.

Ergo, there is nothing to do. The enthusiasm has waned. Our canvass brings out three things, viz:

1. Our leaders show an admirable devotion to their personal fields of work.
2. We have the vision for fraternity, harmony and teamwork.
3. But not the gumption.

GEORGE W. POST.

Over 10,000,000 in our favored land are

DEAF

Are you one of those afflicted? Remain so no longer but

HEAR

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

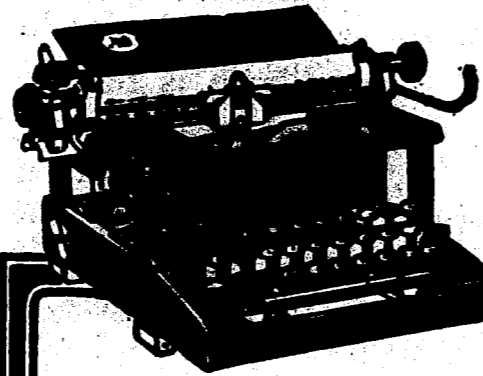
For further information and price write

REV. F. ST. JOHN FITCH

912 PARK AVE. PLAINFIELD, N. J.

P. S. Other makes taken in exchange.

The horrors of this present war were never greater than today, but we are less horrified than when it began. It has effectually dulled the sensitiveness of the world to suffering, outrage, death.—*Our Dumb Animals.*



A New OPPORTUNITY

TEN DAYS' FREE EXAMINATION
RETURN IT IF YOU WISH

The time has come when everybody needs a typewriter. That's the reason we have built a typewriter for everybody. It is the

REMINGTON JUNIOR

The Junior is "Remington" in everything—in name, in manufacture, in quality, in the work it does, in the guarantee that backs it. It is just a boiled down Remington, smaller, lighter and so simple that any one can operate it. No lessons needed.

And it sells for \$50—absolutely the first high-grade typewriter at a medium price. You can buy it on easy terms—\$5 down and \$5 a month.

Here is our offer. We are so sure that the Remington Junior is just the typewriter that you need that we will send it on ten days' free examination to any address within the first and second parcel post zones of any Remington branch office.

When you get it, look it over—make sure for yourself that it is everything we say it is—the typewriter you have always needed.

But the first thing to do is to

MAIL THE COUPON TODAY

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

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

BOARD OF FINANCE.

President—Dr. George W. Post, 4138 Washington Boulevard, Chicago.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

Dr. George E. Coon, Milton Junction, Wis.; Harold M. Burdick, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; W. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Orra S. Rogers, Plainfield, N. J.; Frank Hill, Ashaway, R. I.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.

Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.

Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. N. O. Moore, Long Beach, Cal.

SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.

Vice-Presidents—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. Wm. L. Davis, Brookfield, N. Y.;

Rev. W. D. Burdick, Milton, Wis.; Mr. Roy F. Randolph, New Milton, W. Va.; Rev. Wm. M. Simpson, Nile, N. Y.; Rev. R. J. Severance, Riverside, Cal.;

Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.

Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Geo. M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.

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

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. N. Jordan.

Vice-Presidents—Carroll B. West, Milton Junction, Wis.; George Thorngate, North Loup, Neb.; Miss Carrie Nelson, Milton, Wis.; Miss Marjorie Bliven, Albion, Wis.; Allison Burdick, Milton, Wis.

Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.

Corresponding Secretary—Miss Zea Zinn, Milton, Wis.

Treasurer—Prof. L. H. Stringer, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Verona, N. Y.

Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.

Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. Ruby C. Babcock, Battle Creek, Mich.; Mrs. Bernice A. Hurley, Welton, Iowa; Miss Lucile Davis, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westbury, N. Y.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Sanderson, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La.; and Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY

Babcock Building.
PRINTING AND PUBLISHING OF ALL KINDS.

WILLIAM MAXSON STILLMAN,

COUNSELLOR-AT-LAW,
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.

First Semester began September 15, 1915.
Catalogue sent upon request.

FREE CIRCULATING LIBRARY.

Catalogue sent upon request.
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.

In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.

For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE,

COUNSELLOR-AT-LAW,
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,

"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELLOR-AT-LAW,
1140 First Nat'l Bank Building, Phone Central 360.

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

PERIODICALS

- The Sabbath Recorder—Weekly, Religious Magazine\$2.00
- The Pulpit—Monthly, a sermon for each Sabbath50
- The Sabbath Visitor—Weekly, for the children60
- The Helping Hand—Quarterly, S. S. lesson helps25
- The Junior Quarterly—S. S. helps for Juniors15

BOOKS

- Bible Studies on the Sabbath Question,
By Rev. Arthur E. Main, D. D.50
- Rev. A. H. Lewis—A Biographical Sketch,
By Rev. Theo. L. Gardiner, D. D.50
- Sabbath Commentary,
By Rev. James Bailey60
- Spiritual Sabbathism 1.50
- Paganism Surviving in Christianity 1.75
- History of the Sabbath 1.00
- History of Sunday Legislation 1.00
- Swift Decadence of Sunday. What Next?50
- Biblical Teachings Concerning the Sabbath60
- The foregoing six books are all by Rev. Abram H. Lewis,
D. D., LL. D.
- Seventh Day Baptists in Europe and America—Historical Papers
in two large volumes 3.00
- Seventh Day Baptist Hand Book25

TRACTS—Samples free on request

- The Sabbath as the Family's Day
- The Sabbath and Seventh Day Baptists
- Baptism
- Pro and Con of the Sabbath and Sunday Question
- The First Day of the Week in the New Testament
- Why I am a Seventh Day Baptist
- Bible Reading on the Sabbath and Sunday
- Christ and the Sabbath
- The Question of Sunday Laws
- How Did Sunday Come into the Christian Church?
- Lovest Thou Me?
- A Sacred Day: How can we have it?
- Not Under Law, but Under Grace
- The Day of the Sabbath
- And many others

Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder

THE SAME principalities, the same powers, the same rulers of the darkness of this world are at work in one continent as in the other, in one between its nations, in the other between its classes; the poor people of Europe have been betrayed, both by their lords and by their own social leaders, just as, under the same plausible philosophy, our workingmen, misguided by feudal protectors, or by their own false leaders, are often, like Jesus, crucified between two thieves. And I am not sure but that the waste and want by war is under the same specious system as the waste of strike and lockout which are now almost daily occurrences with us. And we have the discouraging attempt of aspiring but misguided creatures, seeking to destroy the social plague by burning down their own houses, because we have not shown them any better way of doing.

It is clear to men of vision that the old international order of Europe is absolutely broken down, and that a new order must take its place, but this is no clearer than that the governing powers of our internal social life have failed and that a new order must be brought about either by the transforming power of a great Gospel or else must rise from out the ashes of the old.—Charles S. Macfarland.

—CONTENTS—

EDITORIAL.—Go to Conference.—The Lure of the Country.—Prohibition Sentiment Progressing.—Questionable Methods Degrade the Church.—“Accredited” and “Approved” Ministers.—“Good-by Religion, I’ll be Back Next Sabbath.”—Two Churches Receive New Pastors.—Mrs. Stephen Babcock at Rest. 193-196	Annual Reunion of the Greene Family.... 202
The Co-operation of Nation with States Necessary to the Abolition of the Liquor Traffic. 195	Winning the Men in the Shops..... 202
SABBATH REFORM.—Origin of Our Sunday Laws. 197	WOMAN’S WORK.—Good Morning (poetry).—Brief Historical Sketch of Our China Mission. 205-208
A High Aim in Life. 197	The Harvest in Sabbath Keeping..... 208
Tent Work at Grand Marsh, Wis. 198	YOUNG PEOPLE’S WORK.—Thoughtfulness.—Thirty-three New Members of the Tenth Legion.—If—The Call of the Life Work Recruit.—Suggested Budget. 209-212
Negro Work in the South 199	CHILDREN’S PAGE.—How Robert Fooled Himself.—The Wind: A Sermon to Boys and Girls.—The Wind (poetry)..... 213-215
Now for Conference. 200	James Whitcomb Riley 215
MISSIONS.—Observations by the Way..... 201	HOME NEWS 218
Memories of John L. Huffman..... 202	The Need of the Gospel..... 219
	God Save Our Boys..... 221
	Sabbath School Lesson for August 26, 1916..... 222
	DEATHS 223