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- Lovest Thou Me?
- A Sacred Day: How can we have it?
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- And many others

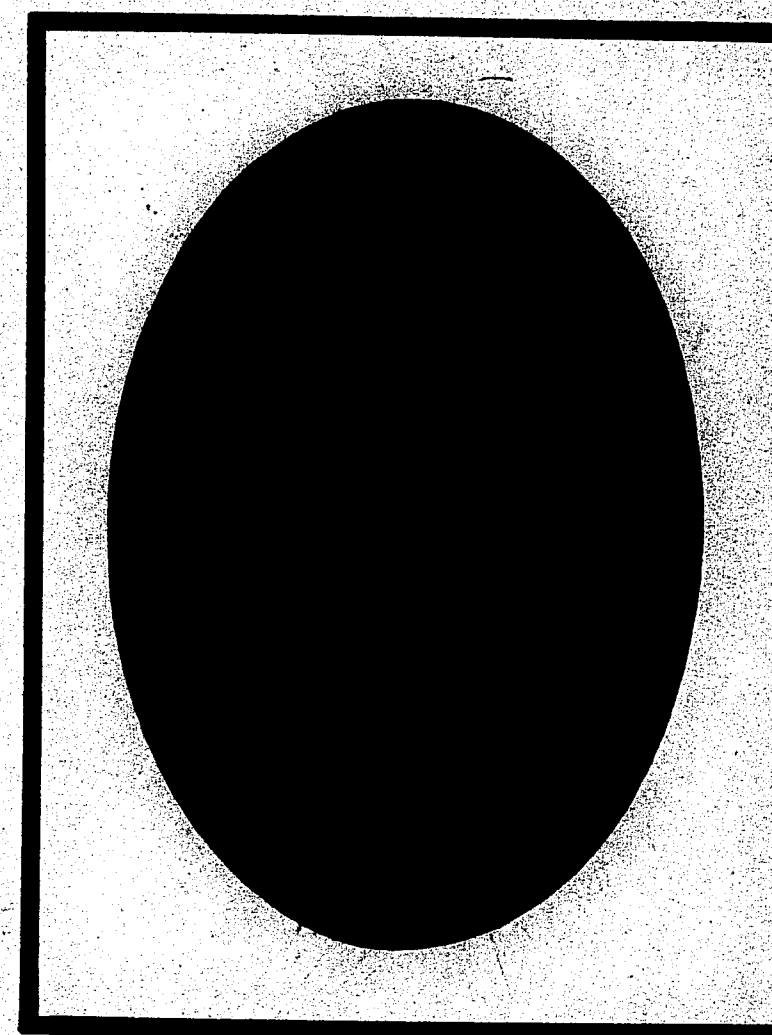
Also a series of four-page gospel tracts, ten in number.

American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



REV. EDWARD B. SAUNDERS

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The Sabbath Recorder

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

VOL. 81, NO. 8

PLAINFIELD, N. J., AUGUST 21, 1916

WHOLE NO. 3,729

Efficiency Rally Day After the boom at Conference, last year, for the Forward Movement, we all returned to our homes hopeful that the spirit of Conference might possess our churches and that during the year there might be a growing interest in the work of a Forward Movement "to add to the membership of our churches five hundred converted people annually for three successive years." Then our Sabbath schools were asked to strive for five hundred new pupils, the Young People's Board was to labor to secure one hundred and twenty-five converts, two hundred new members, and a certain number of additions were to be sought for the Tenth Legion, the Peace Union, Christian Endeavor Experts, and Life Work Recruits.

This was a splendid program, and we know that considerable progress has been made in the lines suggested; but we fear that the enthusiasm has not kept up in all the churches during the year. We shall be disappointed, however, if the reports at Salem do not show commendable gains among our people.

When this paper reaches its readers another General Conference will be in session. The watchword for this Conference is "Efficiency," and it looks as though the matter of efficient work in a Forward Movement would receive much attention there. The Sabbath sermon at Conference will be on "Forward Movements—A Study in Efficiency," and we wish that all churches and every lone Sabbath-keeper would make Conference Sabbath a sort of special rally day, with prayers for greater efficiency in the Master's work during the next year.

Necessity of System On another page is a practical article on the question of financing the church, by John Schepel, of our church in Battle Creek, Mich. The article was first read at the brotherhood meeting, then, by request of several brethren, it was presented to the church and requested for pub-

lication. Brother Schepel sent it to the editor with a feeling of hesitancy; saying, "If it only will do some good to some one, my wish will be fulfilled and it will not be given in vain."

This is a live question with us as a people, and we wish more laymen as well as ministers would take up the pen in its behalf. Many of our problems would be solved, and difficulties would disappear, if we were all enthusiastic in some good system of Christian giving.

Recorder Plans for Conference Reports It is the purpose of the editor to devote one issue of the SABBATH RECORDER to the reports and items of interest from the Conference itself. This issue will be called General Conference Number, and will appear September 4. On September 11 will come Conference Missionary Society Number; on September 18, Conference Tract Society Number; and on September 25, Conference Education Society Number. If the officials of these societies have any cuts or illustrations that would add interest to their respective numbers, and will send them to us, we shall be glad to make use of them.

It is our purpose to give the departments their usual places, in each issue, and we shall be glad to use cuts in these if they can be secured. Send us photographs if you have no cuts, and we will do our best to have cuts made.

In each special number we shall use all the material concerning the society whose name it bears that we can find place for without crowding out the regular departments.

Prohibition in Kansas On another page our aged friend, J. Howard Titsworth, of Nortonville, Kan., gives us an address on Kansas prohibition matters, delivered by him before the Reformed Club of Plainfield, N. J., twenty-six years ago. By this we see that Kansas for more than a quarter of a century, at least, has more than held its

ground in the fight with the rum power. During all this time the liquor interests have done everything they could to dishonor the law in Kansas. Not a "boot-legger" or "blind tiger" in all the State that does not find backing from the liquor dealers of other States; and it does seem as though the powers of darkness have done their best in having saloons placed thickly all along the border just over the Kansas line, in order to defeat as far as possible the will of the people. Not only so, but every possible infringement of state law through the Interstate Commerce Commission shipment laws has been pushed forward by the liquor dealers, to hinder effective prohibition.

After all their strenuous efforts to induce violations of the law, these same dealers have raked the earth in Kansas for blind tigers and all sorts of smuggling-in of liquor, and magnified them in their publications as evidences that prohibition does not prohibit. Nobody knows better than the brewers and distillers just where their own lawbreaking emissaries of evil are located; and wherever one of them is able to exist in Kansas, even for a few days, these encouragers of lawbreaking raise their cry, "Prohibition a failure," or "Dry laws a farce!" There is no trusting the liquor business to abide by the law. Its leaders do all in their power to bring about violations and then use the results of their meanness to bring the law into ill repute.

It is a great thing when one of Kansas' oldest citizens, in spite of the handicaps mentioned above, can say that the prohibitory laws are enforced in his State more rigidly than they were a quarter of a century ago.

Mission Work at Home One speaker at an association missionary meeting said that the question of home missions begins with that of the lost boy, the lost girl, and extends to the question of a lost world. This brings the matter very near home. The lost boy and lost girl dwell under our home roof, in our circle of friends, in our own church, and are brought up in our neighborhood. Mission work begins with them, and in these home fields the spirit of missions must be

cultivated if we are to be worth anything in our efforts for world-wide salvation.

I was greatly impressed by the story of a well-known pastor, who, soon after settling in a new field where for years there had been a Christian church as a light to the world, was called upon one night to help a young man out of his drunken condition by walking him about until the effects of the liquor were somewhat overcome. As soon as the poor fellow was sufficiently sober to listen to admonition, the pastor began to speak with him lovingly about his need of a Savior. The young man was astonished, and said, "You are the first one in this town who ever spoke to me of Christ."

It is too bad that, with all our professed zeal for missions, boys and girls in our own homes, and young men in our church communities, are allowed to grow up and go into sin without ever being solicited to accept the Savior! If Christians were really "about their Father's business," if they were consecrated to Christ and on the altar to stay, such a reproach as that young man brought upon the church near his home would be impossible. There are too many churches today, like that ship described in Coleridge's *Ancient Mariner*, *manned by dead men*.

Power of a Sweet Spirit An expression that fell from the lips of a faithful Christian worker in one of our annual meetings is well worth repeating here. In speaking of our work, of the obstacles to be overcome and the opposition to be met, he said: "The man who can keep sweet, and is on the Lord's side, is the one who will sweeten the fountains of life."

I have thought much of the far-reaching truth contained in these words. Nothing is more needful than that the fountains of life should be kept sweet. For whenever bitterness springs up among the laborers the blessed work of the Master is sure to be hindered. Being "on the Lord's side" is a great thing in itself and makes a sweet-spirited man mighty; but bitterness of spirit on the part of the Christian will often offset his power for good, even when he has truth on his side, and will make his influence weaker than that of the non-professor who keeps sweet.

"God of Our Fathers" Not Enough for Us Did you ever think of the responsibility of a generation that has had

the blessings of godly fathers and true Christian teaching? Who can study the history of our oldest churches, and note the record made by the fathers who founded them and sustained them through years of adversity, without a feeling of gratitude for such sterling men, and a deepening sense of responsibility for the welfare of the cause they loved and for the churches they planted? One of the saddest things in life is to see a son who has no respect for the faith of his father and who scoffs at the religion of his mother.

We love to sing and talk of the God of our fathers, and the faith of our mothers, but I fear we think of both in too trifling a manner, just as though our boast of their fidelity were enough for us, and as though some merit would accrue to us from the godliness of our parents. The main question is not, Was he the God of our fathers? but, Is he *our* God—yours, and mine—today? If we can not truly say, He is *my* God, and feel in our hearts that he is to us all that saying implies—if we are not true to him, then the fact that he was the God of our fathers makes it all the worse for us. Renegade children must come under severer condemnation than children who never knew godly parents.

Sad will it be for us and for the world, if the noble instructions, the precious faith, the godly examples of our fathers should perish with the new generation.

To Settle Doubts Live the Life Many persons are troubled with doubts. They weary themselves and

become distracted over the mysteries of evil, pain, miracles, and revelation, until, sick and hopeless, they are ready to despair. There is a far better way to be rid of doubts. Just let a man escape from his self-analysis and critical study, and flinging himself into the battle where human beings are beset by moral and social foes working their ruin, toil as a good Samaritan in the spirit of brotherly love for human betterment and social cleansing in the name of the Christ, and his miserable doubts will cease to trouble him. Looking in a spirit of sympathy at the actual needs of men,

and "living the life" in the practical spirit of the Master, is the very best remedy for distracting, troublesome doubts.

This is Too Bad If I read aright the report of the Missionary Board's treasurer for August 1, there was still a practical shortage of more than \$2,500. Without doubt this will be reduced before this paper reaches our readers on the opening days of Conference. But even if that be so, it is too bad that our board has been left to bear so long a burden which the people could have easily removed within one week after the announcement of the \$4,000 debt was made. Rally Day alone should have wiped out every cent of the debt, and would have done so if the people had cared enough about it to make a little extra effort. One thing is certain, no matter how well some churches have done, others have failed. Be it said to our shame that after three or four months of earnest pleading for \$4,000 to discharge the debt, nearly 9,000 people have allowed August to come with a deficit of half that amount.

Sudden Death of Rev. E. B. Saunders At 10.45 a. m., last Thursday morning, we were greatly shocked

to receive a telegram from Mrs. Saunders, then at Washington, D. C., telling of the sudden death of her husband, Rev. E. B. Saunders, from acute indigestion. We know nothing further of the particulars as to his last hours on earth. On the Tuesday before, Secretary Saunders was in Plainfield on his way to Conference with his wife and daughter, making the trip to Salem, W. Va., in their automobile. It was their purpose to stop at Washington. They left here Tuesday and this sad telegram was the next word that reached us. It states that burial will be at Milton, Wis.

All hearts will go out in sympathy for the wife, son and daughter so suddenly bereaved. The General Conference that convenes next Tuesday will deeply mourn the denomination's loss, and its sessions will be saddened as it sits under the shadow of so great a sorrow.

A suitable obituary and biography will appear in due time.

Necessity of System in Financing the Church

JOHN SCHEPEL

It seems a strange thing to me that at this time I should be called upon to speak on a subject on which for years I have been unwilling to express my views. I really never had a decided opinion about the matter, and being invariably without any finances myself, I always liked to lay the burden on others, who were in more favorable circumstances than I was.

But it seems that of late the Lord also in this matter wants me to take a stand, and since that may be the case it is not for me to resist. In thinking about this question I have reached a very definite conclusion; namely, that it is absolutely necessary to follow a certain system in regard to the church's finances. This is just as much and even more essential in this line than in any other financial line, in business or otherwise. And I do not believe there is any one here who is not fully convinced on this point. The business man doing a large business, and perhaps making plenty of money, if he has no system in handling his money, but spends it in a haphazard way, not knowing where it comes from or where it goes to, will inevitably at some time face financial ruin, which will end in bankruptcy.

The farmer who does not keep track of his cash nor have system in using his money, no matter how prosperous he may be for a time, at some time will find his property overburdened with mortgages, and if he does not look out, will lose it entirely.

And even the housewife, if she does not use tact and system in handling her weekly or monthly income, but spends her money freely, and buys on credit when out of ready cash, will soon find herself embarrassed by bills piling up, which eventually she will be unable to meet.

And if this is the case in these worldly affairs, what then shall we say about this most important institution in the world, the church of Christ, whose business is the salvation of mankind?

The church needs system in its financial affairs, on two lines; first, in raising money, and second, in spending it. Now the first seems to be the harder problem of the two, and it is hard to find a satisfactory answer. And so many different systems have been

tried, that I shall not attempt to solve this problem, wherein so many wiser men than I have failed. But to me this seems to be the most important thing, that all the members of the church, who after all are the ones by whom the money is to be raised, should be impressed with the thought that they must follow a definite system of giving towards the church's finances.

I know a man who is doing a large business and making money regularly, but who is not so regular in supporting the church to which he belongs. Once in a while when he has transacted a nice piece of business, which has brought him some good returns, he suddenly becomes very liberal and gives a large sum, say one or two hundred dollars, to the church, and as a result his name appears in the papers and he is praised for his generosity. Of course I am not to judge, and I don't know whether that is the thing he is after, but every one will agree with me that such a course in giving is not the right one. A steady, systematic way of giving ought to be followed, it seems to me, by every member of the church. The apostle Paul says in First Corinthians 16: 2, "Upon the first day of the week let each one of you lay by him in store, as he may prosper," showing a regular, systematic way of giving.

Now I am not clear on the question of tithing, or if we have a right to demand that every one should give a tenth part of his income. But I have made some calculations as to the results we would reach if every one was faithful in this matter. We have at present a membership of about 150. Suppose one half of that number are not earning anything, leaving 75 members earning the money. Let us put the average figures of these 75 members very low, at \$10 a week each, making a total of \$750 a week.

Now suppose each one pledges only 5 per cent of his income to the church, instead of 10 per cent or tithes. This would make a total of \$37.50 a week, or \$1,950 a year. Every one will admit that I have put the figures very low, and that if we should adopt the tithing system, this would of course double this amount. Just think of what we could accomplish if we had an income of \$3,900 a year for our church. It would not take us very long to have a church building of our own.

Kansas Prohibition

J. HOWARD TITSWORTH

Some months ago there appeared in the RECORDER an article representing the liquor dealers' view of prohibition in Kansas, to which the RECORDER invited volunteer replies. One good Kansas "up-to-date" brother did respond.

Among my old manuscripts I lately found the following address, delivered before the "Plainfield Reform Club," September, 1890. I submit it for RECORDER readers as showing the prohibition sentiment in Kansas at that date, and add the assertion that the prohibition law is now much more rigidly enforced throughout the State than it was then.

The following is the speech referred to:

In response to an invitation to address you on Kansas prohibition matters I have this to say: I am a firm advocate of temperance reform and prohibition in its broadest sense. My understanding is that you would like to hear some of the workings of prohibition in Kansas. I take it that this is a reading people and that in the main you understand the Kansas law on general principles, but are ignorant of its working practicability.

First, I would say this is an organic or constitutional law, the adoption of which was made I think, in the year 1880 by an overwhelming majority during Governor St. John's first term of office, if I mistake not. It was some little time before the law took effect. This time was deferred till about the first of May following its adoption, to give dealers and manufacturers of spirituous liquors ample time to settle up their affairs and quit the traffic. Most of them did do so, while a few held on tenaciously and stubbornly.

The influence of this new law was sensibly felt every where. The haters and opposers of the law expected nothing less than a final submission to it, but it was hard to bear, and the whole of the machinery moved slowly at first, because many of the county officers were not in sympathy with it and thereby clogged its free movements. Thus matters moved along as it were in a probationary period of this new law's existence.

Governor St. John was again elected governor on the Republican ticket. During this time of his office, anti-prohibitionists

Now I would be the last one to force upon any body a certain course of action, because it seems to me this is a matter which should be settled by the individual himself, between him and the Lord. But I firmly believe that if every member of our church is thoroughly consecrated to the Lord's work, and filled with a desire to serve him and to advance his cause, we will have no trouble in raising all the funds we need, and we will have to give our attention to the second part only, that of spending our money properly. And on this point there is very little to say because we do not always know where it will be needed, and so this must be determined by circumstances.

Now, before I leave this subject, I wish to add one more thought. It is a well-known fact that whatever a man is interested in, for that he will spend his money, and he will not be stingy about it either. Whether he be interested in race horses, or valuable dogs, or automobiles, or nice buildings, or whatever it may be he has set his heart on and really loves, he will spend his last dollars to get a certain thing he wants to have. Also the pleasure seekers of this world, and the theatre-going people, they are very liberal in spending their hard-earned money in going after those things they want, and which after all do not satisfy. Witness the crowds that are thronging the sidewalks every day in front of the theatres and moving-picture shows.

And so it is with the cause and service of God. If the professed followers of Christ are really interested in the Lord's work, and love him and his cause, they will be willing to spend their money freely to advance that work. And I do not hesitate to say that this is one of the tests of our love to God and our loyalty to his cause.

Much more might perhaps be said on this subject, but I think I have made my point as clear as I can, and so will say no more about it. But in closing I would like to say this: I wish I could impress upon every member of our church our need of a full consecration of our lives to the Lord, and then we will gladly and cheerfully give of our substance to his work, which, as I said before, is the most important work in the world.

Battle Creek, Mich.

became bolder and somewhat refractory and then was the commencement of the opposition to Governor St. John as an executive, which opposition continued and became stronger, resulting in his defeat in the race for the gubernatorial chair for the third term on the same ticket as before. Then people regarded him as too lukewarm and inoperative as an executive, and manifested their displeasure to him on this account and because of their opposition on general principles, to the third term. As good and esteemed a man as was General U. S. Grant, and as faithful to him as Kansas had ever been before in her vote in convention for his nomination for President, she declined that support for the third term.

During Governor St. John's last term in office, the saloon element began to show itself and to *defy* the law. There seemed to be no redress. The officers of the law declined to make arrests, and then prohibition seemed on the very verge of defeat and anti-prohibitionists began to "chuckle" and shout themselves hoarse. Well, they may have been encouraged, for the defeat of Governor St. John resulted in the election of Governor Glick by a very small majority, the first and only Democratic governor Kansas ever had.

This state of affairs existed for two years during Governor Glick's term of office. He was no better, and I may add, no worse an executive of the prohibitory law than was Governor St. John. He dared not openly violate it for fear of impeachment, but quietly let it remain inoperative. The whiskey element took courage and considered themselves masters of the situation.

But a better day was dawning. A jubilee came in the election, in 1884, of Governor John A. Martin on the Republican ticket by a majority never before known. This meant business in earnest. Prohibitionists had become tired of insinuations from abroad that "prohibition did not prohibit in Kansas." A new era dawned. Governor Martin had not been considered a pronounced prohibitionist, yet a law-abiding advocate. He was a widely known journalist, one who had done much for the welfare of Kansas. He frankly avowed himself in favor with the prohibitory law and announced that *the law must be respected and obeyed*. County officers were duly

notified through proper channels that they would be held accountable for the faithful performance of their duties. In one instance (as an illustration) the county attorney of Atchison County, Kansas, could never *see* or *know* of any violation of this law. He affirmed that it transcended his duty to hunt out evidence and witnesses against any one violating it, and then such a one would not be brought to justice, except through the complaint of some other. Even then, in the majority of cases, the violator of the law would probably be screened and acquitted on the plea of no evidence for conviction. The attorney general of the State finally arrested matters like this. Deputies were appointed who were reliable, and parties were summarily arraigned, tried and convicted. Then began a reaction. Governor Martin was elected for the second term with a majority of about 80,000, exceeding his former majority. The people showed their confidence in him as a true blue executive of the prohibitory law, which confidence he never betrayed.

Resubmissionists began clamoring for another vote upon the law soon after Governor Martin's first election; but he said: "The voice of the people was a very definite one. There was no fraud in the election and it would be boys' play to subject the State to the expense of another vote". But they continued their writhing and maneuvering under one pretense or another for a third party dodge, or some other name, always attaching the resubmission appendage. It does not and will not work. *Prohibition in Kansas has come to stay*.

Before the late "Original Package Law" the saloons were virtually closed. An occasional "joint," so-called, would be tucked away in some out of the way garret, or dark cellar, and perhaps elude the officers for a while; but violations of the law were more promptly punished, and less disorder and drunkenness seen. It is as rare to see a drunken person upon the streets of Atchison or Topeka as to meet an infuriated animal running there upon the streets.

Following the old prohibitory law came the cringing, sneaking saloon-keeper here and there in some out of the way places in cities, but only to disappear quickly on the passage of later law. The saloon can not exist in Kansas with the present public sentiment.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 13, 1916, at 2 o'clock p. m., Vice-president Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Theodore G. Davis, Jesse G. Burdick, Frank S. Wells, Irving A. Hunting, Arthur J. Spicer, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read. The Supervisory Committee reported the Publishing House unusually busy for this time of the year, and expressed the need for a cabinet in which to properly store the electrotypes cuts for safe keeping.

Voted that the Supervising Committee be authorized to purchase a cabinet suitable for the purpose.

The Committee on Distribution of Literature presented the following report:

Number pages tracts sent out,	3,717
Number new RECORDER subscribers..	7
Number subscriptions discontinued..	2
Net gain	5

Correspondence was received from Rev. Thomas W. Richardson, Rev. George W. Hills, Returned unclaimed from W. G. Vannekoel, Rev. Edward B. Saunders (2), Rev. D. Burdett Coon, Rev. Ira Lee Cottrell (3), Prof. Samuel B. Bond (2), Rev. Willard D. Burdick (5), Rev. G. Velthuysen, Rev. T. L. McKenzie Spencer, Rev. Ch. Th. Lucky (2), Rev. George Seeley, Rev. J. J. Kovats, Rev. Eugene H. Socwell, Allen B. West, Grant W. Davis, Dr. Edwin S. Maxson, J. M. Rodriguez, Mrs. Alfred Harral, Lucius B. Honorez, Mrs. E. O. Davis, Corliss Fitz Randolph, William M. Stillman, William C. Hubbard, Frank J. Hubbard, Rev. Ahva J. C. Bond, Rev. James L. Skaggs, Rev. John T. Davis (2), Arthur J. Spicer.

A communication from the First Seventh Day Baptist Church of New York City embodying a resolution authorizing President Corliss F. Randolph to preach and admin-

ister the ordinances of the church, was received and ordered placed on record.

Voted that correspondence from Rev. I. L. Cottrell and Ch. Th. Lucky relating to the Delos C. Burdick bequest be referred to the Memorial Board.

Pursuant to correspondence from Dr. E. S. Maxson, \$10.00 were voted to him for use in distributing literature.

Voted that we request Sabbath Evangelist W. D. Burdick to represent us at the Northwestern Association, and the representative of the Eastern Association to represent us at the Southeastern Association.

Correspondence from Arthur J. Spicer expressed the appreciation of his mother, sister and himself, for the floral wreath sent to the last services of his father, J. Denison Spicer.

The Recording Secretary presented the following memorial to our late Director:

TRIBUTE TO JOSEPH DENISON SPICER

The Executive Board of the American Sabbath Tract Society was located in Plainfield, N. J., by vote of the Seventh Day Baptist General Conference, which convened at Farina, Ill., in September, 1881.

The local members of the Board at that time were Isaac D. Titsworth, Charles Potter, Jr., J. Frank Hubbard, George H. Babcock, Leander E. Livermore, Stephen Babcock, A. Herbert Lewis, Thomas H. Tomlinson and Joseph Denison Spicer.

It will be seen that Brother Spicer was the sole surviving member in the present Board, of the local members of the Board of 1881.

All have gone to their reward, save Dr. Thomas H. Tomlinson, who was a member of the Board of Directors from 1881 to 1888, and we are honored in having him still in our midst as a practicing physician, though not at present a member of the Board.

Brother Spicer became a life member of the American Sabbath Tract Society in 1882.

He was Treasurer of the Society from 1896 to 1901, and was a most painstaking, accurate and trustworthy custodian of the funds of the Society, as such official.

He served faithfully many years on two very important committees of the Board, the "Advisory" and the "Supervisory." On the former he served from February, 1896, to the present, and on the latter from Sep-

tember, 1896, till 1907, when advancing years caused him to feel that he should be relieved from further duties on that committee, which maintains a supervision of the work of the Publishing House.

Since 1881, this Board has not had a more regular attendant at its meetings, a more interested worker, conservative counsellor, and conscientious adviser than Joseph Denison Spicer.

He last met with us at our regular meeting on June 11, and on July 3 was stricken with the illness that proved fatal on July 27, 1916, closing a long life of eighty-two years, and we are impelled to epitomize his whole life of so many years as "faithful! faithful! even unto death."

Brother Spicer embodied in his character all the virtues of a Christian manhood. His faithfulness, conscientiousness, and holiness endeared him to us all.

Quiet, humble, non-assertive, yet positive as to his convictions, we always knew where he stood on any question under consideration, and he ever impressed us with the fervor and candor of his views.

He was loyal to all the interests of the Society, especially to its publications, and was a marked champion of the SABBATH RECORDER and was its local agent here for many years. It was his oft-expressed hope that in some way the SABBATH RECORDER might be a weekly visitor in every home of our denomination.

We feel deeply the loss of another stalwart from our ranks, so many of whom have gone out from us in these latter days.

We extend to his bereaved companion, Mrs. Spicer, still waiting in the shadows of the evening twilight, and to the son and daughter, and their families, our warmest brotherly love and sympathy, and commend them to the loving care of Him who alone can bring comfort and consolation in the hour of sorrow, and while we yet mourn with them, we also with them rejoice, that to him who was "faithful unto death," there has now been given "a crown of life."

We bespeak his mantle upon us all. The foregoing was unanimously adopted by the Board, and ordered embodied in the minutes of this meeting, and a copy sent to Mr. Spicer's family.

The annual statement of the Society to the General Conference, prepared by the Corresponding Secretary, Treasurer, and

Business Manager, was presented and adopted.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Preparedness

C. DE BOER

There is much talk and writing in these days about preparedness, and to say the least, it would be very imprudent indeed on the part of our government if it should not make preparations to get ready against eventualities, while the war clouds already seem to be gathering over our country.

But there is a call to preparedness, not of the nation, but of the individual, against a calamity far worse even than that of war.

"PREPARE TO MEET YOUR GOD"

With our sins upon us, to meet our God whose eyes are too pure to behold iniquity, would mean a banishment from his presence forever—*eternal death*. But God, in his infinite love, has himself made provision against such a calamity. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have *eternal Life*."

Our physical life at the longest is short, and is very uncertain, and it is needful for us at all times to be ready for the great change.

To prepare to meet your God, means first, to put away so far as you are able to, all known wrong in your life and confess your sins before God, and then accept his offer of pardon in his Son, Jesus Christ. He died for you, that you might live. "He that hath the Son hath life."

Accepting Jesus makes the present life worth living; it brings to the heart a peace and satisfaction and a joy, which nothing on earth is able to give, nor able to take away. "In thy presence is *fulness of joy*; in thy right hand there are everlasting pleasures" (Ps. 16: 11).

Dear reader, take God's Book, the Bible, and find what the will of the Lord is and obey him. It will give you a sense of security under all circumstances, both for this life and the life which is to come. Try this and you will find it true, and you will truly be prepared to meet your God.

MISSIONS

Monthly Statement

JULY 1, 1916 TO AUGUST 1, 1916

S. H. DAVIS,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand July 1, 1916.....	\$3,783 47
L. S. K., New York	5 00
Mr. and Mrs. A. R. Crandall.....	2 00
Mrs. Elma A. Cockerill	3 00
Susie M. Burdick, Debt Fund	15 00
Anna M. West, Debt Fund	15 00
T. A. Saunders, Debt Fund	5 00
Mr. and Mrs. W. E. Phillips, Debt Fund....	10 00
Mr. and Mrs. J. W. Crosley, Debt Fund.....	3 00
T. H. Wise, L. S. K., Debt Fund	2 00
Lyle E. Maxson, L. S. K., Debt Fund	2 00
Mrs. Henry Dingman, cred. to First Hebron Church, Debt Fund	1 00
Mrs. Elma A. Cockerill, for Tract Society....	2 00

Churches:

Milton Junction	20 90
Gentry	1 13
Jackson Center	11 00
First Hebron	21 00
Hebron Center	1 00
Battle Creek	45 00
Syracuse	1 00
New Auburn	9 00
Hartsville	5 50
Plainfield	23 32
Gentry, Debt Fund	9 00
Battle Creek, Debt Fund	17 00
DeRuyter, Debt Fund	26 00
Greenbrier, Debt Fund	3 75
Milton Junction, Debt Fund	3 00
Milton Junction, Dr. Grace Crandall.....	2 25
Greenbrier, Lieu-oo Hospital	5 00
Memorial Board, D. C. Burdick Bequest	135 00
Memorial Board, Henry W. Stillman Bequest..	56 82
Young People's Board, Dr. Palmberg's salary..	25 00
Woman's Society	3 00
Shiloh Female Mite Society	15 83

\$4,288 97

Cr.

D. B. Coon, June sal. and trav. expenses.....	\$ 75 70
Julius Nelson, June sal. and trav. expenses ..	50 00
E. B. Saunders, June sal. and trav. exp., clerk hire ..	100 88
Angeline Abbey, June salary	10 00
J. J. Kovats, June salary	20 00
J. G. Burdick, July salary	29 16
T. L. M. Spencer, July salary	50 00
R. R. Thorngate, May and June salary	58 32
W. D. Tickner, salary April 1—July 1.....	25 00
G. P. Kenyon, salary April 1—July 1.....	25 00
Mrs. A. P. Ashurst, salary April 1—July 1....	50 00
J. E. Hutchins, salary April 1—July 1.....	25 00
A. G. Crofoot, salary April 1—July 1.....	25 00
Geo. W. Hills, salary April 1—July 1.....	87 50
R. G. Davis, salary April 1—July 1.....	25 00
Paul Burdick, salary April 1—July 1.....	25 00
G. H. F. Randolph, salary April 1—July 1....	75 00
T. J. Van Horn, bal. salary April 1—July 1..	100 00
A. L. Davis, salary April 1—July 1, trav. exp..	125 17
B. E. Fisk, salary April 1—July 1, trav. exp..	40 00
F. B. Saunders, acct. T. J. Van Horn's salary	25 00
Marie Jansz, salary July 1—Oct. 1.....	37 50
Gerard Velthuysen, salary, July 1—Oct. 1....	75 00
J. W. Crofoot, acct passage home	300 00
John A. Farrell, 500 stamped envelopes.....	10 62
Amer. Sab. Tract Soc'y, from Mrs. Elma A. Cockerill ..	2 00
Washington Trust Company, two notes	1,500 00
Industrial Trust Company, China draft.....	600 00
Interest	50

Exchange	1 20
Treasurer's expenses	25 00

Balance on hand August 1, 1916	\$3,700 64
	588 33
	<u>\$4,288 97</u>

Bills payable in August, about	\$ 500 00
Notes outstanding August 1, 1916	2,500 00

E. & O. E. S. H. DAVIS, Treasurer.

How Church Advertising Should be Done

REV. WILLIAM E. BARTON, D. D., LL. D.

An address delivered at the twelfth annual convention of the Associated Advertising Clubs of the World at Philadelphia by the editor of *The Advance*, who is also pastor of the First Congregational church, Oak Park, Ill., and published in the *Watchman-Examiner*.

The first and best advertisement for any church is the widespread assurance that it uniformly has a service worth attending. No investment in printer's ink can ever be a substitute for this. Equally with every other advertiser, the church must stand ready to deliver the goods and give to the person who enters its doors something worth coming for, and I want at the outset to register my own conviction that there is nothing else the church has to advertise which is so well worth advertising as the gospel of Jesus Christ. In everything else the church has competition, and the minister is likely to find himself at a disadvantage as compared with other men. Other orators can be eloquent, and maybe more so than he; other men can tell stories as funny as his and perhaps more funny. Actors and entertainers of various kinds and degrees can furnish their various and perhaps legitimate kinds of amusement, but the minister is a specialist in the gospel of the Son of God. If he is true to his calling he can lift himself and his message above all competition in his particular field.

I believe in advertising church services, and am glad to say something about its methods, but I wish it understood in advance that I believe first of all in having something to advertise, and that the thing advertised should not be meretricious, or cheap, or theatrical, but fundamentally and invariably the gospel of Jesus Christ.

But there is no reason why the gospel should be either preached or advertised in a dull or uninteresting fashion. Jesus was an interesting preacher. He knew how to get the attention of the crowd and how to

keep it after he got it. He did not always preach alike; he changed his style of preaching at least four times, and always for a reason. He did not depend upon his miracles to bring in the crowds; indeed, he deprecated the gathering of multitudes after that fashion. But he got the people and they heard him gladly.

Every church should consider thoughtfully what are its best and cheapest and most productive forms of advertising. I am satisfied that a good many churches do not utilize to the full the available resources of this character. I place well to the front among advertising agencies the local press. A minister ought to go to the editor of the local paper, or papers, large or small, and say frankly, "I want to help you in every way I can and I want you to help me. I want to give you all the news features you care for in connection with our church work and to report them in a style which you will find interesting to your readers, and I want to know what features of our work you are willing to announce and to report."

If a minister will come to a friendly understanding with the editors of the local press and will cultivate a style of announcement and report which has news value, he can get an immense amount of free advertisement. In order to accomplish this he needs to cultivate a style that is adapted to the press. The first rule is to boil it down, and the second rule is to light it up. The church service can be announced so stupidly that no editor will want to print the announcement and no reader will care at all to come to the service; or it can be so written that the editor will count it good copy, and that every reader who cares at all for a church service will have an immediate desire to attend.

I am prepared to be told that ministers ought not to seek newspaper notoriety, and agree heartily with that statement; but ministers ought to seek to let their lights shine before men that they may see their good works and glorify their Father who is in heaven. So the first rule which I have learned to follow with regard to advertising outside the church itself is to make the largest possible use of the local press. I will fill just as many inches a week as the local papers will give me in announcing the services of my own church, and in reporting events of interest that have occurred

there, and I will try to do it so well and have my copy in so early as to insure a good position and a favorable reading.

I believe in a dignified and well kept bulletin board. Many church bulletins look shabby and unattractive and a large part of their advertising value is lost through carelessness. If a minister does not select his sermon topics until Thursday and does not get them on the bulletin board until Friday he has wasted two thirds of the week. Or, if he does not wish to announce his topics until the latter part of the week he has wasted the opportunity of advertising some specially attractive features in connection with his midweek service.

There are features that have advertising value, and these should be studied and used to effect. On the other hand, one must be careful lest in advertising particular features he seems to magnify them and to minimize the great purpose of all preaching. No man should ever belittle his sermon, either in his own mind or in the mind of his people. The message of the gospel should stand out as the great central thing of concern, both to the minister and the congregation. If a minister will seek unusual opportunities of advertising his services he will be likely to find some unexpected assistance. For instance, the street car companies may be willing to carry free a card announcing his evening services. The local merchants may be willing to display a window card containing a dignified announcement and invitation. There are places where the billboards can be utilized to good advantage.

For the past two years the First church, Oak Park, has maintained a strong Sunday evening service. For a good many years preceding this we had had an afternoon vesper service, largely musical. This service had attracted a variable but on the average a small congregation. Then came a full year when we were in process of building and remodeling and we were not able to maintain a second service. The church did not suffer for lack of it. Ours is a suburban community, whose people for the most part seem to feel quite content with one service, a Sunday school and a young people's meeting. When, therefore, we got back into our church edifice, enlarged and beautified and provided with a new organ, it was a serious question whether to return to the vesper service, whether to discon-

tinue the second service altogether, or whether to strike boldly out into a venture of another character. We decided that we had no call to resume our vesper service. Other churches were having services of that character and no other church in the central part of town had an evening preaching service. We decided that we had no call to maintain a small evening service, nor one to which people must be dragged out against their inclination, but we undertook what we hoped would prove a large evening service. The trustees opened a special cash account for this service. They asked that one half the money raised from collections should go to the church treasury to pay for heat and light, but agreed that no part of the fixed expenses should be charged to the evening service. The church would furnish its building, its organ, its choir, its minister to the community free of charge, and ask only that the coal and light be paid for. The other half of the money received was placed in a separate fund available for advertising, for special music, and for other legitimate expenses.

We decided to spend some money for special music, not because our own was not good enough, for we rarely secure any that is better than our own, but because an outside singer has more advertising value. We decided that we would not depend upon outside speakers. The pastor was given authority to secure a speaker of exceptional ability when one might be available, but for the most part it was expected and desired that the pastor should do the preaching. It was understood further that the preaching should be straightforward gospel sermons, simple, direct and forceful. Attractive titles have been chosen, but never slangy or sensational titles; nor has there been in the sermons any attempt at a sensational character. There has been, however, an earnest effort to make them interesting and to give them a strong appeal. The sermons have seldom been more than twenty minutes long. The entire service, with a good deal of music does not exceed an hour and a quarter, but there is an organ recital of fifteen minutes immediately before the service, so that those who come to the organ recital, as many people do, sit for an hour and a half.

A committee of men was organized to

support the evening service. The committee was appointed by the men's Bible class and hence is independent, both of the boards of deacons and of the trustees, though trustees and deacons both are members of the class. This committee has had frequent meetings with the pastor and with the director of the choir, and there has been careful planning of the services and of their announcement. The best kind of advertising is that which the men of the church can do. When the services first opened every member of the Bible class was furnished a list of names of men, to whom he telephoned some time ahead, giving an invitation to the Sunday evening service. Under the direction of this committee we have used our own church calendar, our large illuminated church bulletin board, window cards, cards in the street cars, billboards and very liberal write-ups in the local papers. We have placed cards in the hotels and have seen to it that strangers had knowledge that something was likely to happen at the First Congregational church, Oak Park. Lately our entire parish has been canvassed by the men of the church in the effort to locate all non-churchgoers and to give them a personal invitation. The first season our church services were maintained with fine enthusiasm and large congregations. There was something of a reaction in the second season, due in part to the fact that some of the other churches near us established evening services, but we still have held a strong, commanding position, and a recent vote on the continuance of the services next year was unanimous and enthusiastic.

It is not within the province of the present paper to discuss at length any feature of this experiment, excepting that which relates to advertising, but I wish to testify that the services have been well worth while.

There are no official records to show that Captain Koenig, the brave and resourceful commander of the submarine *Deutschland*, is of Jewish birth, and in the absence of these the report may well be discounted. Jonah set the original pace in submarine travel, but the Jewish people have not shown any particular expertness in the modern development of that most wonderful of all means of navigation.—*Jewish Exponent*.

WOMAN'S WORK

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

"Lord, bless the little children wherever they may be—
Far out on the silent prairie, down by the sounding sea.
Like flowers in the crowded city, like birds in the forest free—
Lord, bless the little children, wherever they may be."

Infantile Paralysis

The whole country has become greatly alarmed about the epidemic of infantile paralysis now prevailing in New York City. In spite of the efforts that have been made by the municipal authorities and the United States Public Health officials, the number of cases occurring in Greater New York continues to increase, and there is some reason to fear that there may be outbreaks of the epidemic in other parts of the country. A few cases have been reported in Chicago, as also in many other sections; but their number is no greater than is common at this time of year. There is no special cause for alarm, nevertheless it certainly is the part of wisdom to be prepared.

Acute anterior poliomyelitis (or infantile paralysis) is now known to be a contagious disease. Flexner has definitely shown that the infecting agent belongs to the group of so-called filterable viruses, and that the organism is an exceedingly minute one, although its exact nature has not yet been positively determined. The portal of entry of the virus is the upper respiratory tract, particularly the nasal cavities, which are in direct communication with the meninges, by way of the lymphatics. The first pathologic change therefore is acute interstitial meningitis; but with the advance of the process of infiltration follows the vessels as they enter the anterior portion of the cord from the meninges. There is hemorrhagic exudation around these vessels, pressure on the nerve-cells, anemia of these cells, and finally degeneration.

The nasal discharges convey the organism from person to person, and Sawyer, in his recently published study of the Califor-

nia epidemic of 1913, states that it was also conveyed in the rectal washings obtained from a patient fourteen days after the beginning of paralysis. The infectious substance may be carried by garments, bedding, handkerchiefs, food stuffs and other articles, soiled with body discharges, as well as by kissing, coughing, and sneezing, very much as is the case with other contagious diseases, such, for instance, as scarlet fever, diphtheria and typhoid fever. It is highly probable that the virus may also be conveyed by the bites of insects, as lice, fleas and flies. Rosenau advanced the theory that the disease germ was transmitted by the bite of the stable fly, the stomoxys calcitrans, and our friend, Dr. Philip A. E. Sheppard, of Boston, who officially investigated this problem for the State of Massachusetts, still is confident that this is the method of conveyance. Sheppard bases his belief, in part, on the fact that the occurrence of the disease in epidemic form frequently is concurrent with the life-incident of this fly.

Probably more important, however, than insects or fomites, in the transmission of this disease, is the carrier—the individual who himself is suffering from the disease in a mitigated form. . . . It is declared that from 25 to 56 per cent of persons attacked by this disease suffer from this mild form, in which the symptoms are so slight as usually to go unrecognized. Infantile paralysis is, generally speaking, a disease of the summer and fall months. . . . As a rule it disappears before the cold weather sets in, although winter epidemics have occurred. Childhood is the age of susceptibility. According to Peabody, Draper, Dochez, whose experience is verified by that of Mueller, 96 to 97 per cent of the patients are ten years old or younger, while 89 to 90 per cent are below the age of five years. Perhaps the age most liable to infection is the latter half of the second year. In the New York epidemic of 1907, in which 729 cases were reported, seven of the patients were between nine and ten years of age, fourteen between ten and fifteen, five between fifteen and twenty, one between twenty and twenty-five, and two over twenty-five years of age; all the remainder being very young. . . .

There is considerable difference of opinion with regard to the length of the period of incubation, but the consensus of opin-

ion is that it usually varies between five and ten days, with an average of about a week.

The early symptoms are of such a character that it is difficult to identify them as being characteristic of poliomyelitis. In some epidemics these symptoms closely simulate those of an ordinary cold, being largely referable to the respiratory tract; while in other epidemics they are of a gastro-intestinal type, beginning with gastric disturbances, vomiting and often diarrhea. The gastro-intestinal type seems to be the most common in the prevailing New York epidemic. Fever is practically always present, though generally it is slight. It very rarely exceeds 103 F., the temperature ordinarily being in the neighborhood of 99 and 99.5 degrees. . . . Other symptoms are: drowsiness, nervous irritability, hyperesthesia and pain on passive motion. Stiffness of the neck and resistance to flexion are very common. . . . There may be muscular twitchings and rarely convulsions.

In the most common form of the disease paralysis of one or more muscles appears on the first or second day after the onset of fever; still it may be delayed for several days. . . . As a rule all these patients have what is described as a "drowsy wilted look," although rarely they may be bright-eyed and present an anxious apprehensive, rather frightened expression. They are practically always afraid to be touched and cry out on the approach of the nurse or the doctor.

The paralysis is most likely to attack the lower extremities. In 808 cases reported by Wickman, the paralysis was limited to the leg in 43.69 per cent; one or both legs were affected in 85.64 per cent. The paralysis does not necessarily present an unfavorable prognosis, since about 44 per cent recover the use of the affected members, while many of the remainder are only slightly disabled. Recovery is more likely to occur in older patients. The mortality as a rule varies between 10 and 20 per cent. In the present New York epidemic it has been high, approximately 20 per cent or more. . . . Very little can be added to this outline, but it should be remembered that a favorable outcome depends on *right* treatment given *early*; and we can not accomplish much after paralysis has set in.

It is of the utmost importance that any suspicious symptoms in any child should be scrutinized carefully when infantile paralysis is about.—*Extracts from an editorial in the American Journal of Clinical Medicine.*

Worker's Exchange

Adams Center, N. Y.

The membership of the Ladies' Aid Society of the Adams Center Church does not seem to change from year to year, for as we have no fee all ladies are counted as members.

Our money for benevolent work is raised by pledges, voluntary contributions, quiltings, teas, and thimble socials.

Our society holds its work meetings nearly every week during the summer. At these meetings the work is quilting and tying comfortables.

During the year from June 1, 1915 to June 1, 1916, we have held 23 such meetings with an average attendance of only 6 members. Six thimble socials have been held during the year, from which we have realized a small sum.

We have also had five day socials. These gatherings were very pleasant, being held at some home in the country where both ladies and gentlemen were welcomed. We went in the morning and took our lunch and so passed a few pleasant hours.

Only two teas have been held. Again this year we have done some work for our County Orphanage. On October 12, last, the ladies united in serving a harvest supper and at this time we had a sale of aprons and fancy articles.

Our society gave \$50 to be used for church expenses, also \$100 toward the purchase of a furnace for our parsonage. We sent our apportionment to the Woman's Board.

We are trying in our little way to do cheerfully the work which comes to us.

MARY A. CROSBY,
Secretary.

June 1, 1916.

MISSION STUDY DEPARTMENT

The department of Mission Study of the Adams Center Ladies' Aid Society has been continued through the year 1915-16.

We have used as our text-book, "The Call of the Waters," a book which is a tribute to home mission work that has been

done and is a challenge to make the super-structure worthy of this foundation.

Seven regular meetings at which programs were carried out were held. The last of these meetings was devoted to denominational work, taken from the Seventh Day Baptist *Year Book*.

A thimble social and an evening social have been held by the circle. The evening social was held December 30, 1915, in order that the students and teachers, who were at home for their vacation, might meet with us.

MRS. CHESTER C. WILLIAMS,
Secretary.

TREASURER'S REPORT

Treasurer's Report for 1915-16, Ladies' Aid of Adams Center church.

Pledges	\$42 75
Food sale and teas	28 32
Day socials	17 61
Receipts:	
Thimble socials	16 55
Harvest supper	70 43
Gifts	16 50
Quiltings	10 50
Mission Circle	3 55
Total	\$197 46

Disbursements:

Home work	\$187 89
Woman's Board	81 95

MRS. FRANK JONES,
Treasurer.

Minutes of July Board Meeting

The Woman's Board met in regular session at the home of Mrs. S. J. Clarke on July 10, 1916.

The President, Mrs. A. B. West, called the session to order, reading Isaiah 60. Prayer by Miss P. S. Coon.

In the absence of the Recording Secretary Miss Coon was appointed Secretary pro tem. Minutes of the last session were read.

The Treasurer's report for June was read. Receipts, \$782.94. Disbursements, \$896.90. The report was adopted.

The report for the fourth quarter was read. Receipts, \$1,536.01. Balanced. The report was adopted.

The Treasurer's report for the year was read. Receipts, \$3,991.96. Disbursements, \$3,412.85. The report was adopted.

The Corresponding Secretary read her annual report, which was discussed and adopted.

Moved and carried that we send Mrs. A. E. Whitford to Conference to represent the Board, and that we appropriate \$25.00 toward expense of this trip to Conference.

Arrangements were made for program for quarterly meeting.

The minutes were read and approved.

Adjourned to meet in regular session with Mrs. Clarke on August 7.

P. S. COON,
Secretary pro tem.

Minutes of August Meeting

The Woman's Executive Board met with Mrs. S. J. Clarke on August 7, 1916.

Those present were Mrs. West, Mrs. Clarke, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Miss P. S. Coon, Mrs. Lanphere, Miss Cora Clarke, Mrs. Maxson.

Mrs. West read the Scripture lesson and offered prayer.

The minutes of July 10 were read.

The Treasurer's report for the month of July was read and adopted. Receipts, \$142.89. Disbursements, \$1.40.

The Corresponding Secretary's yearly report which was read and adopted at the July session was re-read.

Mrs. West reported progress in the preparation of the program for the Woman's Hour at Conference.

The Corresponding Secretary reported her correspondence with the President of Conference in regard to the sectional meetings of the Woman's Board during Conference and the arrangements which had been made for such meetings.

The work of the Board to be considered during these meetings of Conference was quite thoroughly discussed.

The budget to be recommended for the ensuing year was also discussed, special thought being given to the need of general equipment of the Lieu-oo Hospital.

A motion was carried that in addition to the budget of last year we recommend the raising of \$250.00 for the general equipment of Lieu-oo Hospital.

It was voted that the budget as presented by the Corresponding Secretary be recommended by the Woman's Board to the Finance Board of Conference.

The Corresponding Secretary read the note of thanks written by the recipient of the Mary F. Bailey Scholarship for the use of said scholarship.

The minutes were read, corrected and approved and the Board adjourned to meet at the call of the President.

DOLLIE B. MAXSON,
Recording Secretary.

Brothering the Foreign-Born

Reprinted from the Christian Advocate, and written by Frederick H. Rindge, Jr., M. A., Secretary of the Industrial Service Movement of the International Committee of the Young Men's Christian Association

How little most of us realize what is behind the placid features of some of our foreign-born brothers! These are real stories of real men:

The other day came Harry _____ to our office with a plea for assistance. He was born in Roumania, an orthodox Jew of good family. His older brother was in the army and had been subjected to ill treatment because of his race. Harry resolved to escape a similar experience, and, with the help of his people, fled to England, where he was taken under the charge of an uncle. On day, in passing a Protestant mission, he saw displayed in a window verses from Isaiah 53 and Matthew 27—the prophecy of Christ's death and its fulfilment—and he was most forcibly impressed. Several days he passed the place with an increasing interest. Finally he went in, and after talking with the missionary, there came to him a great vision. He took home a New Testament to study more carefully, but his uncle tore it to shreds and cried, "What is all this stuff? How dare you read it? Will you forsake your mother and father and be a curse to your people?" "No," came the reply, "I would be a contemptible son, and I can not." But the voice within would not be stilled and verses of Scripture stood forth clearly: "Follow me," "Seek and ye shall find," and he continued to seek. It was not long before the Messiah became too real to withstand, and with full realization of the tremendous step he was taking, Harry accepted Christ. Then followed weeks of tireless study and severe persecution. He was publicly condemned in the synagogue, and constantly followed by Jewish children,

who hurled curses and missiles. On one occasion the police arrived just in time to save him from severe injury and, perhaps, death. Hardest of all was the stinging letter which came from home, describing the terrible anguish of mother and father and casting him off forever. Harry loved his parents as few men do, and night after night was passed in pain and sleeplessness—yet through it all a voice seemed to say, "He who will not forsake father and mother for my sake is not worthy of me."

Christian friends sent Harry to Paris, where he began the drug business, and gradually gained a small independent income. Then he came to New York, where he attended a Bible school for several years. His affectionate, optimistic nature and steadfast faith won him many friends. He was engaged in Brooklyn mission work and rendered splendid service. He later attended the Moody Institute in Chicago and returned to New York fully equipped as a modern mission worker and preacher—highly cultured, speaking five languages and ready to be used. When I met him, he had been unable to find a position anywhere in the great city, and had come to the point where he must take anything or starve.

HOW TWO YOUNG MEN OF ITALY FOUND THEMSELVES

An Italian, twenty-eight years old, who had attended some church meetings for foreigners, and had manifested considerable interest, was in trouble and wanted to "talk it over." His was a sad, but not unusual story. Until Joe came to America, he had lived a consistent, moral life, but after "getting in with a bad crowd" in the new world, he became quite dissipated. He confessed his sins and asked advice of an association secretary, who treated him kindly and became his friend. Joe was led out of his ways of evil, and after some months married a splendid Italian girl, and invited the secretary to be best man at the wedding. Many times since, the secretary has climbed the stairs of a down-town tenement and enjoyed a meal of spaghetti in Joe's neat little home. Never has Joe failed to request "grace" at the table, and in many ways he has manifested an increasing desire to live the Christian life.

Then, there is Frank, an Italian of splendid family in Rome. "America" held out

attractive opportunities, and a few months later found Frank an immigrant in Pittsburgh. He had been told that money could just be "picked up" in the new world, but after he had spent all of \$500, with which he had landed, Frank found it difficult "picking." Strong and optimistic, he tried his hand at anything and everything—shining shoes, washing dishes in cheap restaurants, selling fruit, working in the shop, etc. After trying his luck in several cities, he landed in New York, and settled in a dirty, cheap, down-town lodging house. Work was difficult to obtain, but at last an ideal seemed about to be realized. A lumber company offered free transportation and fine pay for wagon drivers in a southern State. It "looked good" to Frank until he arrived there. Then the company became a hard master, and as Frank dug ditches for small pay, and slept in a freight car, his dreams rapidly dissolved. He was taken ill and finally his suffering became so intense that he determined to leave. The nearest town of any size was twenty miles away, and after he had walked over half the distance, with a heavy suit case, one of the "bosses" galloped after him on horseback, and forced him to return. "Here, you Dago, you come back and work until we get ready to let you go. Then you can go—not before."

After that he was carefully watched, and realized that he was virtually a slave in "free and glorious America." In desperation he wrote to his brother for money, but, fearing that it would be taken from him, he had it sent to the postoffice of the nearest city. Then early one morning Frank put on three undershirts, two overshirts and all the other clothes he could wear, and leaving the rest of his things in his "freight car bed," he escaped. After a hard twenty-mile walk he reached the postoffice, obtained his money with considerable difficulty, and beat his way back to New York. Then followed several years of hard struggle to get along. Watch, ring, pen, match-box, clothes were pawned in quick succession to avoid actual starvation. He was too proud to beg or apply for help at any institution, and so he struggled on, always endeavoring to learn English better, and to make good. It is amusing to hear some good people say, "Any man who is honest can get work if he wants it, any time."

One night Frank was standing alone on Bleeker Street, without home or friends or money or a job. One of the college students (enlisted in the Industrial Service Movement of the Young Men's Christian Association) stepped up to him politely and invited him to an English class. Frank went, and then began a new epoch in his life. The leader was a splendid Christian fellow, and took a deep personal interest in his new recruit. Frank soon became a star pupil, and when a few months later, it was necessary to transfer the leader to another class, Frank was placed in full charge. It was very hard at first, but he had been helped so much himself that he felt compelled to help others. Four nights a week he taught English classes, and although living in real poverty he refused to accept a cent of compensation. "No," he said, "you men have helped me so much that I can never repay it. The least I can do is to help the other fellows. I used to hate 'foreigners.' When they came up to me on the street and asked for any place, I always sent them in the wrong direction. *It's all changed now—the world is different somehow, and I want to do all I can for others.*"

Frank and some of his new-found Christian friends had some long talks on religion, and slowly, but surely, the long-cherished bitterness melted away, and there came into the young Italian's heart a "warm human glow." Less than eight months after the college student found him alone on the street corner, Frank accepted Christ and joined a Protestant church. He has continued earnest and faithful in his Christian life, has a good position, a family, and is the finest type of an American citizen.

AN EARTHQUAKE THAT CROSSED OCEANS

One evening recently two of us climbed three flights of tenement house stairs to see two foreign young men who attended meetings in a near-by mission. For Joe and Peter this was "home." A comfortable bed with clean linen, a bureau with a few photographs, a small table containing several well selected books, two chairs and a trunk. And then we talked together for two hours. Joe and Peter were interesting by contrast—the former quick, blunt, optimistic and full of hope, the latter slow, suave, pessimistic and discouraged. Both

were about twenty-three years of age and had been in the country four years. Both had seen considerable of life, and had tried their hands at many different jobs, and were at present out of work. Joe was willing "to do anything honest." His friend, with finer sensibilities and a strain of melancholy which we could not understand, had more than once thought of committing suicide. What was under the surface? We talked of life, of literature, of politics, of religion. Every one of us learned something and was personally helped—still we could not understand. Late at night, after an evening rich in true fellowship, as we walked out into the street, Joe's friend, with a voice choked up but fairly well controlled, said to one of us in a simple way:

"I was in New York alone—no home, no friends, no money—when I received a letter from a brother in Italy, and learned that my mother, my father, my grandfather and two sisters were all killed in the Messina earthquake. I've been all alone ever since; that's all."

"That's all," but we had seen *under the surface*, and realized as never before how greatly some of our foreign brothers are hungering for real friendship and a real God in whom they can trust.

AMERICA'S OPPORTUNITY TO CATCH UP

Talk all you will about the immigration problem—we may have different opinions as to whether or not admission laws should be more strict. The fact remains that our *problem* is with us. The European war has shut down immigration to less than 300,000 this year, instead of over 1,000,000, but complacently we sit, not realizing that America has the opportunity of its national life to catch up with herself on the assimilation of our brothers and sisters from across the seas. I have recently returned from a long coast trip in the interests of our country's industrial workers. Everywhere I noticed among practically all nationalities an increasing desire to learn English and become American citizens. And we are asleep.

That is, some of us. On the other hand I think it is fair to say that the Christian Church is doing more now to solve this and other great industrial and social problems than ever before in its history. Let us not "knock"—but get into the game and help. If we must "knock," let's knock at

the doors of those who are asleep and rouse them to activity—for this is verily the day of our opportunity. The Federal Commission on Industrial Relations agreed on one thing, namely, the "education of all adult persons who are unable to speak, read or write the English language."

A graduate student in sociology in one of our cities, one of hundreds of Christian college men who have enlisted in helping their foreign brothers to understand America, writes:

I came from a Christian home and graduated from a college where the religious spirit is exceptionally strong. Since coming to this great city and taking some of the highly theoretical courses I have become all mixed up. That which has done most to keep my mind pure and my ideals high, and which has been the one thing to keep me from losing my faith in God is my little club of Italian young men down town.

Therefore it is the same old story—but ever new. Work with foreigners "blesseth him that gives and him that takes." It may start with the personal touch—or it may mean the organization of classes in English and citizenship, community lectures, hygiene and first-aid work, Bible classes and stereopticon lectures of a religious nature, or a hundred other things. Increasingly churches are realizing that they must go where folks are—homes, boarding houses, foreign clubs, stores, factories. May it not be true in our own city that "there was a man from Macedonia standing, beseeching and saying, Come over into Macedonia and help us"? And may it be said of us, "Straightway we sought to go forth into Macedonia!"

Time of Annual Meeting Changed

As the time for the annual meeting of the churches of Iowa, to be held at Garwin, is the same as that of the Northwestern Association at Jackson Center, Ohio, we are requested by the secretary to say that the Iowa annual meeting is postponed until October 6, 1916.

Perform a kind action and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that the more you do for them the more you love them.—*William B. O. Peabody.*

YOUNG PEOPLE'S WORK

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

Consecrated Home Life

STELLA CROSLY

Christian Endeavor Topic for Sabbath Day,
September 2, 1916

Daily Readings

Sunday—A converted house (Acts 16: 22-34)
Monday—Christ in the home (Luke 10: 1-10)
Tuesday—Hospitable homes (Matt. 10: 12; 3 John 1-8)
Wednesday—Friendly homes (Luke 15: 1-10)
Thursday—Pious homes (1 Tim. 5: 1-8)
Friday—Homes of the good (Tit. 3: 1-8)
Sabbath Day—The consecration of home life (Acts 10: 1-8, 17-24, 44-48). (Consecration meeting.)

BIBLE HINTS

The proof that Cornelius was a devout man was that he made his whole household devout also (v. 2).

The home of Cornelius was not only a house of prayer but also a house of helpfulness; his alms placed the seal of God's approval upon his prayers (v. 4).

Not only did Cornelius make his immediate family devout, but even the soldiers over whom he was placed had caught the contagion of holiness. Religion never abides with one man (v. 7).

God is present in any home that will receive him, and he brings with him all the blessings that the home will accept (v. 44).
—Amos R. Wells.

SUGGESTED THOUGHTS

One member of the family circle who is not a Christian can spoil the home life.

Thousands of Christian Endeavorers are establishing new homes every year. It is vitally important that Christ shall be established as the real head of those homes.

Every home should be consecrated to God.

Our blessed Savior had no home of his own on earth but there was one home where he always found a place and a welcome. Is your home a home for some lonely soul who needs it?—Karl Lehman, in *Christian Progress*.

QUESTIONS

How may our home life help others?
How does the home life affect our rela-

tions with those outside our homes?

How will our life outside the home affect our home life?

QUOTATIONS

There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest.
—James Montgomery.

The quality of the home life is a true test of national strength or weakness.—
William J. Hart.

As we draw near home,
'Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come.
—Byron.

The first sure symptoms of a mind in health,
Is rest of heart and pleasures felt at home.
—Young.

"We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for 'our own' the bitter tone,
Though we love 'our own' the best."

The Christian Endeavor Peace Union

Paper read by Mark R. Sanford, Young People's Hour, Western Association

The Christian Endeavor Peace Union was organized by Dr. Francis E. Clark, at the New York State Christian Endeavor Convention held in Buffalo, October 9-12, 1914. The pledge is as follows: "As a follower of the Prince of Peace, I will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world."

The principles of the Peace Union are not new to Christian Endeavor; for Christian Endeavor has been one of the strongest factors in bringing together Christian workers of all nations and denominations that the world has ever known. The first line of the regular Christian Endeavor pledge really covers the Peace Union pledge. This pledge, like the Christian Endeavor pledge, simply emphasizes a few special things that every Christian should do.

Here I wish to quote, in part, from an article by Dr. Francis E. Clark, published not long since in the *Christian Endeavor World*. This article points out that Christian Endeavor stands for oneness of Christians in Christ, and therefore Christian Endeavor should and will have a powerful, construc-

tive influence in restoring world peace and fellowship. The article in part reads:

"An article of unusual value has recently appeared in the British *Christian Endeavor Times*, by the Rev. Bruce W. Rose, to the effect that Christian Endeavors may be bridge-builders among the nations whose girders of fellowship and good will today 'are falling and failing.' It is the more remarkable because written in the hour when the war is fiercest and most threatening, when German aeroplanes are hovering over England and German submarines are launching their torpedoes against British ships. It shows a calmness, and a forward look, and an absence of rancor which are altogether admirable. Let me quote a few paragraphs from this article.

"The absorption of interest in the present conflict, must not hide from us the fact that 'the future of the church of Christ is a matter of deeper concern to the world than the future of the British Empire.' No Christian Endeavorer can forget that this movement is one that has a fellowship numbering many nationalities. There is neither Jew nor Gentile, black or white, German nor English frontier line, in this organization. It partakes of the spirit of him whose kingdom is without frontiers, for in him all are one. Neither France nor Belgium, Germany nor England, can be allowed to take us away, in their claim upon Endeavorers personally, from this one pier of hope.

"So let us hold up that side of the bridge, and keep to that building-material for reconstruction, however tempting the national pull to let it go in the interest of being 'all British.' It does no harm, but much good, in keeping a sane interest in what goes on, to have some few things as tests of utility. What can we use as this war goes on and when it is past for rebuilding good will, keeping alive sound sentiment, and enabling men and women to greet one another peaceably from lands at war? What path can they meet? Surely a bridge of understanding, with this as its pier: 'We are all one in Christ.'"

"Our very name, the same every where for Endeavors, and translated into all tongues, shows that we have very much in common. We can never ignore the fact, wherever our sympathies may lie, that we pray to one Father in heaven, that we have a common Elder Brother, and that all the

great Christians of the past, Paul, Luther, Calvin, Wesley, Edwards, Moody, are our common heritage.

"One of these days international Christian Endeavor meetings can be held again. The Endeavors of the countries now at war can come out of their trenches; they can sing together the same songs, though they may sing them in different languages. They will remember that they have a united work to do for the world. The memories of the past will not be forgotten; the hopes of a future place in the same heaven will remind them that Christians can not forever be separated. Gradually but surely a stronger bridge of good fellowship will be built, and Christian Endeavor, please God, will be one the great architects and master builders,—a *pontifex*, if not the *pontifex maximus* of peace."

I will not spend any time arguing that war is wrong. We all know that. But do we stop to consider the true cause of war? Are we not too apt to think of war as a result of national policies; and overlook the fact that the real causes lie in the human heart?

The individual is the unit of the nation; and with the growing spirit of democracy, the character of the people is coming more and more to determine the character, policies and destiny of the nation.

The first form of government was the family with the father as supreme ruler. Then came in turn the tribe or clan. The feudal system, the strong monarchy, and last, the democracy. Each unit of government has in the past been looking out for number one and usually quarreling with its neighbors. "America First,"—did you ever hear that slogan? What does it mean to you? Is it not an expression of the same selfish spirit that has caused this old world to be torn by so many wars? The selfish person is selfish for himself, his family, his clan or nation. When President Wilson said, "I ask nothing for America that I have not a right to ask for humanity itself," he expressed a sentiment that must be developed till the ideal of "peace on earth, good will toward men" is fully realized.

What can we expect after the close of this present war? Many say it will be the last war, but can we rest secure in that thought? Can human nature be remodeled so quickly? The history of the past has

been that one war has led to another—in fact, many of the causes of the present war are the unsatisfactory settlement of former wars. And can we expect the number of nations that are engaged in war today to reach a final settlement so just and satisfactory to all concerned that future quarrels will not arise from it?

As long as envy and hatred are found in the human heart, just so long will there be danger of war. And war there must be between right and wrong. There must be many a fierce struggle in the human heart and many a battle at the ballot box. But when the spirit of Christ has finally conquered and the ideal of "peace on earth, good will toward men" is realized, then war will be no more.

Is there nothing for you and me to do? Are we satisfied with the ideals in our lives, our homes, our communities, our nation and the world at large?

Italy and Roman Catholicism

Italy's influence on other countries of the civilized world is recognized. What Italy has done to promote art and science can hardly be overestimated. Great as has been its influence in these spheres of activity, it has accomplished even more in the religious world. For centuries Italy's religious domination has been felt in other countries. Today 200,000,000 persons look to Rome for salvation and religious guidance. In view of these facts a brief study of the last official census, made in 1911, and only recently published under the title, *Annuario Statistico Italiano*, will be opportune. I wish especially to call attention to what the government has to say about the various religions of the land of the Cæsars and Popes. Besides the Roman Catholics, there are three classes of people whose attitude towards religion is worthy of our attention—the Jews, the Protestants (and Evangelicals), and those who have "no religion."

The Jews who were numerous and so influential at one time in Italy, are now reduced to 34,324, a loss of 1,293 in ten years. The "Ghetto" in Rome and other cities is still a shameful monument to the inhuman persecution to which they were subjected by the state church for centuries. Today they are highly honored and enjoy all the liberty accorded to others. In the religious

sphere they do not count for much except in a negative sense. Many of them are influential Masons, and as a consequence they are generally on the side of those who oppose the state religion.

The number of Protestants and Evangelicals increased from 65,092 to 123,253 during the same period. This is a remarkable growth, but the distinction between Protestants and Evangelicals may not be easily understood by American readers. Evangelicals are converts made from Italians who were formerly Catholics or atheists (including other forms of unbelief), while Protestants are foreign-born Evangelicals, such as Lutherans and Anglicans. This surprising increase in our numbers has been a consoling revelation to us. Our ecclesiastical statistics heretofore have revealed only about one third of our real strength. It seems, therefore, that only one Evangelical in three in Italy sees fit to become a member of an ecclesiastical organization. There are many reasons here for such a sentiment. The word "church" in Italy both sounds and, to use a local idiom, "smells" bad. It has become in the eyes of many a symbol for oppression, superstition, persecution and often corruption. Besides, "Outside the Church no salvation" is a Catholic doctrine combated on all sides by the Evangelicals. A logical consequence is that the local organization is not so highly prized as it should be.

The geographical distribution of the Evangelicals is an interesting phenomenon. The Piedmont, including Turin, has one fifth of the total Protestant population in Italy. This fact is easily explained. The Waldensians have carried on a propaganda in this section for more than six centuries. The three eastern provinces of Sicily have the next largest number of Evangelicals, numbering more than 16,000. This encouraging state of affairs is without doubt due largely to the work of emigrants who return from America converts to the gospel. It is a well known fact that Sicily sends more emigrants to America than any other section of the kingdom. Other parts with a considerable Protestant population are Lombardy, Puglia, Tuscany and Campania, in the order named. In fact, Protestantism is widely diffused here. There are no provinces among the sixty-nine where the gospel has not penetrated. Several agen-

cies have contributed to this good work. The work done by the pastors through the churches, the propaganda carried on by the press, the distribution of the Scriptures by the Bible societies, the lay preaching of the emigrants, and the unceasing activity of the "Modernists" have all contributed their part to the spiritual renewal of Italy.

There were more than 600,000 who refused to answer the question, "What is your religion?" The great probability is that thousands of these are Evangelicals, who may be justly termed "Nicodemuses." Every country has plenty of them. These people who lack moral courage and conviction must not be too severely judged. Doubtless many of them will become useful citizens of the kingdom of God, as in the case of the first one who came to Jesus by night.

We have another surprise in the statistics referring to the Roman Church. What seems to be a gain is in fact a loss. The Catholic membership during the ten years increased 1,443,801, while the population of the country gained 2,879,544, which means a total loss to the state church of 1,435,743! This numerical loss, which is certainly heavy, is, indeed, slight when compared to the moral and spiritual losses sustained by the Church during recent years. The Church's return to medievalism after the death of Leo XIII., the inhuman and un-Christian persecution of "Modernists," the "anathemas" heaped upon the heads of Christian democrats, and especially on the head of their leader, Romolo Murri, the lack of sympathy displayed by the Vatican for Belgium and France during this war, the hostile attitude of the Pope of Italy during the conflict with Austria have alienated millions of Italians from the Roman communion.

The most astounding fact revealed by the census is the alarming increase of atheism in all of its forms. In 1901 there were only 36,092 who had "no religion," while in 1911 the number had grown to 874,532! Various causes have contributed to this, some of which have been mentioned. Socialism has done much to make atheism both popular and numerous. As a proof of this we find the largest number of atheists where socialists are strongest—in the provinces of Emilia, Lombardy, Piedmont and Liguria. These sections of the kingdom are generally most prosperous,

better educated and more in contact with foreigners. It would seem, therefore, that Romanism flourishes most where there are ignorance, superstition and poverty.

Recapitulating, we have in Italy more than 600,000 people who refuse to tell what they believe religiously; 874,532 are professed atheists; 1,435,743 have abandoned the Catholic Church, in addition to the first two categories; Protestants have almost doubled, going from 65,092 to 123,253. These are stubborn facts worthy of serious consideration, but the European war is producing facts that will render the next census far more startling than the last one. —Dr. D. G. Whittinghill, in *Watchman-Examiner*.

Wanted—A Preacher

(Salary, \$300 a Year)

Our church wants a preacher, a preacher of fame,
Not too fond of sensation, nor prosy and tame;
But one who has learning, devotion and skill,
And can live on a pittance, will just fill the bill.
We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking and hoping to find
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring or fast.
The success of our church on the preacher depends,
So we trust, he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown—
They expected that part of the time was their own.
But we have a right, for the money we pay,
To call for their service by night or by day.
In fact, we are waiting and hoping, some day,
An angelic pastor may wander this way,
Who can live, work, and suffer, yet never complain
If sometimes he fails all his dues to obtain.
Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church can afford,
Knowing patience is always its own best reward.
—Christian Missionary.

Whoso privily slandereth his neighbor,
him will I cut off. Psalm 101: 5.

CHILDREN'S PAGE

The Boy Who Went the Left Hand Road

A Sermon for Children

The children will be interested, I think, to hear of a boy who went the left hand road when he knew that he should have gone the right hand road.

It came about in this way. The boy whom we will call Willie Brown, though that is not his real name, left his home to go to school on a bright October morning. He had kissed his mother and baby sister on leaving home and promised his mother that he would be a good boy that day and attend to his lessons faithfully.

As he came to the point in the road where the country road leading to the left joined the town road leading to the right on which the school was, Willie hesitated and looked ahead first on the right hand road then on the left hand road. Something was saying to him, "This is too delightful a day to spend in school when you could be enjoying it along this country road. Just think, only a short distance out on this road is the farm of Mr. Black, and he has apple trees along the road fence where you could eat all you want and fill your pockets. Then a big chestnut tree lies a little further along this left hand road where you can get your school bag full." Over against this temptation was something saying to him, "Remember your promise to mother, remember your duty to attend school, it always pays to do right, be right and this morning go the right hand road—go to school."

Willie struggled with himself for several minutes then turned to the left and went into the country. After he had gone a short distance he heard the bell ringing calling the children to their places. He said within himself: "I wish I were there in my place," but he kept on going into the country. Presently he came to the farm of Mr. Black. There were the apple trees with red, yellow and green apples. Willie thought he would help himself to the very best, so he climbed the tree that he believed contained the best apples. As he was gathering them fast and filling his pockets the farm dog spied him in the tree and hurried there, and before Willie knew

what had happened the dog was under the tree barking savagely at him. Willie knew not what to do for he was afraid to come down and the dog would not go away. Finally, Mr. Black hearing the dog barking so went over to the orchard to see what the trouble was, and there he saw Willie in the tree stealing his apples.

It never occurred to Willie that he would be caught doing what was wrong. He had decided to tell his mother that he was at school and thought she would never know any differently. Mr. Black took his name and address, and as he was soon to go to town he decided to take Willie to his home and tell where he had found him.

I will leave you to imagine the scene at Willie's home when Mr. Black arrived there and told all to Willie's mother.

Now, children, I want to ask you a question. What road should Willie have taken that morning? The right hand road! Yes! In so doing he would have saved himself much sorrow and not have caused his mother such pain.

Now I wish to give you two verses of Scripture; and I trust you will always remember them. First, "Thou God seest me." When no one else can see us, God can see us. God saw Willie when he hesitated at the parting of the road. Second, "Be sure your sin will find you out." Willie's sin found him out before he had time to enjoy the apples. Now will you all say for me the two verses of Scripture? Ready. "Thou God seest me." "Be sure your sin will find you out." Let us resolve that we will be right, do right and go right.
—From the Continent by permission.

Mrs. Robin's Present

Patty breathlessly opened the bushes and peered into the branches. Sure enough just on a level with her eyes was a cunning little rough nest, with four light blue eggs.

"How sweet!" she cried, in delight; "I'll run get my basket and take them all up to the house. How pretty they will look in my nest I got on Easter."

She left her hat to mark the spot and ran toward her playhouse to get the basket. Her four dolls all seemed to look up at her wistfully, as if wishing that she would come and play, but she only gave them a

fleeting kiss and ran gaily back down the path.

But as she approached the bush where the nest was hidden, her steps commenced to lag. The four eggs meant four babies to the mother robin, and if she took them it would be just the same as if some one took her four dollies away.

"It will be worse than that," she said aloud, slowly, "cause dolls aren't really children. It would be just as if some one stole me from mamma, just to have me to play with."

But she did so want the lovely eggs.

"I'll just take one," she decided, finally, and crept toward the bush. There was a whir of wings and a distressed little robin flew out almost in her face, and flew wildly about over her head with short, appealing cries.

"I'll just take one," said Patty; "she can't count and she will never know the difference."

She pushed back the bushes again and reached out her hand towards the tempting eggs, but drew back quickly.

"I can't do it," she said, looking up at the mother bird. "I can't do it. Go back to your babies, birdie. I won't ever take them or let any thing harm them if I can help it." And she went softly away.

But every day until the eggs were hatched she went back to the nest and peered between the branches at its contents. And at length the mother bird did not fly away from her nest when the little face appeared, but sat looking at her with bright, unfrightened eyes.

When the little birds came she used to watch them daily while they learned to eat and to fly. There were three of them only, and Patty thought that one of them must have died, although she had never seen more of them. She never went really close to the nest now, for fear of frightening them.

But one day she sat upon the hillside above the nest for half an hour, and seeing no sign of mother or baby birds, she went closer and carefully opened the branches to look at the little nest.

It was deserted—the birds were gone. But in the very center of the nest lay a blue egg. Patty took it carefully from the nest and ran toward the house with it.

"It is an old one that did not hatch," her papa said, when she showed it to him, "but

it is strange that it was not scratched from the nest or crushed before this."

"I think the mother bird saved it for me," said Patty; "isn't it a lovely present?"—*The Child's Gem.*

Ministers' Sons Making Good

The impression prevails in some circles that ministers' sons have a tendency to react against the religious and moral restrictions necessarily imposed upon them during their youth, and when they come to years they are more likely to become wayward than sons reared under less exacting conditions. Those who have entertained this notion have been given pause by what has recently occurred in two national political conventions, in each of which the only really available candidate was the son of a minister. It is also a significant fact that both Mr. Wilson and Mr. Hughes are deeply religious men who maintain with utmost reverence the noble traditions of the parsonages where they were born and reared. Both men appreciate their peculiar advantages during their earliest years in homes of piety. It is true that ministers' sons sometimes turn out to be "black sheep"; Aaron Burr is probably the most notorious instance of such degeneracy. But on the other hand, it is not only a fact that ministers' sons rarely turn out to be bad men, but that they turn out better than the sons of the average family. If any one doubts this statement let him consult some trustworthy work such as Appleton's "Cyclopedia of American Biography."

During the colonial period, especially in New England, the parsonage furnished an unusually large proportion of public men. This was due largely to the fact that the parson was by all odds the most conspicuous and influential man in the community. Frequently he was the only man of letters in the community. He was an authority not only in religion and morals but in civic and political affairs. His home being a center of education, culture and intellectual pursuits, his children naturally had peculiar advantages in the parish. Educational opportunities were opened to them which were closed to many other young people. It was therefore inevitable that the sons of the clergy should come to the front in all public affairs during those early days of our history. But as education and cul-

ture became diffused more and more among the people, the advantages and chances of preferment offered to ministers' sons became less and less, until today they stand on a plane of equality with the sons of other men, professional and non-professional. Still the minister's son easily holds his own with all competitors. Pious surroundings and moral restrictions during his early years, instead of proving a handicap, are decidedly advantageous.

It may be of interest to some people to note the contributions of the parsonage to our national life. We have already noted the antecedents of the candidates for the presidency in our two leading political parties. This reminds us that President Arthur was the son of a Baptist minister and President Cleveland the son of a Presbyterian minister. Henry Clay's father was a Baptist preacher. Six of the signers of the Declaration of Independence were sons of clergymen. The law drew such eminent talent as David Dudley and Stephen J. Field, Henry Winter Davis, Allan G. Thurman and David J. Brewer.

Ministers' sons are prominent in our literature, as is shown by such names as Emerson, Holmes, Lowell, Bancroft, Parkman, Donald G. Mitchell and Charles Eliot Norton. The field of science and inventions has been enriched by Agassiz, Winchell and S. F. B. Morse. Many of the best known families in our country, from which have proceeded all sorts of famous people, began with ministers, such as the Mathers, Edwardses, Fields, Beechers, Everetts, Wares, Alexanders, Hopkins, Waylands, Judsons, Boardmans, Kendricks, Dwights, Masons, and Hodges.

It would be an easy matter to furnish a long list of names of men and women prominent in every department of our national life today who were born and trained in the parsonage, manse, or rectory. Such a list would show that ministers' sons who have made good are out of proportion to any other profession or calling. The minister's family is still a good place in which to have one's origin. Religious traditions and surroundings are still a positive benefit in early youth.—*Robert Woods Van Kirk, in the Standard.*

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man. Acts 24: 16.

Hettie Green on Modern Women

The women of America have helped to make our times. All they live for, all they care for, is clothes—the latest shape in hats, the newest-fangled skirts. And they are none too particular how they get what they want or who pays for it. Oh, I am not saying that American women are not moral, but I do say that they do not care what price their husbands and fathers and brothers pay for the luxury and finery they demand. More men are driven to dishonesty by the white hand of a woman stuck all over with jewels than by their own love of horses, rich food and gay times.—*New York Tribune.*

Father Time's Reply

M. E. H. EVERETT

"Whither art thou leading me?
Answer, Father Time, I pray,
For so long I walk with thee,
Snows are on thy head today
Where the spring flowers used to be."

"Child," he answered solemnly,
"I must guide to but one place
All who are entrusted me.
Short or long may be their race
But the grave their goal shall be."

"Is the grave their end?" I cried,
"Who with faithful feet have trod?"
"Nay, not so," his voice replied,
"Angels lead them home to God
When they wander from my side."

Preamble and Resolution

To the Jackson Center Seventh Day Baptist Church.

DEAR BROTHERS AND SISTERS:

WHEREAS, The present financial condition of this church does not seem to justify the continuation of a pastor; and

WHEREAS, The present occupant has served you nearly five and one-half years; therefore be it

Resolved, That we hereby tender our resignation as pastor, said action to take effect October 1, 1916.

Yours in brotherly love,

G. W. LEWIS,
Pastor.

Jackson Center, Ohio,
August 12, 1916.

You can help your fellow-men. You must help your fellow-men. But the only way you can help them is by being the noblest and best man that it is possible for you to be.—*Phillips Brooks.*

SABBATH SCHOOL

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

Minutes of the Sabbath School Board Meeting

An adjourned meeting of the Sabbath School Board was held in the college building at Milton, Wis., Sunday afternoon, July 30, 1916, at 3 o'clock. The meeting was called to order by the President, Professor A. E. Whitford, and prayer was offered by Pastor L. C. Randolph.

The following Trustees were present: A. E. Whitford, Mrs. J. H. Babcock, L. C. Randolph, A. B. West and A. L. Burdick.

The annual report of the Board to the Seventh Day Baptist General Conference was read in part by the Secretary and, upon motion it was voted that the report be approved when completed.

The annual report of the Treasurer was read and, upon motion, it was adopted subject to the approval of the Auditing Committee.

The subject of the program of the Sabbath School Board for the General Conference was discussed at length, and the President and Secretary were instructed to complete the arrangements for the program.

A bill for \$3 for postage, in favor of the Secretary, was allowed and ordered paid.

Upon motion it was voted that \$50 be appropriated towards paying the expenses of the President and Secretary to the coming sessions of the General Conference and the Northwestern Association.

It was moved and carried that the President and Secretary be instructed to prepare the budget of the Sabbath School Board for the next year.

The minutes were read and approved.

Adjourned.

A. L. BURDICK,
Secretary.

Annual Report of Treasurer

W. H. GREENMAN, Treasurer
In account with
THE SABBATH SCHOOL BOARD OF THE
SEVENTH DAY BAPTIST GENERAL CONFERENCE
June 30, 1915—June 30, 1916
GENERAL FUND

Receipts

July 1, 1915, balance on hand	\$121 68
Alfred, N. Y., Church	25 97
Alfred Station, N. Y.:	
Church	\$ 8 00
Sabbath School	20 00
Albion, Wis., Sabbath School	28 00
Ashaway, R. I., Church	15 28
Battle Creek, Mich., Church	2 30
Boulder, Colo., Sabbath School	10 00
Brookfield, N. Y., Sabbath School	5 25
Berlin, N. Y., Sabbath School	11 14
Chicago, Ill., Church	2 75
DeRuyter, N. Y., Sabbath School	6 38
Farina, Ill.:	
Church	\$10 58
Sabbath School	4 21
Farnam, Neb., Church	14 79
Fouke, Ark., Sabbath School	2 69
Gentry, Ark., Sabbath School	6 13
Hammond, La., Sabbath School	5 50
Jackson Center, Ohio, Sabbath School	4 12
Little Genesee, N. Y., Church	31 29
Leonardsville, N. Y.:	
Church	\$ 1 12
Sabbath School	12 20
Marlboro, N. J.:	
Church	\$ 2 40
Sabbath School	6 35
Milton, Wis.:	
Church	\$13 00
Sabbath School	23 98
Milton Junction, Wis.:	
Church	\$14 70
Sabbath School	7 34
North Loup, Neb.:	
Church	\$0 28
Sabbath School	8 84
New Auburn, Wis., Sabbath School	18 12
New York, N. Y., Church	8 19
New Market, N. J., Sabbath School	43 69
Nile, N. Y.:	
Church	\$ 2 42
Sabbath School	12 00
Nortonville, Kan., Church	14 45
Plainfield, N. J.:	
Church	\$94 68
Sabbath School	13 09
Riverside, Cal.:	
Church	\$4 77
Sabbath School	4 16
Rockville, R. I., Church	8 93
Richburg, N. Y., Church	68
Salem, W. Va., Church	5 12
Shiloh, N. J.:	
Church	\$9 40
Sabbath School	4 25
Scio, N. Y., Church	13 65
Syracuse, N. Y., Sabbath School	3 00
Verona, N. Y., Sabbath School	3 36
West Edmeston, N. Y., Sabbath School	9 13
Westerly, R. I., Church	2 26
West Hallock, Ill., Sabbath School	33 73
Walworth, Wis., Sabbath School	1 12
Waterford, Conn., Sabbath School	13 86
G. M. Cottrell, Topeka, Kan., L. S. K.	3 13
Mrs. E. M. Vars, Bradford, R. I.	5 00
Mrs. Maude Osgood, Brantwood, N. Y.	2 28
Mrs. Elma A. Cockerill, Berlin, Wis.	1 00
Mrs. Paul Johnson, Clarkston, Wash.	25
Mrs. W. W. Clarke, Milton, Wis.	1 00
Mrs. Martha Green, Wellsville, N. Y.	2 50
Woman's Board	1 00
Eastern Association, Ashaway, R. I.	12 80
	3 33

Eastern Association, Plainfield, N. J.	7 20
Collection, Wyoming, Utah and Kansas trip....	1 26
Return above expenses, L. A. Davis, Wyoming, Utah and Kansas trip	11 87
Interest, Höcker Permanent Fund	20 00

Total received, June 30, 1916\$976 23

Disbursements

A. E. Whitford, expenses Sabbath School Con- vention, Green Bay, Wis.	8 31
Davis Printing Co., printing, etc.	28 20
D. N. Inglis, postage, Peace Day Prog. and Teacher Training Leaflets	2 02
L. C. Randolph, printing, postage	4 00
D. M. Smith, Nashville, Tenn.: General expenses, Sabbath School Council General expenses, International Lesson Com- mittee	20 00
25 copies, Minutes Sabbath School Council and 25 copies Teacher of Religion	1 25
Publishing House, 300 Conference Reports	15 25
Proportion of Year Book, 1915	39 27
Dr. A. L. Burdick, postage	10 50
Mrs. C. M. Burdick, salary, editing <i>Visitor</i> , June 30, 1915, to June 30, 1916	120 00
Mrs. T. J. Van Horn, salary, editing <i>Junior Quarterly</i> , 4th, 1915, 1st, 2nd, and 3rd quar- ter, 1916	70 00
A. B. West, share in Mimeograph	12 50
W. H. Greenman, postage	1 00
W. C. Whitford, expenses: International Lesson Committee, Buffalo, N. Y.	9 00
International Lesson Committee, Chicago, Ill.	25 00
Mrs. J. H. Babcock, Home Department, cards and postage	1 70
J. E. Hutchins, expenses, Phila., Pa., Conven- tion	2 75
A. L. Davis, Wyoming, Utah and Kansas trip....	25 00
Mrs. S. C. Sayre, printing, Primary Department..	1 55

Total paid out, June 30, 1916\$413 30
Balance on hand562 93

\$976 23

SUMMARY

July 1, 1915, balance on hand	\$321 68
June 30, 1916, received from Sabbath School, Church, Personal Collections	634 35
June 30, 1916, interest Permanent Fund	20 00
Total received, June 30, 1916	\$976 23
June 30, 1916, paid by checks as per list	413 30
June 30, 1916, balance on hand	\$562 93

JUNIOR QUARTERLY FUND

July 1, 1915, balance on hand	\$ 4 08
Appropriation Tract Society	100 00
Junior Quarterly receipts	192 34

Total received, June 30, 1916296 42
June 30, 1916, Drawn from General Fund53 70

Paid Publishing House for publishing <i>Junior Quarterly</i>	\$350 12
June 30, 1916, Outstanding bill, publishing 3rd quarter, 1916, <i>Junior Quarterly</i>	95 70

HÖCKER PERMANENT FUND

July 1, 1915, balance on hand	\$ 11 45
Received from New York Church	7 83

June 30, 1916, Total received\$ 19 28
Deposit on certificate in Bank of Evansville, Wis. 18 88
June 30, 1916, Balance on hand40

Permanent Fund\$518.88

W. H. GREENMAN,
Treasurer.

We have carefully audited the above Treasurer's
report and find the same is correct.

GEO. M. ELLIS,
GRANT W. DAVIS,
Auditing Committee.

The foregoing report was ordered and adopted by
the trustees of the Sabbath School Board of the Sev-

enth Day Baptist General Conference at a meeting
held on the first day of the week, July 30, 1916, at
Milton, Wis.

A. E. WHITFORD,
President.
A. L. BURDICK,
Secretary.

August 5, 1916.

Lesson X.—September 2, 1916

PAUL'S SORROWS AND COMFORTS.—2 Cor. 11: 21
—12: 10

Golden Text.—"My grace is sufficient for
thee; for my power is made perfect in weak-
ness." 2 Cor. 12: 9.

DAILY READINGS

August 27—2 Cor. 11: 21-33
August 28—2 Cor. 12: 1-10
August 29—Psa. 34: 1-10
August 30—Psa. 34: 11-22
August 31—John 15: 1-14
September 1—John 15: 15-27
September 2—Rev. 2: 8-17

(For Lesson Notes, see *Helping Hand*)

A World Grown Up

I once knew a man of kind and gentle mien, courteous and considerate towards everybody, and to little children most of all. He had the enviable knack of almost immediately ingratiating himself into the good graces of every child he met. The little ones went to him instantly, as a spaniel does to a good man; while he, on his part, loved to have them clamber over him, and hang about his neck as he related some enchanting fairy tale, of which he had a great store. He died last year, and some of his private papers and literary remains came into my possession. Among them was the little story that follows here. I present it just as it came to me, fresh, tender and eminently typical of my dear, dear friend. In a way, it furnishes a sort of key to the wonderful affection he always displayed for a helpless little child.

I was only an ordinary, everyday sort of man, one of the millions who go every day of their lives to the great city, to labor for the bread that perisheth. I was also, like millions of others, a family man, having a wife and children—two bonny little girls of six and eight. Needless to say, I loved my children dearly, and without undue boasting, could say I was a good father to them; that they loved their daddy in return goes without saying. What a boisterous welcome awaited me every evening! Even when I was late home, and

the little ones had gone to bed, immediately I got inside the house, two white-robed little figures would rush down the stairs like a whirlwind and literally fling themselves into my arms, half choking me with hugs and kisses.

One night I came home from the great city more than usually tired, and a little out of temper. It was early, and the youngsters had not gone to bed. It had been a wretched day; the gray, sullen clouds had not lifted for a minute, and a steady drizzle had been pouring since morning, and in consequence the children had been unable to go out of doors; so they hailed my early home-coming with great glee and delight as a break in the monotony of a dull day. But, as I have said, I was tired—and cross. I checked their advances, frowned when they spoke, answered their torrent of eager questions in monosyllables, or not at all. I pushed them away when they tried to climb on my knee, and altogether behaving myself like a bear, finally dismissed them to another part of the house. All their glee and exuberant spirit had vanished, and it was two very quiet and sober little people who obeyed my commands; and I felt a twinge of remorse as I saw the little wistful, wondering faces turned to me as they went out of the room.

I was sitting in my armchair, my legs stretched towards a cheerful fire. My wife was sitting opposite me with a bundle of little garments on her lap, which she was engaged in mending. Seeing what kind of mood I was in, she, with her usual tact, refrained from talking, knowing that I was better left alone for a while. The grateful warmth and comfort began to have a beneficial effect on me. I felt better tempered and more contented. I would let the children come in again, and I would tell them their favorite story. I would—"Hello! Where am I?" That was the question I asked myself. I imagined I was sitting comfortably in front of my own fire, and after all I was in my office! I rang for my secretary, and without looking up asked him to send the office boy to me.

"Office boy!" he repeated, "we haven't got an office boy."

I looked up quickly and said sharply, "What's the matter with you? Send young Smith—" I got no farther. Was that Jenkins standing before me? Jenkins was

not more than thirty, and here was a wizened old man. Yet he was very like what one could fancy Jenkins would be when he was old!

I sprang from my office chair, and went into the clerk's office. A row of white-haired old men were poring over ledgers and cashbooks. Every one of them I recognized as one of my clerks, only grown old—very old. Some one looked up when I entered with dim eyes, and gravely bade me "Good morning." What was the meaning of all this? Had I stayed there I felt I should have gone mad. Snatching up my hat I walked into the street my brain all awl. I stepped smartly along the pavement trying to think clearly, when I stopped short. Something was wrong here. The traffic was not nearly so brisk as I had been wont to see it. Automobiles, carriages and carts were just jogging slowly along. I looked at their drivers—they were all old! And the pedestrians? A slow stream of bent white-haired old men and women surged gravely along. Not a child was among them, not a smile was to be seen, not a laugh to be heard, nothing but the shuffle of slow, laggard, weary feet.

What had happened? Had all the octogenarians in New York suddenly taken it into their heads to promenade the streets in a body? I could bear it no longer, so seizing one of the old men by the arm, I asked him the meaning of what I saw. "Where are the young people and the children?" I demanded.

"Young people—children?" he slowly repeated, looking at me with dull, almost sightless eyes. "Did you say young people and children?"

"Yes," I replied. "Where are they?"

The old man raised one skinny, claw-like hand to his sunken temples as if in thought. "What are children?" he said after some moment's silence; "I don't know them, and I am sure there are none here."

I turned abruptly away from the old man without answering his question. Where were the little ones? They surely must be somewhere. I would go to the park. There were always plenty to be seen there. I wended my way through the streets with their ancient throngs until I came to the park. Now I should see some young life. How I longed to see the chubby-faced youngsters again, and to hear their happy

laughter. Here I should see nurses with go-carts full of plump, jolly babies, and chubby little boys and girls walking by their side. But bitter disappointment awaited me here, too. Instead of the nurses and their little charges, instead of the groups of romping children, there were a few bent old men and women, with lined and wrinkled faces, feebly tottering along the foot-paths which should have been thronged with happy, laughter-loving little ones.

Unable to bear the strain any longer, I stopped one of the old women who happened to be passing at the moment, and asked her how it was that there was no one about but old people, and where the boys and girls had gone. The old dame looked at me for a moment as if she had not understood my question. Then her eyes grew dim, and two large tears trickled down her withered cheeks.

"Boys and girls!" she softly repeated. "Why, sir, whatever made you ask for them? I had almost forgotten there ever were any. There are certainly none now. This is a childless world, sir. I have not seen a child of any kind for nearly seventy years."

"Oh, come!" I exclaimed, "I saw plenty of youngsters playing here yesterday, and besides I have two little chicks myself at home."

The old dame looked pityingly at me. "Poor fellow," she murmured. And passed on her way.

Her words kept ringing in my ears. "A childless world. A childless world!" "Oh, God forbid," I cried aloud. "What would life be without them? What should we do without their little endearing ways, their happy faces, their ready smiles?"

Feeling confused and ill, I determined to go home, where at least, I was certain of warm welcome from my two little girls. If the awful catastrophe of there being no children anywhere else had happened—and it certainly seemed to have happened—I had at least my own little ones to love and cherish. So turning my back on the park, I hastened home as quickly as I could. I reached the house, opened the door, and entered. All was still and quiet as the grave! No eager little feet came running to meet me. A silence that could be felt, brooded over the house. My heart strings began to tighten. Had anything happened? Was anything wrong? I hur-

ried to the sitting-room to ascertain if any one was there. A little white-haired old lady sat beside the fire knitting. "O John, you are early. I did not expect you for another two hours," she said. Something familiar in the voice made me look closely at the old lady.

"Jess!" I almost shrieked, "Jessie, my wife, is it you?"

"You are ill, John," she replied. "Sit down and rest yourself. Of course it is I; whom do you think I am?"

"But how old you look," I gasped. A look of pain crossed my wife's face. "Of course we are both old, dear," she replied gently.

We! Was I old, too? I looked in the mirror and saw reflected there the face of a skinny and rather ugly old man! Shaking with an ague I turned to my wife and said in an imploring voice, "Where are our children—our little daughters? Oh, don't say that they are old and gray, too."

My wife came to my side and laid a thin white hand on my forehead. "You are ill, John," she said, "and do not know what you are saying. We have no children, dear. There are none now; we live in a childless world." Again those dread words, "A childless world."

I fell back in my chair, great scalding tears falling down my cheeks. I seemed to be sinking into a deep, black abyss. Thud! Was that the bottom I had reached?

"My poor, dear daddy's crying," said a familiar little voice in my ear. How full of music it sounded at that moment—sweeter than the song of forest birds. I started, sat up, and vigorously rubbed my eyes. Could the vision that met them be true? For there, seated in my lap, was my little six-year-old, all fresh and rosy from her bath, looking at me with wide wondering eyes!

Yes, thank God, it was all true. I had been dreaming—dreaming a horrid, disconcerting dream of a world that had lost its children—a world grown gray and old. The shock that had awakened me, and which I imagined was contact with the bottom of the abyss into which I had fallen, was occasioned in reality by my little daughter springing into my lap to wish me "Good night." How I hugged that child, pressing her warm, rosy face against my own. My wife, grown young and comely once again, looked on with an amused

smile. "One would think you hadn't seen her for years," she said.

"I dreamed that I had lost her forever," I answered gravely, as I kissed the child again.

One word more, and my tale is done. From that day to this, and the distance stretches over many years, I have never knowingly, been cross or unkind to any child I have ever come across. That dream of a childless world taught me a lesson I have never forgotten, one that I hope to remember to my dying days.

How well my dear friend remembered his dream and its lessons, hundreds of little ones could bear testimony. Children never wearied him, and as the evening of life grew on apace, and the earthly house of his tabernacle began to crumble away, his spirit seemed to grow more youthful, his grip of the child outlook more secure. He was a great man and a true, and now he hath attained to this also—to be at rest.—P. I. R., in *Christian Work*.

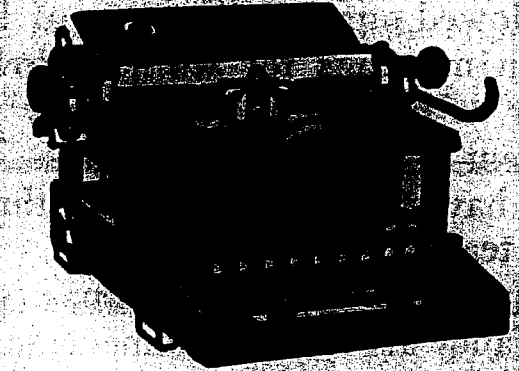
Saved by the Sparrow

Some years ago the agriculturists of Hungary, moved to the insane step by ignorance and prejudice, succeeded in getting the sparrow (*Passer domesticus*) doomed to destruction. Within five years the country was overrun with insects, and these same men were crying frantically for the bird to be given back to them, lest they should perish. The sparrow was brought back, and, driving out the hordes of devastating insects, proved the salvation of the country.—James Buckland.

Too little it is appreciated that the strong men in our churches, men often engaged in big business, are men with the ordinary human experiences; that they have in their hearts the ordinary human cravings. That man represented a large class who the other day said to a friend: "My minister does not seem to understand men. We busy men of affairs have our cares, and need his sympathy as much as the poor people at the north end." Let it never be forgotten that down in the human heart, whether of the rich or the poor, are longings which only the Gospel can satisfy. There is no substitute for the Gospel. This alone can

bring quiet and satisfying to the heart of man.—*Baptist Commonwealth*.

In thee, O Lord, do I put my trust: let me never be put to confusion. Ps. 71: 1.



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HOME NEWS

WESTERLY, R. I.—The Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., has completed a satisfactory year's work. We have followed our usual custom of holding afternoon meetings for work, followed by a supper at 6.30 with occasionally an entertainment of music and readings. Twelve suppers have been served, and three afternoon teas.

We had our usual Christmas sale of aprons, fancy articles and homemade candy, the men of the church serving an oyster supper in the evening. From this affair we realize the sum of \$223.00.

We mourn the loss by death of two members, Mrs. Clarke Saunders and Mrs. Charles Barker.

A new and flourishing society has been formed in the church, called the Seventh Day Baptist Society, made up of the young ladies in the church who do not belong to the Aid Society. This organization has been of great help to the older society in serving suppers, assisting with sewing and being helpful in many ways. They have voted to become an auxiliary to the Aid Society.

Our contributions have been as usual to the various organizations of the denomination; our Alfred Scholarship now lacks but \$100 of being completed, \$900 having been paid.

Mrs. Amelia Potter has consented to be our president for another year and we trust that our next year's work will not be lacking in results.

JESSIE H. WOODMANSEE,
Secretary.

BATTLE CREEK, MICH.—On the evening after the Sabbath, July 15, the Milton Club met at Rev. D. B. Coon's, in Battle Creek, Mich. The club was organized the latter part of June by the young people who went from Milton to Battle Creek for the summer. All present students of Milton College, alumni members, friends of the college, and prospective students may join the club.

The meeting was called to order by the president, Gregory Hall. After a violin

solo by Lawrence Babcock, accompanied by Marian Howard who played the zither, Verna Foster spoke on the purpose of the club which was threefold: First, to arouse interest in Milton College; second to make those interested feel the responsibility of being loyal to the college; and lastly, to have a good time and get acquainted with each other. The poem read by Leland Shaw was much appreciated. Dr. Johanson demonstrated some very interesting "Memory Stunts," in which he showed how easily one may cultivate a good memory by the association of ideas. The club was fortunate in having Phil Coon present and he gave a splendid talk on "What Milton College Offers." The closing number of the program was the college song, "Our Colors," which was sung with enthusiasm.

After ice cream was served, the club adjourned to meet three weeks later, August 5, at Dr. Johanson's. About thirty were present and it is hoped there may be even more at the next meeting.—*Milton Journal-Telephone.*

NORTH LOUP, NEB.—Dr. and Mrs. W. J. Hemphill and children left Tuesday for an extended trip through the East, going via auto. They will spend some time with relatives in Pennsylvania, will see the Atlantic, take in the sights in Washington and perhaps attend the Seventh Day Baptist Conference at Salem, W. Va., before they return home.—*North Loup Loyalist.*

MILTON JUNCTION, WIS.—A number of the Endeavorers of the Seventh Day Baptist church enjoyed a picnic at Clear Lake Monday evening. The regular monthly business meeting of the society was held in connection with the picnic.—*Journal-Telephone.*

MILTON, WIS.—Rev. and Mrs. Crofoot and their two children arrived here from Chicago Friday for a visit with his cousins, Mrs. W. W. Clarke and C. E. Crandall, and various friends. Rev. Mr. Crofoot is having a year's furlough from his work as a Seventh Day Baptist missionary at Shanghai, China, and has not been back here from there for nine years till now. Sabbath morning he occupied the Seventh Day Baptist pulpit here. They departed Sunday for a visit in New York State.—*Journal-Telephone.*

MARRIAGES

VAN HORN-RATTRAY.—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 Rattray, both of Chicago, Ill.

ROBERTS-BEE.—At the home of the bride's parents, Salem, W. Va., by Rev. A. J. C. Bond, John J. Roberts and Wavelene Bee.

DEATHS

DAVIS.—Ada Lavada Davis was born May 14, 1903, and died August 8, 1916.

Ada was a kind and obedient girl, and will be missed in her home, and by her playmates. She was the daughter of Sherry Davis and wife, of Greenbrier (Salem, R. F. D.), W. Va. Her parents, six sisters and two brothers survive her.

Her death resulted from typhoid fever, and as we removed the body from the home, four other members of the family were left behind, stricken with the same dread disease. The father and mother were unable to attend the funeral, and two sisters were unconscious of their great loss. The family has the sympathy of the entire community. The family is known by the neighbors as one where love and good fellowship abounds. Ada will be greatly missed from this happy circle.

Funeral services were held in the Greenbrier Seventh Day Baptist church, conducted by Rev. A. J. C. Bond, of Salem.

A. J. C. B.

TURNER.—Sara A. Woodruff Turner, daughter of William C. and Mary A. Woodruff, was born in McKean County, Pa., January 27, 1854, and died at her home in East Valley, July 25, 1916, age 62 years and 6 months.

Her parents moved from Pennsylvania when she was six years old, coming to the town of Alfred. With the exception of a few years lived in the town of Hartsville, her entire life has been passed in the town of Alfred. She was the elder of two children. Her brother Willis R. is still living.

She was married to Eli H. Turner on the sixth day of March, 1875. To them one son was born, who died in his infancy.

In early life Mrs. Turner confessed Christ and was baptized into the Second Church of Alfred. Later she transferred her membership to the Seventh Day Baptist Church of Andover, so that she could belong to the same church with her husband. There she continued membership until death. Mrs. Turner was a quiet Christian woman, best understood and most appreciated by those who lived near her home.

Funeral services were conducted in the home

ALFRED, N. Y.—Pres. and Mrs. C. B. Davis and son Colwell and Miss Mildred Stillman expect to start tomorrow morning in their car for Salem, W. Va., to attend the General Conference.

Rev. J. T. Davis and daughter, of Leonardsville, and Rev. and Mrs. W. L. Davis, of Brookfield, were in Alfred over Tuesday night, being enroute to Salem, W. Va., by automobile.

Dean Main started this morning for Mountain Lake Park, Md., where he and Mrs. Main will spend a few days before the Seventh Day Baptist General Conference, at Salem, W. Va., next week.

Rev. and Mrs. J. W. Crofoot and two children, returned missionaries from China, were Alfred visitors Thursday. They were on their way to West Edmeston to visit Mr. Crofoot's father and then they will go to New Jersey to visit Mrs. Crofoot's father. They will return to Alfred before the opening of the school year.

—*Alfred Sun.*

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at 2 p. m., by Rev. Ira S. Goff. Interment was made in Alfred Rural Cemetery. I. S. G.

DAVIS.—Lorenzo Dow Davis was born on Greenbrier Run, near Salem, W. Va., September 24, 1865, and died at Salem, August 9, 1916.

He was the son of Rev. Jacob and Jemima Davis, and is survived by two brothers and two sisters: Ethelbert J. and Burdick Davis, of Salem, Mrs. L. B. Stutler, Salem, R. F. D., and Mrs. C. J. Costilow, of Adamston.

He joined the Greenbrier Seventh Day Baptist Church December 25, 1880, and held his membership there till the time of his death. He was never married, and during these later years he made his home with his brother, Burdick, in Salem. For many years he has been a member of the Salem choir, and was faithful to its rehearsals and to the Sabbath-morning service.

Funeral services were conducted by Pastor Bond, of Salem, in the Greenbrier church; the church of his sainted parents, and of his own boyhood. The male quartet of the Salem Church sang both at the home and at the church.

A. J. C. B.

CURTIS.—Ephraim G. Curtis was born in Chenango County, N. Y., February 1, 1833, and died near Leonardsville, N. Y., August 7, 1916, aged 83 years, 6 months and 6 days.

He was the youngest of seven children born to Rev. Ephraim and Susan Rogers Curtis, but his father dying when he was seven weeks, and his mother when he was nine years of age, he lived with his brother Ethan and his aunt Jenet Rogers till he was sixteen years of age. His father (the Rev. Ephraim Curtis) was one of the pioneers and a constituent member of the Otselic Seventh Day Baptist Church, but after his death the family moved to Preston, where our brother lived for nine years. Here he met and married Miss Julia Williams, and to them were born seven children, only two of whom are living—Allie E. Curtis, of New Market, N. J., and Leslie P. Curtis, of Leonardsville.

In 1866, he moved to Five Corners in the town of Brookfield, where his wife died in 1872, and a year later he married Miss Elizabeth West, of Verona, who survives him at the advanced age of eighty-eight.

Soon after coming to Sangerfield. Brother Curtis joined the Second Brookfield Church, of which he has always been a loyal member, and in its early days attended the Old North Church, serving as chorister for several years, when the only help the chorister had was his tuning-fork.

Besides the widow and two sons mentioned, he leaves a sister, Mrs. Sarah G. Clarke, of Salem, W. Va., and six grandchildren, Clifton, Gleeson and Arthur Curtis, of Leonardsville, and Everet, Leonard and Ruth Hunting, of Plainfield, children of his only daughter, Winifred, who died in 1909.

Funeral and burial service were conducted by his pastor at Brookfield, the sermon being preached by the undersigned from the text selected by the deceased, Second Timothy, 4. 7—“I have fought a good fight, I have finished my course, I have kept the faith.” J. T. D.

The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor
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Than living in dishonor; envies not,
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Nor ever murmurs at his humble lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

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