

# PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

## PERIODICALS

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

## BOOKS

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

## TRACTS—Samples free on request

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

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

**American Sabbath Tract Society**  
(Seventh Day Baptist)

Plainfield

New Jersey

# The Sabbath Recorder

## THE INEVITABLE

I like the man who faces what he must  
 With step triumphant, and a heart of cheer;  
 Who fights the daily battle without fear;  
 Sees his hopes fail, yet keeps unfaltering trust  
 That God is God; that somehow, true and just  
 His plans work out for mortals; not a tear  
 Is shed when fortune, which the world holds dear.  
 Falls from his grasp; better with love a crust  
 Than living in dishonor; envies not,  
 Nor loses faith in man, but does his best,  
 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.

—The Youths Companion.

## —CONTENTS—

EDITORIAL.—Forward Movements—A Study in Efficiency—Kadesh Barnea.—After Forty Years.—Meaning of Efficiency in Christian Work.—The One Essential Thing; Many Minor Helps.—Some Old Forward Movements and Needed New Ones.—Rev. Alva L. Davis Installed at North Loup.....257-262	God.—Meeting of the Young People's Board.—Another New Christian Endeavor Society..... 273
Our Candidates for the Presidency—Two Noble Men ..... 262	Wonderful Russia ..... 274
WOMAN'S WORK.—New Every Morning (poetry).—Report of the Woman's Board—Worker's Exchange ..... 265	Rev. T. J. Van Horn in the Southwest..... 277
Early History of Salem Church ..... 267	Notice of Annual Corporate meeting of the Sabbath School Board ..... 277
A Tribute ..... 272	CHILDREN'S PAGE.—Little Miss Sunny Smile. 278
Notice to Pastors ..... 272	Ned's Holiday ..... 278
YOUNG PEOPLE'S WORK.—The Greatness of	HOME NEWS ..... 283
	What Mexico Thinks of Us ..... 284
	England's New View of Opium ..... 285
	MARRIAGES ..... 286
	DEATHS ..... 286
	Sabbath School Lesson for September 9, 1916 ..... 288



## ALFRED UNIVERSITY

Buildings and equipment, \$400,000.

Endowments over \$400,000.

Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.

Freshman Classes, 1915, the largest ever enrolled.

Fifteen New York State Scholarship students now in attendance.

Expenses moderate.

Fifty free scholarships for worthy applicants.

Tuition free in Engineering, Agriculture, Home Economics, and Art courses.

Catalogues and illustrated information sent on application.

**BOOTHE COLWELL DAVIS, President**  
ALFRED, N. Y.

## Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in piano, violin, viola, violoncello, vocal music, voice culture, harmony, musical keyboard, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

**Rev. W. C. Daland, D. D., President**

Milton, Rock County, Wis.

## Salem College

SALEM  
West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

**B. CLARK, M. A., Ped. D., President.**

## Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way.

For further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

## THE SEVENTH DAY BAPTIST

MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—Wm. M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

## AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

### THE SABBATH VISITOR.

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

TERMS.

Single copies per year.....60 cents

Ten or more copies, per year, at.....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK

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

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

### A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

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

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

### SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Salem, W. Va., August 22-27, 1916.

President—Prof. Samuel B. Bond, Salem, W. Va.

Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

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

# The Sabbath Recorder

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

VOL. 81, NO. 9

PLAINFIELD, N. J., AUGUST 28, 1916

WHOLE NO. 3,730

**Forward Movements** In Exodus 14: 15 the Lord said unto Moses, "Speak unto the children of Israel, that they go forward."

The Exodus was the first forward movement with the people of God, and this crossing of the sea was one of Jehovah's first great lessons in efficiency.

Israel was helplessly inefficient; but she had an efficient leader, specially prepared to lead the people out of Egypt. Though brought up in the king's palace and educated in all the wisdom of the Egyptians, Moses had learned to his sorrow that the best education the world's best school could give left him helplessly inefficient when he attempted to aid his brethren by slaying their oppressors. Mere human wisdom and learning, however valuable in many ways, can never, without a strong hold upon the divine arm, make one an efficient servant of God or equip him for any forward movement in religious life. The man who ventures forth upon a career for human betterment without first measuring himself by God's standards and coming into close communion with the Divine until it comes to be a part of his daily life to depend on Jehovah's help is like a ship at sea without ballast. Such a one will have nothing in himself whereby to withstand the stress and strain of a life of real service. It was after Moses, the shepherd of Israel, had led his flock "to the backside of the desert, and had come to the mount of God, even to Horeb," where he learned the lessons that he could never have learned in the schools of Egypt, where he found the holy ground upon which he could not stand with sandaled feet, and where he surrendered himself to the great I Am and consecrated the implement of his daily toil to the service of God,—it was after all this that he became the efficient leader to whom God spoke in our text. When assured that God was with him, his knowledge acquired in the Egyptian schools became a valuable asset, and his consecrated rod an instrument of Jehovah in his hands.

God takes up feeble instruments in the hands of trembling, humble men to accomplish his great ends. A rod, a ram's horn, a cake of barley meal, an earthen pitcher, a shepherd's sling, an ox goad—anything in the hands of consecrated men can be made to do divinely appointed work. With us it may be the pen, the weighing scale, the yardstick, the carpenter's plane, the plow, the cashbook, the oil drill—anything that represents our business, our occupation, and in some sense stands for ourselves; whatever it be, it must be consecrated to God in loyal self-surrender if as a people we are to become thoroughly efficient. The lesson of the burning bush must be well learned before any forward movement can succeed.

**Kadesh Barnea** After the wonderful deliverance at the sea, the sweetening of the bitter waters at Marah, and the experiences at Sinai, the victory over Amalek, the appointment of rulers to aid Moses, and a system of worship well established, we are surprised to find Israel at Kadesh Barnea utterly inefficient, and unable to carry on the next forward movement! This was a movement requiring the united efforts of the people at large, and could not be accomplished by a few leaders alone. Changed conditions demanded an added preparation to that which made them efficient at the sea. Open foes well equipped for conflict must now be met, and the people must stand as one man against them if they were to go forward. There could now be no wrangling among the tribes. Every one must be loyal to the general cause, or no advance could be made.

Only two representatives of the tribes, sent out to examine the country, were loyal and brave. No fault could be found with the goodly land to which they looked; but oh! there were giants in the way! Back of what seemed to them insurmountable obstacles the people did not see God ready to lead. Some of them did not like the



man. They had no taste for the food from heaven, but longed for the old life in Egypt. A mixed multitude had joined them, some out of curiosity, some for gain, some carried on the crest of a popular wave, most of them, doubtless, without counting the cost. Trouble always begins with such as these, and had already begun with them; for their hearts were not with Israel. Faith and courage faltered where one would have least expected. Some old Israelites became chronic grumblers. Every move by the loyal leaders was criticized. There is nothing like that when things look discouraging. Moses and Joshua were attacked and came near to death by stoning; and nothing but confusion arose when loyal ones tried to reason with the people. And so the forward movement utterly failed. Israel was doomed to forty years in the wilderness, and that, too, after the people had reached the border of Canaan and had actually tasted of its fruits.

At every new turn God gave to Israel a larger part in the work of their own salvation. More and more did their progress and upbuilding depend upon their own efforts. At first they were required only to *escape* from their enemies; but now they must conquer them. Efficiency at Kadesh meant a faith that works. In this they failed, and the Bible tells us they "could not enter in, because of unbelief."

There are some things that even God can not do. He can not bless a people who distrust his power, doubt his promises, or discount his word. Just in proportion to Israel's lack of faith was Israel weak and helpless when called upon for a forward movement.

**After Forty Years** The next great forward movement was launched on the banks of the Jordan and had for its object the settlement of Israel in the promised land. Many difficulties confronted the Israelites. Between them and their inheritance were the swellings of the Jordan. Over the river were the same old giants, and many warlike tribes would combine to keep them out of the land. Moses, their mighty leader, had found a lonely grave on Nebo and no man knew where his ashes lay. Joshua, their commander, had succeeded through the

years of Israel's discipline in securing some unity of action among the people, and the tribes, now rich in cattle, were ready for a new forward movement. More than at Kadesh, the demand for concerted action was imperative; and all through the years of conquest, success at every turn depended upon the tribes' seeing eye to eye and yielding local preferences for the good of the general cause.

As they entered Canaan a different kind of preparation was needed to give them efficiency. That which made Moses mighty had lost none of its force, and the people must still recognize the lesson of the burning bush as fundamental to the efficiency of every forward movement. But times had changed, conditions were different, and the people, too, had changed. Something more must be added to those qualifications the possession of which helped them in their flight from Egypt. No matter how adverse they might be to the idea of a complete and general organization that would give them unity of action, everything depended upon the tribes that lived in widely scattered sections of the land being true to one another and loyal to the one great cause. There must be a grand rally around chosen leaders for the common good, and local interests must be secondary to those of the entire people.

Some of the tribes had all their home interests in the land beyond the river, open to the giants of Bashan and the tribes of Gilead; some dwelt in the extreme north, exposed to the unfriendly Sidonians; some lived in the southland, harassed by the Philistines; some were cattle-raisers on the hills of Galilee or in the mountains of Samaria; some had great interests in the vineyards of Judah or in the grain fields of Esdraelon and Sharon. Thus they were widely scattered for the times in which they lived. Each section had its local interests, and there were naturally somewhat conflicting opinions among the tribes. Compared with those against them they were a small people, and their only hope for efficiency under such circumstances was a central organization so perfected and supported in the spirit of unity that they could all pull together as one man in every great emergency. Sectional differences had to be put away. Misunderstandings would inevitably weaken them and in the face of

their foes would seal their doom. Alienations would make openings for the enemy. Israel must, throughout the years, show a solid front or perish from the face of the earth!

Will she do it? Will the people profit by the lessons of Kadesh Barnea and the wilderness, or will they commit the same old follies of fighting against every new forward movement proposed by their leaders? Will they insist that things good enough for their fathers are good enough for them, or will they heartily fall in with new movements made necessary by new conditions and new times? If they can only trust God and one another, Jehovah can make them an efficient people in his hands, able to withstand every foe.

Alas for Israel! Even in her best days serious friction between the tribes greatly weakened them. They never gained their full inheritance. And the record shows that friction between the different sections, personal ambitions supplanting self-sacrificing love for their great and glorious cause, misunderstandings that led to strife,—all these went right on in spite of the pleadings and warnings of the few who were willing to trust God, until all hope was gone and the tribes became a prey to the heathen, and Jehovah said, "O Israel, thou hast destroyed thyself!"

My friends, shall we allow history to repeat itself? Shall we, smitten with worldliness, consumed by selfishness, carried away with the pleasure-loving spirit of our times, and even attracted by the allurements of Baal, allow "the heathen to come into our inheritance" and bring desolation to the cause for which our fathers toiled? God forbid.

**Meaning of Efficiency In Christian Work** It seems that the idea of efficiency in Christian work is older than many suppose, for it must have been in the mind of God when he planned to bring his people out of Egypt, and efficiency must have been the lesson intended by Christ when he taught that listening and not doing was like building upon sand.

The subject of efficiency has recently come to the front in several denominations that have made it their slogan, and we hear much of it in every branch of the business and industrial world. A man

or an organization is efficient when able to bring things to pass, to actually accomplish a desired or designed work. It is effectiveness, and enables any business industry to utilize the forces or powers at its disposal so they may bring forth the best results, by economical methods, by saving all wastes, and by eliminating unnecessary friction. To these ends all efficiency tests are made in the world of business; and when we speak of Christian efficiency we do so right in line with the current thought and practice of this age. If efficiency tests are practical and excellent in every system of industry, they ought to be applied with marked results among workers in every field of Christian activity.

We must not forget that Christian efficiency is necessarily of a higher order than efficiency in the business world. In church work it presupposes co-operation and close union with a divine Person whose presence and leadings are essential to success. Any effort that magnifies the human element only, that is not prompted by unselfish, spiritual longings for the general good, will be likely to lead to unprofitable discussions, to the development of controversy, and so will retard the progress of any people rather than induce a forward movement.

All life's efficient motors are on the inside, and our inner life, whatever that be, will furnish the power for any results we may be able to work out. If that inner life is of the head only, we shall never become efficient in the things pertaining to the kingdom of God. The heart as well as the head must act in furnishing the basis for efficient work in the church.

An aged woman before the camera, on being advised to look pleasant, said: "An old, wrinkled woman is limited in the art of looking pleasant"; whereupon the artist suggested that it had to be "operated from within." Afterward, when the finished photographs revealed what "operating from within" would do, the woman decided to look pleasant all the time. This whole matter of denominational efficiency, if it is to produce satisfactory results, must be operated from the inside life of individual Christians, in whose hearts Christ himself has found a place—hearts that have accepted in all sincerity the principles of the Sermon on the Mount.



**The One Essential Thing** The one thing necessary for efficiency that has never changed since

**Many Minor Helps** the day of the burning bush is the Shekinah's presence in the hearts of men. It made efficient workers out of most inefficient men on the day of Pentecost, and sent a little company of Christians out of that upper room in Jerusalem to "turn the world upside down." In all our planings for better work, we must leave room for the Holy Spirit and let him have his way with us, or we shall fail.

The sea of our difficulties may some times seem impassable; our foes may press us hard; mountains of discouragement may shut us in, our numbers may be few and our own strength may seem but weakness; still the Mighty One is with us in power, urging us to go forward. His promise, "I will never leave thee nor forsake thee," is just as sure today as it was in days of old. God has never depended on great numbers to exalt his truth and carry forward his work, but he has always "chosen the weak things of the world to confound the mighty."

After thus giving due prominence to Jehovah's part in our work—to our source of strength, our motor power—what must we do with the natural endowments given to us? While acknowledging that "the battle is the Lord's," we must go forward with such weapons as we have in hand and act exactly as though the battle were ours and the victory depended on us. We must profit by our experiences, and be ready for a new preparedness whenever change of time and conditions requires. We are living in a new age and we must advance and improve our plans; we must adopt the best methods of the present time if we are to make progress. Elijah was efficient on Carmel, but when Jezebel put the blood avengers on his track and sent him to his juniper tree he was utterly inefficient. God himself had to teach him new methods of work. Elijah had to give up his "earthquake and tempest" ideas of efficiency for the methods taught him by the still small voice, and then, but not till then, was he prepared for the next forward movement in Israel.

Any man will become inefficient whenever he gets the idea that the old ways are good enough, and clings to them in spite of

enlarged plans and newer, more effective methods.

**Some Old Forward Movements and Needed New Ones**

Thank God for the forward movements of our past. There have been many, and they have been carried forward with commendable efficiency. Since some of us who are older began to take an interest in denominational affairs our Memorial Board, Woman's Board, the establishing of the Seminary, the Young People's Society, the Sabbath School Board and Sabbath-school literature, the partial reorganization of Conference, and the introduction of systematic benevolence have all come as forward movements. Some of these have been carried on with efficiency, while some have partially failed for want of wholehearted and loyal support. We now need to go forward in several other lines of denominational work if we are to prove an efficient people in the days that are coming.

I remember well when the forward movement was inaugurated that gave us a denominational paper and publishing house. After twenty-eight years of precarious life under individual management, and after a thorough canvass for funds by Dr. Lewis and others, the SABBATH RECORDER was purchased by the denomination in 1872. Well do I remember the hopeful outlook given our people by this movement, and the pleasure with which we watched the press run off the first issue of the RECORDER at Alfred. It was like the dawning of the morning after a dark and gloomy night; for it had cost Dr. Lewis years of hard work to silence the opposition and to raise the \$15,000 required for the enterprise. For twenty-three years at Alfred, and twenty-one years at Plainfield, the plant has done excellent work. Never was there a time when the publishing house was more efficient than it is today; but we feel that a forward movement is greatly needed. For forty-four years we have been doing business in crowded rooms. During twenty-one of these years we have occupied two rooms and an office in Plainfield, N. J., where we are now paying \$500 a year for rent. At this rate \$10,500 would go for rent in twenty-one years, and Seventh Day Baptists would still have no publishing house of their own. Had we land on which

to build, the rent money would soon pay for a good commodious building, one that might bring some profit by having rooms to rent, and that would furnish adequate safe storage for our precious files of denominational literature. Whenever I think of a denomination of Sabbath-keepers, only one fifth as old as ours, owning and operating several publishing houses while we do not own one, it makes me feel like hanging my head in shame. What reason can we give for not rallying to the cause in a loyal enthusiastic movement for a publishing house owned by Seventh Day Baptists?

Again, as a people we recognize the fact that we have too much machinery—wheels within wheels—some of which might be eliminated by a simpler centralized organization with responsible men to co-operate with the boards in planning and helping to execute our various lines of work with dispatch and economy. Some progress has been made, but it begins to look as though we might have reached our Kadesh Barnea in this matter, with the prospect of another forty years in the wilderness. Efficiency demands that we meet this question as Christian men should and settle it according to the needs of these advanced times. Thank God for every step of progress thus far, but efficiency will not permit us to stop here.

Once more, as to our financial system much is lacking as yet. The introduction of the systematic benevolence plan was a step in the right direction, but lack of unity on the part of our people, failure to loyally try it, have caused it to fall far short of what it might have accomplished had all the churches joined heartily in the work. We need only to look at the result of our Rally Day effort to pay the Missionary Society's debt to see that in our matter of finances there is yet a great lack of efficiency. Think of it! After weeks of searching appeals through the RECORDER, in which the distress of the board was laid upon the hearts of our people, and they were urged to rally and wipe out the debt in one loyal enthusiastic effort, after the day set had gone by several weeks, only three fourths of the debt had been paid. A Rally Day offering averaging fifty cents a member from all our churches would have paid every dollar; but we found that only three fourths of fifty cents apiece had been given. What must the conclusion be? Either our people

are uninterested in missions, or we are woefully deficient in our methods of financing the Lord's work.

We do need a careful and thorough investigation to ascertain wherein the power generated by our denominational machinery is failing to produce adequate results. The Congregationalists have had such an investigation, and the report shows that the greatest efficiency is found where the organization is simplest and where central committees make a planning body to arrange the work, co-ordinate the machinery, and help push the entire business forward.

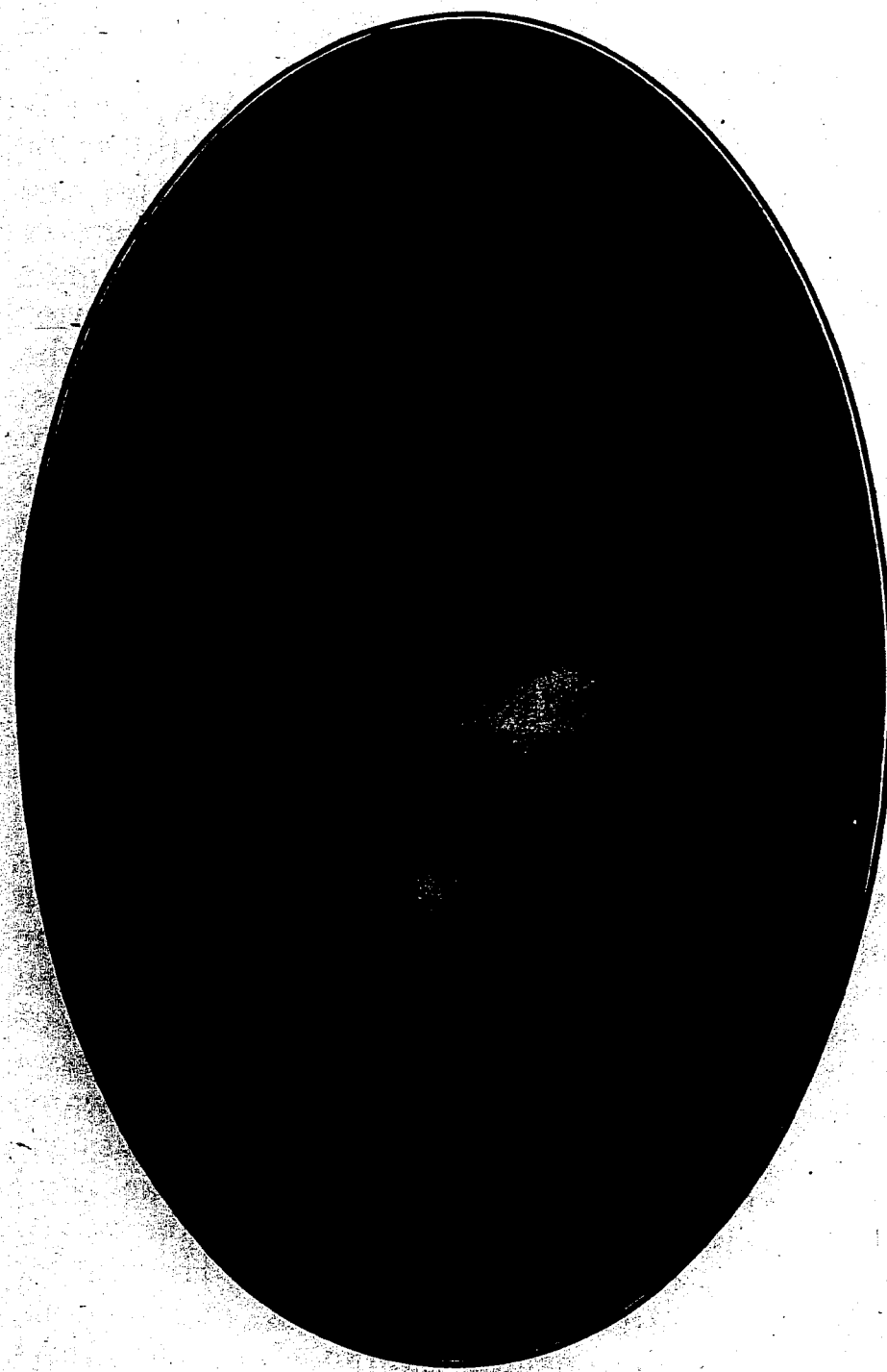
Last year our slogan was "Make Jesus King," and the Forward Movement received a boom. This year it is "Efficiency." And yet with all our enthusiasm, the boards have had a year of crushing debts, that have tried our souls. We want money. The cause suffers for lack of it. And there is plenty of money. All we lack is the spirit of real consecration to release it for the Master's use. Suppose we, today, here in Conference assembled, and those in our churches at home should seek the power from on high until all were filled with the Holy Ghost as it is our privilege to be, what do you think would be the result as to efficiency? I will tell you. All our debts would be speedily paid; our system of finances would be so revised that we should cease to rob God; our schools would be placed upon a living basis; and Seventh Day Baptists would be astonished to see how much they could do and how easily they could do it.

In the Bronx Zo-ological Gardens of New York is a fine reservation for beavers. These strange little animals have built a dam across the pond made for them by the park authorities. Large trees have been gnawed down by the beavers and tons of sticks and rubbish have been piled onto their dam. In order to prevent the water from rising too high, the park commissioners had a sluice pipe placed in the pond which at a certain point ran off the water. This the beavers did not like. High water was just what they wanted, and so they filled the opening of the pipe with sticks and mud. The commissioners opened it again. The beavers soon discovered that the drain was keeping the water from overflowing, and they stopped it up the second time. This has been repeated, until now the pipe has to be opened every two days,



so efficient and so persistent have the beavers come to be in stopping the leak that prevents the overflow of their sylvan stream. Well may we learn lessons of constancy and efficiency from the beavers. The world is persistent in its efforts to keep open the drain pipes that lower our spiritual life and render unavailing our best efforts to build up the kingdom of God on earth. It will require loyal, united and persistent work to stop the leaks and prevent the losses that threaten our ruin.

**Rev. Alva L. Davis** Under Home News, Installed at North Loup North Loup, Neb., we learn that Sabbath, August 26, was set apart for the reception of the new pastor of the North Loup Seventh



Day Baptist Church. We give here a picture of Brother Davis, together with a brief life sketch as published in the *Pulpit* for April, 1916.

Alva Lucien Davis, son of William H.

H., and Margaret Morris Davis, was born at New Milton, W. Va., April 10, 1870. Received his early education in the public schools of West Virginia, and for seven years was a public school teacher in said State. Professor of shorthand and type-writing, Euclid Avenue Business College, Cleveland, O., 1898-99. Received the degree of A. B., Alfred University, 1903; A. M., Syracuse University, 1910. Member of student evangelistic quartet, two summers. Student pastor Portville Seventh Day Baptist Church, 1902-03. Principal of Leonardsville High School, Leonardsville, N. Y., 1903-05. Pastor of the First Verona Seventh Day Baptist Church, Verona, N. Y., 1905-10; Boulder Seventh Day Baptist Church, Boulder, Colo., 1910 to the present time. Ordained to the gospel ministry by the First Verona Seventh Day Baptist Church, January 13, 1906. Member of the Religious Education Association.

He was married, September 1, 1904, to Miss Flora Talbott, daughter of Rev. Martin Talbott, of Barrackville, W. Va. They have two children living, Margaret, aged 10, and George, aged 3. Installed at North Loup, Neb., August 26, 1916.

### Our Candidates for the Presidency —Two Noble Men

HOSEA W. ROOD

Political campaigns are apt to beget in people a degree of zeal that is not always according to knowledge. We are all of us apt in our enthusiasm at such times to say things about candidates that we do not know to be true—good things about those of our own party and bad about the others. This is so much of a custom that if we do not watch out we make it a political virtue to throw some mud at the other fellows on general principles; and we even justify ourselves in doing some slinging at public men who are not running for office—especially when we think them to be down and out. If I remember rightly I have not for a long time heard anything but left-handed compliments paid to our late very much admired Republican President Roosevelt and that one time idol of the Democratic party,

William J. Bryan, the "silver-tongued boy orator of the Platte." Yet these are the same men in character and principle they were when politically popular. Our only difference of opinion between then and now is a notional difference coming from varying political conditions. We are something like those people two thousand years ago who on one day shouted "Hosanna!" and strewed the way before the Master with branches, and the next cried "Crucify him!" We do this not for the sake of principle but to ratify an unfortunate something in human nature.

I do not say we all do this, yet there is a general tendency to do so. As a matter of fact there is much less of political mud-slinging than there used to be. We are placing a higher value upon the real character of a man running for office than we used to do; yet the tendency remains. I can well remember that in my early boyhood I hardly thought it possible for a Democrat to go to heaven. It seemed to me like a case of the camel and the needle's eye. And I had pretty much the same feeling concerning people of certain religious denominations. During the war we boys belonged almost to a man to the same political party, as the most of us still do. There is an old saying that "what is bred in the bone will come out in the flesh."

But true patriotism rises above such preconceived notions. It is based upon character and principle. The real patriot does not condemn a man because of his party label alone. The true Christian does not judge another by the name of his denomination. He seeks to measure by the standard the Master gave—"By their works ye shall know them."

We are about to enter upon a national political campaign—have already entered. It is a matter of no little satisfaction that none of us can truthfully say one word against the character of the candidate of either of the leading political parties. In this connection I am moved to copy an article from the *Watchman-Examiner*. It is entitled:

"THE PARSONAGE AND THE WHITEHOUSE.

"It is perfectly safe to predict that the next President of the United States will be a man born in a parsonage. Woodrow Wilson was born in a humble Presbyterian parsonage in Staunton, Va., and Charles Evans Hughes was born in a humble Bap-

tist parsonage at Glens Falls, N. Y. The father of Woodrow Wilson was a Presbyterian preacher, cultured in mind, noble in character, and consecrated to his life work. The father of Justice Hughes was a splendid type of noble manhood, respected throughout the Baptist Denomination as one of our most devoted ministers. These two ministers occupied humble places, lived frugally, and reared their sons in the nurture and admonition of the Lord.

"Both these ministers believed in education, and the son of one went to Princeton, the son of the other first to Colgate and then to Brown. College courses for the sons of humble ministers mean sacrifice, and doubtless there was much calculation to make ends meet in both the Presbyterian and the Baptist parsonage. After receiving his degree at Princeton, young Wilson was graduated in law, and then went to Johns Hopkins, where he became a doctor of philosophy. Young Hughes went from Brown, where he won honors, to Columbia University, where he took high rank as a student and was graduated in law. Mr. Wilson decided to devote his life to the teaching profession. For twenty-five years he studied and taught and wrote volume after volume on historical and governmental questions. Meanwhile he was for many years president of Princeton University, ranking with the leading scholars and educators of the land. After his graduation at Columbia Mr. Hughes entered quietly upon the practice of his profession and gave himself to diligent study. For a brief period he was a professor in Cornell University. Gradually his fame spread, but when in 1905-06, as counsel for the Armstrong Committee for the New York Legislature, he conducted an investigation of the great insurance companies doing business in the Empire State, he leaped into national prominence. The nation suddenly awoke to the fact that this reserved, unostentatious man was not only a lawyer of incorruptible integrity and great brilliancy, but that he had in him the making of a great statesman.

"A time came when the two dominant political parties in seeking standard-bearers had to turn from professional politicians to men of learning, dignity and character. The Republicans of New York turned to Mr. Hughes, and he was triumphantly elected governor of the Empire State; and



then sad days befell the politicians used to feeding out of the public crib. It was war to the knife between the governor and 'The Old Guard,' but in every battle the governor won; and as he scored victory after victory his fame grew apace. His second election as governor vindicated all his policies. After serving a part of this second term of office, Governor Hughes resigned his position to accept a seat among the justices of the Supreme Court of the United States. As a justice he has won the admiration of the country by his dignity, his learning, his fearlessness and his high ideals.

"Meanwhile the Democrats of New Jersey felt obliged to rid their party of political parasites, and they turned to the distinguished president of Princeton University, a lifelong Democrat, and a lifelong student and teacher of politics, yet who never had held public office. He was triumphantly elected governor of New Jersey, and then it was war to the knife between the governor and the politicians. It then became evident that the man who could rule a great cosmopolitan university was not without experience in ruling men. With a hand of iron the new governor ruled, and politicians became subservient. After a time the democracy of the nation turned to the quiet, self-contained, scholarly governor, and the people elected him to the presidency of the United States. Immediately, with courage and skill he dominated his party, and Congress became the instrument of his will and power. Then the bolt came out of the clear sky, and the great world war began, a war that has made Mr. Wilson's administration the most delicate and difficult in the history of our government.

"The Republicans have nominated a man born in a Baptist parsonage, and the Democrats, with no dissenting voice, have renominated the man born in a Presbyterian parsonage. These Christian men, these Christian scholars, these Christian statesmen will oppose each other on the rostrum and at the polls, and one or the other of them will be President, if he lives, from March 4, 1917, to March 4, 1921. This will not be a campaign of mud-slinging and personal bitterness. The standard-bearers will determine the character of the campaign. Vital issues will be at stake, and world interests are involved. The stand-

ard-bearers are a contribution from the Christian parsonage to the civilization of the world.

"Some sons of ministers have brought shame to their honored fathers, but Woodrow Wilson and Charles Evans Hughes, while honoring the memory of their sainted fathers, would be quick to acknowledge that their illustrious careers are due largely to the inspiration of a humble minister's home."

There is no doubt but that ex-Governor Hanley whom the prohibitionists have nominated for the presidency is in personal character just as worthy as Woodrow Wilson and Justice Hughes. It is a matter of no little satisfaction that we have such men from which to choose; and shame upon him or her who presumes to sling mud at any one of them.

#### HOW SHALL WE VOTE?

There is no doubt but that the most of us will vote our traditional tickets. There must be some radical difference in platforms in order to draw a person, especially one as old as we comrades are, away from the party to which he has for a long time belonged. If there is any particular difference between the principles for which Wilson and Hughes stand, the average man does not know just where it is. Both believe in a sane and sensible tariff, and our statesmen have labored for decades to determine just what such a tariff should be. It is not easy definitely to determine their differences of opinion concerning what our attitude should be toward our warring neighbors across the ocean or just what we should do about Mexico. Both desire to uphold American honor, and to keep out of war, if practicable. The only question is—just how this may best be done. Both are in favor of woman suffrage, though while Hughes would make a national question of the matter Wilson would leave it to the States separately. Both are statesmen, not mere politicians. Both have high ideals of government, both are progressives. It is very likely that if the two should have a good heart to heart talk for two hours alone they would find themselves very much alike in their opinions.

When Roosevelt was asked what is the real difference between the two, he replied, "Nothing but what any good barber can take away in ten minutes."—*The Madison Democrat*.

## WOMAN'S WORK

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

### New Every Morning

Yea; "new every morning," though we may awake,  
Our hearts with old sorrow beginning to ache;  
With old work unfinish'd when night stayed our hand,  
With new duties waiting, unknown and unplanned;  
With old care still pressing, to fret and to vex,  
With new problems rising, our minds to perplex:  
In ways long familiar, in paths yet untrod,  
Oh, new every morning the mercies of God!

His faithfulness fails not, it meets each new day  
With guidance for every new step of the way.  
New grace for new trials, new trust for old fears,  
New patience for bearing the wrongs of the years;  
New strength for new burdens, new courage for old,  
New faith for whatever the day may unfold.  
As fresh for each need as the dew on the sod,  
Oh, new every morning the mercies of God!

—Annie Johnson Flint.

### Report of the Woman's Board

We often come to the close of a long and weary day with feelings of regret, almost of sadness, that no more of real worth has been accomplished by our efforts; for the day began well, and with fair promise of success, and we tried to do our best. With something of this same feeling, we, as members of the Woman's Board, come to the close of another year's work.

But we are cheered and encouraged by the thought that our extremity is God's opportunity, and realizing his loving kindness toward us and his watchful care over us during the past months, we desire to continue, with greater efficiency, the work that comes to our hands, leaving results with him.

"God has been very good;  
'Tis he whose hand  
Moulded the sunny hills, and still doth keep  
The fountains in their secret places cool;  
'Tis he who leadeth up the sun  
And tempereth the keenness of the frost.  
And therefore in the plenty of the feast  
And in the lifting of the cup, let him  
Have praises for the new completed year."

Soon after Conference the annual letter was sent to the societies.

The outline of the plans of work for the year follow the items of the budget that was adopted and referred to the Board of Finance.

Salary of Miss Susie Burdick.....	\$600
Salary of Miss Anna West.....	600
Twentieth Century Endowment Fund....	250
Fouke (Ark.) School.....	200
Miss Marie Jansz, Java.....	100
Board expenses.....	100
Tract Society.....	900
Missionary Society.....	600

Total .. \$3,350

Believing it to be our duty and privilege to loyally promote the observance of the Bible Sabbath, a special effort was made to raise \$900 toward the support of the Tract Board, remembering that it was through this Board that knowledge of the Sabbath came to Holland, and from there spread to Java. There has been raised on this pledge \$446.80, not quite one half the amount we hoped to reach; still a good showing, and we appreciate the co-operation made in this effort.

The work in Java of Miss Marie Jansz has appealed strongly to our sympathy. For several years \$100 has been sent annually through the Board for her use, and we believe most judiciously expended; but the need of sending helpers for Miss Jansz, who is in failing health, has necessarily been set aside for the time. It is the opinion of some of our women that a young man should be sent to this field soon, the coming year if possible.

Following this need of Miss Jansz comes a call from Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America, for help toward the erection of a building suitable for a place of worship for our young mission there. This is an urgent appeal, if our cause there is to grow.

The Lieu-oo Hospital is no longer a dream. We are pleased to note the progress on the building, although the war with consequent hindrances has greatly retarded the completion and furnishing. Plans for furnishing the rooms will be given soon, in which all may take a part as best they may be able.

The apportionments by the Board of Finance have been well met, several societies having raised their full apportionments, and more than the entire pledge of



\$3,350 for the year has been raised, which fact is an indication that the method is a good one, and when it is well understood by individual workers will prove, we trust, a financial success.

To outsiders statistics may seem dry and uninteresting but to us who feel that our societies are parts of one large Seventh Day Baptist family the reports come as messages from loved ones.

We very much regret not being able to make a complete report, but can give only what has come to hand. With due consideration for local conditions there should be at least fifty organized societies of the women of our denomination. Last year we received reports from 39; this year 41 have reported. We do not believe our other women are not at work, but for some reason we do not hear from them.

We report a total of 1,187 resident members, and 136 non-resident, a total of 1,323. There has been raised for local work \$2,090.49 and for general benevolence, gifts of clothing, and help to sick, etc., \$289.99, making a total of \$2,541.37 that has not passed through the hands of our Treasurer, but has brought blessings in untold ways. In response to the question, In what mission or other study or work has your society engaged? a few replies are here quoted: "Study of Associations"; "RECORDERS and other mission books"; "Completed reading 'A Child in the Midst'"; "Subscriptions to RECORDER solocited"; and an entertainment "given for the benefit of Tract work." "The text-book, 'The Call of the Waters,' was used." One society expressed the wish to see an organized prayer circle among the women of our churches, and other good suggestions for work and study have been received.

The Day of Prayer as arranged by the Women's Federation was quite generally observed and with good results, and we would recommend its continuance more generally, and with more earnest preparation.

For all signs of promise of the advancement of the Kingdom of God, we are truly grateful. At home and in foreign lands souls are inquiring as did the wise men of old, "Where is he that is born King of the Jews?" It is ours to help show them the way to Jesus, and we are glad to be of service.

So in gratitude for every blessing the

record of another year closes, and there begins a new year of opportunity.

MRS. J. H. BABCOCK,  
Corresponding Secretary.

Milton, Wis.

## Worker's Exchange

### First Verona Church

The Ladies' Benevolent Society of the First Verona Church meet once a month. The officers are as follows: president, Mrs. Leila Franklin; first vice-president, Mrs. Myrtie Williams; second vice-president, Mrs. Zilla Showdy; secretary, Mrs. Flora Davis; treasurer, Mrs. Blanche Williams. Though we are badly scattered our meetings are well attended. If there is no work, an interesting program is presented by the Program Committee.

Although our society is not large and our working force is necessarily small, we accomplish much work during the year. We have been busy of late getting the parsonage ready for our new pastor and his family. In this work we have been ably assisted by the Young People's Christian Endeavor society, who met with us at the parsonage and helped clean, paper, and paint. They also paid for the paper, and bought a range and porcelain sink for the kitchen.

Our society has paid its apportionment (\$20) to the Woman's Board, \$5 toward Rev. H. Eugene Davis' expenses and about \$18 to the hospital fund. We have also sent flowers to sick and shut-in members, have purchased a carriage and cutter for the use of our pastor, bought new shades for the parsonage, and have had a hardwood floor laid in the kitchen.

We are thankful for all the blessings and privileges that the past year has brought us. We have enjoyed the work, and with Pastor and Mrs. Simpson to help us, we hope to put forth greater effort and accomplish more during the coming year.

I. W. T.

A well-known bank president says, "If I had twenty tongues I would preach politeness with them all, for a long experience has taught me that the results are tangible and inevitable. Politeness is the Alladin's lamp of success."—*Our Dumb Animals.*

## Early History of Salem Church

*From a Historical Sketch of Salem Church, prepared in 1892 by Editor Gardiner, who was then pastor at Salem, and read at the Centennial Anniversary of the Church*

The Seventh Day Baptist Church of Salem, W. Va., was organized in the State of New Jersey more than a quarter of a century before the signing of the Declaration of Independence. Away back in the days before the nation was born, a company of Sabbath-keepers from Westerly and Stonington, in New England, settled in the "Shark River country," in Monmouth County, East New Jersey. In an old letter sent to Rhode Island in 1750; they designate themselves as "the scattered remnant of the little flock of Jesus Christ, living at Squam, Squamcum, Deal, in Shrewsbury and Middletown, all in the province of East Jersey, keeping the commandments of God, particularly that of his holy Seventh-day Sabbath."

Their old record book is indeed a valuable relic, nearly one hundred and fifty years old, and yet it is well preserved. It is evidently handmade, with cover of leather and two clasps made of cut leather strings or thongs to tie when the book is closed. It is undoubtedly the one referred to on page 7, where we learn that "Brother John Davis presented a book which he had prepared for the record book of the church, which was accepted, and said brother was allowed for it out of the public stock to his satisfaction." Although five generations have come and gone since the fathers penned its pages, the record is still legible, with only here and there a word obliterated upon the first page, by much handling. We are able, by the aid of a strong lens and bright light, to furnish a list of those who came to New Jersey and united in Christian service for some years before the organization was perfected.

The first page gives the information that it is "a record book of the settlement and proceedings of the church of Christ, keeping the commandments of God." Then follows the same language quoted from the old letter above, and an item stating that they are a people "inhabiting Manasquam on Shark River, and places adjacent." It also informs us that the following named persons have, from their first settling in that place, endeavored to uphold the public

worship of God upon the Sabbath by joining in prayer, reading of the Scripture, preaching and expounding the word of God to one another. The list is complete, unless it may be a name or two entirely erased by wear, and stands as follows: "William Davis, an ancient minister of the gospel, and formerly an elder of a church in Pennsylvania, but some time since living in Stonington, in New England." "Joseph Maxson, a ministering brother in the church aforesaid; John Davis, a ministering brother; and members Thomas Brand, Thomas Davis, William Davis, Joseph Davis"; and sisters "Elizabeth Pavior Davis, wife of William; Judith Babcock; Elizabeth Clark Davis, wife of John; Ruth Babcock; Bethiah Maxson, Joseph's wife; Bethiah Davis, Thomas' wife; Elizabeth Brand; Mary Stillman; Judith Davis, wife of James; and Elizabeth Davis Maxson."

The venerable William Davis died in 1745, aged 82 years. But his sons and their families remained, and one of these was chosen to be their first pastor. The organization was perfected in 1745, although it is clear that regular public worship began some time before that date. The occasion and circumstances under which the choice was made are so full of interest that we can do no better than to give the record in their own words: "June the 14th day being the Sabbath, 1746, many of the aforementioned persons being assembled at Joseph Maxson's house, at Manasquam, after divine service was ended, it was proposed that the awful dispensation of God on us, and on the land in general, by withholding rain and sending drought, did call for humiliation and heart searching, public fasting and prayer, to humble ourselves before God and seek for mercy." The following Fifth-day was accordingly set apart for that purpose, and "the Lord was pleased to return his mercy to us graciously by sending a refreshing rain the night and day following." It was at the close of this meeting, June 19, 1746, that they chose one of their number, John Davis, son of Elder William Davis, to ordination as elder and preacher among them.

A letter was written to the church at Westerly, R. I., requesting his ordination; and the record stands that "John Davis and the aforesaid letter were sent away to New England on the aforesaid errand; and af-



ter a prosperous voyage arrived at West-erly in about seven days." There, July 12, 1746, he received ordination at the hands of Elders Joseph Maxson, John Maxson, and Deacon Thomas Clarke. He was born near Philadelphia about the time his father left the Society of Friends and moved to Rhode Island, and was 54 years old at the time of his ordination. Baptized by his father in West-erly, May, 1713, he married Elizabeth Clarke in 1715, and after serving the church as pastor for six years he died, aged 60 years, in 1752 or 1753. Unfortunately, three or four pages of records are missing at this point, and the data for history during his labors are very scarce. The last time his name appears in the minutes is on December 26, 1752, a short time before his death, when he presented the old record book already described. Early in that year Thomas Brand, Thomas Babcock, and Thomas Davis were solemnly set apart to the office of deacons. Owing to the fact that the families were widely scattered, the meetings of the church were held in different neighborhoods, according to the convenience of the various families. Upon the death of the pastor, business meetings were discontinued, and held only as needed, or called. About this time several families removed to Pennsylvania, and other Sabbath-keepers came to Squam, making quite a change in the little society.

For upwards of twenty years they struggled along without a pastor, but the records show frequent visits made to them by Elders Edmund Dunham, of Piscataway, Jonathan Jarmann, of Cohansey, and John Davis, of Trenton, N. J. Regular semi-annual meetings were held, at which these brethren ministered. When the records again open, we read: "Here follows a continuance of the book of records since Bro. John Davis' decease, it being neglected for some time." Several baptisms and additions are recorded previous to 1774, when the church seemed to enter upon a year of trouble with unworthy members, some of whom were restored, and others received what they termed "the awful sentence of excommunication."

In June, of that year, the church extended a call to ordination to Brother Jacob Davis, who had, for some time, been "on trial in the improvement of his gift." He was a son of James Davis, and a grandson

of Elder William Davis, and a nephew of Elder John Davis, the first pastor. He was also a grandfather to our own Elders Samuel D. Davis and James B. Davis, of this church. He was born in Squam, 1748; educated at Brown University; baptized by Elder Dunham in 1772; licensed in 1774; ordained in 1775 by Elders Dunham and Jarmann, and became the second pastor. He was also a chaplain in the army of the Revolution. It may be of interest to his grandchildren to peruse both the questions propounded, by the council of his ordination, to the church and the candidate, and also the charge given on the occasion. They are as follows:

#### "QUESTIONS TO THE CHURCH

"Is it your free and voluntary choice to require Jacob Davis to be your minister, to take the charge and oversight of you, as you profess to be the flock of God, and he the shepherd under Christ?"

"Do you find a hearty freedom in your minds to receive him to be your elder, pastor and teacher, to rule and govern you according to the Word of God?"

"Do you promise and engage to him to bear all the duties of a people to their minister, according to the Word of God, such as respect, honor, and reasonable maintenance, as far as necessary to enable him to discharge the trust committed to him?"

"Is it your desire to endeavor to strengthen his hands and encourage his heart by your prayers for him, and consolatory discourse with him, as occasion may require, with a due respect and regard for his character, office, and interest?"

"Do you look on yourselves bound, by the nature of this engagement, as far as you are able, to furnish him such conveniences respecting his living as he stands in need of to make him profitable to yourselves and comfortable to himself?"

All of which was consented to by the holding up of hands.

#### "QUESTIONS TO THE CANDIDATE

"And does the brother, Jacob Davis, heartily and freely accept the request of the church,

"Do you receive them as the flock of God, as persons committed to your care and inspection?"

"Do you feel love for them, and cherish them as a Christian shepherd ought to love his flock?"

"Do you look on yourself and on this obligation, according to the nature of this engagement, to answer all their religious requests, as far as your ability will admit?"

"Have you entire freedom to administer the ordinances of God to them as a church of God, to pray with them and for them, and to endeavor to build them up in the faith?"

"Is it your desire and prayer, from this time forward, as far as God shall enable you, to be exemplary to them in life and doctrine, according to the Word of God?"

"Do you now give up yourself to the Lord, and to them, by the will of God, to be their pastor and teacher?"

"If so, lift up your hand."

#### "CHARGE GIVEN

"Brother Davis, I charge thee before God, and the Lord Jesus Christ, that thou take the charge of the church of God dwelling at Shrewsbury. Preach the word in and amongst them; be instant in season and out of season; administer the holy ordinances amongst them; exhort and rebuke with all longsuffering and patience, with meekness and humility of mind, as thou shalt answer the same, when thou shalt give up thy account to God at his appearing and kingdom. Amen."

Immediately after the installation of this good man, we find evidences of a renewed life in the church. Now for the first time in the history of the body, twenty-nine years after its organization, we find clearly defined articles of faith and a church covenant.

It does not follow that hitherto they had overlooked so important a feature of organization, but that out of their experiences in discipline the necessity of formulating and restating their creed had become manifest. The following is their church covenant; and so far as the records show, is the faith and covenant of the church to-day. After a short preamble, in which they "give themselves to the Lord," the articles read:

"1st. We believe that unto us there is but one God, the Father, and one Lord, Jesus Christ, who is the mediator between God and man. We believe that the Holy Ghost is the Spirit of God.

"2nd. We believe all Scripture of the Old and New Testaments, if given by the inspiration of the Spirit of God, is the Word of God.

"3d. We believe that the ten commandments that were written on two tables of stone by the finger of God, continueth to be rules of righteousness, both to Jews and Gentiles.

"4th. We believe that mankind in Adam fell from the estate of perfection in which God made man; and by that fall Adam brought himself and his posterity into a state of condemnation.

"5th. We believe that God did appoint his Son before time, and revealed him in time, for the salvation of his people.

"6th. We believe that Jesus Christ took human nature, and was made under the law, and answered the demands of the law by his holy life and painful death; by which every believer is justified in the sight of God, through sanctification of the spirit and receiving of the Holy Ghost.

"7th. We believe that the church triumphant, the church militant, and the church invisible, are, in regard to their head, but one; but different in regard to their situation at present.

"8th. We believe that the church universal was purchased by the precious blood of Christ, and supported by his grace, and defended by his power.

"9th. We believe the six principles recorded in Hebrews 1st and 2d chapters, to be the rule of faith and practice.

"10th. We believe that the Lord's Supper ought to be administered and received in all Christian churches.

"11th. We believe that all persons thus believing, ought to be baptized in water by dipping or plunging, after confession is made by them of their faith in the above said things.

"12th. We believe that all Christian churches ought to have officers in them, such as elders and deacons.

"13th. We believe a company of sincere persons being found in the faith and practice of the above said things, may truly be said to be the church of God.

"14th. We give up ourselves unto the Lord, and to one another, to be guided and governed by one another according to the Word of God.

"15th. We do promise and engage to walk in all holiness and godliness, humility and brotherly love as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.



"16th. We do promise to watch over each other's conversation, and not suffer sin upon our brother, as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left to us by Christ in that behalf.

"17th. We do promise, in an especial manner, to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of his spirit on it, and protection over it for his glory.

"18th. We do promise to bear one another's burdens, to cleave to one another, and to have fellowship with one another in all conditions, both outward and inward, that God in his providence shall cast any of us into.

"19th. We do promise to bear with one another's weaknesses, failings, and infirmities, with tenderness; not discovering them to any without the church, nor to any within, unless according to Christ's rule and the order of the gospel provided in that case.

"20th. We do promise to strive together for the truth of the gospel and purity of God's word and ordinances. To avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

"21st. We promise to meet together on the Sabbath-day and other times as the Lord shall give us opportunity, to serve and glorify God in the way of his worship; to edify one another, and to contrive the the good of the church.

"22nd. We do promise, according to our ability, or as God shall bless us with the good things of this world, to communicate to our pastor or minister; God having ordained that they that preach the gospel shall live of the gospel.

"These, and all other rules and duties, we humbly submit unto; promising and professing to perform, not in our own strength, being conscious of our own weakness, but in the blessed strength of God whose we are, and whom we desire to serve; to whom be glory now and forever. Amen.

"This is the covenant we now solemnly enter into in the love and fear of God, in the testimony and ratification whereof we sign our names."

Here follow forty-three signatures of the members of the church.

Immediately following the adoption of these comprehensive articles and covenant, quite a revival was enjoyed, and several were added. There were baptisms by both Elders Jarmann and Henry Dawson in the months preceding the ordination of Jacob Davis.

Ruling elders were also appointed and ordained, whose business it was to look after the members who might stray, admonish to duty, and to assist in the pastoral duties. The ruling elders were also to act as arbitrators to settle and adjust all difficulties usually settled by law. The members were not to sue each other at law, but resort to the elders with their cases.

In May, 1775, Elder Jacob Davis baptized his first candidates in the persons of John and Marvel Maxson. The church seemed to prosper under his care. Monthly business meetings were held, and the quarterly communions came in February, May, and November, as at this day. Steps were taken and money secured to build a meeting-house upon the land of Zebulon Maxson. There is no record of the building thereof, but just previous to their departure from Jersey the church ordered the meeting-house sold, and the money put into the treasury for use of the church.

A ripple of doctrinal trouble passed over the church about this time, which the church soon put to rest. It seems that the Universalist doctrine which so distracted the Cohansey Church, was introduced, but the orthodoxy of Shrewsbury was too clear-headed and strong to allow the doctrine to obtain any headway.

The stormy times of the Revolution were now upon our little flock, and, no doubt, they suffered much, for they were at the seat of war. The records are comparatively silent upon the matter. But some of the church lost loved ones upon the field of battle. The pastor's father fell at Brandywine, and the service of chaplain must have brought our leader and his band of brethren very near to the fearful strife. The only reference to the war occurs in a case of discipline, wherein Simeon Maxson, among other things charges them with "joining in carnal war," and he complained that Elder Davis preached the doctrine of "carnal warfare."

From this we judge that the attitude of

the church and the pastor was for the prosecution of the war, much to the grief of the Quaker principles of non-resistance entertained by the brother under deal.

Some of those fathers had once belonged to the Society of Friends, so it would not be at all strange to find those who were opposed to fighting.

The church seemed to do little or no business during these years, but in 1778 they again began pushing the meeting-house work. But for some reason—perhaps on account of the destruction caused by the war—there is a break of three years in the records.

In 1782, there seems to have been a sort of revision and self-examination on the part of the church, that resulted in great good. The articles of faith and covenant were carefully read and thoroughly explained. Each and every member was examined regarding his advance in practical holiness, and regarding the exercise of prayer both in secret and in the family, which, the records say, "caused great conviction in the minds of some, and great joy and gladness in others, in which we had much of the presence of God." During the winter of 1786-87, there was quite an extensive revival of religion, and upwards of forty were baptized and added to the church. The records do not state whether any minister from abroad assisted in the work, but mention is made of Elder William Bliss, of Rhode Island, being with them in the ordination of deacons and ruling elders, and it is probable that his help was blessed of God to the conversion of souls. Elder Henry Lafferty, who afterwards became pastor at Piscataway, and a minister in Cohansey, was licensed to preach about this time. He was also made a ruling elder. When the church left Shrewsbury, he remained there with the remnant left behind, and soon afterwards moved to Piscataway.

In August, 1789, without recording any reason, or indicating any intentions of a removal, the church ordered the meeting-house to be sold, and the money put in the treasury. No explanation is given as to the cause of such a complete breaking up of homes and church, and the records give no clue to the leaders in such a remarkable movement. There were several members excommunicated in August, and then we have this record for September 6, 1789:

"Then did the body of this church remove from Shrewsbury, in order to settle in the state of Virginia." "Namely: our Elder Jacob Davis, William Davis, Sr., John Davis, Ephraim Maxson, Thomas Babcock, Zebulon Maxson, and Benjamin Thorp, with all their families." Again, the records say: "And the 13th day of the same month, set out for the same place these brethren:—Simeon Maxson, William Davis, Jr., and William Maxson, with all their families." Thus we see that ten families started from that particular church in Shrewsbury, to seek a home in the wilderness among the mountains of western Virginia, which then belonged to the "Old Dominion." If these families averaged six in number, including parents, not less than sixty souls entered upon that pilgrimage. It is also clear that other families, probably from Piscataway, and from Salem County, N. J., joined their ranks. From these latter places came the Randolphins, Bees, Lippincotts, and Bonds. The train was composed of fifteen emigrant wagons, with their precious freight of loved ones, and all they owned of worldly goods.

This view is also strengthened by the fact that the name of Randolph, Bee, or Bond, never appears in the records until the scribe begins to tell the story of church work in their Virginia home. They either found the Randolphins here already, or they joined the caravan en route. This also corroborates the testimony of early writers, and the early traditions of this place. Early in the settlement of this land, when but few of the "palefaces" had ventured to penetrate the Indian forests, and while the spot now occupied by this peaceful and prosperous town was a rude hunter's camp, one Samuel F. Randolph came from West Jersey, purchased much of the land lying between Cherry Camp and Long Run, and obtaining an order from the proper authorities, laid out and named the town New Salem. He was grandfather of our "Uncle Phineas." It was undoubtedly largely through his influence that the Jersey people sought a home here. He returned to New Jersey the season before the emigrants set out, and soon joined them upon their arrival here, and his name appears in the records in the first year of church work here.

We learn from old documents that those starting from Shrewsbury made a halt for a season or so in the "Red Stone country"



in Fayette County, Pa. How long they tarried is not certainly known, neither can we fix the exact date of their arrival here. It is also probable that upon renewing the journey they were joined by still others, for when they arrived in Salem there were thirty families, making about eighty souls. These scattered about among the hills from the West Fork of Monongahela to the Hugh's River country; and in due time some of them passed on into Ohio. It is probable that the fact that New Salem had a good log fort for protection in case of Indian hostilities had something to do with its becoming headquarters for the majority of the company. Two years and eight months elapsed between the starting at Shrewsbury and the first recorded meeting in Virginia.

It was on May 13, 1792, that the first meeting was held in New Salem. The record stands as follows: "The church met in conference at New Salem, where the church, or part of them are now settled; this being the first opportunity of coming under regular discipline in church order since we left New Jersey." The records are brief, and furnish meager data for the historian. Their first work was to straighten up some careless members, who frankly confessed and started anew. This was a good beginning for the pioneer church. The first work done for the "regions beyond" was within the first year, when they sent out a delegation to organize into a church the brethren who had settled on the "West Fork." The following year, one Elder Morris was released to unite with that church, and frequently thereafter committees were sent forth to help them. The first persons received into the membership here were Joseph Davis, son of James; Amy Lippincott, wife of Samuel Lippincott; and John Patterson and wife.

The next year after their arrival the pastor, Elder Jacob Davis, went on a preaching tour back to Fayette County, Pa., and while there became seriously ill, and on July 17, 1793, this good man went to his everlasting rest. He was a devout and able minister, highly esteemed by all, both among his own people and those of other faiths, remembered with great respect and spoken of with much praise by his college friends and classmates, and a true leader to the flock of God. An ancient author de-

clared him to be one of the most devoted and popular preachers of the Revolutionary period. He served this church fourteen years in Shrewsbury, and after coming here through all the hardships of that wilderness journey, he often traveled from settlement to settlement, with pack upon his back, and preached the gospel wherever he could. He was buried in Woodbridgeton, Pa. In 1795, John Patterson was given the pastoral care of the church, but he does not seem to have served very long, and little was done except work of discipline for several years.

(To be continued)

### A Tribute

As one who sat by the side of our late brother, the Rev. E. B. Saunders, in nearly every meeting of the Missionary Board since his appointment as our corresponding secretary, I offer a small tribute.

Evidently, our brother looked upon his own life as a mission devoted to the service of his Lord and those who were within his influence.

His preaching always was characterized by earnestness and directness. Accepting without question the truth of the Word which he preached, he seemed intensely interested in every soul to whom he carried this message.

The gospel in his hands has won many souls.

He was manly, very friendly, sincere, devoted, loyal, Christian. Can better than this be said of any man?

May God choose his successor.

A. S. BABCOCK.

Rockville, R. I.,  
Aug. 18, 1916.

### Notice to Pastors

The Federal Council has secured \$60,000 of the \$150,000 fund needed for the French Protestant churches.

Those churches which have not yet sent their contributions are urged to do so as early in September as possible. Unless the needed aid is secured at once it is feared that some of the churches will have to be closed.

CHARLES S. MACFARLAND,  
General Secretary.

## YOUNG PEOPLE'S WORK

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

### The Greatness of God

STELLA CROSLY

Christian Endeavor Topic for Sabbath Day,  
September 9, 1916

#### Daily Readings

Sunday—Great power (Isa. 44: 1-8)  
Monday—Great love (John 3: 16)  
Tuesday—Great mercy (Ps. 103: 1-18)  
Wednesday—Great salvation (1 Pet. 1: 1-5)  
Thursday—Great presence (Ps. 139: 1-12)  
Friday—Great leader (Duet. 32: 1-12)  
Sabbath Day—The greatness of God (Ps. 145: 1-21)

We can see God's power in the power he gives to men.

We need not doubt the power of God because we do not understand it. All that is beyond us is, in a sense, mystery. We do not doubt the existence of a beautiful flower because we do not understand how it was formed. Why, then, doubt the possibility of a change from an evil life to a righteous one because we do not see the process of its transformation.

This is an intensely practical age; we want to see immediate results from whatever work we do. So we spend all our time for meditation upon plans for action and development of character and devote our prayers to thanksgiving for blessings received and to petitions for temporal and spiritual gifts. To be sure, we need to plan and pray definitely for the extension of God's kingdom, but we should gain by giving more thought to the greatness of God and by devoting a larger part of our prayers to recognition and praise of his omnipotence and goodness. The more we meditate upon God's greatness, the more our lives will reflect that greatness.

Reflection upon the greatness of God will increase our faith and confidence in him. Every day, yes, many times a day, we may see the manifestation of God's greatness. We may see it in the constellations in the heavens or the flowers beneath our feet, and more than this we may see evidences of his power in answer to prayer.

#### QUOTATIONS

When God reveals his march through Nature's night  
His steps are beauty and his presence light.  
—Montgomery.

Spirit, whose life-sustaining presence fills  
Air, ocean, central depths by man untried,  
Thou for thy worshipers hast sanctified  
All place, all time! The silence of the hills  
Breathes veneration; founts and choral rills  
Of thee are murmuring; to its inmost glade  
The living forest with thy whisper thrills,  
And there is holiness in every shade.  
—Mrs. Hemans.

God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.—Cowper.

All things that are on earth shall wholly pass  
away,  
Except the love of God, which shall live and  
last for aye.—Byrant.

There is an Eye that never sleeps  
Beneath the wing of night;  
There is an Ear that never shuts  
When sink the beams of light.

There is an Arm that never tires  
When human strength gives way;  
There is a Love that never fails  
When earthly loves decay.

That Eye is fixed on seraph throngs;  
That Ear is filled with angels' songs;  
That Arm upholds the worlds on high;  
That Love is thron'd beyond the sky.  
—Heber.

#### A FEW SCRIPTURE REFERENCES TO GOD'S GREATNESS

God said, Let there be light; and there was light. Genesis 1: 3.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Jeremiah 10: 12.

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee. Nehemiah 9: 6.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 1 Chronicles 29: 11.

The angel of the Lord encampeth round about them that fear him, and delivereth them. Psalm 34: 7.



Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. Psalm 102: 25-27.

### Meeting of the Young People's Board

The Young People's Board met at the home of Mrs. W. D. Burdick, July 30, at 7 p. m.

Members present: Rev. H. N. Jordan, Professor L. H. Stringer, Carroll West, Allison Burdick, Mrs. W. D. Burdick and Carrie Nelson.

Allison Burdick led in prayer.

The minutes of the last meeting were read.

A letter from Miss Zinn was read in which she stated that excellent reports were being received from the societies throughout the denomination.

A letter from Miss Carver, presenting to the Board for approval an outline letter to lone Sabbath-keeping young people, was read and discussed.

Voted that the letter be approved and that mimeograph copies be sent to the lone Sabbath-keeping young people.

A letter from the Riverside Christian Endeavor Society was read.

The Treasurer's report was given.

It was voted that the following bills be allowed and orders drawn on the treasury for same: \$1.45 for postage; \$3.50 for printing report blanks, and other expenses; and \$2.24 for the Christian Endeavor Expert banner.

Voted that \$50 due on pledge to Salem College, and \$50 to Lieu-oo Hospital, be paid.

Voted that the budget for next year include \$100 in addition to the \$200 already pledged to the Fouke School, this extra amount to go toward paying the principal of that school.

Voted that the Young People's Board express its willingness to co-operate with the school board of the Fouke School in securing a principal.

The Superintendent of the Junior Department reported that report blanks had been sent to the different Junior societies and that plans for a lone Sabbath-keepers'

Junior Christian Endeavor society had been sent to the lone Sabbath-keepers.

The Efficiency Superintendent reported that the Christian Endeavor Expert banner had been made.

The Tenth Legion Superintendent reported forty new members of the Tenth Legion.

It was voted that the President of the Board, Rev. Mr. Jordan, be given power to represent the Young People's Board in any business, or resolutions connected with the work of the Board, which might come up at Conference.

Voted to adjourn.

CARRIE E. NELSON,  
Secretary pro tem.

### Another New Christian Endeavor Society

Writing to the editor of the Young People's department of the Christian Endeavor society recently organized in the New York City Church, the corresponding secretary of the society, Ruth F. Randolph, speaks hopefully of the beginning made. She says: "As you already know, there has been a new society of Christian Endeavor formed in the New York City Church. As yet, we have done very little beyond organizing the society, but we hope to do more next year. Our young people are working under such difficulties that it seemed wise to hold meetings only every other week. These meetings are held in the choir box before Sabbath school and church service. We have twenty members, some being rather young, but nevertheless interested workers. We desire the help and prayer of our sister societies."

### Wonderful Russia

Everybody is greatly interested in Russia at this time. The war has discovered her greatness to the world. It has been very interesting to watch the change of opinion in America—in England, too, for that matter—about the character and resource of this nation which is a continent in itself. We have been thinking of the Russians as a semi-barbaric people. Now we are discovering that their literature and music are very great contributions to the art of the world. Indeed some are saying that their literature is the only really great literature of the last half century. Then,

too, we have been learning so much about the Russian soul. In a world that has been putting efficiency, material prosperity, wealth, uniformity above everything, here is a people that still cherishes the soul. Religion is worth more than clothes. Mystic communion with God is better than wealth. Rich, free, soulful life is worth all the efficiency in the world. Life does not exist for doing things, but for *being*, being as big and wonderful as possible. Individuality, personality, is infinitely more to be desired than uniformity. I remember standing one Sunday morning at the entrance of the Cathedral at Irmsbruck watching a regiment of young Austrian soldiers being marched into military mass. There was only one step, one position of the body, one fixed stare of the eyes, one expression on their faces. Every mother's son of them looked like all the rest. Indeed I remember wondering whether a mother could have picked her own son out of the herd, so much alike had they all been made. To a Russian all this is simply unbearable. It pulls life down to the level of a dreary plane, a flat monotony, a machine. He believes in emphasizing the individuality, the personality of each one to the uttermost. He believes in every man being as different from every other as possible. He wants to develop self to the highest. This variety enriches life. He thinks a large soul life; deep, varied emotions, romance, music, art, dreaming; praying, loving, is infinitely above model tenements, plenty of eggs and meat, tiled bath rooms, swift railroads and daily papers. He would rather exchange opinions than work; he would rather ride leisurely on the train and talk with all whom he meets, than be rushed along at seventy miles an hour. After all, is not one place much like another? Why care, then, whether one is in Moscow or Petrograd? The soul is all. And the Russian loves to pray and make pilgrimages. His churches are everywhere. His mind is much on eternity. Death is sweet. Suffering is as much a part of life as clouds are of the universe. He can not understand the modern feeling against pain. On his pilgrimage to Jerusalem he will go hungry for days, and suffer all inconveniences if he can kneel only once by the spot where Christ was born, or by the Holy Sepulchre. (No one should let a year go by without reading Stephen Gra-

ham's fascinating story of his journey to Jerusalem with the Russian Pilgrims.)

Indeed, it was the reading of Stephen Graham's remarkable book on Russia "The Way of Martha and the Way of Mary" that set my mind to thinking about these things this morning. It is the one book to read if one wants to know the Russian people as they really are—wants to know their soul. Some of the chapters reveal the Russian soul so luminously and are so astounding to a Western reader that we are going to ask permission of the Macmillan Company to reprint two or three chapters in the *Christian Work*. Mr. Graham, although an Englishman, has spent much of his life in Russia, or living with Russians in Palestine and Central Asia. Perhaps no foreigner knows the Russian or the Russian soul as does he, and he writes *con amore*. He has much more sympathy with the Russian mystical religious ideal than with the German and American efficiency and uniformity ideal. While the way of Martha is not unknown to Russia, yet the way of Mary is the chosen way, and he believes that Russia has chosen the better part. He penetrates into the very heart of the nation; he lives in their homes, he visits their monasteries and churches. He haunts their theaters. He spends evenings in their cafés. He goes far off on to the farms. He lives with the pilgrims on the roads. He talks with authors, musicians, poets, artists, students, soldiers, and revolutionists. He reads all their literature. In this fascinating book he takes us with him in all these experiences. I do not remember having found as new, strange, fascinating a world for years as Mr. Graham has opened here. Needless to say I have much sympathy with it all. On the whole, I think the world is in much more need of prayer than efficiency, of worship than express trains, of personality than uniformity. Listen to this paragraph from Mr. Graham's chapter on "The Russian Idea": "In Russia love is towards the individual much more than towards the State. We British uphold the State; to us the police and the police system are almost sacred. We often condemn individual behavior in the name of the State. We abhor 'shirkers,' 'rebels,' 'breakers of the peace.' Hence our comparatively united British freedom. We believe in order. Our freedom is freedom within bounds. We allow ourselves



to be disciplined along definite lines. In Russia it is different. There freedom often amounts to chaos. Even Russian order, *paryadok*, that which comes from Petrograd, is something borrowed from Germany to keep the nation together. Russians have no instinct for order. Watch our best British troops marching—they give you the idea that each soldier has been turned out from a factory, and is one of the same type and size. They march like moving patterns. But the Russians march any way; their order is of the lowest kind. It is even tolerated to have wives and mothers marching in the ranks with their husbands and sons, carrying their bundles. Some men are marching, others are running. Each man has his own individual expression in his countenance; he has not merely a regimental expression. Russia does not care for ranks, for blocks of houses, for formal gardens, for churches with pews. She likes the individual to do as he pleases. Hence a divine disorder, a glorious promiscuity. The Church perhaps shows the quickest picture of national life—the kaleidoscopic mingling of people and colors, the wonderful crowd encompassed by the frescoed walls, the faces of the saints, the great cloud of witnesses.”

From all of the above it is easy to see how the two neighbors, Russia and Germany, find it difficult to understand each other. It is inconceivable to a German that a man should prefer to live his own way and be uncomfortable, when he might be comfortable as a part of the machine. It is inconceivable to a Russian that a man should be willing to sacrifice his very personality and freedom to the State, that the State might be an efficient machine. It is inconceivable to a German that a man should prefer to pray and dream to being up and doing something useful. It is inconceivable to a Russian that a man should prefer mechanical work to going on pilgrimages to holy places and discussing life and destiny. And so the antimony goes on. The great difference is that the Russian has never evinced any desire to impose his “Kultur”—that is not the word, for he is not interested in “Kultur” in the German sense of achievements—his philosophy of life on others. He realizes that other ideals may best please other peoples, and his very contention is, “everybody the life he best loves.” It is the very oppo-

site of this in the German, he not being satisfied with his own “Kultur,” but the insane feeling that he must impose it upon a world that does not want it, that is making Germany so thoroughly despised by all the other nations of the world at this time. Perhaps the most egotistical utterances of all history, as well as the most aggravating, are those like the recent ones from the famous Munich professor to the effect that Germany has the only real way of life and God has imposed it upon her as a Messianic duty to give it to all the other nations. All sense of humor is gone out of a people that can say such things.

The most religious man in Russia is the man who makes some deep act of renunciation. Its ideal is denial of the world as opposed to our idea of accepting the world and making the best of it. This is an essential ideal running all through the Russian Church. This mortal life is not the real life, material force is not the real force, and does not much matter. The more material things one possesses, the less chance the soul may have. The poorer in mammon the more chance has the soul. To quote Mr. Graham again: “An act of denial is called a *podvig*, and a man who does some great act of denial is called a *podvignit*. The act of Jesus on the mountain denying the road that led to the empire of the world in favor of the road that led to an ignoble death is a *podvig*—denial of the world. Turning the other cheek, is a *podvig*—denial of material power. Going two miles with the man who forces you to go one is a *podvig*. Mary, breaking the precious box of alabaster which might have been sold in aid of the poor, accomplished a *podvig*.” The Russian looks with contempt on Westerners “dwelling among numbers and measures, and not yet born into light.”

Again, any one who wants really to understand Russia should get Mr. Graham's remarkable book.—*Frederick Lynch, in Christian Work.*

A candle that won't shine in one room is very unlikely to shine in another.—*J. Hudson Taylor.*

#### WANTED

Young lady for bookkeeping and office work. Davis Printing Co., Milton, Wis.

### Rve. T. J. Van Horn in the Southwest

DEAR RECORDER:

I am on my way to Conference. In spite of the fact that I am speeding on the train, it's the best chance that has come to me in weeks for sending a few items regarding the work in the Southwest. Weather conditions have rendered fruit-raising and general farming unprofitable in our section, but I have never had a more interesting season's work.

It seemed unwise to visit distant stations on the field during the springtime, and so an effort has been made to investigate the condition and needs of near-by localities. Schoolhouse opportunities were improved where our Christian Endeavorers lent a generous hand. A 50-mile trip on foot was planned westward from Gentry into Oklahoma, but I was unable to get beyond “Beck's Prairie,” less than 15 miles out. About three weeks were spent in this locality. It was a campaign of preaching, singing and distribution of Testaments, Gospels, tracts and cards. Audiences ranged from 25 to 150 at the schoolhouse. Not fewer than 50 people came forward and shook hands expressing varying degrees of interest during the night meetings. Notwithstanding the unprecedented heat people walked with their children through dust shoe-mouth deep to these services. There were two joyful cases of conversion, and several were left under deep conviction when the meetings finally closed on the night of August 13. We will continue to pray that these may come into the light and joy of salvation.

The needs on this field are pathetic. Never did the gospel seem to have more eager listeners, and the order was surprising. I hope for a permanent appointment there on my return from work in other sections. I am told this is a portion of a great unworked territory. For fifty miles, on a line west from Gentry, according to this information, there is not a church building, all religious meetings being held in schoolhouses. The eagerness of the people in the section where I worked can be accounted for in the fact that there is very rarely an appointment for preaching in that neighborhood. This is only an illustration of the unlimited opportunities for gospel and Sabbath work in the great Southwest.

But there is another side to religious activity here. We are seven miles by rail-

road from Siloam Springs. For the last two weeks our people have had the opportunity of attending the National Conference of Evangelistic Workers. Dr. R. A. Torrey, Dr. French Oliver and the fiery evangelist, “Bob Jones,” were everyday speakers in this remarkable convention. Charles H. Gabriel with men of lesser note were conductors of the convention singing. While members of the Gentry congregation heard from Dr. Torrey, and the field representative of Moody Bible Institute, Mr. Page, some things about the gospel and the Sabbath that were not true, they knew enough of the Bible and the Sabbath to be proof against such teaching, and to receive unruffled some flings from these gentlemen not quite complimentary. And in spite of this they were grateful for the instruction and stirring messages delivered by them.

As I left Gentry, the great depression, that must be felt for many days by all our people on the tidings of the death of our beloved brother, Secretary Saunders, was brooding over the church there. What will Conference be without him? May his mantle and a double portion of his spirit fall upon the one whom God shall choose to succeed him.

T. J. VAN HORN.

Kansas City, Mo.,  
Aug. 21, 1916.

### Notice of Annual Corporate Meeting of the Sabbath School Board

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary Building, at Alfred, N. Y., September 13, 1916, at 8 o'clock, p. m.

A. L. BURDICK,  
Secretary.

Janesville, Wis.,  
Aug. 15, 1916.

Thank God, every morning when you get up, that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—*Charles Kingsley.*



## CHILDREN'S PAGE

### Little Miss Sunny Smile

There was a stubborn little pucker tucked in between Bessie's black eyes as she walked slowly along the path down to the farthest corner of the back yard, dragging her stool behind her. Every step or two she gave the poor stool a jerk, and kicked at a stone or stick in the path. Bessie had a habit of going off into corners by herself, and the pucker between her eyes was becoming quite a common thing.

"Hello, Little Miss Pout!" called Fred, peeking through the fence. Bessie jumped. She did not know he was in the garden. "My, my! How pretty you are! If I only had my kodak just now," went on her big brother, laughing. "You are certainly a picture, Miss Pouty Pout! What's the trouble this time?"

Bessie set her lips quite firmly, and said nothing.

"Well, well," went on Fred, "it's very strange! What is the matter with Little Miss Sour Face?"

A quick little sob brought Fred over the fence like a cat. "Why, Bessie, I—I—I didn't mean—" he began, taking the curled up little girl into his arms. "What's the matter, anyhow?"

"I—I most forget," sobbed Bessie, "but mother wouldn't let me do—do something I wanted to do. I—I forget just what now."

"Dear me, what's the use of crying then?"

"That isn't what I'm crying about," sobber Bessie. "I—I don't like those names—those horrid names you called me."

"Oh!" said Fred, snuggling her up closer to him. "I don't blame you, Bessie. They weren't a bit nice. Look here; let's think up a real nice name," suggested Fred, wiping away the tears. "Let's see! We want a lovely name for a very nice little girl with a bright and happy face—a little girl who doesn't pout when things go wrong."

Bessie's head bobbed up and down. "Yes," she said eagerly, almost forgetting to cry, "I know the name I want—'Little Miss Sunny Smile.' Mother read a story about her the other day." Bessie smiled at Fred shyly, and there wasn't a sob to be heard anywhere.

"The very thing!" shouted Fred. "Why, I couldn't think of a lovelier name than that if I should try a week! 'Little Miss Sunny Smile.' That's just fine!"

"I believe I'll go and tell mother," said Bessie, slipping down and starting for the house as fast as she could run. "Mother, I'm not Little Miss Sour Face nor any of those ugly names any more. I'm Little Miss Sunny Smile after this."

"Why, surely!" replied mother, a glad look coming into her face. "That's a fine name. I like it very much, and I'm sure you will too, dear."

When father came home that evening he was very tired. From the window mother saw how worn and weary he looked, but she smiled as she opened the door, for she had something very nice to tell him.

"Father, this is our daughter, Little Miss Sunny Smile," she said.

Father's tired back straightened up at once, and the weary look in his eyes went away, and the twinkles came instead. "Well, well, Little Miss Sunny Smile," he said, laughing and patting her soft hair with his big hand, "that's certainly a fine name. Why, I declare! I believe it's a perfect fit," looking into his little girl's bright and happy face. "I don't believe I'm half as tired as I thought I was, after all!"

"I've felt better myself since I knew about that beautiful new name," said mother.

"I feel better, too," said Little Miss Sunny Smile, breaking into a giggle as she looked across the room just in time to catch a jolly wink from Fred.—*Sunday School Times.*

### Ned's Holiday

"I wonder if he remembers," thought Ned, casting one side-long glance toward his employer and another at the office clock. But Mr. Shaw sat quiet, apparently deep in his own meditations.

"A fellow might as well try to guess what the Sphinx is thinking about," Ned told himself as he arranged his papers in alphabetical order and neatly pigeonholed the bundle. "He doesn't know me from any other cogwheel in this business machinery. I guess it's up to me to remind him." The lad closed his desk and locked it with a

determined click and crossed the office to his chief.

The somewhat stern features of the older man relaxed and a half smile played about his mouth. "Done for the day, eh, Hayes? By the bye, Hayes, I believe your half-year probation ends tonight. Am I right?"

"Yes, sir."

"Well, I suppose you'd like to keep on with the firm, or are you ready to quit us?" The deep-set eyes under their bushy brows were twinkling, but Ned did not know it. His face flushed in spite of his effort to look unconcerned.

"I'd be glad to keep on, sir, if—that is, if I've made good," he said at last.

"If you hadn't, young man, I wouldn't be wasting words on you." Mr. Shaw's jaw was square and determined and Ned never doubted the truth of that last remark. "You have made good, Hayes, and I'm ready with a proposition—namely, a position for one year as my private secretary with salary once and a half what you have been drawing since you came into our employ. If you do right by us, Hayes—and you will—the year will not end our business relations. In fact, I'm prepared to believe it will barely begin them. Like to talk the matter over with the home folks, Hayes?"

The boy's eyes almost overflowed. If Mr. Shaw only knew how close the question touched—how he longed for a glimpse of the dear home and its inmates. There are times when six months seems longer than six years ought to be. But, of course, he could not. Business men did not run to shelter with every quail of homesickness.

The man was watching his young secretary quizzically. "Suppose we celebrate this auspicious occasion by a holiday," he suggested. "Let me see—this is Tuesday—I'll need you Thursday morning. Could you make a run home in the meantime and get back? I'll go halves on the expense—it's fair—you've been worth it to me, Hayes."

"Yes, sir, I can make it, all right. I'll be very glad—thank you, sir." Ned scolded himself for his stumbling speech even while it was in progress, but Mr. Shaw was evidently not in a critical mood and he drew out his checkbook, saying: "I've been a country lad myself, in a strange city. I haven't forgotten how it feels, even though it was some time ago."

Ten minutes later Ned Hayes was on the street, dazed but blissful. "I'd telegraph the good news if I wasn't going myself," he thought as he sped along. "But I am—I am, and no mistake. My chance has come and my mother shall be the first one in this world to hear it. Sleeper? Not much. I know where that money'll do a heap more good than coddling my lazy bones. Saw those overshoes this very morning—I won't do a thing but take 'em a pair apiece. Fleece-lined and no end of comfort on long rides. Catch me patronizing any old sleeper."

Back in the office he had left, Mr. Shaw sat, his face still wearing its softened curves. "Queer what a grip the fellow's got on me," he told himself. "He's worth cultivating unless I am much mistaken, and I'm not given to mistakes of that sort. There's a future before Hayes, and it may as well be Shaw and Donaldson who set his pace for him as some one else who isn't as capable of doing it well."

It was only a flag station where Ned jumped off the train next morning. There wasn't a soul in sight, but half a mile away a rambling farmhouse could be seen with an orchard at one side and a grove of maples at the other.

"Smoke coming out of the kitchen chimney—that means breakfast for this tramp." Ned talked aloud now, in his glee, and strained his eyes for a glimpse of the home folks. He turned into the long lane, at last, with a whoop that woke the echoes and caused a prolonged and somewhat startled stare from four diminutive specimens of humanity who were ranged along the horse block, side by side.

"Hello, kids. The top of the morning to you," shouted Ned, then forgot the silent quartet when his mother opened the door and ran to meet him. "Bless you, but you're a sight worth seeing," laughed the boy, as he lifted the little woman bodily off the ground and hugged her. "Mother, I'm bursting with news, and I'm starved and homesick and mother-hungry. Where's father?"

"O son, he's gone to Waterford. Won't be back till three o'clock. If he'd only known! Come right in, dear. I'll have you an omelet in two minutes." and Mrs. Hayes dropped one more kiss on the tumbled head that was only in reach of her caresses when its owner was sitting down.



"Omelet—that sounds good to me. Do you still make 'em of eggs? We use leather where I board." Ned laughed but his mother shook a horrified head. He did not give her time to speak. "Homemade ham, too, mother, and you couldn't manage waffles on such short notice, now could you? And honey? How's the bee crop this year? And milk that hasn't been skimmed—though why they should skim it at Mrs. Green's is a mystery, unless they throw the cream away. We never make its acquaintance."

"Poor son!" That was all she had time to say just then, for the way that delectable breakfast took shape was little less than a miracle, and the justice done to it by the hungry traveler was quite as astonishing. Mrs. Hayes hung over him, piling his place with goodies until he could compass no more and pushed back his chair to beam on his cook, and say: "Mother, you haven't a thing to do today but pet me, have you? I'm going back tonight."

"O laddie, not so soon. Oh, you'll stay over Sunday, surely. We can't—your father—"

"I know. But I'm a business man now and I've got to be at my post tomorrow morning. I'll be with you till ten o'clock tonight. That will give father and me a good little visit after he gets home. I'll have time to tell him I've got the job I've been aiming for ever since I was a kid and only knew of Mr. Shaw by hearsay. I know it's tantalizing, but it's a whole lot better than no visit at all, and it'll have to do for this time."

"And the next time is so far off. But there, dear, I won't spoil things by lamenting."

"That's the good little mother. You haven't told me yet—I can have you all to myself today, can't I?" The big boy's voice was wheedling as he stroked the wavy hair on his mother's temples, adding suddenly: "See her hesitate when she ought to jump at the chance. And here's a criss-cross wrinkle on her forehead. Something's in the wind, mother. What is it?"

Mrs. Hayes sighed. "It's the Simmonses, Ned. Didn't you notice them as you came in?"

"The four kidlets on the horse block? Why, yes, but I didn't know they hailed from here. Rather forlorn proposition,

aren't they? Don't look like your sort of protégés."

"They aren't, Ned." The Simmonses' hostess sighed again and deeply. "I've had many children visitors in my life, but never any before that were like lumps of lead on my conscience."

"Send 'em home. Here, I'll do it for you, instanter, if they're worrying you like that."

"Wait." Mrs. Hayes laid a detaining hand on Ned's arm. "They live in Waterford—they're real poor, son, and they don't have many good times. Father has been taking them fruit and vegetables whenever he could spare any from the market load, and when he found that there was scarlet fever on the top floor of the tenement where they live and their helpless mother frightened out of her wits, he just bundled the four of them into the wagon and brought them home. They have to stay till the fever is over."

"And they don't want to? Ungrateful little beasts."

"They haven't said they didn't." The mother's voice was pitiful. "Ned, what makes my heart ache is that they don't know how to play. They actually don't know how to be children. They sit on the horse block or the porch steps for hours, and they don't even talk when I'm around. The only time they act natural is at the table, and, Ned, they can't eat all the time, though I keep them at it as much as I dare to, for they are half-starved."

"And you've got them on your hands indefinitely." Ned's tone was indignant, and his mother hastened on.

"Nobody asked us to do it, son. We wanted to give them one good, happy time. We thought—father and I—that they'd have a holiday they'd never forget, and I'm afraid they're having it, poor dears."

"Well, don't you worry," Ned growled. "If the little hoodlums can't be happy here they ought to go unhappy. Serves 'em right."

Mrs. Hayes spoke gently. "They can't help it, son. This farm is like a barren wilderness to them because there's nobody to interpret it for them. We can't—old people can't, you know, for children like that. We've tried, but there's the distance between us and them that somehow can't be bridged."

"They're wretchedly homesick, poor lit-

tle hearts. Ned, think what a childhood must be that is homesick for tenements and fire escapes and alleys when they might be enjoying God's country." There were tears on the sweet old face as Mrs. Hayes concluded, and Ned looked thoughtful.

"It's the truth, mother. They've had the biggest part of life left out, haven't they?"

"Yes, and it worries me so I don't know a happy minute. I made them little doughnut men and cooky animals like yours used to be, dear, and they looked at them solemnly and then ate them up as if they'd been plain, grown-up food."

"I see. And I used to have menageries and trained dogs and performing bears, didn't I? And Noah's Arks, made of shoe boxes with the doughnut family on the roof. Think of not knowing about it all!"

"I do think till I cry. Poor little hearts." The mother wiped her eyes and Ned stood up suddenly and tossed his hair back with a gesture his mother knew well. "Where's my box of junk?" he asked.

"Up garret, but they'd never care for it, son."

"Wait till I get through with them, you just wait, Mother Hayes."

Five minutes later the box of "junk" was deposited in the woodshed, having reached that destination on the stalwart shoulders of its former owner. Out of it came a motely assortment of questionable treasures.

Mrs. Hayes shook a doubtful head. "You never can do anything with those old keepsakes, Ned," she assured him. "Better put them back up garret in memory of what they have done."

"Got any old sheets or quilts? Anything you don't want any more. And a spare clothesline? How about those old planks? I can have them, can't I?" That was the way Ned answered his mother's suggestion. She had them all—the sheets from her best spare bed would have been sacrificed for the boy if necessary to his happiness.

When everything was ready he flung a cheery nod in her direction, then sauntered, whistling, out to the little group on the horse block.

"Hello, kids," he remarked for the second time that morning. Four pairs of eyes regarded him solemnly, but not a Simmonses spoke.

"Ever see a wild-Indian show?" he inquired next, adding without waiting for the

reply which probably wouldn't come, "There's going to be one out in the pasture lot."

Bubby Simmonses looked incredulous. "When?" he asked.

Ned chuckled. "He isn't deaf or dumb, anyway. That's some encouragement," he told himself before he replied, "Today, soon as it can be got ready."

"Ain't, neither." This from Jeddie, not vindictively but as if from conviction.

"Why not?" asked Ned.

"Ain't no tent, or wild Injuns, or—or anything."

"We are going to build the tents ourselves and be the wild Indians. Yes, we can. You ought to have seen some of the stunts I used to do when I was a kid out on that very pasture lot. Just you come with me, I'll show you a thing or two. I'll make you a swing."

At the last word Tommie jumped off the horse block. "Come on, Dump," he said, holding out his hand to the smallest of the group. "He's goin' to make us a swing."

"There is one word of the English language that young Simmonses understands," said Ned to himself as he went for the rope, the four visitors following slowly after. Mrs. Hayes, looking from the kitchen window, smiled half sorrowfully. "Poor little hearts, they walk like a funeral procession; they don't know how to run."

But they learned that day—bless you, yes. In a quarter of an hour from the time that Ned gave the first invitation, four assistants were dragging discarded beanpoles from the woodpile, while Ned set them in shape for wigwams and draped them with the cast-off bedding he had begged. Another fifteen minutes and the boys' tongues had relaxed and they were chattering fast and free as to the relative merits of "real live Injuns" and "made-up" ones. When out of the "junk box" came one Indian suit gay with feathers and brilliant with color, Jeddie's misgivings were flung to the winds and his brothers stood like true Stoics while turkey tails and yellow ocher transformed them into rival chiefs.

There were bows and arrows of harmless make, and a shooting match was the first feature of the program. A foot race came next with the orchard fence for goal and down and back as one round.

There was a most exciting performance with a lasso, where Ned wielded the rope



and caught one chief after another as neatly as if he hadn't been out of practice for half-a-dozen years. The widening circles that wonderful rope described won instant veneration from the small boys who straightway made most ambitious resolutions for the future.

There were crisp, turnover pies for a feast, midway of the forenoon, but were they prosaically eaten like the food of ordinary mortals? Perish the thought! The Indians formed an attacking party while the scout with supplies defended his fort in the corncrib, shooting arrows at the enemy between the slat sides. It was only after the scout had been overpowered and bound that the pies were enjoyed, two chiefs holding him, while a third, more merciful, fed him turnover with fingers that reeked with paint.

The "shoot-the-shutes" came next and was made after a pattern never before known to man, of planks and beams, with a soap box for a car and a ladder up the back of the woodshed to assist one to the starting point. "They'll break their necks, Ned," called Mrs. Hayes as the first descent was successfully made.

"Probably they will," was the cheerful reply. "But it will be in a good cause."

"I have scarcely been able to do one thing for looking out of the window," Mrs. Hayes assured her husband that evening. "John, that Ned boy acted as if he was made of steel and couldn't get tired. And the Simmonses—actually, I could see them unfold and bloom out."

"I noticed, Milly, they bloomed considerable while I was gone." Mr. Hayes chuckled. "Came to meet me like a young cyclone and climbed over the wagon, all talking at once. Yes, indeed, Milly, I knew the boy was here soon as I sighted them wigwams. I've seen too many of his build to forget this quick."

"And did you hear them chatter at supertime, John?"

"I rather calculate I did. I'm not stone deaf and I might have heard them if I had been," and Mr. Hayes laughed, well pleased.

The door at the foot of the back stairs opened and Ned came into the room.

"I've piled them all in, mother. They're fixed for the night. Got any arnica? It'll take a gallon to get the kinks out of my muscles."

"Boy, dear, it's seven o'clock and we've only three hours left." The mother's voice was tender as she laid her cheek against the hand she held.

"I know. I wanted you two all to myself today, and instead I've had the Simmonses." Ned shook a rueful head, but the father and mother saw the light in his eyes and knew that he was satisfied.

He sat down between them then, and said: "I've a lot to tell and I want a bushel of advice and a jar of preserves and a piece of homemade cheese. But first of all I must say this: If I ever amount to anything in this world—if I ever make good—it is because of my home and parents. It's the things you've stood for in my life—the things you stand for now—that make me know life is worth while."

"So, when I saw those four little kids that didn't even know how to let my mother love them into being good, I couldn't do less than try to wake them up. I asked the Lord to help me and he did."

"The good soil is there, folks, and I think you can go ahead now and sow the seed. I gruded the time it took, but I guess it wasn't wasted."

Next morning, at a desk in Shaw and Donaldson's office, sat a young man who had spent two nights in a day coach and taken no rest between them. But his eyes were clear and his smile quick as he answered his employer's question, "Satisfactory visit, Hayes?"

"Very satisfactory, thank you, sir."

Back in the old home, the four Simmonses thought so, too, as they diligently rehearsed the never-to-be-forgotten joys of the day before, and raced and shouted among the wigwams as it is the right of children to race and shout.

"Bless my boy," murmured the mother looking through thankful tears at the happy youngsters. "It seemed real hard yesterday, but I guess the boy was right—it wasn't wasted."—*Elizabeth Price, in Forward.*

Dying grace is not necessary for me today, for, so far as I know, I expect to live, and, after a good rest tonight, to go right on with my work tomorrow. So I do not need dying grace now. I only pray for living grace, and trust God who leads me all the way to give dying grace when it is needed.

## HOME NEWS

RIVERSIDE, CAL.—Yes, I'll write them and send them today. Since we last met, the Crofoots have been with us. To people as far away as we are from the activities of our denominational life these visits are always a great source of blessing and inspiration. Mr. Crofoot preached to us on Sabbath Day, July 29, and Anna, Burdette, and he spoke to us in the Christian Endeavor meeting in the afternoon. Mr. Crofoot also gave a chalk talk at Sabbath school. Yes, I know they came for a rest but we were so hungry to hear them they couldn't deny us. On the evening after the Sabbath a reception was given them. We wished they might stay with us longer but we knew they must go in order to be able to attend Conference.

Of course we have had a few warm days and some of the Christian Endeavorers had an inspiration. They were working on "comfort bags" for the sailors and concluded to go to Elliotta to finish up the day with a swim and a lunch in the park near there. No, the water isn't heated. It is cold, cold, cold sulphur water and tastes like—eggs that are turning gray. Every one had such a good time they decided to try it again, so last Thursday afternoon they visited the plunge. Thirty-five sat at the long table for lunch. Not all were swimmers but all enjoyed the fun together. Among the number were Eld. and Mrs. Hills, Marie and Mrs. Fremont Wells, of Los Angeles, who had come down to attend the wedding of Mr. W. S. Wells and Miss Christina Buchanan, which occurred on Wednesday evening. The swim and supper are to be repeated this week.

We have a new corps of officers in the Christian Endeavor and some new plans for work are being made. The Endeavorers are soliciting funds for Marie Jansz and are being quite successful. They are also collecting magazines for the sailors, and the Railroad Company gives free transportation for these papers. The State Christian Endeavor Convention will be held in our city in 1917. Already plans are under way to make it a success.

Many of our people are in the hills. Some are located for the summer and others go for a few days. The Osborn's

from Long Beach were at Mr. Moore's camp at Lytle Creek for a vacation trip and on their way back to the beach they stopped and made a visit in Riverside. Glenn thinks this a "warm" town but he always brings the warm weather with him!

GELSEMINA M. BROWN.

Riverside, Cal.,

Aug. 14, 1916.

NORTH LOUP, NEB.—The plans for the installation of the pastor, one week from tomorrow, are for the address of welcome and the hand of fellowship to be given by C. L. Hill at the time of the regular morning service. Of course the pastor will respond. In the evening a more formal reception will be given in which will be addresses by representatives of the village and by the village itself. The public is urged to attend the exercises both morning and evening.—*The Loyalist.*

MILTON, WIS.—Rev. W. D. Burdick, who has been holding evangelistic meetings at Grand Marsh and Exeland, returned the latter part of the week for a visit with his family here. George Thorngate, one of the quartet who assisted in the meetings, has also returned.—*Journal-Telephone.*

MILTON JUNCTION, WIS.—The Sabbath school of the Seventh Day Baptist church joined with the schools of the Milton and Albion churches Tuesday in enjoying a picnic at Charley Bluff.

Rev. H. N. Jordan, Mr. and Mrs. R. W. West and Miss Laura Maxwell expect to start Sunday evening for Salem, W. Va., to attend the Seventh Day Baptist General Conference.

The Christian Endeavorers of the Seventh Day Baptist church received about \$9.00 from their bake sale at Hull's store Friday morning.

Rev. and Mrs. H. N. Jordan and Miss Helen were guests of Mr. and Mrs. S. C. Chambers at their cottage at Lake Kegonsa Monday.

Rev. H. N. Jordan was in Chicago Sabbath Day, where he preached for the Seventh Day Baptist people. Dr. W. C. Daland filled his appointment here.—*Journal-Telephone.*

He thanked God, and took courage. Acts 28: 15.



### What Mexico Thinks of Us

One basic fact or group of facts is not to be overlooked if we Americans are to understand the Mexican point of view, as we would like to have them understand ours. This in brief is that the origin of the prejudice of Mexicans against the United States is to be found chiefly in their exploitation by unscrupulous foreign capitalists, including many Americans. This systemic exploitation has in the past been accomplished through the corrupt connivance of the Mexican Government under Diaz. He secured political and pecuniary advantage through foreign capitalists in return for robbing the Mexican people of their land and their freedom for the benefit of those capitalists. In short, like other political corruptionists, he stole and sold "concessions" for "graft."

Mexico has great natural resources and needs foreign capital just as the United States in the early days needed foreign capital. But instead of getting it by business loans and on fair business terms, as we did or as the Argentine did, Mexico has rather been in the position of the North American Indians whose lands were juggled away from them to their own undoing and for the benefit of the white man.

Mexico has been regarded by many foreign capitalists or their agents as simply a lamb to be fleeced. The Mexicans know this and unfortunately they can not, or at any rate as yet do not, distinguish between the attitude of these capitalists and the honest wish of the American people as a whole and of our government to be their friends.

Unfortunately also the history of our own government in the first Mexican War, as recorded by General Grant in his memoirs and by President Wilson in his "History of the American People," shows that we have in that instance, at least, lent color to the Mexican idea that our government as well as some of our people have not hesitated to take advantage of them.

All of these basic facts are much clearer to the Mexican people than to the American people. It seems always to be true in human affairs that the losing party has a better memory than the winning party. Considering such past experience the Mexicans think that the giant of the North, whatever its present declarations or even its present good intentions, is also likely, if the opportunity should arise, to crush and rob them.

It is small wonder, then, that they should fear, though foolishly, to become under obligations to the American Government, or that Carranza, however honest, should fear to arouse suspicion among his own people of being another Diaz by looking to foreigners for financial aid. The prejudice of the Mexican peon against the foreign investor is, therefore, a fact which must be reckoned with at every turn.

The problem of Mexico is at present very similar to the old Indian problem. In fact it may be said to be, in large measure, an Indian problem itself. In brief this problem is: Can a stronger people help a weaker people when the two peoples do not understand each other and when many on both sides have great personal interests in the exploiting of the weaker by the stronger? Diaz, "the strong man," got his strength from outside his own country and used it against his own country. We are all hoping for another "strong man," but he should be, unlike Diaz or Huerta, some one who will not sell out the interests of his own people.

We Americans think of the Mexican problem as simply one of restoring order. It is that, but it is much more. It is also and chiefly a problem of determining whether the new order shall be one of justice or one of injustice like that of Diaz. One thing is clear. We are in danger of repeating the wretched cycle which we find in the history of our treatment of the Indians—namely, the cycle of good intentions by the mass of our people, exploitation by the few, indiscriminate resentment against us all by those whom that few have injured, growing suspicion followed by lawless retaliation and bloodshed and finally war and extermination.

To prevent such results, it is quite as important that we Americans should understand the Mexican and their wrongs as that the Mexicans should understand Americans and our wrongs. In spite of all the ill we hear of the Mexican character, those who know the country intimately, like Edgar Hewitt, the archeologist, believe that the best of the Mexicans including the best and uncontaminated of the Mexican Indians have high and noble qualities and that it would be a distinct and irreparable loss to the human race to have them either exterminated or deteriorated through oppression.

It is certainly true that the Administration in Washington sees the situation far more clearly than Americans do as a whole and that some newspapers with large circulations, controlled by those having financial interests in Mexico, are doing their utmost to conceal some of these basic facts. Whatever eventuates in the future, it is, I believe, of vital importance to the people of the United States that they at present act with deliberation, forbearance and magnanimity, quite as truly as with firmness, and that they be able first to prove to themselves and to the world in general a clear case for war before the die is cast.—*Irving Fisher, in Christian Work.*

### England's New View of Opium

Great Britain has forbidden the importation of opium and cocaine into the United Kingdom. It has been suggested that this step is taken because of the spread of the drug habit among certain sections of England's army. This embargo on opium recalls a rather regrettable chapter in England's history, when China, struggling to free herself from this deadly poison, met her opposition.

In 1839 China, like England today, attempted to forbid the importation of opium into her boundaries. This embargo, if enforced, would have cut down England's revenues, as the principal importations of opium came from British India, and to have prohibited the trade would have ruined the finances of the Indian Government. For this reason England objected to the internal reform in China, insisting that commerce was being restricted.

China, however, was desperately in earnest and, like the patriots of Boston when England endeavored to force revenue from the citizens of the new world by the tax upon tea, the Chinese destroyed 20,283 chests of opium which had been brought to the Chinese ports contrary to Chinese law. China, rather than suffer longer from this drug curse, would go to war, and England, rather than lose her revenues, would fight, and thus resulted the opium wars of 1840 and 1857. Bishop Bashford says of these wars in his recent book, China: an Interpretation: "Morally this does not reflect credit upon Great Britain." In the treaties which were signed, China, defeated, legalized the opium traffic and

conceded Hong-Kong and Kowloon to England, besides paying an indemnity of nearly \$30,000,000 to cover the cost of the opium destroyed and England's war expense. Poor China was a weak nation, despite her enormous size, and not only was not allowed to protect her own people, but was even compelled to pay the expenses of those who warred against her.

Li Hung-Chang, one of China's greatest statesmen in the nineteenth century, said that the single article of opium imported "equals in value all other goods brought into China, and is greater than all the tea or all the silk—the two chief articles of export—sent out of the country." He added in a letter to the United States in 1882: "Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and property of her people. . . . The present import duty on opium was established by China, not from choice but because China submitted to the adverse decision of arms. The war must be considered as China's standing protest against legalizing such a revenue. . . . The new treaty with the United States, containing the prohibitory clause against opium, encourages the belief that the broad principles of justice, as well as of humanity, will prevail in the future relations between China and the Western nations." Regarding Great Britain's connection with the opium traffic John W. Foster says, in his American Diplomacy in the Orient: "There is much to be said in commendation of the British Government in its relations with the Orient. But its connection with the opium traffic in China has left a dark and inefaceable stain upon its record."

Great Britain is right in her present action; so was China when she saw the same peril. Had China not been hindered in her reform she would doubtless have been well established among the nations today.

This incident recalls the arbitrary and unjust treatment of weaker nations by those more powerful in the past. But it may be hoped that the day of such injustice is now gone. After sacrificing her noble sons, who have responded to her call to

(Continued on page 288)



## MARRIAGES

**WELLS-BUCHANAN.**—At the home of the bride's brother, A. G. Buchanan, on August 9, 1916, Mr. Welcome S. Wells and Miss Christina E. Buchanan, all of Riverside, Cal. Marriage service by Pastor George W. Hills, of Los Angeles, assisted by Pastor R. J. Severance, of Riverside.

## DEATHS

**MARSH.**—James Marsh was born at Rome, N. Y., October 10, 1845, and died at his home in Farina, July 30, 1916.

He moved to Peoria County, Illinois, when a boy, residing there until July 15, 1862, when he enlisted in Company C, 86th Illinois Volunteer Infantry. He served his country for three years, and was honorably discharged in July, 1865. At the close of the war he located at Farina, where he has since resided.

On March 31, 1870, he was married to Carrie A. Drake. To them were born seven children, all of whom, except his daughter, Lillie, with the mother survive. There are also fourteen grandchildren and one great-grandchild living.

During the past few years he suffered intensely, but through it all he retained his cheerful disposition. He was devoted to his wife and children, and found no satisfaction in any pleasure he could not share with them. His children have been scattered the past few years and he enjoyed nothing quite so much as their visits home. On these occasions he insisted upon at least one evening being spent singing familiar hymns and patriotic songs.

He was a faithful member of Farina Lodge, No. 601, A. F. and A. M., and Lucien Greathouse Post, No. 426, Grand Army of the Republic, and no service of either organization was complete without him. Few men in this vicinity enjoyed a wider acquaintance than he, and he counted his friends by hundreds. He had a firm belief in the immortality of the soul and acknowledged Christ as his Savior.

Funeral services were held at the Seventh Day Baptist church Wednesday afternoon at 2 p. m., conducted by Pastor L. O. Greene, and interment was made in the Farina Cemetery. Burial services were in charge of the Masonic Lodge. L. O. G.

**KENYON.**—In Ashaway, R. I., July 7, 1916, Annie M. Kenyon, in the forty-first year of her age.

Annie M. (Bellamy) Kenyon was the daughter of John and Sarah Saunders Bellamy and was born in the town of Hopkinton, R. I., December 4, 1875. She was schooled in her native town, graduating from the high school in 1891, after which she attended Alfred Univer-

sity for one year. She taught in the public schools of Rhode Island for nine years, most of the time in Ashaway.

December 27, 1900, she was married to Gardiner B. Kenyon, of Hopkinton. Five children have been born to them, of whom the oldest, Gardiner B., died in 1912. The living ones are too young to know just what it means to lose a mother's love, care, and guidance.

Mrs. Kenyon early sought the Lord and was baptized by Ira Lee Cottrell, uniting with the First Hopkinton Seventh Day Baptist Church of Ashaway, of which she remained in fellowship as long as she lived. She was a teacher in the Bible school for many years and interested in all its work.

She was a quiet, unassuming woman, a faithful wife and mother. She had seemed in usual health on retiring with her five months old babe. But in the early morning the cry of the little one brought those who found the mother dead, having passed away seemingly without a struggle.

She leaves to mourn her, besides her husband and four little ones, a father, one sister, Mrs. Harry Hoxie, of Ashaway, and two brothers, William and John Henry.

The funeral services, private, were conducted by Rev. Clayton A. Burdick, assisted by Rev. E. A. Witter. C. A. B.

**CUNNINGHAM.**—John Cunningham was born in Janesville, Wis., June 17, 1862, and died in the same city, July 18, 1916.

He graduated from Milton College in 1885. He leaves a wife, May Boss Cunningham, a loyal member of the Milton Seventh Day Baptist Church, and two sons, Roger and Robert.

Funeral services were conducted at his late home, July 20, by Rev. L. C. Randolph, his college schoolmate and his wife's pastor. By an undesigned coincidence Mr. Cunningham's photograph stood on the mantel during the memorial services close to a large picture of President Lincoln. The arrangement was appropriate, for he was a lawyer of the Abraham Lincoln type. He was held in universal confidence and commonly known as "Honest John." He was president of the Rock County Bar Association and held other positions of honor and trust. A large number of prominent men paid loving tribute to his memory by their attendance at his funeral. L. C. R.

**HORNER.**—Howard M. Horner was born January 27, 1897, at Greenwich, N. J., and died in the hospital at Norwood, Pa., August 9, 1916.

Howard was the son of Isaac and Cordelia Horner, of Shiloh. He was the youngest of nine children, all but two of whom were living at the time of his death. It was a great shock which came to his home and the whole community when it was learned that he had been severely injured. The next morning the sad news came that he had passed away. He was in the employ of the Remington Arms Company at Norwood, Pa. He was on his way to work Monday morning after a visit over the weekend at home. He started to jump from the jitney in which he was riding when his foot

caught and he was thrown into a wheel. One limb was broken in three places, his head was severely lacerated and he received internal injuries which caused his death.

Howard was an active young man and one who won friends wherever he went. He had finished his high school work two years before and was planning to take a course in salesmanship as soon as he had earned the means. While Rev. D. Burdett Coon was pastor he was baptized and joined the Shiloh Seventh Day Baptist Church.

In the absence of Pastor Sutton services were conducted by Pastor Hutchins, who used the text requested by the mother, "For now we see in a mirror darkly; but then face to face" (I Cor. 13: 12). J. E. H.

**EWING.**—Sarah A. Shimp Ewing was born October 2, 1858, on a farm at Beebe Run, near Shiloh, and died August 8, 1916, at her home near Shiloh.

Mrs. Ewing was the daughter of Henry Shimp and Rebecca Davis. During the winter of 1874-75 she was converted in meetings conducted by Dr. A. H. Lewis. In the spring she was baptized and joined the Shiloh Church, in which she has continued in faithful fellowship. She was married July 1, 1875, to Edward C. Ewing. To them were born two children, Henry and Lucy E. Allen, both of whom lived near the home.

Funeral services were conducted at the home by Pastor Hutchins, of Marlboro, the Shiloh pastor being on a visit home. A very large company attended the services, as Mrs. Ewing was well loved and numbered her friends almost by her acquaintances. J. E. H.

**RANDOLPH.**—Hannah Ann West, daughter of Clement Hall and Rachel Davis West, was born in Leonardsville, N. Y., November 19, 1828. She passed away at Milton, Wis., July 27, 1916, in the eighty-eighth year of her age.

Of her three brothers, Belford, Joel and William and her sister, Mrs. Sarah Jones, none are left. There are six living nieces and nephews.

August 2, 1849, she was married to Matthew Wells Crumb. After 1855 their home was in or near Milton until the death of Mr. Crumb in 1879.

She was married to Howell W. Randolph, August 19, 1888. He died in 1891.

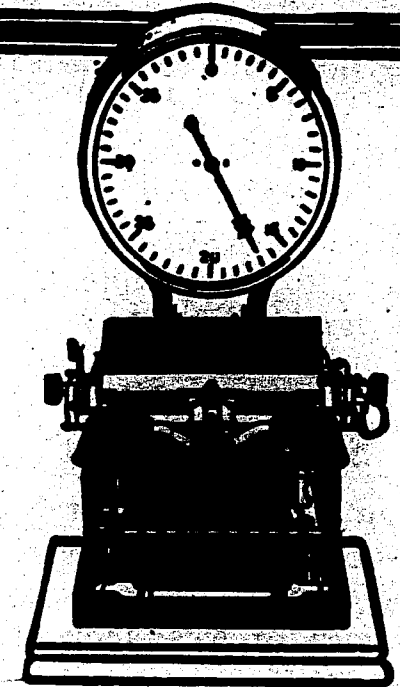
Her home for many years has been with his son, Clement, in Milton. Her foster daughter, Mrs. Margaret Bliss, lived near by.

She was baptized in early life and joined the Leonardsville Seventh Day Baptist Church, from which she was transferred to the Milton Church. She lived a quiet life of peace with God and men. No startling headlines are to be placed over her history. She was modest, pleasant and sweet in spirit. She was a devout worshiper of God, a regular attendant at the church services, a woman of deep and abiding faith. She lived her religion. She was a loyal member of the W. C. T. U.

For several years she sang in the church choir. She had the gift of spreading happiness and

good cheer, and this spirit continued during the nineteen months of helplessness.

Funeral services were conducted at the home of her son, July 29, by the pastor and stepson, Rev. L. C. Randolph. Text, Rev. 14: 12-13. L. C. R.



### Seventeen Pounds of Satisfaction

DIRECT TO YOU BY PARCEL POST

## REMINGTON JUNIOR TYPEWRITER

Here at last, a real writing machine, simplified and boiled down to the smallest practical size, sold on terms and at a price that place it within the reach of every one.

Built by the world-renowned Remington Typewriter Company, and carrying the regular Remington guarantee.

*A labor saver for the home and an educator for the children.*

*A work facilitator and thought accelerator for professional men.*

*A time saver and business safeguard for the farm and office.*

Say the word and we will mail it to you on ten days' examination. Set it up and use it. If you decide not to keep it, send it back—that's all. If you decide to keep it, the price is \$50. Send us 10 monthly payments of \$5 each and the machine is yours.

Remington Typewriter Company, (Incorporated)

327 Broadway, New York

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



(Continued from page 285)

defend the rights of a weak nation—Belgium, whose sovereignty had been overridden by the more powerful—can England ever again force a weaker nation to submit to her desire for revenues? Let us earnestly hope that a new brotherhood of nations is being born in the travail of this awful warfare; that greed and ambition are being sacrificed upon the altar of international justice and fraternity; and that hereafter it shall be the glory of the strong nation to defend the peoples that are yet weak.—*Christian Advocate.*

**Sabbath School**

**Lesson XI.—September 9, 1916**

**THE ARREST OF PAUL.—Acts 21: 17-40**

*Golden Text.*—"Thou shalt be a witness for him unto all men of what thou hast seen and heard." Acts 22: 15

**DAILY READINGS**

- September 3—Acts 21: 1-14
- September 4—Acts 21: 15-26
- September 5—Acts 21: 27-40
- September 6—Jer. 26: 20-24
- September 7—Psa. 37: 1-13
- September 8—Psa. 37: 14-28
- September 9—Psa. 37: 29-40

(For Lesson Notes, see *Helping Hand*)

Just as the mills and factories of Europe, and America too, are turning out weapons of hatred and destruction, so our mills are manufacturing hatred in human hearts and our mines hide deep in the earth an injustice which is being transformed into ill-suppressed violence. Our commercialism is feasting itself on the carnage of war. The same malevolent forces, the same ultimate causes, the same specious philosophies, the same insane expedients are at work with us as those which on a larger scale are wrecking the other continent.—*Charles S. Macfarland.*

"No possession can surpass, or even equal, a good library, to the lover of books. Here are treasured up for his daily use and delectation, riches which increase by being consumed, and pleasures which never cloy."—*Langford.*

**WANTED**

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

**The Sabbath Recorder**

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

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

**Terms of Subscription**

Per year .....\$2.00  
Per copy ..... .06

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

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

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

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

Advertising rates furnished on request.

What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities!—*Addison.*

There is an ascent in this third precept. He who was first bidden not to fret was then commanded actively to trust, and now is told, with holy desire, to delight in God.—*Spurgeon.*

**To the Heart of  
Leisureland**

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

- Lake George
- The Adirondacks
- Lake Champlain
- The North and West

The logical route is "The Luxurious Way"

Largest and most magnificent river

steamships in the world

**Daily Service**

Send for free copy of Beautiful "Searchlight Magazine"

**HUDSON NAVIGATION COMPANY**

Pier 32, North River New York

**"The Searchlight Route"**

**BOARD OF FINANCE**

*President*—Dr. George W. Post, 4138 Washington Boulevard, Chicago.  
*Secretary*—Allen B. West, Milton Junction, Wis.  
*Custodian*—Dr. Albert S. Maxson, Milton Junction, Wis.  
Dr. George E. Coon, Milton Junction, Wis.; Harold M. Burdick, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; W. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Orra S. Rogers, Plainfield, N. J.; Frank Hill, Ashaway, R. I.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**

*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Vice-Presidents*—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.  
*Recording Secretary*—Mrs. A. S. Maxson, Milton Junction, Wis.  
*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.  
*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.  
*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.  
*Secretary, Eastern Association*—Mrs. Edwin Shaw, Plainfield, N. J.  
*Secretary, Southeastern Association*—Mrs. M. G. Stillman, Lost Creek, W. Va.  
*Secretary, Central Association*—Miss Agnes Babcock, Leonardsville, N. Y.  
*Secretary, Western Association*—Mrs. Lucy A. Wells, Friendship, N. Y.  
*Secretary, Southwestern Association*—Mrs. R. J. Mills, Hammond, La.  
*Secretary, Northwestern Association*—Miss Phoebe S. Coon, Walworth, Wis.  
*Secretary, Pacific Coast Association*—Mrs. N. O. Moore, Long Beach, Cal.

**SABBATH SCHOOL BOARD**

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.  
*Treasurer*—W. H. Greenman, Milton Junction, Wis.  
*Vice-Presidents*—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. Wm. L. Davis, Brookfield, N. Y.; Rev. W. D. Burdick, Milton, Wis.; Mr. Roy F. Randolph, New Milton, W. Va.; Rev. Wm. M. Simpson, Nile, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.  
*Trustees*—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Geo. M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.  
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June, in the Whitford Memorial Hall, of Milton College, Milton, Wis.

**YOUNG PEOPLE'S EXECUTIVE BOARD**

*President*—Rev. H. N. Jordan.  
*Vice-Presidents*—Carroll B. West, Milton Junction, Wis.; George Thorngate, North Loup, Neb.; Miss Carrie Nelson, Milton, Wis.; Miss Marjorie Bliven, Albion, Wis.; Allison Burdick, Milton, Wis.  
*Recording Secretary*—Miss Beulah Greenman, Milton Junction, Wis.  
*Corresponding Secretary*—Miss Zea Zinn, Milton, Wis.  
*Treasurer*—Prof. L. H. Stringer, Milton, Wis.  
*Trustee of United Society*—Rev. Wm. L. Burdick, Alfred, N. Y.  
*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Verona, N. Y.  
*Junior Superintendent*—Mrs. W. D. Burdick, Milton, Wis.  
*Field Secretaries*—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. Ruby C. Babcock, Battle Creek, Mich.; Mrs. Bernice A. Hurley, Welton, Iowa; Miss Lucile Davis, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.

**BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT**

*President*—Mr. Ira E. Cross, Milton, Wis.  
*Recording Secretary*—Mr. Frank Hill, Ashaway, R. I.  
*Corresponding Secretaries*—Rev. E. E. Whitford, Ashaway, R. I.; Prof. E. E. Whitford, 125 Central Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Earet, Salem, W. Va.; Mr. W. R. Packer, Hammond, La.; and Dr. H. C. Brown, Brookfield, N. Y.  
The work of this Board is to help pastors and churches in finding and obtaining pastors and unemployed ministers among us to find employment.

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

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

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

Plainfield, N. J.

**PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY**  
Babcock Building.  
PRINTING AND PUBLISHING OF ALL KINDS.

**WILLIAM MAXSON STILLMAN,**  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

**ALFRED THEOLOGICAL SEMINARY.**  
First Semester began September 15, 1915.  
Catalogue sent upon request.

**FREE CIRCULATING LIBRARY**  
Catalogue sent upon request.  
Address, Alfred Theological Seminary.

**BIBLE STUDIES ON THE SABBATH QUESTION**  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

**THE TWENTIETH CENTURY ENDOWMENT FUND.**  
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

**HERBERT G. WHIPPLE,**  
COUNSELLOR-AT-LAW.  
220 Broadway, St. Paul Building

**HARRY W. PRENTICE, D. D. S.**  
"THE NORTHERN"  
76 West 102d Street

Chicago, Ill.

**BENJAMIN F. LANGWORTHY,**  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1140 First Nat'l Bank Building, Phone Central 364



# PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY

## PERIODICALS

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

## BOOKS

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

## TRACTS—Samples free on request

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

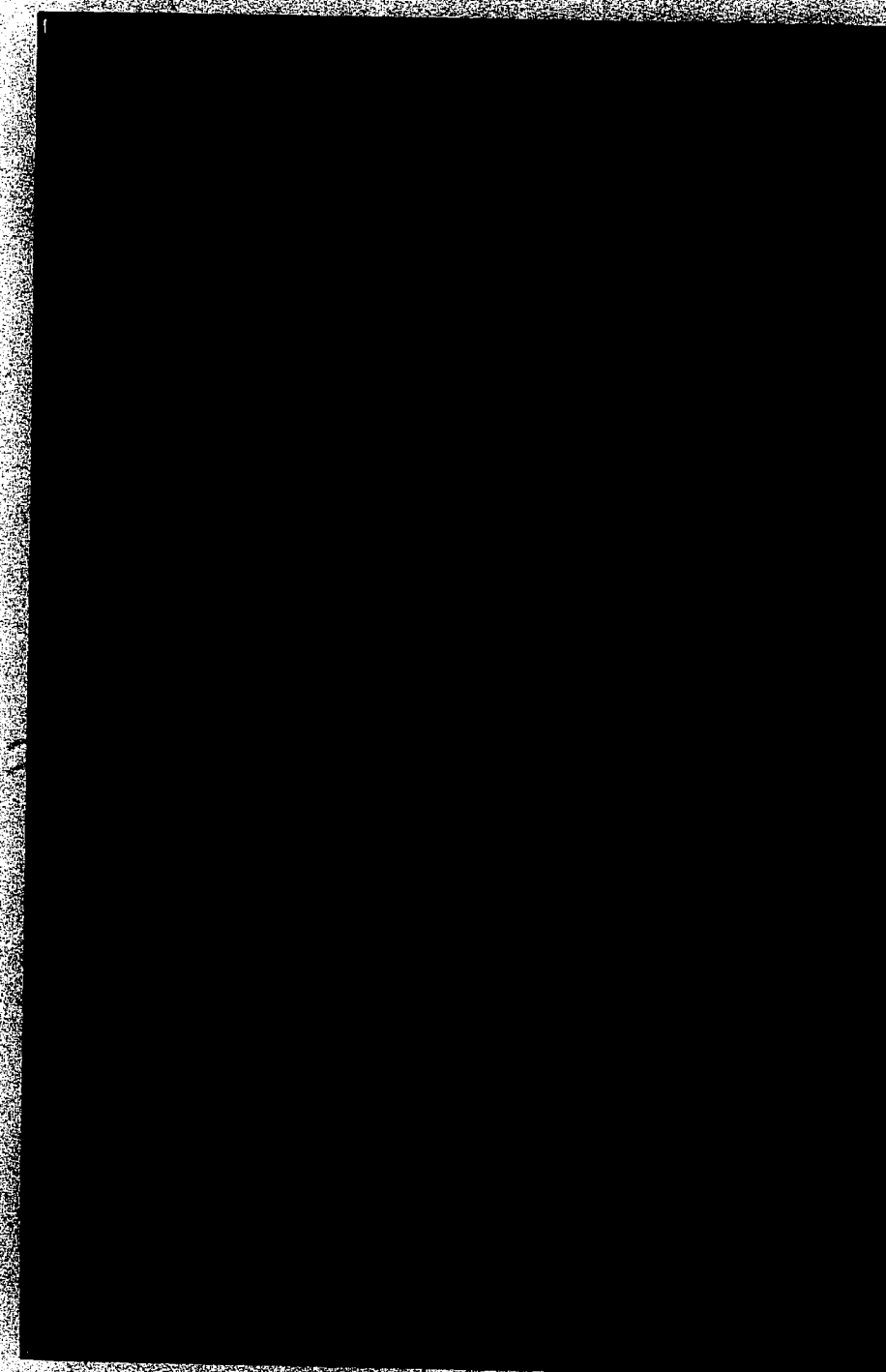
Also a series of four-page gospel tracts, ten in number.

**American Sabbath Tract Society**  
(Seventh Day Baptist)

**Plainfield**

**New Jersey**

# The Sabbath Recorder



SAMUEL B. BOND, A. B., M. S.  
President of Conference