

Your Magazine Subscription  
Should Be Placed Now

THE RECORDER Subscription Agency has made arrangements to take care of your magazine subscriptions at special prices if the same is placed before November 10th. Everything points to a war tax on magazines, which will force the prices higher than ever this winter. Subscribe for the magazines you are going to take now and thus benefit by the special prices the publishers are offering for a few weeks. The RECORDER Agency is in a position to meet or beat any quotation you may have, and if you will tell us what you want we will be glad to quote you the best prices possible.

NOVEMBER 10th, 1917

is the time set by the publishers at which the special prices now quoted will be withdrawn. After that date many magazines will advance. Scribner's Magazine is now \$3.00 per year. After November 10th it is to be \$4.00 a year. The following will be sent to the same address two years:

**TWO YEAR OFFERS**

	Pub. Price	Our Price
American Magazine .....M.	3.00	2.50
Baseball Magazine .....M.	3.00	2.00
Cosmopolitan Magazine.....M.	3.00	2.00
Delineator .....M.	3.00	2.00
Everybody's Magazine .....M.	3.00	2.00
Good Housekeeping .....M.	3.00	2.00
Harper's Magazine .....M.	8.00	6.00
Hearst's Magazine .....M.	3.00	2.00
Illustrated World .....M.	3.00	2.00
McClure's Magazine .....M.	3.00	2.00
Modern Priscilla .....M.	2.50	2.00
Mother's Magazine .....M.	3.00	2.00
Pathfinder .....M.	2.00	2.00
Pictorial Review .....M.	3.00	2.50
School Century .....10 Nos.	2.50	2.00
Sunset Magazine .....M.	3.00	2.00
Woman's Home Companion.....M.	3.00	2.50

Send for folder giving special short chance offers.

**THE SABBATH RECORDER**

18 Madison Avenue

Plainfield, N. J.

# The Sabbath Recorder

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

VOL. 83, NO. 20

PLAINFIELD, N. J., NOVEMBER 12, 1917

WHOLE NO. 3,793

**Hopeful Signs in the Gospel of the Streets** Several times this year have I been impressed with the zeal of open-air speakers, around whom great crowds gather and stand for hours in the noisy thronging streets of New York; and were it not for the fact that among these street speakers are many godly men preaching the gospel of Christ and him crucified, the effect would be most depressing. I have seen in a single block no fewer than four such speakers, each one holding hundreds of men and boys in close attention, most of them dealing with questions inimical to Christianity, and some of them denouncing the fundamental principles upon which our government is built. In a land of free speech all classes have equal rights in expressing opinions and in advocating their doctrines; and if one chances to run upon three or four such meetings in a day, all of which are atheistic or disloyal or fanatical, he will be likely to go home filled with misgivings as to the future of this country both in respect to religion and civic life.

But when one stops to consider the one great redemptive force in this free speech arena, and remembers that all through the great city hundreds of consecrated evangelists are busy every day, in tents, in parks, on street corners—wherever a crowd of hearers can be gathered—preaching the unadulterated gospel of the New Testament, his hope revives and he feels certain that the leaven will in God's own time permeate the whole lump. During four or five months of this year an average of one hundred and fifty such outdoor gospel meetings were held each week, in which no less than 450,000 people were given the message of salvation and in nine different languages. Many remarkable conversions were reported. Criminals, anarchists, and people of the down-and-out classes were among those brought to Christ.

This work in the highways and hedges of today is one of the hopeful features of Christian activity that should be encouraged. In no other way can the evil influences of skeptical "soap-box preachers" in

our city streets be offset or successfully overcome. The leaven of Christ's gospel is still the hope of a sinful world.

**Concerning Those Liberty Loan Cards** Recently the Tract Board issued cards inviting persons to become life members of the Tract Society by sending \$25 to be invested in Liberty bonds as part of its permanent fund. These cards were sent to all whose names are on our RECORDER mailing list, and therefore some of them must have gone to persons who are already life members. Please do not infer, if you are already a life member, that the board implied by sending you a card that you are not one. Sending a card to every subscriber not only gave to all a good idea of what the board is trying to do in this line, but it offered to any who might already be members an opportunity to make some friend or relative a member also, if so desired. The hearty response given this invitation shows a most gratifying spirit of loyalty both to our government and to our denominational interests.

**Yes, Save Wheat But Why Not Barley?** On another page will be found an article entitled, "A Good Reason Why," and we hope our readers will give it careful reading. Dr. Grose, who represents the religious press at Food Administration headquarters, makes it clear that no one should refuse to save wheat because other grains are wasted in making beer. We have felt that it was almost an imposition on the American people to urge them to save foodstuffs and at the same time allow brewers to destroy, annually, 78,000,000 bushels of grains suitable for food in making the booze that ruins and debauches soldier and civilian alike!

We insist that the government has made a great mistake in not including beer among things prohibited during the war. Its position would be much more consistent, and, we believe, its case in the matter of food saving by the people greatly strengthened,

if it had included beer in its prohibition of food waste. We hope this will be the next step in the movement for grain saving. Probably most of the drunkenness that dulls the brain and soddens the life and makes men incompetent is due to beer drinking. Nevertheless, we should be glad that all use of wheat for liquor is prohibited, and to the best of our ability comply with the request to save it.

While we do this, we should at the same time urge our government to turn the 60,000,000 bushels of barley still being wasted in beer making into the food supply, which Dr. Grose in his article admits would be equivalent to saving 50,000,000 bushels of wheat. We hope the time will soon come when our government will insist upon saving, not only wheat, but the barley and corn and rice now destroyed in making beer.

**World Reconstruction** The World Alliance for Promoting International Friendship Through the Churches has issued a neat folder of six pages, under the title World Reconstruction. The American branch of this alliance acts jointly with the Federal Council's Commission on International Justice and Goodwill, and they together are doing much to prepare the way for a league of nations when, after the war, comes the peace parley that shall make future wars impossible. The plan is to secure an arrangement among the nations of earth by which self-government and adequate safeguards shall be guaranteed alike to small nations and great. "Each should have its recognized and responsible place in the family of nations. Each should be required to keep order within its own borders and to deal justly with its neighbors."

This is a great work for humanity, and if the high and commendable object of the council and the alliance is to be realized, all Christian peoples of whatever faith must unite in the work. If the people of God hold off, and insist that thirty or forty denominations must believe alike in all things before they can join in federated service for reforms so vital to the welfare of mankind, then nothing can be accomplished. Never in the world's history was there so great need that all Christian denominations should join heart and hand in efforts for the common good.

**Covers on Wrong Papers** By mistake a few covers for the SABBATH RECORDER of October 29 were placed on numbers for the preceding week, October 22, and so got into our mail bags. We have heard from four or five such, and if there are any others who have received these numbers we hope they will notify the RECORDER office. Correct papers will then be sent.

**Correct the List of Life Members** We give place in this RECORDER for the entire list of life members of the Missionary Society. Read what Secretary Shaw has to say about correcting errors and omissions in this list and help him to make it right. Please do not neglect this.

**The Fouke School Destroyed by Fire** On election morning, November 6, a telegram from Fred I. Babcock, principal of the Fouke School, brought the distressing news of the utter destruction of the school buildings by fire. We have no particulars excepting what may be indicated by the two words, "Everything destroyed." This is as bad as can be, and the heart of every RECORDER reader will go out toward our friends at Fouke. We had come to love the Fouke School on account of its excellent work with the young people of the Southwest, and the self-sacrificing spirit of the teachers who have gladly given their services there without remuneration. It has in very deed been a work of love by many, who have been moved only by the true missionary spirit, and all over the denomination there will be genuine sorrow over this great loss. There was only \$700 insurance, which will not go far toward replacing the buildings, to say nothing of the furniture and apparatus that were probably burned. Just what can be done toward rebuilding we do not know, but sincerely hope the little church at Fouke may be guided in its time of need, and aided to secure another house for worship and mission work.

**Pleased With the Chart of the Dollar** Some weeks ago we published Treasurer F. J. Hubbard's chart showing in graphic form how the dollar given to the Tract Society is divided for the work. Here is an extract from a lone

Sabbath-keeper's letter, which tells how one reader appreciated the chart: "I was very glad to learn just how you ground up the dollars (wish I had more of them to send). I believe you make a dollar spread out farther than our W. C. T. U. does, and that is 'going some.' Yours in Christian sympathy."

**Report of Plainfield's Conference Committee** At the regular business meeting of the Seventh Day Baptist Church of Plainfield, N. J., held November 4, 1917, the General Committee on Conference entertainment made its complete report. The chairman of the committee, Mr. Frank J. Hubbard, epitomized the reports of all sub-committees, and this general report is published in this RECORDER since it contains matters of interest to the denomination, and may be helpful to future church committees in preparing for General Conference entertainment.

#### REPORT OF THE GENERAL CONFERENCE COMMITTEE OF THE SEVENTH DAY BAPTIST CHURCH OF PLAINFIELD, N. J., NOVEMBER 4, 1917

A year ago the Plainfield people were talking Conference at every opportunity and wondering how it would be possible to care for the Conference guests we had invited for August of this year.

In January the church appointed a General Committee to outline the necessary machinery and set in motion the forces of our people, and this committee worked unremittingly until the close of Conference but acting almost entirely as a clearing house for the work of some twenty sub-committees which they appointed for the actual constructive work incident to the entertainment and care of our guests. These committees were:

- Hospitality
- Welcoming
- Official Host
- Information and Telephone
- Postoffice
- Checking Room
- Commissary
- Waiters
- Meal Tickets
- Flowers and Decorations
- For Hall
- For Dining Room
- Rest Room
- Children's Play Room

- Recreation
- Ushers
- Posters and Printing
- Finance
- Publicity
- Exhibits

Also a Music Committee which was afterwards placed under the direction of Conference.

The place for holding the meetings was given careful consideration. The committee was desirous of having our church building the center of activities, which would have meant utilizing the old church building, now the Whittier School, and erecting tents and temporary buildings for auxiliary accommodations. In addition to the increased expenses this would have entailed, we appreciated the inconvenience involved and so decided to use the high school building which was available to us at the actual expense of janitor service and light, heat and water used during the time of occupancy. This arrangement proved ideal, as the auditorium was used for the general meetings, the class rooms for all the committee, exhibit, office and rest rooms,—the gymnasium for dining room and basement for kitchen facilities. Here we provided committee rooms, writing rooms, exhibit rooms and rooms for the use of the various boards and societies.

Sunrise prayer meetings and vesper services were held in the church with the result that every one in attendance at Conference made use of our church building.

So well did these various committees do their work and with such completeness of detail that we found every want was cared for in a definite, prearranged manner and that there was no overlapping of the work of one committee on that of another. There was no confusion, no jarring, no friction, but on the contrary the feeling of universal good will and camaraderie was one of the most delightful features of Conference and one which made our work as a church not only successful but delightful, and one for which the General Committee are profoundly grateful.

It was this spirit of co-operation which made the entertainment of 328 guests much simpler than we had previously thought it would be to provide for half that number.

The *Committee on Hospitality* report that some people made their homes with friends in the city so they estimate an attendance of 350 from out of town. Practically every householder of our church entertained

guests and about 25 were guests at New Market. Those of our people not able to entertain made contributions for the purpose and \$51.50 was received by the Hospitality Committee from this source.

The *Welcoming Committee* were everywhere present with a sincere and cordial greeting, not only at the opening of Conference but at every possible opportunity. The committee is of the opinion that the delegates and visitors felt heartily welcome and hence its work was a decided success.

The *Official Host* made it his business to see that everybody had what he wanted and was happy. He supplied the writing rooms with the necessary materials and saw that they were neatly arranged and supplies replenished,—arranged the seating of the auditorium and made provision for five swimming periods and provided supervisors for same.

The *Information and Telephone Committee* were provided with data on everything of interest in and about the city and with time-tables and rates of fare to every conceivable part of the country. A "lost and found" bureau was established in connection with this committee and was most useful. The delegates found this committee most helpful and really indispensable in the closing days of the session when they were planning their return trip.

The *Postoffice Committee* had the Conference mail brought up from the postoffice three times a day and distributed it to the delegates as called for. The work was most systematically carried on and was a great convenience to our visiting friends. This committee also sold local postal cards for the benefit of our own Y. P. S. C. E., and over 100 cards a day were required to meet the demands. Of course postage stamps were also sold as a convenience.

The *Checking Room Committee* were busy with their free service from 9 a. m. until the building was closed at night. Three hundred duplicate checks were printed and these were used over and over again until all count was lost of the number of packages of all descriptions which were handled in this way. The committee were most faithful and rendered a real service to the Conference.

The *Commissary Committee* considered carefully the various possible ways of serving meals to those in attendance and finally decided on Mrs. Augusta Johnson as a

caterer, having been able to make an arrangement with her to provide dinners at 50 cents and suppers at 25 cents and a predetermined menu for each meal. The cooperation between Mrs. Johnson and the committee was most pleasant and resulted in providing meals that were well planned, well cooked, of the best of everything, of ample portions served hot and appetizing and at a price which gave the purchasers the utmost for their money,—the caterer realizing only 4 cents per meal on the 4,011 meals served, which amount, aggregating \$160.00, was entirely satisfactory to the caterer. This meant hard work and close attention to every detail as well as a determination that the meals should be satisfactory above every other consideration, and the committee is to be most highly commended for the results achieved.

The *Waiters Committee* added considerably to the dining room comfort by reason of the thorough organization which made for quick service and careful attention to the wants of the diners.

The *Meal Ticket Committee* had different colored tickets for dinner and supper and a third color for out-of-town waiters who were served at the expense of Conference. No season tickets were provided but the committee sold as many as were required by a purchaser at a time. The entire transaction, amounting to \$1,368.00, was handled expeditiously and was accounted for with exactness.

The *Committee on Dining Room Decorations* was also of real service in this department, as fresh flowers of a different kind every day added greatly to the attractiveness of the dining room and must have made for better digestions.

The *Committee on Decorations for the Hall* were fortunate in securing a large consignment of gladioli from Mr. Cowee, of Berlin, N. Y., which made a most attractive display among the ferns and field flowers with which the hall was decorated.

The *Children's Playground Committee* took care of the kiddies and absolutely devoted themselves to their care and entertainment. Their work made possible the attendance of many a parent at the sessions of Conference, as a total of 125 children were entertained with games of tag and hide-and-seek and circle games, etc.

The *Rest Room Committee* worked for days before Conference in fitting up the

most attractive rest rooms with couches, easy chairs and comforts for those physically weary or indisposed, and these rooms were so thronged that it was soon necessary to add to them. It would have been impossible to get the most from Conference without the comforts and conveniences for relaxation which these rooms furnished.

The *Recreation Committee* planned and held an afternoon of rest and recreation at Washington Rock on Friday afternoon, transportation being by auto and trolley. Lemonade and ice cream cones were provided and a good time was enjoyed by all.

The *Ushers Committee* saw to the seating of people at times of large attendance and took up collections and distributed books, circulars, pamphlets, etc.

The *Committee on Posters and Printing* not only provided the necessary printed posters directing the people to various activities but also saw to their erection and provided as well the stationery and all printed matter for Conference,—sent posters to all the churches several weeks prior to the opening of Conference calling attention to the session, and issued a bulletin during Conference week.

The *Committee on Publicity* began its work in January and from that time on kept the denomination and the Plainfield Church advised of the plans of the committees and generally kept the thought of Conference before our people.

The *Committee on Exhibits* provided locations for the exhibits of the various boards and societies and assisted in placing same. All of these were especially complete and interesting yet those in charge could not help a feeling of disappointment that all in attendance did not avail themselves of the opportunity to study them. This feature will undoubtedly grow in favor with later Conferences.

The *Finance Committee* reports the expense to the Plainfield Church as \$91.82, all of which was contributed by members of the church so that none of this amount was taken from the church treasury.

The items of this expense were:

For Recreation afternoon .....	\$11.65
Flowers .....	17 75
Rest room .....	24 35
Baggage transfer .....	6 42
Pool .....	5 15
Outside room rent .....	26 50
	<hr/>
	\$91 82

The expenses chargeable to Conference and the receipts for their payment were as follows:

<i>Receipts</i>	
From sale of meal tickets .....	\$1,368 00
From Plymouth Brethren for use of high school equipment furnished by us..	77 53
From W. C. Whitford, Treasurer of Conference .....	402 91
	<hr/>
	\$1,848 44
<i>Disbursements</i>	
Augusta Johnson, meals .....	\$1,452 25
Mildred Greene, clerical services .....	7 50
O. S. Rogers, song books .....	30 00
American Sabbath Tract Society, printing	75 42
Board of Education, for actual cost of janitor service, gas, light, water, heat, etc., (no charge being made for use of building) .....	\$176 00
Janitor service (gratuities) .....	15 00
Janitor service overtime preparing additional equipment prior to opening of Conference..	78 71
J. D. Loizeaux Lumber Co., lumber for same .....	13 56
	<hr/>
	283 27
	<hr/>
	\$1,848 44

The complete reports from the various committees are submitted herewith for filing that our future records may be complete.

The General Committee wishes again to express its appreciation of the splendid spirit evidenced by every member of the church in carrying this work through to success and making it a pleasure to themselves and their fellow-workers.

MRS. H. M. MAXSON,  
MRS. J. E. KIMBALL,  
MR. O. S. ROGERS,  
DR. O. B. WHITFORD,  
MR. F. J. HUBBARD, Chairman,  
*Committee.*

#### NOTICE

Will parents, pastors, and other friends, of soldier boys, please send to the undersigned at once the names and addresses of soldiers, in whatever department of the army and navy, who are members of Seventh Day Baptist churches or of Seventh Day Baptist families where no other church connection exists? To these men will be sent regularly the SABBATH RECORDER. Please send after the following fashion: Milton Wilcox St. John, home Plainfield, N. J. Address Company B, Machine Gun Battalion 310, Camp Meade, Maryland.

EDWIN SHAW.

Plainfield, N. J.

**MISSIONS**

**MISSIONARY AND TRACT SOCIETY NOTES**

SECRETARY EDWIN SHAW

Evangelist D. Burdett Coon is busily at work on the northern Wisconsin field, "going through all sorts of experiences, preaching two or three times a week, walking long distances, often in rain, snow, and mud, and on frozen hubs, eating at irregular times. Of course I am having a rich time, really am enjoying it well. I am trying to encourage the people in right living. This northern Wisconsin field is a very important one for our people."

Writing from North Loup, Neb., Dr. Grace I. Crandall says, "Dr. Sinclair and I had a very pleasant time at the different places at which we stopped. Everywhere the people were very kind and showed much interest in our work. We had very good fortune in our buying in Chicago. The money that Treasurer Davis gave over to us covered our needs nicely. Some of the operating-room furniture we think we can have made in China more cheaply. I came as far as Grand Island on the same train with Dr. Sinclair, and left her there to go on alone. She took the steamship *Equador*, and I suppose that she sailed last Sabbath, October 20. I expect that I shall be here with my sister until about Christmas. I had a letter from China today. They were all well with the exception of Miss Burdick who was just recovering from a short but sharp illness. They reported a most comfortable and refreshing summer."

Sabbath Evangelist Willard D. Burdick who has been serving the Milton Church for two months will be in the East for work till the holiday season, in New York State and perhaps in other places. He will attend the meeting of the Tract Board in Plainfield, November 11, and from there go to Adams Center, N. Y., for a series of meetings and a Sabbath institute. Definite arrangements have not yet been made, but plans are forming for visits to Verona and De Ruyter, and the fields of which they are the centers.

From the Southwest field our general missionary, T. J. Van Horn, says, "I must soon be directing my thought towards the work in Oklahoma that we decided on when you were on the field. There is a recent letter from Almond of Antlers, and I have a letter in answer asking about the time of my coming to that locality. I have indicated the time of the next new moon (Nov. 14) as a favorable date to begin work. Last Sunday Mr. Phelps took me and three Gentry young people to Beck's Prairie. About one hundred people were on the grounds. A large percentage of these were young and children. Those seats full of children and older ones brought to me visions of the possibilities for social work in that community in connection with the effort for their religious training. A great work could be done by the right man, a work worthy of a high grade of consecrated talent."

At the present writing it seems that the special meeting of the Tract Board to consider the matter of the denominational building will not be largely attended by representatives from churches outside of New Jersey. This is to be regretted, because the whole question should be carefully treated, and by all the people, not separately and apart, but together in conference. Views and opinions which we form when alone, or in small companies, often are wholly changed when we come to look at things with the eyes of the multitude, and wisdom will be found in the combined counsel of the many. The Tract Board feels the need of the views of those from every quarter of our land. Likewise the people in every quarter need the view that comes from the common discussion in large conference. Such was the twofold purpose that called forth the special meeting. God grant that divine direction may be given to the deliberations of this meeting. The churches of the Seventh Day Baptist Denomination are called upon to rally around their mission of living and preaching the gospel of Jesus Christ, with a Sabbath in it, for the salvation of the world; to look to the future, to build for permanency; that in the generations to come there may be a people stronger and better to continue the work, united and loyal in their efforts, when we of these days shall have passed away.

**REPORT OF HOME FIELD  
July-September, 1917**

Evangelistic, General Field Work, and Missionary Pastorates

	Weeks of work	Sermons, talks, and addresses	Prayer meetings	Calls	Conversions	Baptisms	Sabbath converts	Added to churches	Average congregations	Pages of literature distributed
D. B. Coon...	13	52	6	287	20	4	5	4	64	892
G. W. Hills..	13	16	1	47	...	...	...	2	19	1100
R. R. Thorngate	13	16	...	35	...	...	...	...	35	...
T. J. Van Horn	13	34	26	84	...	...	4	1	65	108-2-2
Luther A Wing	13	16	13	35	...	...	...	...	35	...
E. L. Burdick	8	8	...	40	...	...	...	...	25	...
J. T. Babcock	13	20	13	20	...	...	...	...	75	...
William Clayton	13	24	12	14	...	...	...	...	14	120
A. G. Crofoot..	13	13	1	68	...	...	...	...	66	200
Byron E. Fisk.	13	26	...	21	...	1	3	3	15	...
S. S. Powell..	13	25	13	87	3	6	3	7	47	76
Gideon H. F. Randolph	13	32	17	39	...	...	...	...	65	...
Mrs. Angeline Abbey	13	28	5	180	2	...	...	...	21	100
W. D. Tickner.	13	21	6	14	...	...	...	...	16	5740
	177	331	113	971	25	11	15	17	561	8328

Average congregation 561 x 331, the number of sermons, equals 185,691, the number of people addressed, the same people, of course, being addressed several times.

**FOREIGN MISSIONS AND THE OBJECT OF THE WAR**

No American group should be more concerned in having this great war end right than those who support the foreign missionary boards and societies of America. For unless this war results in a *League of Nations* banded together for justice and security and bringing general disarmament, a new era in military development will be upon us with all its far-reaching and frightful consequences.

President Wilson has recently stated that "it is of the greatest importance that the object of the war should be kept before the people in order that they might be prepared at its conclusion to support the government in taking part in a League of Nations to secure enduring peace."

Judge Wadhams, reporting this statement to the Federal Council of the Churches of Christ in America asks, "Why should not the churches throughout the country make it one of their foremost, if not their very foremost, duty at this time to keep the subject constantly before the congregations and bend every possible effort in order to secure this great end?"

Pastors who have secured the latest copy of "Missionary Ammunition" should read

the section on "Christianizing International Relations."

All leaders of Mission Study classes and all pastors should at once secure the new literature prepared for the World Alliance for International Friendship and the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Here will be found material specially prepared for use in classes and discussion groups which will enable them to understand the world problem and the nature and purposes of the proposed *League of Nations*. It will also show them how they can effectively contribute their own personal effort for securing the *League of Nations* and for establishing a Christian World-Order.

Address: World Alliance for International Friendship, 105 East 22d Street, New York City.

**THE HOUSE OF KINGS**

MRS. M. E. H. EVERETT

Darken its windows that no prying eye  
Look in upon the wan face of despair;  
Bolt all its portals that no foot may dare  
In all the coming years seek entrance there.

Call off the sentry lest some passer-by  
Ask why this grand imperial palace stands  
All dark amid its desolated lands,  
A derelict upon Time's beaten sands.

The friendly stork must pass it on its way,  
But let the swallow build beneath its eaves  
And the brown sparrows ere the daylight leaves  
Pipe from its roof as one who never grieves.

Let the soft grasses to its portal stray  
And humble camomile around it grow,  
And let the winds that laughing softly blow  
Swing the live Mayflower with her crown of snow.

Curse not, O humble ones, but mourn and weep,  
That thus God's vengeance must o'erthrow the strong,

That seas of blood must sweep away the wrong  
Before this world could learn the heavenly song.

The steadfast years this shrine of kings shall keep  
Till one by one its glories change to dust,  
Eaten by moths, destroyed by cankering rust,  
That man should praise the Merciful and Just.

Coudersport, Pa.

Come now, and let us reason together,  
saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1: 18.

## WOMAN'S WORK

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

### THE FRIENDS

Mister Wind and Madam Rain,  
Meeting at the window-pane;  
What they talk of, no one knows.  
Mister Wind just blows and blows;  
Madam Rain just sighs and sighs,  
While the tears drip from her eyes;  
Mister Wind and Madam Rain,  
Meeting at the window-pane.

They might boast of what they've done:  
She has blotted out the sun;  
He has shaken every tree,  
And has tossed the mighty sea;  
She has washed the dust aside,  
And sent merry streams to glide  
Rough-and-tumble down the hill,  
Pool and pond to overfill.

He has made men think of death,  
Then blown soft as baby's breath;  
None have seen him come or go  
As he listed, swift or slow,  
Any way that pleased his will,  
Till he found our window-sill;  
Madam Rain has met him there,  
Of our watching unaware.

And they gossip, each to each,  
Needing naught of human speech;  
And we know not what they say  
As they linger by the way;  
Proud of ancient pedigree,  
Friends more staunch could never be;  
Mister Wind and Madam Rain,  
At the dripping window-pane.

—Emma A. Lente.

### SINGING ON THE MARCH

"IT'S much easier to march," a soldier once told me, "when you're singing. A bit of music makes you forget that the road is dusty and the day is hot. A lively tune makes you forget, almost, that you are tired, makes you forget that war is—war. It's much easier to march when you are singing!"

IT'S easier to march when you're singing! That fact has been demonstrated by the armies of the world. It's easier to be brave when the trumpets are calling the advance, and the drums are keeping time to the hurry of your feet. The music that you sing doesn't have to be reverent music, or great music, or martial music, just as long as

there is a certain swing to it. Every one knows how the freezing soldiers at Valley Forge sang "Yankee Doodle" despite chattering teeth. Some of you remember how the Civil War soldiers marched off in 1861 to the music of "The Girl I Left Behind Me" and "Dixie." The soldiers of the Spanish War sang a silly little rag-time tune called "There's a Hot Time in the Old Town Tonight," and now across the sea they are struggling on to the rhythm of "Tipperary." Some of the songs were not great songs, but they have put heart into weary, homesick boys, and they've eased the tired march and perhaps they have even made dying a little bit easier. And so they serve a great purpose; for anything that can ease the horror of war is surely worth while.

Marching down a straight road—no knowing what horrible form of death is waiting for you behind the horizon line—must be the most terrible thing in the world. Marching down a straight road, knowing that each step takes you farther away, not only from home and love and family, but from the meaning and the ideals of home, must be a ghastly feeling. And yet men, most of them hating war and the deeds and customs of war, are able to sing as they march down the road. It may be a distorted sort of bravery, but it's bravery just the same!

I KNOW of a woman who has, in the thirty-five years of her life, met with misfortune on every side. Widowed and left penniless at the same time, with small children to support, she was thrown out into the world with no talent, no experience, and no practical training. The struggle was a hard, bitter struggle, but she was brave enough to hold up her head, and smile at the sullen sky, and sing. So finally, after biting years of poverty and distress, she won out. She now has a little business of her own, a flourishing little business that she has worked up, by herself, with very little assistance from the too-busy-to-help world.

A story-writer was hunting for material one day and, during the hunt, happened to meet the woman. A few happily chosen words brought out the tale of her bravery and cleverness. The story-writer was astonished and impressed.

"Your life would make a novel," she

exclaimed, "a wonderful, thrilling novel! I'd like to write it up some time. I don't see how you had the heart—the downright courage—to keep on. I should have given up and taken poison."

The woman laughed—the joyful laugh of a soul who knows the real meaning of thankfulness. "I think," she answered, "that I was able to keep my courage because always, after the very first, I kept cheerful. It wasn't easy either.

"One night we didn't have much to eat. My little girl began to cry from hunger, and I took her up in my arms. 'Sing to me, mummy,' she cried, 'and maybe I'll forget that I haven't had any supper!'

"I sang to her and she went to sleep. And then I prayed. The next morning some money came; not much, but enough to tide us over.

"After that I kept right on singing and whistling and smiling and praying. Only God knows how I did it sometimes. We lived in a tiny room in a tenement, and I found out, years later, that the other people in the house called me 'The Singing Lady.' They heard me, for tenement walls are thin.

"I tell you, singing helped me to win! I haven't any voice, but somehow the rhythm seemed to get into my heart and make it beat faster. Somehow the lilt of music crept into my soul and cheered it up. I forgot how hard the way was when I had a song on my lips!"

It is a brave story, and it would make a great novel. It is a remarkable story, too, but the remarkable part isn't the fact that the woman won out in the end. The remarkable thing is, that *she was able to sing*. Folk who are brave enough to sing usually do win out.

Singing on the march—that's what the woman did, even though she was widowed and poor. Even though her children were often hungry for bread. She had reason to cry, reason to give up in despair, reason, as the story-writer said, to take poison. But she didn't! She sang and smiled and prayed.

SINGING on the march. . . . Oh, friends of mine, it isn't only soldiermen that sing. The term applies to other than the cruel business of war. It applies to our working world, in office, and factory, and sweatshop. It applies to the writers, and

poets, and artists; it applies to teachers and pastors. It applies to the woman next door, and the man who shares your office. It applies to *you*, and *you*, and *you*!

Life is a road that we march over. To some of us it is a pleasant path with green meadows stretching from each side of it and flowers bordering the way.

But there are others who find the road long and hard. The stones bruise their feet, and the dust flies up into their eyes and blinds them. Dangerous swamps stretch on each side of that road, and the marchers do not know what waits for them around the curve or beyond the horizon line.

Be brave enough to sing on the march. Sing any kind of a song—it doesn't matter what—but *sing*! If the road is a pleasant path, your singing will make it pleasanter; and if it is a rough journey your song will keep your feet moving and your heart light. "It's much easier to march when you're singing."—Margaret E. Sangster, Jr., in *Christian Herald*.

### PROPOSED CHANGE IN CONSTITUTION OF STUDENT YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Mrs. George Crosley, Editor Woman's Page,  
Sabbath Recorder.

MY DEAR MRS. CROSLY:

Since every women's foreign missionary society depends upon the colleges and normal schools for its annually increasing staff, any interest of Christian women students is also an interest of the Christian women in the missionary societies. May I say a word about the proposed restatement of the membership basis in student Young Women's Christian Associations as a means of attaining their evangelical purpose?

As-is well know the student Young Men's and Young Women's Christian Associations of the United States and Canada are affiliated with the World's Student Christian Federation. It may not be so well known that in most of the forty countries where student unions exist there is no organic connection with the Young Men's and Young Women's Christian Associations and also that a personal declaration instead of previous church membership is the basis of membership in these unions.

Following a request from the World's

Student Christian Federation bearing upon this matter a commission of students, faculty members and representatives of city associations was appointed some time ago and presented an alternative personal basis at the Los Angeles Convention of 1915. It was approved then and will be acted upon again in 1918. If adopted the student associations will then be in line with the student Young Men's Christian Associations of the United States and Canada, which adopted an alternative personal basis in 1907, and with the student Young Women's Christian Associations of Canada, which took the same step in 1916.

It was found during the investigation that emphasis should be placed upon a student's will, and hence while the purpose elaborates "the Christian faith in God the Father and in Jesus Christ his only Son, our Lord and Savior and in the Holy Spirit," etc., the actual declaration is as simple as could be rightly made. "It is my purpose to live as a true follower of the Lord Jesus Christ." It was remembered in this connection that Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved."

Of course since this is a Protestant Evangelical organization throughout, the controlling power in the cabinet and in the national convention will still be vested in members of such churches.

It is interesting to note that colleges with long rolls of missionary alumnae are favoring this new plan and that leaders in denominational colleges where most students come from Christian homes state their conviction that this ringing purpose and declaration will be a challenge to the young women entering the association.

I am enclosing you a copy of the bulletin prepared by the Student Department of the National Board which gives the reasons for the proposed amendment as well as the exact wording, but I hope you can find space in the SABBATH RECORDER for the foregoing paragraphs at least, since the summer conference representatives have already reported the matter more or less.

Very truly yours,

ELIZABETH WILSON,

*Executive Secretary, National Board of  
Young Women's Christian Associations.  
Oct. 22, 1917.*

### QUARTERLY MEETING AT WALWORTH, WIS.

The quarterly meeting of the southern Wisconsin and Chicago churches was held with the church at Walworth, October 26-28. Because of rain all day Friday and most of Sabbath Day few visitors were in attendance.

The first meeting, Sabbath evening, was opened with a song service. Rev. L. C. Randolph's sermon followed; his theme was Ephesians 4-5. The sermon was filled with suggestions to brighter and more Christ-like living.

In the Conference meeting following, the time was filled with earnest testimonies on the desire to live a better Christian life, and the value of such a life.

Because of Rev. E. D. Van Horn's recent coming into this association, he was asked to preach both morning and evening on Sabbath Day. One of his texts was Matthew 7: 13. Incidentally he referred to his life in the city as having given him greater knowledge of men and of their great need of Christ, and the influence upon the world of true Christian lives.

Sabbath school at 2.30 p. m., was conducted by the local superintendent, Mrs. McLearn.

The Young People's Hour was led by Rev. C. S. Sayre. The thoughts brought out by the leader and others was that personal service rendered to those in need was what Christ meant by ministering to him, and that the church should be more truly a brother.

Sunday morning Pastor Sayre's sermon was about Naaman and his anger because the prophet did not regard his high position but suggested so simple a way of healing. It was like some people's view of God's plan of salvation—not as they thought it ought to be, too humble.

The afternoon of Sunday was devoted to Milton College. Rev. L. C. Randolph asked several old students, present students, expectant students and others to give their experiences or thoughts about the college. Old students recalled not only gaining in knowledge in books, but being helped in a spiritual way, besides gaining good and lasting friendships. One said the college quarts had been of great value in helping the boys to higher Christian manhood. Others spoke of the present good the college was

doing. Long live Milton College seemed to be the sentiment of this meeting.

A male quartet, made up of those who had served in that capacity many times before, added much to the interest of the meetings, as did also the solo, "The City that Lieth Foursquare," sung by Rev. Mr. Sayre.

To the writer the gospel's message, the songs and the testimonies never seemed more helpful and inspiring. E. L.

### A GOOD REASON WHY

HOWARD B. GROSE, D. D.

Almost the first question put to a speaker who presents food conservation to a church convention or meeting is, "Why should we be asked to save wheat when millions of bushels of grain are wasted in making whiskey and beer?"

For these very good reasons:

In the first place, we are asked to save wheat, and not a bushel of wheat is used in making whiskey or beer or other intoxicants. Under the Food Act the manufacture of whiskey and all distilled beverages is prohibited, and this took effect September 8, 1917. Therefore, no grain of any kind is wasted in that way. More than that, no wheat is used in England, Italy or France for the distillation of alcohol for beverage purposes.

As for beer, while the Christian people strove to gain wartime prohibition, and many still hope for it, these facts are of interest so far as food conservation is concerned: In 1916 there was used in the production of malt for the manufacture of beer for home consumption and export about 60,000,000 bushels of barley, 15,000,000 bushels of corn, and 3,000,000 bushels of rice. This was about 30 per cent of the normal barley crop and one-half of one per cent of this year's corn crop. To prohibit the making of beer, therefore, would save 60,000,000 bushels of barley, which if milled would produce a pound loaf of barley bread per day for 6,000,000 people, if our people could be persuaded to eat it.

Why should Christian people save wheat, then? Because not a bushel of wheat is being used today for the manufacture of intoxicating drinks, and wheat is the one grain our Allies must have and that our people are asked to save.

One point more. The fact has been pressed upon us from the first by the Food Administrator that if we are to feed our boys in the war zone and our Allies and win the war, we must somehow supply the Allies with at least 220,000,000 bushels of wheat this year, for which there can be no substitute.

The 60,000,000 bushels of barley now used in the making of beer is equivalent to 50,000,000 bushels of wheat, based on their milling ratios. Therefore, if we could substitute this barley for wheat on an even basis by abolishing the brewing industry we should still need to save 170,000,000 bushels of wheat to send abroad.

This ought to answer the question. We should have to carry out the food conservation program even if the government were to prohibit the manufacture of beer tomorrow. We are in the midst of war. We can not make our co-operation as Christian citizens and patriots dependent upon the prior righting of all social and economic wrongs. Hunger will not wait upon reform movements, however righteous. We certainly should not have less beer manufactured if Germany were to win the war. Recognizing the absolute necessity of supplying our Allies with their minimum requirement of wheat, also of meat, sugar and fats, we have but one duty in the crisis—not to question why not something else, but to throw ourselves unreservedly into this patriotic service immediately required of us. In so doing we are condoning no wrong which any of us believes needs to be dealt with. Let us discriminate, not charge up to the Food Administration what is not in its province to deal with, and gladly do our patriotic bit. Save food? Yes—and if there is some waste incident to the sudden gathering of great bodies of men in cantonments, then the more need to save.

Show me a place where there are not any churches and where preachers are never seen, and I will show you a place where old hats are stuffed into windows, where gates have no hinges, where the women are slipshod and where maps of the devil's wild land are painted on men's shirt bosoms with tobacco juice—that's what I will show you. Let's consider what these things have done for us before we lightly esteem them.—  
*P. T. Barnum.*

## YOUNG PEOPLE'S WORK

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

### NEW CHRISTIAN ENDEAVOR STANDARDS FOR 1917-1919

Every two years the United Society of Christian Endeavor holds an International Convention, but owing to the very unusual conditions which developed in this country, owing to the United States entering the war, it seemed best to postpone the convention that was to have been held in New York City last July.

Soon after the convention was postponed a conference of the trustees, and other workers of the United Society, was called in connection with the annual meeting of the trustees, at Winona Lake, Ind., July 3-6. The purpose of the joint meeting was to consider questions relating to Christian Endeavor and to formulate and adopt a program for the next two years.

After two days of hard work on the part of trustees and field secretaries, a program for a New Standards campaign for 1917-1919 was adopted. It will be noticed that the program includes the goals for 1917-1919, Union Standards for 1917-1919, Young People's and Intermediate Standards for 1917-1919, and Junior Standards for 1917-1919. This program also contains the Efficiency standards formerly adopted and on the Efficiency chart, so that the Efficiency campaign is still a part of the larger things to be striven for. Concerning this feature Associate President Poling writes, "The Efficiency campaign is a vital part of our new and larger effort, and the degree of success obtained in the Efficiency campaign is given full credit in the campaign for increase according to the new standards."

In relation to Young People's work in our denomination, Conference this year recommended two things: first, that this new program of Christian Endeavor should be undertaken by the various societies in so far as it could be made practicable; and in the second place, that special pains be taken to keep the matter of the Efficiency standards before our societies.

With the purpose of complying with these

recommendations of Conference, a part of the New Standards program for 1917-1919 herewith follows. Only a part of it can be published at one time, owing to its length, but a complete part will be published each time until the whole program is given.

#### STANDARDS FOR 1917-1919\*

##### Our Goals for 1917-1919

1. One million enrolled in the Army of Universal Patriotic Service.
2. 10,000 "Excellent" Societies (Young People's and Intermediate).
3. 5,000 "Superior" Societies (Young People's and Intermediate).
4. 2,000 "Excellent" Junior Societies.
5. 1,000 "Superior" Junior Societies.
6. 500 "Excellent" Unions.
7. 250 "Superior" Unions.
8. 10,000 New Societies (5,000 Young People's, 3,000 Junior, 2,000 Intermediate).
9. 40,000 New *Christian Endeavor World* subscriptions.

These goals will be divided among the State and Provincial unions.

##### Young People's and Intermediate Standards, 1917-1919

"EXCELLENT" SOCIETIES, those reaching a percentage of 80 and over.

"SUPERIOR" SOCIETIES, those reaching a percentage of 100 and over.

##### Percentage Basis

1. Acceptance of a denominational program for Young People's work, or the rendering of a specific denominational service ..... 20%
2. A contest with another society (including a *Christian Endeavor World* subscription contest) ..... 10%
3. Carry out some feature of Christian Endeavor's War-Service Program .... 10%
4. Acceptance of State, Provincial, or Local Union Standards ..... 20%
5. Observance of Christian Endeavor Week ..... 10%
6. Organization of a Local Alumni Fellowship, with an annual Fellowship meeting ..... 10%
7. Attaining of the Efficiency Standards shown on the Efficiency Chart, a Red Seal society being credited with ..... 20%  
A Silver Seal society ..... 20%  
A Gold Seal Society ..... 20%

##### Recognition and Awards

The United Society will give certificates to "Excellent" and "Superior" local societies, on recommendation of the state unions. Special honor will be given by the United Society to societies beyond 100%.

##### Junior Standards, 1917-1919

"EXCELLENT" SOCIETIES, those reaching a percentage of 80 and over.

\*Union Standards Charts, Young People's and Intermediate Charts, and Junior Standard Charts may be obtained of the United Society of Christian Endeavor, Boston and Chicago.

"SUPERIOR" SOCIETIES, those reaching a percentage of 100 and over.

##### Percentage Basis

1. Accomplishment of some specific service for the local church or denomination. 10%
2. A contest with another society (including the striving for new members, for subscriptions to the *Junior Christian Endeavor World*, for attendance, etc.)... 10%
3. Carrying out of some feature of Christian Endeavor's War-Service Program. 10%
4. Acceptance of State, Provincial, or Local Union Junior Standards and reaching at least the minimum requirement. 10%
5. Observance of Christian Endeavor Week (at least three days) ..... 10%
6. Systematic canvass of the community for new members of the society ..... 10%
7. Attaining the Junior Efficiency Standards as shown on the Junior Efficiency Chart, 20% for each quarter accomplished.

##### Recognition and Awards

The United Society will give certificates to "Excellent" and "Superior" Junior societies, on recommendation of the state unions. Special honor will be given by the United Society to societies beyond 100%.

##### Monthly Service Themes

For Emphasis in Christian Endeavor Papers,  
State and Local Union Programs, and  
Society Prayer Meetings  
1917

November. Flying Squadron, Graded Christian Endeavor (Junior, Intermediate, Young People's, Senior or Alumni).

December. Religion in the Home. Quiet Hour.  
1918

January. Planning Christian Endeavor Week. Start Expert Class.

February. Christian Endeavor Week. *Christian Endeavor World* and State Christian Endeavor Papers. Denominational Papers. Graduate Experts.

March. Study-Classes.

April. Evangelism.

May. Tithing.

June. Bible-School Month.

July. Open-air Month.

August. Institute and Conference Work. Union Outreach (hospitals, prisons, etc.)

(To be concluded)

### FOR WHAT AM I GRATEFUL?

PAUL S. BURDICK

Christian Endeavor Topic for Sabbath Day,  
November 24, 1917

##### DAILY READINGS

Sunday—Grateful for health (Luke 17: 11-19)  
Monday—For spiritual sight (John 9: 13-25)  
Tuesday—For earth's blessings (Lev. 23: 9-14)  
Wednesday—For God's gift (Jas. 1: 1-8, 17)  
Thursday—For divine protection (Ps. 100: 1-5)  
Friday—For true friends (2 Tim. 1: 16-18)  
Sabbath Day—Topic, For what am I grateful?  
(Thanksgiving) (Ps. 34: 1-22)

### FOR WHAT AM I GRATEFUL?

Once upon a time there was a prince who was the youngest son of a large family of brothers. When, one day, he learned how small was the chance of his ever becoming king, he went off into the fields, feeling very disconsolate. Of course, he did not want all his brothers to die, so he could inherit the kingdom, but he did wish that he had been born a little nearer the top of the list instead of at the bottom.

As he walked along, he met a fox with a bone in its mouth, trotting over the frozen ground. "Oh, you poor fox," he exclaimed, "what hardship you must suffer, with no warm home to go to these cold nights."

"Yes," replied the fox, "but I have here as good a dinner as any one could ask to have," and he trotted on.

Going on a little farther, the prince found a cat, curled up in a box of cinders, and looking rather hungry. "I am so sorry for you, kitty, with nothing to eat," he said.

"Oh, never mind about me," purred the cat, "I have enough to keep me alive, and look at the lovely nest I have here in this box."

Again the prince went on. This time he saw a bird sitting upon a fence and singing enough to burst its throat. "What can make you so happy?" he asked the bird. "You seem to have neither shelter nor food, and yet I have not seen any one so happy in many a day."

"What you say is true," answered the bird, "but I have my voice left, and I am giving thanks to God for that."

So the prince went home, determined that so long as he had anything to be thankful for, he would think about that, and not worry about the things he could not have.

Which attitude do you have toward life? You may live alone in a shanty in the middle of the woods. If so, thank God for the pleasant solitude, and for the fact that you do not have to live in the turmoil of the city. Do you have to work hard all day and come home at night tired out? If so, thank God for a good appetite. Your meal may be only a crust, but if it will keep your body and soul together you are obliged to give thanks. Think of the poor Belgian children who have suffered so much. The scraps from your table might seem like a Thanksgiving turkey beside what they have been accustomed to.

On the other hand, you may be the favored nephew of old Croesus himself, but if you are continually thinking of the things that other people have which you have not, you will always be dissatisfied.

Let us make an accounting, this Thanksgiving, of the things for which we should be thankful. Start thanking God for them now and keep it up all through the year.

#### TO THINK ABOUT

Luke tells us that Christ healed ten lepers near the borders of Samaria and Galilee (Luke 17: 11-19), and that only one returned to give thanks, and he was a Samaritan. Why did the others not come back, too? Did this man have a special reason for returning? Was Jesus grieved by the conduct of the nine?

What is there wrong with the prayer of thanks given by the Pharisee in Luke 18: 11-12? What kind of a spirit does it show? How shall we avoid making such prayers?

Luke 7: 36-38 tells of a prayer being given without a word being uttered. Does that suggest how we may offer up a continual prayer of thanksgiving?

What are some of the things for which you are grateful this year?

*Welton, Iowa.*

#### A MESSAGE TO THE YOUNG PEOPLE BY THE PRESIDENT OF THE YOUNG PEOPLE'S BOARD

It may have seemed a little strange to some that no message has appeared in the SABBATH RECORDER from the president of the Young People's Board before this. I would like to make this word of explanation. My election to the presidency of the board at Conference came as a complete surprise. In a way it seemed to me unfortunate that I should have been chosen to fill the position, especially in view of the additional work consequent upon the change of pastorate which I was then facing. With the packing, crating and shipping of our goods following Conference, the final canvass of the New York field, the trip from the city to Wisconsin, the unpacking and settling in our new home, there was no time for additional thought and labor in connection with the new task laid upon me. But now that the stoves are all set up and the smut removed from my conscience as well as my hands I am ready

to take up my work in connection with this new field.

I am grateful for the honor conferred upon me in this relation and the trust and confidence already manifest by our young people, and with thought only of the service which I may render I accept the sacred trust committed to me.

I want to record also my appreciation of the splendid group of young people associated with me on the board, a complete list of which will be found in the RECORDER of September 10. Get this copy of the RECORDER and see if you are in that list. If you are and are in doubt as to just what is expected of you, write to our very competent corresponding secretary, Miss Beulah C. Greenman, of Milton Junction, Wis., who will give you the needed information. Then go after your job and stick to it until it is done and done well.

With respect to the program for another year something more definite will follow soon in this department. In the meantime look up that paragraph in Mr. Thorngate's report of Conference which relates to the program of the United Society, much of which will be incorporated in our own program. Keep your eye on the Efficiency standards and not only resolve but go to work to make yours the banner society this year. If you can take the banner away from Milton Junction you shall have it, but you will have to work to get it for that society is a live one and will not abate its efforts to keep what it holds this year.

One special duty which was committed to us by the last Conference was a compilation of all the names and addresses of the boys from our homes and communities now in the service of their country. This work is to be done through the associational secretaries. Let each society at once secure a complete list and forward at once to the associational secretary. This list will be sent to the publishing house, which has pledged itself to see that the SABBATH RECORDER is sent to the boys. I also suggest that you see that the local paper, letters and other reminders be sent to the boys assuring them that we remember them and that they have a warm place in our hearts. The associational secretary should make a duplicate copy of this list and send it to the corresponding secretary, Miss Greenman, to be placed on file for future

reference. Valuable work has already been done by some of the societies through the work of Mr. Elmer Hunting, of Plainfield. But we understand that Mr. Hunting has joined the Aviation Corps and will soon leave for the training camp and will not be able to keep up his efforts along this line.

In a later message I shall have something to say about the apportionment to the churches for Young People's work. In the meanwhile I hope the churches and societies will accept the decision in good faith and make every possible effort to raise the amount needed to carry out our program this year. We shall pass through a great crisis this year, a year demanding unprecedented effort and sacrifice. I know there are many demands but we can not afford to slacken in our work for the denomination, especially since the denomination is making every effort to back the Government in its fight to make the earth a safe dwelling place of our boys and girls.

EDGAR D. VAN HORN.

*Milton Junction, Wis.,*

*Nov. 2, 1917.*

#### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Mrs. W. D. Burdick at Milton Sunday afternoon, October 21, 1917, at half past two.

Meeting called to order by President E. D. Van Horn and opened with prayer by Mrs. W. D. Burdick.

Voted that the Vice Presidents who served as Superintendents last year be continued as heads of those departments.

Voted that the following new superintendents be elected: Superintendent of Extension Department, Wayland Coon; Superintendent of Mission Study Department, Morris Ingham; Superintendent of Quiet Hour, Minnie Godfrey.

Voted that Ethel Carver be continued as Superintendent of the L. S. K. C. E. Department.

Report of the Corresponding Secretary. Treasurer's report read and adopted.

L. H. STRINGER

In account with

THE YOUNG PEOPLE'S BOARD

*Dr.*

Balance on hand August 20, 1917 .....	\$105 66
From Conference collection .....	23 00
Second Brookfield .....	6 50

\$135 16

Dr. Palmborg's salary for Sept. and Oct. <sup>Cr.</sup> \$ 50 00	
Balance on hand October 21, 1917 .....	85 16

\$135 16

Voted that a committee consisting of Verna Foster and Wayland Coon with the Treasurer, L. H. Stringer, as chairman, constitute the Finance Committee.

Voted that the Junior Department of the *Sabbath Visitor* be continued with Mrs. W. D. Burdick as editor.

Voted that the following bills be allowed: Miss Minnie Godfrey, 75 cents for typewriting of the Conference Report; Miss Marjory Burdick, \$3.10 for Conference pennants.

Voted that L. H. Stringer and Beulah Greenman constitute a committee for securing 1,000 letterheads and 500 envelopes for the Board.

Voted that the Associational Secretaries be instructed to obtain through the local societies in each Association the names and addresses of all young men who are now in the services of the United States.

Voted that President E. D. Van Horn act as reporter for the Board to the SABBATH RECORDER.

Minutes read and approved.

Voted to adjourn to meet with President E. D. Van Horn, Sunday afternoon, November 18, 1917, at two o'clock.

BEULAH C. GREENMAN,

*Secretary.*

#### A DAY AT LAKE IDLEWILD

REV. WILLARD D. BURDICK

In the midst of the Gospel Tent Campaign at White Cloud, Mich., last August, we took a day off to visit the summer resort of the colored people at Lake Idlewild, —called Crooked Lake on the map of Michigan.

After breakfasting on black bass at the home of Dr. and Mrs. J. C. Branch we started in automobiles at 7 o'clock. Willard Branch was at the wheel in one auto, and with him were his father, E. G. Branch, the official photographer of the day, Professor D. N. Inglis, and Jesse H. Lippincott. In the other car were Adelbert Branch, Evangelist D. Burdett Coon, and Willard D. Burdick. The fourth member of the quartet, Clark H. Siedhoff, had not

returned from taking his examination in Wisconsin at the call of our country. At Ramona, five miles on our way, we prevailed on the supervisor of the township, Thomas Kelley, to leave his work and join us, and he made a pleasant addition to our party.

Our destination was thirty-four miles to the north and east of White Cloud. The roads were sandy and rough, and were through a country once covered with great pine trees, but now covered with second growth timber. Only a small fraction of the land is cultivated, and the main crops were beans and potatoes, the former especially attracting our attention and admiration.

Michigan is noted for having many beautiful lakes,—over 5,500 in the State. We had several glimpses through the trees of some of these lakes, but the pleasure of the day was realized when we suddenly came to the banks of "beautiful Idlewild." The lake is irregular in shape and quite narrow, with a shore frontage of about five miles, and is surrounded by woods. The shores are sandy, the water clear, and reaches a depth of 75 or 100 feet in places; and the scenery is beautiful. At the north end of the lake is an island, known as "Island Park," of seven or eight acres, which commands the finest view on the lake. The island is connected with the mainland by two rustic bridges, one of which leads to the place where the station is to be built on the Pèrè Marquette Railroad, at north-east corner of the grounds.

About two years ago Messrs. Adelbert and Erastus Branch, Sabbath-keeping real estate dealers in White Cloud, realizing that it is difficult for colored people to secure camping privileges at popular lake resorts, conceived the idea of starting a summer resort for colored people. They chose this pretty location, and secured eleven or twelve hundred acres of land bordering on the lake,—in fact they secured all of the land bordering on the lake except a little on the southeast side. Much of this land has been surveyed, and about 7,000 of the 12,000 or 14,000 lots have already been sold.

Fifteen months before the day of our visit the first building at this summer resort was started. Now a large clubhouse stands on the island facing the south. Near

the clubhouse a tent city has been built for the accommodation of people who have not yet built cottages. Nineteen cottages had been built, or were in process of building about the lake. Roads and streets have been laid out and cleared, and a considerable part of the island has been cleared. The purchasers of the lots live in different parts of the United States and Canada. The cottages that have been built are neat and comfortable, and are furnished with just the things one wants for a happy, restful, pleasant time at the lake.

Before dinner we visited several of the cottages, and met some of the owners. We will never forget our call at the cottage of Mr. and Mrs. Buckles, who are in business at Medicine Hat, Alberti. After we had chatted with Mr. Buckles for a few moments we were introduced to Mrs. Buckles, who greeted each of us with, "My regards to you", and were shown through the beautifully furnished rooms of their cottage.

After eating dinner with the two Sabbath-keeping families who were building cottages and doing other work at the resort, we enjoyed an impromptu musical and literary program on the spacious veranda of the clubhouse, the colored people joining heartily with their visitors in giving the program. Then we took a plunge in the lake, and said good-by to the campers who appeared pleased with our visit and the interest we took in this worthy effort to benefit the colored people.

No white people are allowed to locate on the land of this lake resort, and intoxicating liquors can never be sold on the grounds.

Lake Idlewild is about two hundred and fifty miles from Chicago by railroad, and the distance is less by steamboat. One large excursion party from Chicago, Grand Rapids, and Battle Creek passed through White Cloud on its way to Lake Idlewild while we were at White Cloud.

In different ways we learned that the colored people throughout the country are pleased with this successful effort to give them a clean and beautiful resort where they can go and fish, engage in uplifting sports, bathe, take boat rides, and rest to their hearts' content.

Our party returned to White Cloud in good spirits, and ready for the evening meeting in the tent.

## CHILDREN'S PAGE

### SERMON FOR CHILDREN—THE ROAD OF THE LOVING HEART

Some years ago an English ship was anchored in the bay of a little island in the South Seas. It was the Island of Upolu. Some of the sailors of the ship, anxious to find out something about the place and the people who lived there, went ashore in a small boat. On all sides they saw beautiful trees and foliage, which is always the product of a tropical climate. They were much interested in the natives, who were called Samoans. These natives spoke in a language that was strange to the sailors, and their habits were different from the habits of civilized people.

As the sailors walked along the coast they came to a narrow road that had been made from the shore to a pretty little cottage on the side of a hill. In order to make this road, trees and brush had been carefully cut away and hollow places had been leveled. It seemed as if the road-builders had taken great pains to make the road nice and easy to walk on. The sailors were surprised to find such a pleasant road on that little island, but they were more surprised than ever to learn that the road had been given a wonderful name. On a board they saw these words written, "This is the Road of the Loving Heart." Astonished at this they began to try and find out the cause of this strange road with its more strange title. This is what they were told. Several years before, a great Scottish writer named Robert Louis Stevenson was sent to live on that island. He had been sick and the doctors advised him to go to this island of Upolu, hoping that the warm climate and the different atmosphere would restore him to health again. At first the natives were afraid of Mr. Stevenson, but after a while they began to love him. He was a good man. He loved God, and he treated these strange people with great Christian kindness. He was always ready to help them and before long they spoke of him as their "White Brother."

One day after Mr. Stevenson had done them some great service, the people whom

he had befriended had a public meeting to discuss in what way they could show to him how much they valued his kindness. In the meeting one of the chief men got up and said, "I notice that our white brother is fond of going from his house to the sea, to watch the waves and to look at the ships go by. He is sick and it is hard for him to take this walk because the patch is so very rough. Let us all go and make a nice road for him to walk on." That is what they did. They decided also to name the road in memory of Mr. Stevenson's kindness, and so it was called the "Road of the Loving Heart."

Since then God has taken Mr. Stevenson home to heaven, but the books that he has written and the lessons of his sincere life are with us still. That little road on that far-away island teaches us many lessons. We learn from it what he was and also what we can be if we will only try, and if we will allow Jesus to help us. By being kind and loving to all we can walk always in the road of the loving heart.—*Rev. T. Harry Kelly, in Christian Work.*

### TO WHOM SHALL WE GIVE THANKS?

A little boy had sought the pump  
From whence the sparkling water burst,  
And drank with eager joy the draught  
That kindly quenched his raging thirst;  
Then gracefully he touched his cap—  
"I thank you, Mr. Pump," he said,  
"For this nice drink you've given me!"  
(This little boy had been well bred.)

Then said the Pump: "My little man,  
You're welcome to what I have done;  
But I am not the one to thank,  
I only help the water run."  
"Oh, then," the little fellow said—  
(Polite he always meant to be),  
"Cold Water, please accept my thanks—  
You have been very kind to me!"

"Ah!" said Cold Water, "don't thank me!  
Far up the hillside lives the spring  
That sends me forth with generous hand  
To gladden every living thing."  
"I'll thank the spring, then," said the boy,  
And gracefully he bowed his head;  
"Oh, don't thank me, my little man,"  
The Spring with silvery accents said.

"Oh, don't thank me—for what am I  
Without the dew and summer rain?  
Without their aid I ne'er could quench  
Your thirst, my little boy, again."  
"Oh, well, then," said the little boy,  
"I'll gladly thank the rain and dew;"  
"Pray don't thank us—without the sun  
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks  
For all that you have done for me!"  
"Stop!" said the Sun, with blushing face,  
"My little fellow, don't thank me;  
'Twas from the ocean's mighty stores  
I drew the draught I gave to thee!"  
"O Ocean, thanks!" then said the boy—  
It echoed back, "Not unto me!"

"Not unto me, but unto him  
Who formed the depths in which I lie;  
Go, give thy thanks, my little boy,  
To him, who will thy wants supply."  
The boy took off his cap, and said  
In tones so gentle and subdued,  
"O God, I thank thee for this gift—  
Thou art the Giver of all good!"

—Unidentified.

### CANCEL THE UNKIND WORDS

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first.

"But he always studied hard," answered the second.

Thus, you see every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—*Apples of Gold.*

### THIS CONVICT A BRAVE SOLDIER

In the *Woman's Home Companion* is the story of a convict who distinguished himself on the Western front. In a letter to a woman who befriended him after his imprisonment he speaks of having been in charge of some German prisoners.

"'Friend or enemy,' he said, 'a prisoner is a man whose mind I understand.' In the second letter he told of the death of a young German lieutenant: 'He was horribly shot up, but he lived through the night. If my German never serves me again it has stood me in good stead, for I was able to take down messages and a letter for that dying chap—dead game he was. As the delirium set in, he thought I was his brother and he died quite happy, talking of our home and our old hunting dog, and a few words from me every now and then served to keep up

the delusion. Game little kid—he did his bit gallantly. With better men mowed down around me, I haven't lost so much as a pin-feather. Hardly such luck as to get on the old regiment's list of "Killed in action,"—but to have the chance at it instead of rotting away in prison! These are the richest days of my life.'

"Afterward we had a few lines from his mother, written with the quiet heroism of English women. She enclosed a copy of a letter from an officer in Todd's regiment, in which he said that her son had seemed to bear a charmed life, escaping unhurt through acts of reckless daring.

"The morning on which he was killed, he went out under a heavy shell, rifle and machine-gun fire and succeeded in bringing to safety a wounded man who had been lying in the open. As he was handing the man over the parapet, he himself was struck down. A sergeant told me he saw your son smile as he was struck. When later his body was brought to a place of safety, there was an extraordinary look of exaltation in his face. You gave a brave soldier to England, and the regiment mourns his loss.'"

No road is a good road unless it will take you to your destination. A by-path that ends in the underbrush is disappointing. And a road that is cut by a broken bridge only leads you part way, and means time lost. At a country cross-roads stood a rudely painted board indicating "bridge down" on one of the highways. Consequently no traveler passed that way until the sign was gone and the bridge was repaired. But men are not always as wise in the life-roads that they follow. Every one knows that any road of sin always has bridges down, and the way has been posted with warnings, and gets no repair. Only loss and disappointment lie in that direction. It is well for man that there is one who knows and is the Way. There are no broken bridges to trouble us in that direction.—*S. S. Times*

WANTED.—A position on a good farm, or in a store, by a husky young man of good habits and address. Has had experience in both lines of work. Address "H," RECORDER Office.

## OUR WEEKLY SERMON

### LIBERTY BONDS AND THE BONDS OF LIBERTY

REV. AHVA J. C. BOND

Preached in Salem, W. Va., October 20, 1917

Text: *Therefore thus saith Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbor. Jeremiah 34: 17a.*

A temperance lecturer who visited Salem some years ago began his address by saying that he had five reasons for opposing the saloon. Then he named his five children. I think I made reference to this instance some weeks ago, when preaching a food conservation sermon, and stated that on that basis we had five reasons for conserving food during the war. On that same basis today we have nine reasons for buying Liberty Bonds, for today we have nine members enlisted in some branch of the national army.

Of course Clinton Howard had other reasons for advocating prohibition but they were all strengthened by his viewpoint as a father of children whose future he wished to secure against the curse of rum. It was not only a good starting point for his discussion, but it furnished an angle from which to fight the liquor traffic from that day to this with a zeal and effectiveness which has won for him the significant sobriquet of "The Little Giant".

The fact that nine of our members are in the training camps does not contribute the fundamental reason for our supporting the second Liberty Loan, but it may well serve to make more pointed my appeal from this pulpit this morning.

There are certain legitimate reasons commonly given for buying a Liberty Bond, (1) Any system by which something is laid up for the future makes for a stable financial condition, and becomes a wholesome economic safeguard, (2) A 4 per cent, non-taxable government bond is a good investment, (3) Each community should secure its share of the bonds in order to get its share of the income from the government's revenues, which all are paying.

But these with many other reasons have

been thought out by you. There are plenty of good business men in the congregation to whom I refer any one seeking advice along these lines. You do not wish me to discuss such commonplaces this morning. The statements made are reasonable, no doubt, and the pulpit must be in harmony with reason, but there should be in a sermon a heart appeal also.

The one who believes in the church and is jealous for its power and influence, has observed with satisfaction our government's repeated appeals to the churches in this time of her great distress.

I take this to be a recognition of the fact that no other organization is so close to the people in America. In no way can the people of our country be reached in so effective a manner as through the churches. This is something for which to be grateful. It should be a cause, also, for serious reflection on the part of the church,—stimulating her to a sincere purpose and to a renewed effort to render the high service demanded by this evident confidence.

The interest of the church in this Liberty Loan is due to the moral principles and spiritual consequences involved in this war. We can not comprehend the horror of the war. And to these horrors the conscience of America must not be seared. One service of the church is to make sure that war shall not be glorified in the minds of our youth. There is nothing about war itself that is elevating. We see already its baneful influence upon public standards of morality. To mention, not the worst, perhaps, but the most recent evidence in my own experience, I have just received a communication from the editor of a magazine which to my mind is a reflection upon our civilization and an affront to the Christian Church. The publishers of this popular magazine seem to think that the highest service that can be rendered to a blinded and armless dying soldier is to see to it that the last snatches of air that enter his broken body shall be saturated with the fumes of the cigarette, and vitiated by its insidious poison. I know that is not a pleasant topic nor one calculated to fan our patriotism. But I say it here lest I shall seem to condone at this time those things which in normal times I would condemn. Now, of all times, the church must ring true on all moral questions. Unless we can hold up before our

boys in training camp and in trench the white life of the Master, the church can not support the controversy in this war.

War is not a legitimate vocation, necessary to the progress of the race. It is an evil which must be eradicated. It is because this war is a war against war that the churches are supporting it, and must support it in every way possible until victory is won. The stimulating cry of every khaki-clad American soldier as he bravely meets the enemy must be, "Never again, never again." This war must be the last. That is why every proposal of peace on the basis of the status quo antebellum must be denied.

Certain things have gotten in the way of human progress. Obstructions have been thrown athwart the path of civilization. These obstacles to national autonomy and to human liberty must be removed, and this is the great task in which we are engaged, together with the other democratic nations of the world.

The cry of the prophet in condemnation of Israel rings out today, and with a broader application than Jeremiah gave to his messages. "Brother" and "neighbor" were words of restricted meaning in the days of the prophets. But these exclusive terms were made inclusive by the Master. He defined his brethren as those who do his will. When asked by the lawyer who his neighbor was, he told the parable of the Good Samaritan, which taught the duty of neighborliness to those in need. We are carrying the "big brother" idea into international relations. We were censured by other nations for not declaring war against Germany immediately upon the violation of Belgium, and have been accused of waiting until our own rights were invaded and our own citizens were slain. It would be easy to draw a wrong conclusion from a superficial survey of the facts. No doubt our delay was due largely to the fact that it took America so long to realize and comprehend the unmitigated perfidy and the malicious treachery of the German Government. I have recently reviewed the diplomatic correspondence of Great Britain just before the outbreak of the war three years ago. One hundred and fifty-nine messages flashed back and forth in less than a fortnight between England and the courts of the various nations involved. Rereading these dis-

patches in the light of the developments of the last three years makes clear the designs of the Central Powers, and as clearly vindicates the Allies. The sacrifice called for in this fight is without parallel in human history. Only one goal can be commensurate with the cost, democracy for the world. And some progress is being made. Mr. Nicholas Romanoff may now be photographed sitting on a stump instead of on his throne. Constantine has vacated the throne of Greece forever. Restored Belgium will be more democratic than ever before. It is another George than the one who wears the crown that rules the people of England. Lloyd George rules because he expresses the voice of the people, and he will have to keep his ear a little closer to the ground or he will lose out. There is a rumbling and a muttering heard in England today because the people are supplied with rum and not bread.

Our President, in avowing our purpose to be to make the world safe for democracy, has set a goal that appeals to the highest motives of the American heart. In refusing to negotiate peace with any one but the direct representatives of the people of the enemy nations, he has set the standard higher than the Allies would have dared to place it. The people of America must see to it that our country holds herself true to these high aims so well expressed by her noble President. Let us help our nation and her Allies win this war. Let us support our government in this her day of severest trial. Let us seek to carry on this war in such a way as to reduce its evil to a minimum. Let us back our government in its demand for such terms of peace as shall make future wars forever impossible. These are the duties of the hour.

But when the world has been made safe for democracy, the obligation is still upon us to make democracy safe for the world. Hardly a less task than the one now upon us.

The war will be over some day. Peace will be declared, when swords will be beaten into plowshares and spears into pruning hooks, which, being interpreted is, Trenches shall be turned into truck gardens, and war vessels into merchantmen.

Let us do what we can to hasten that day. And as churches let us generate and release those spiritual forces that shall re-

build the waste places of the earth, and gather the nations at the foot of the cross of Jesus, to leave there the crushing burden of hate. The church must exemplify the spirit of her Lord, for in him alone, incarnate in human life, is the power to make of all races of man one brotherhood.

### HOME NEWS

RIVERSIDE, CAL.—Riverside is still on the map although church work was not so active through the summer because so many of our number were in the mountains or at the beach.

At a recent church meeting a unanimous call was given Pastor Severance to remain with us another year.

Rev. J. T. Davis and daughter Ethlyn have been with us for a few weeks and it has done our hearts good to hear their voices again in sermon and in song.

Last Sabbath and Sunday twenty-four of our number attended the county Christian Endeavor convention at Hemet. They report a very interesting and helpful time.

Rev. Mr. Ballenger filled the pulpit for the pastor in his absence. We would not forget to mention the instructive Bible readings that Mr. Ballenger is conducting on the beast of Revelation 17, the battle of Armageddon and Christ's second coming.

The Dorcas Society is doing Red Cross work and also sewing for the city charities.

Some of the social activities have been: a birthday party for our big-hearted Dr. Wells; a reception at the home of Mr. and Mrs. Welcome Wells for Rev. Mr. Davis and Ethlyn; a reception given by Mr. and Mrs. Glen Osborn for their son Lester and bride (formerly Miss Grace Muncy, of Long Beach); and a silver wedding at the home of Mr. and Mrs. Charles Coon.

Marie Sweet is attending school at Pomona College, Alice Baker is completing her course in the state normal at Los Angeles, Ralph Coon is teaching in Berkeley, Gelsemina Brown in Orange, Mary Brown in Redlands, and Veola in this city. Aunt Gelse Cook oversees the home while the girls are away and, while she has not walked or stood on her feet for nearly ten years, she keeps sweet and patient and is an inspiration to all of us. (This is not post mortem. We believe in throwing bouquets of appreciation while people are still with us.)

Three of our young men have enlisted in service for our country: Howard Crandall, assistant surgeon; Lawrence Sweet, in training at Camp Kearney, San Diego; and Lester Osborn, in the naval reserve training station, San Pedro.

We are looking forward to the annual meeting of the Pacific Coast Association, to be held the first week in January, and hope for showers of blessings. o.

### ANIMALS AT PLAY

"That the lower animals do not laugh, that they have no sense of humor, is hard to understand, when we think how thoroughly they love to play. From the highest to the humblest, they show the keenest joy in sport, but they can not laugh! If they could, perhaps the power would bring with it other mental gifts, such as to upset the whole order of things. Be that as it may, the watcher of wild life never gets used to the sight of their mirthless sport, for in all other respects their play is entirely human. A great deal of human play is serious—desperately serious on the football field and at the card-table, especially when a lonely player at solitaire, for instance, is trying to 'kill time.' I have watched a great ungainly hippopotamus trying by the hour to do the same solemn thing: cuffing a croquet ball back and forth from one end of his cage to the other. His keepers said that without the plaything the poor caged giant would fret and worry himself to death. It was his game of solitaire."—Dallas Lore Sharp, in *St. Nicholas*.

A little girl had a great desire to join the church. Consequently she went to the minister, asking to be received into the church. He inquired if she had experienced a change of heart, and she answered, "Yes." The minister inquired further: "Were you a sinner before?"

"Yes."

"Are you a sinner now?"

Again she answered, "Yes."

"Where, then, is the difference between your former and present condition?"

After some moments' meditation she said: "Before I was converted to Christ, I was a sinner that runs after sin. Now I am a sinner that runs away from sin."—*Exchange*.

## MARRIAGES

**HATCHELL-RANDOLPH.**—At Oakland, Md., October 2, 1917, by Rev. W. M. Shultz, Mr. William L. Hatchell, of Black Mountain, N. C., and Miss Jetty F. Randolph, of New Milton, W. Va.

## DEATHS

**VAN HORN.**—Arthur Van Horn, son of Abram and Sarah Stout Van Horn, was born at Lost Creek, W. Va., July 2, 1840, and died in North Loup, Neb., October 14, 1917, in the seventy-eighth year of his life.

When about nine years old, his parents moved to Peoria, Ill., and later to Welton, Iowa. Here, in 1863, he was married to Nancy Jane Davis. He homesteaded in Smith County, Kansas, and later lived in Boaz, Mo. In the spring of 1897, they moved to Portland, Ore. Then they removed to Boulder, Colo., and some four years ago he came to North Loup, making his home with his son, A. D. Van Horn.

In early life he was converted and became a member of the Farmington (Ill.) Seventh Day Baptist Church. About two years ago he became a member of the North Loup (Neb.) Seventh Day Baptist Church, joining by letter from the Boulder Church.

In 1861, he answered the call of his country, enlisting in Company G, 5th Iowa Volunteer Infantry. After serving one year and three months he was discharged for total disability.

He is the father of twelve children, four sons and eight daughters, five of whom are now living.—Alta L. Davis, Fallon, Nev.; Anna E. Gard Chance, Mont.; Edna Johnson, Boulder, Colo.; A. L. Van Horn, Montour, Iowa, and A. D. Van Horn, North Loup, Neb. He is also survived by one sister,—Deborah Kennon, Vinton, Iowa. His wife died at the home of their daughter in Ceres, Cal., May 30, 1905.

Funeral services were held from the home, October 15, conducted by his pastor, Rev. A. L. Davis, and interment was made in the village cemetery.

A. L. D.

**ROOD.**—William Herman, son of C. P. and Marianna (Thorngate) Rood, was born in Rock County, Wisconsin, December 20, 1848, and died in North Loup, Neb., October 20, 1917, lacking just two months of being sixty-nine years of age.

When three years old he removed with his parents to Waushara County, Wisconsin. On November 22, 1864, when but 15 years old, together with his father, he enlisted in Company G, 37th Wisconsin Volunteer Infantry, and went to the front for active service. Together with his father and oldest brother Hosea he was in the Grand Review at Washington. At the close of the war, in July, 1865, he was mustered out of

service and returned to his home in Wisconsin.

In the fall of 1871, in company with his father, John Sheldon and Mansell Davis, he came to the Loup country representing a community of Seventh Day Baptists in Wisconsin seeking homes in the West. His next visit was in the spring of 1872 when he came by rail, accompanying Rev. Oscar Babcock and family. A third visit was made by Mr. Rood when in the spring of 1874, he returned overland, accompanied by his sister, Mrs. Emma Terry, of Boulder, Colo.

From the date of his last trip, Mr. Rood has been identified with the life, growth, and development of Valley County, and especially of North Loup. In the early days he was an officer in the militia organized to protect the settlers against the Indians. He has held every office in the township. He succeeded Rev. Oscar Babcock as postmaster, which office he held until relieved a few years ago by the present postmaster. He was a member of the A. O. U. W., the Masonic Lodge, and the G. A. R.

On April 7, 1880, he was married to Miss Linda Pierce. To them was born one child, Inez, now Mrs. O. R. Hill, of Ord, Neb. About eight months ago his health began to fail, and he grew steadily worse until the end came.

Mr. Rood is the second of a family of nine children to respond to the call of death. His wife died on May 29, 1912.

Besides his daughter, Mrs. O. R. Hill, he is survived by four sisters and three brothers,—Mrs. Mansell Davis and Mrs. A. L. Crandall, of North Loup; Mrs. C. E. Crandall, of Milton, Wis.; Mrs. S. C. Terry, of Boulder, Colo.; Hosea, of Madison, Wis., and Charles J. and Walter G., of North Loup, Neb.

Funeral services were held from the North Loup Seventh Day Baptist church, October 21, conducted by Pastor Davis, and burial was made in the village cemetery.

A. L. D.

**WHITNEY.**—Arthur Edward Whitney, son of Edward LeRoy and Evaline Clarke Whitney, was born in Spink County, North Dakota, July 6, 1883, and died at Dodge Center, Minn., October 25, 1917, of typhoid fever, after a month's illness.

While a young boy his parents moved to Berlin, Wis., and a few years later to Gentry, Ark., where Arthur was married, March 15, 1905, to Lilly Saxton.

A few months ago the family came to Dodge Center from Milton, Rock County, Wis. Besides a widow and six young children,—Edward Ray, Lyle Alton, Margaret Evaline, Luella Bell, Hazel Dorothy, and Nina May,—the deceased leaves one brother, Ezra, of North Dakota, and three sisters,—Mrs. J. L. Skaggs, of Plainfield, N. J.; Mrs. Laura Van Horn, Fouke, Ark., and Mrs. Luett Severance, Grand Island, Neb.

Funeral services were held from the home, Sunday afternoon, October 28, by Rev. H. C. Van Horn, and burial was made in River Bend Cemetery.

H. C. V. H.

**TURNBULL.**—In Providence, R. I., October 26, 1917, Thomas Turnbull, in the thirty-eighth year of his age.

He was the son of John and Jane McEwen Turnbull, and was born in Scotland on April

## SABBATH SCHOOL

Lesson VIII.—November 24, 1917

A PSALM OF THANKSGIVING.—Psalm 103.

Golden Text.—Bless Jehovah, O my soul, and forget not all his benefits. Ps. 103: 2.

### DAILY READINGS

Nov. 18—Ps. 103: 1-11. Psalm of Thanksgiving

Nov. 19—Ps. 103: 12-22. Jehovah's Lovingkindness

Nov. 20—Ps. 104: 1-12. Jehovah the Creator

Nov. 21—Ps. 104: 13-23. Lord of Nature

Nov. 22—Ps. 104: 24-35. Preserver of All Things

Nov. 23—Ps. 116: 1-9. The Divine Mercy

Nov. 24—Ps. 116: 10-19. Faith and Gratitude

(For Lesson Notes, see *Helping Hand*)

"Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.

"Did you give him your hand? He was slipping down hill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?

"Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?  
Do you know what it means—just a clasp of a hand,  
When a man's borne about all a man ought to stand?

"Did you ask what it was—why the quivering lip?  
Why the half-suppressed sob, and the scalding tears drip?  
Were you brother of his when the time came of need?  
Did you offer him help, or didn't you heed?"

Honest labor bears a lonely face.—*Thos. Dekker.*

## MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

Agent for Good Housekeeping, Harper's Bazaar, Cosmopolitan, Motor Magazines, Woman's Home Companion, American Magazine, Every Week, Saturday Evening Post, Ladies' Home Journal, Country Gentleman, Farm and Fireside.

Renewals or new subscriptions.  
Club rates on other magazines.

6, 1880. The family removed to America in 1885. In 1889, they located at Ashaway, R. I.

It must have been more than a coincidence that the four sons bore names of apostles of our Lord, James, Thomas, John and Peter, and that the daughters were Mary, Alison and Elizabeth.

Early in life Thomas became a Christian. On March 28, 1902, he was baptized by Rev. Clayton A. Burdick. On October 25 of the same year, he united with the Hopkinton Seventh Day Baptist Church. He was much interested in the Sabbath school and in Christian Endeavor work. At one time he was a trustee for the church. His life became overshadowed by that dread disease epilepsy, which gradually wore him out, so that death came as a great relief to him. The religion of Jesus Christ was very real to Thomas Turnbull. He was extremely conscientious. "Lord, if thou hadst been here my brother had not died." G. B. S.

**STILLMAN.**—At the home of her daughter, Mrs. Bertha Krebs, in Westerly, R. I., on October 27, 1917, Maria Lorinda Stillman, widow of the late Joseph F. Stillman, in the ninetyeth year of her age.

She was the daughter of John and Elizabeth Hoxie Greene and was born in North Stonington, Conn., July 9, 1828. On November 19, 1842, she united with the Pawcatuck Seventh Day Baptist Church. She was married October 9, 1848. In 1855, she removed her church membership to the Hopkinton Church, where her husband's family were members. Joseph Stillman died October 18, 1905. She is survived by three sons and one daughter, by eleven grandchildren and seventeen great-grandchildren. Mrs. Stillman lived a long, active and useful life. She had been a Christian for seventy-five years and now has gone to her reward. "Her children rise up and call her blessed." G. B. S.

**RANDOLPH.**—Samuel Fitz Randolph, son of Elkanah and Phoebe Drake Fitz Randolph, was born in Plainfield, N. J., November 24, 1839. A part of the homestead of his father came into his possession, and in the same house where he was born he passed away, November 1, 1917.

He was married, March 4, 1868, to Miss Anna Elizabeth Moffett, who survives him, together with two daughters, Amanda C. and Anna Mabel Fitz Randolph. He had one living brother, the youngest of his father's family, Alexander Fitz Randolph, who lives near Plainfield. He was baptized and became a member of the Seventh Day Baptist Church of Christ at Plainfield in 1856. Funeral services were held at his home November 3, 1917, conducted by Rev. Edwin Shaw assisted by a brother of Mrs. Randolph, Rev. Edwin Moffett. The burial was in the family lot in Hillside Cemetery. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." E. S.

If it be my lot to crawl, I will crawl contentedly; if to fly, I will fly with alacrity, but as long as I can avoid it, I will never be unhappy.—*Sydney Smith.*

LIFE MEMBERS OF THE MISSIONARY SOCIETY

Our denominational Year Book as published by our General Conference includes in the report of the Missionary Society a list of Life Members. That list should be as nearly correct as possible. To make it so, the help of readers of the SABBATH RECORDER is requested. The following is the list as published last year. There are doubtless many changes, additions, and corrections that should be made. Please look over this list carefully, and if you discover any errors or omissions, notify the secretary at once, as we are anxious that no delay in the issuing of the Year Book can be charged to our account.

Plainfield, N. J.

EDWIN SHAW.

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Abbey, Mrs. Angeline	1912	.....	Barber, Mrs. Geo. P.	1887	.....
Alberti, T. S.	1855	1904	Barber, Miss Anna	1889	1903
Aldrich, Mrs. M.	1887	.....	Barber, James	1880	1910
Allen, Wm. F.	.....	.....	Barber, Mrs. James	1891	.....
Allen, Rev. Jonathan	.....	1892	Barber, Hiram P.	1891	.....
Allen, G. W.	.....	1864	Barker, C. B.	1885	.....
Allen, J. G.	1886	.....	Barker, Mrs. C. B.	1885	.....
Andrews, T. P.	1884	1912	Barker, E. D.	.....	.....
Andrews, E. V.	1884	.....	Barker, Mrs. M.	.....	1876
Andrews, Darwin	1886	.....	Barnes, Rev. Enoch	.....	1877
Andrus, Rev. L.	.....	1890	Barton, H. C.	.....	.....
Ashurst, Rev. A. P.	.....	1911	Barton, Mrs. R. C.	.....	.....
Ayers, Reese	.....	1885	Bentley, Benjamin P.	.....	1869
Ayers, Susie E.	1875	.....	Bentley, B. W.	.....	1894
Ayers, Kizzie C.	1888	.....	Bentley, Mrs. B. W.	.....	1908
Ayers, Miss H.	1887	.....	Bentley, Geo. M.	.....	1869
Babcock, H. C.	.....	.....	Berry, H. S.	.....	1891
Babcock, James O.	1909	.....	Berry, P. L.	.....	1879
Babcock, L. M.	1909	.....	Berry, Mrs. P. L.	.....	.....
Babcock, Mrs. Anna E.	1910	.....	Bess, Mrs. Flora W.	1887	.....
Babcock, Fred H.	1887	.....	Blackman, Mrs. L. E.	1886	.....
Babcock, J. R.	1887	.....	Bliss, Elfred D.	1887	.....
Babcock, Agnes	1887	.....	Bond, B. F.	.....	1860
Babcock, E. Lua	1887	1891	Bonham, George	.....	1905
Babcock, Geo. L.	1887	.....	Bonham, Mrs. G.	1880	1895
Babcock, A. M.	.....	1890	Bonham, John S.	1870	1909
Babcock, Daniel	.....	1874	Bonham, Margaret	1881	1900
Babcock, Rev. T. E.	.....	1874	Bonham, Mrs. S.	.....	1871
Babcock, L. H.	.....	1893	Bonham, R. J.	1892	1894
Babcock, Geo. H.	.....	1911	Booth, Mandane Crumb	.....	.....
Babcock, Mary E.	.....	1911	Bowman, Adele	1887	.....
Babcock, Herbert A.	.....	.....	Bramlet, Mrs. Naoma	1909	.....
Babcock, Nelson	.....	1893	Briggs, O. M.	1887	.....
Babcock, D. Austin	1861	1877	Briggs, Mrs. O. M.	1887	.....
Babcock, Russell	.....	.....	Briggs, Mrs. A. S.	1886	1909
Babcock, Samuel L.	.....	.....	Bright, John	.....	1870
Babcock, Rev. S.	.....	1870	Bright, Mrs. Kesiah	.....	1872
Babcock, W. B.	1874	1892	Brown, J. W.	.....	.....
Babcock, Stephen	1880	.....	Brown, Rev. T. B.	.....	1879
Babcock, Mrs. S.	1886	.....	Brown, Mrs. T. B.	.....	1903
Babcock, Rev. U. M.	1881	1900	Brown, J. Albert	1871	.....
Babcock, Rev. S. H.	1882	.....	Brown, Mrs. J. A.	.....	.....
Babcock, Mrs. S. H.	1882	.....	Brown, Erastus	1882	1892
Babcock, Geo. A.	1882	.....	Brown, Henry R.	1886	1908
Babcock, Albert S.	1889	.....	Brown, Mrs. W. W.	1892	.....
Babcock, H. A.	1890	.....	Boston, Mrs. C. Crandall	1890	.....
Backus, J. E. N.	1870	1899	Browning, Wm	1890	.....
Backus, Lucy A.	1873	.....	Browning, Geo.	1891	.....
Baggs, V. A.	1883	.....	Burch, P. B.	.....	1891
Baggs, Mrs. V. A.	1883	.....	Burch, Nathan	.....	1849
Bailey, Rev. Eli S.	.....	1864	Burch, John H.	.....	.....
Bailey, Rev. James	.....	1892	Burch, Mary J.	1879	.....
Bailey, Mrs. James	.....	1889	Burdick, A. B.	.....	1887
Bailey, Mary F.	1887	1893	Burdick, Mrs. Lucy	.....	1850
Bailey, Mary E. Buffington	1884	.....	Burdick, Mrs. Sarah	.....	1892
Baker, Rev. H. H.	.....	1907	Burdick, B. F.	.....	1862
Baker, Mrs. H. H.	.....	.....	Burdick, Mrs. I. C.	.....	1866
Barber, Wm. H.	.....	.....	Burdick, K. W.	.....	.....
Barber, John	1856	1887	Burdick, Rev. H. P.	.....	1904
Barber, P. M., ad.	1877	.....	Burdick, Mrs. H. P.	1886	.....
Barber, Mrs. P. M.	1883	.....	Burdick, Rev. S.	.....	1905
Barber, Thomas A.	1879	.....	Burdick, Mrs. S.	.....	1896
Barber, Sarah J.	1879	.....	Burdick, A. C.	.....	.....
Barber, Agnes F.	1886	.....	Burdick, Mrs. N. L.	.....	1869
Barber, Geo. P.	1887	1911	Burdick, Wm. H.	.....	.....
*Deceased.			Burdick, A. B., ad.	1873	.....

LIFE MEMBERS.

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Burdick, Harvey C.	1874	.....	Clarke, Mrs. H.	.....	.....
Burdick, Albert S.	.....	1904	Clarke, Thomas M.	.....	1900
Burdick, A. E.	1879	.....	Clarke, Jared	.....	1882
Burdick, Thos. T.	1879	.....	Clarke, Rev. J. B.	1859	1909
Burdick, Silas G.	1880	*	Clarke, Mrs. J. B.	.....	.....
Burdick, A. A.	.....	.....	Clarke, Will B.	1886	.....
Burdick, Eunice	.....	.....	Clarke, B. F.	.....	.....
Burdick, Delos C.	.....	1888	Clarke, Stephen S.	.....	.....
Burdick, Mrs. A.	1876	.....	Clarke, Grove D.	1867	1895
Burdick, L. C.	1883	.....	Clarke, Jeremiah	.....	.....
Burdick, Mrs. H. V.	1884	.....	Clarke, Mary N.	1880	1891
Burdick, Elmer D.	1886	.....	Clarke, E. B.	.....	.....
Burdick, Wm. C.	1886	1902	Clarke, Rev. Henry	1876	1890
Burdick, Mrs. Wm. C.	1886	.....	Clarke, Mrs. Henry	1876	1900
Burdick, Susie M.	1886	.....	Clarke, Clara	1883	1892
Burdick, Geo. N.	1889	.....	Clarke, Mrs. L.	1883	.....
Burdick, Mrs. Geo. N.	1887	.....	Clarke, Eliza	1883	.....
Burdick, Mrs. W. H.	1887	.....	Clarke, Henry F.	1884	1903
Burdick, Rev. P. F. R.	1887	1906	Clarke, Charles W.	.....	1886
Burdick, Rev. J. G.	1888	1911	Clarke, Elbert W.	1886	1896
Burdick, Mrs. J. G.	1889	.....	Clarke, Geo. F.	1886	.....
Burdick, Miss O.	1888	.....	Clarke, Mrs. Geo. F.	1886	.....
Burdick, Rev. F. O.	1888	.....	Clarke, J. Perry	1886	.....
Burdick, Mrs. S. C.	1889	.....	Clarke, Mrs. J. Perry	1886	.....
Burdick, Mrs. B. F.	1889	.....	Clarke, Will R.	1887	.....
Burdick, Mrs. S. P.	1889	.....	Clarke, Kate M.	1887	.....
Burdick, Mrs. C. A.	1890	1910	Clarke, Rev. H. D.	1887	.....
Burdick, Wm. L.	1892	.....	Clarke, Mrs. H. D.	1888	1912
Burdick, Henry L.	1894	.....	Clarke, Miss K. E.	1888	1894
Burdick, Mrs. W. D.	1897	.....	Clarke, Albert W.	1888	.....
Buskirk, Fred	1886	.....	Clarke, Fannie E.	1889	.....
Campbell, Rev. Alex.	.....	1888	Clarke, Mabel A.	1889	.....
Campbell, Mrs. A.	.....	.....	Clarke, B. Frank	1891	*
Campbell, Rev. Z.	.....	1884	Clarke, Mrs. B. F.	1891	.....
Carman, James C.	1889	.....	Clarke, J. S.	1891	.....
Carpenter, Rev. Solomon	.....	1892	Clarke, Mrs. J. S.	1891	.....
Carpenter, Mrs. L. M.	.....	1874	Clarke, Florence O.	1891	.....
Carpenter, E. G.	1889	.....	Clarke, P. L.	1893	.....
Carpenter, Geo. B.	1873	1914	Clawson, Isaac	.....	1891
Carpenter, Mrs. G. B.	1887	.....	Clawson, L. T.	.....	.....
Carr, Mrs. N. S.	1887	.....	Clawson, Mrs. L. T.	1885	1911
Chau Chung Lu	.....	.....	Cochran, Rev. J. H.	.....	1853
Chester, C. N.	.....	1900	Collins, G. T.	.....	1886
Chester, A. L.	.....	1906	Collins, Nathan A.	1887	1903
Chester, Mrs. A. L.	.....	.....	Collins, Mrs. N. A.	1890	.....
Chester, Sarah E.	.....	1889	Collins, Gideon T.	1890	1908
Champlin, Frank	.....	1882	Collins, Geo. T.	1890	.....
Champlin, Mrs. M.	.....	*	Collins, Mrs. Susan	1892	.....
Champlin, E. G.	.....	1874	Collins, Elva M.	1891	.....
Champlin, Mrs. E. G.	.....	1893	Collins, Alfred	1895	.....
Champlin, John R.	.....	1892	Congdon, John	.....	1891
Champlin, Mrs. J. R.	.....	1870	Coon, Lafayette	.....	1912
Champlin, Albert R.	.....	1895	Coon, Arza	.....	1882
Champlin, S. A.	.....	.....	Coon, Ezra	.....	1874
Champlin, J., M. D.	1891	.....	Coon, John S.	.....	1891
Champlin, Mrs. J.	1891	.....	Coon, Mrs. J. S.	.....	.....
Chipman, C. C.	1890	.....	Coon, Asa	.....	1851
Chipman, Mrs. C. C.	1890	.....	Coon, Rev. A. W.	1858	1904
Cimiano, Alonzo	1871	1884	Coon, H. C.	1870	1898
Clarke, Mrs. Vine	1885	.....	Coon, Mrs. H. C.	1893	.....
Clarke, Mrs. E. B.	1885	.....	Coon, Morell	1873	.....
Clarke, Wm. L.	1872	.....	Coon, Emma	1875	.....
Clarke, Mary B.	1876	1908	Coon, Harlow M.	1882	1899
Clarke, Rev. J.	1895	.....	Coon, Geo. N.	1883	1886
Clarke, Mrs. J.	.....	1892	Coon, H. Irving	1891	.....
Clarke, Hamilton	.....	1880	Coon, Mrs. S. E.	1891	.....

\*Deceased.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY:

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Coon, W. H. H.	1893	1898	Crofoot, Mrs. A. G.	1889	1905
Cottrell, Rev. L. M.	1885	1911	Crosby, E. C.	1876	*
Cottrell, Rev. I. L.	1883	1897	Cundall, Isaac	1861	1861
Cottrell, Mrs. I. L.	1883	1897	Cundall, John	1876	1891
Cottrell, C. B.	1884	1893	Daland, W. C., Rev.	1887	1887
Cottrell, Mrs. C. B.	1884	1896	Daland, Mrs. W. C.	1887	1887
Cottrell, E. H.	1886	1901	Darrow, E., Rev.	1887	1887
Cottrell, C. B., Jr.	1886	1901	Darrow, Mrs. E.	1872	1872
Cottrell, Charles P.	1887	1887	Davis, Reuben	1876	1876
Cottrell, Mrs. C. P.	1887	1887	Davis, Enoch J.	1862	1862
Cottrell, Royal Lee	1887	1887	Davis, Mrs. Beulah	1864	1864
Cottrell, Hattie P.	1887	1887	Davis, Mrs. Hannah	1875	1875
Cottrell, Rev. G. M.	1888	1888	Davis, Elizabeth	1883	1883
Cottrell, Mrs. G. M.	1888	1888	Davis, Mrs. E. A.	1883	1887
Cottrell, A. B.	1892	1892	Davis, J. T.	1883	1887
Crumb, Betsey	1897	1897	Davis, Jarman A.	1870	1884
Crumb, A. D.	1884	1897	Davis, Abel B.	1870	1870
Crumb, Mrs. A. D.	1884	1912	Davis, Ellis A.	1870	1891
Crandall, M. A.	1884	1884	Davis, George B.	1874	1874
Crandall, Mrs. M. A.	1892	1892	Davis, Anna S.	1894	1894
Crandall, Mrs. W. W.	1891	1891	Davis, Mrs. Lucy W.	1882	1882
Crandall, Mary	1885	1885	Davis, J. T., Rev.	1883	1883
Crandall, Mrs. F.	1885	1885	Davis, Mrs. L. S.	1884	1891
Crandall, Emeline	1885	1885	Davis, Oliver	1888	1908
Crandall, Hannah	1885	1885	Davis, Mrs. Oliver	1888	1888
Crandall, Susan E.	1882	1886	Davidson, S., Rev.	1881	1881
Crandall, Albert	1882	1882	Denison, Mrs. E. N.	1887	1907
Crandall, Mrs. A. N.	1882	1882	Denison, E. W.	1887	1887
Crandall, Mrs. S. A.	1882	1882	Dowse, Roswell P.	1893	1893
Crandall, J. Clarke	1908	1908	Drake, Randolph	1874	1874
Crandall, Henry D.	1884	1884	Drake, Nathaniel	1874	1874
Crandall, Jairus	1885	1885	Dresser, F. E.	1883	1883
Crandall, Rev. P. S.	1870	1870	Dresser, Palis H.	1881	1881
Crandall, Rev. G. J.	1905	1905	Dunham, R.	1872	1872
Crandall, Mrs. G. J.	1891	1908	Dunham, R., Jr.	1872	1872
Crandall, Amos	1887	1887	Dunham, Isaac S.	1872	1872
Crandall, N. R.	1889	1889	Dunham, Amy M.	1858	1858
Crandall, Laura	1878	1890	Dunham, Lucelia	1868	1868
Crandall, Amelia	1870	1870	Dunham, F. A.	1868	1868
Crandall, Ira B.	1870	1870	Dunham, Mrs. W. S.	1867	1867
Crandall, Mrs. I. B.	1870	1870	Dunham, Lizzie M.	1867	1867
Crandall, Carrie M.	1890	1890	Dunham, J. R.	1874	1874
Crandall, Albert B.	1876	1881	Dunham, Henry V.	1888	1902
Crandall, Horace L.	1876	1876	Dunn, William	1884	1884
Crandall, Phebe L.	1909	1909	Dunn, Isaac S.	1868	1868
Crandall, Ethan C.	1903	1903	Dunn, Mrs. Isaac S.	1868	1868
Crandall, Mrs. Ellen	1880	1880	Dunn, T. A.	1858	1889
Crandall, S. G.	1880	1880	Dunn, M. M.	1858	1858
Crandall, Dr. H. N.	1888	1888	Dunn, David	1872	1872
Crandall, Mrs. H. N.	1884	1884	Dunn, Asa	1851	1851
Crandall, A. R.	1879	1879	Dunn, E. M., Rev.	1881	1896
Crandall, Wm. R.	1881	1881	Dunn, Mrs. E. M.	1881	1907
Crandall, C. Eugene	1883	1883	Dunn, Alex C.	1881	1881
Crandall, Anna W.	1883	1883	Dye, J. P.	1886	1904
Crandall, Ezra	1886	1897	Dye, Mrs. J. P.	1889	1889
Crandall, Edna	1887	1887	Edwards, S. L.	1889	1889
Crandall, Lena	1887	1887	Edmonson, C.	1882	1882
Crandall, W. H.	1887	1887	Ellis, Eugene	1889	1901
Crandall, Mrs. W. H.	1895	1895	Ellis, Geo. M.	1911	1911
Crandall, E. R.	1888	1888	Ellis, E. L.	1911	1911
Crandall, Mrs. E. R.	1890	1890	Ellis, Mrs. E. L.	1911	1911
Crandall, Mrs. E. B.	1889	1889	Ellis, Bordie	1911	1911
Crandall, Emeline	1885	1897	Ernst, W. H., Rev.	1886	1886
Crandall, Lorinda	1888	1888	Ernst, Mrs. W. H.	1888	1888
Crane, Mrs. Orilla	1888	1888	Estee, Azor, Rev.	1864	1864
Crofoot, Rev. A. G.	1888	1888	Estee, Mrs. Azor	1864	1864

\*Deceased.

LIFE MEMBERS.

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Evans, Gurdon	1891	1891	Hiscox, Abbie M.	1881	1885
Fahnestock, W. M.	1868	1868	Hiscox, John	1881	1885
Fahnestock, Samuel	1880	1911	Hiscox, Mrs. John	1881	1885
Felton, A. B.	1880	1911	Hiscox, Celia	1881	1885
Felton, Mrs. A. B.	1880	1886	Hiscox, Gurdon	1881	1885
Fisher, Thos., Rev.	1887	1887	Hiscox, Morton	1881	1885
Fisk, B. E., Rev.	1887	1887	Hock, C.	1883	1883
Fisk, Mrs. B. E.	1887	1887	Holberton, Annie	1883	1883
Fitch, Mrs. Lucy A.	1879	1879	Hubbard, J. F.	1859	1905
Freeborn, Oscar	1882	1882	Hubbard, Mrs. J. F.	1883	1883
Freeborn, D. P.	1883	1905	Hubbard, Joseph A.	1883	1883
Frink, Mrs. E.	1887	1887	Hubbard, Mrs. J. A.	1888	1897
Gardner, Mrs. G. W.	1907	1907	Hubbard, H. C.	1886	1886
Gardner, John	1907	1907	Hubbard, Diana	1861	1863
Gardner, T. L., Rev.	1874	1874	Hubbard, Amy	1861	1863
Gates, H. R.	1884	1884	Hubbard, Wm. C.	1882	1882
Gates, Harrison W.	1884	1884	Hubbard, Rev. J. L.	1897	1897
Grace, H. P.	1884	1884	Hummel, Ruth	1871	1892
Graham, Mrs. A. M.	1888	1888	Hunting, Mrs. Ida L. Spicer	1909	1909
Gill, Theophilus A.	1897	1897	Hunting, Rev. J. P.	1887	1902
Gillette, W. B., Rev.	1885	1885	Hunting, Mrs. L. C.	1887	1887
Gillette, Mrs. W. B.	1885	1885	Hull, Rev. Nathan V.	1881	1881
Glaspey, Henry W.	1898	1898	Hull, Mrs. Phala V.	1886	1886
Goodrich, E. W.	1886	1886	Hull, Mrs. Lura A.	1886	1886
Green, Joseph	1889	1889	Hull, H. A.	1869	1869
Green, J. C.	1889	1889	Hull, Rev. O. P.	1885	1885
Green, David I.	1889	1889	Hull, Rev. Varnum	1883	1898
Green, Amelia M.	1889	1889	Hull, Rev. Hamilton	1883	1898
Green, O. DeGrass	1911	1911	Humphrey, Clara E. Dunn	1881	1881
Green, Mrs. D.	1880	1880	Ingham, W. H.	1886	1886
Green, Mrs. H. B.	1883	1883	Irish, D. B.	1891	1891
Green, J. L.	1883	1883	Irish, Rev. J. R.	1893	1893
Green, Edgar R.	1886	1886	Irish, Mrs. J. R.	1893	1893
Green, Mrs. M. A. L.	1886	1886	Irish, Martha	1908	1908
Green, Mrs. C.	1886	1886	Jeffrey, J. J.	1908	1908
Green, Orson	1911	1913	Jeffrey, William	1895	1902
Greene, Mrs. Delos	1912	1912	Jeffrey, Mrs. Wm.	1895	1895
Greenman, Geo.	1891	1891	Jennings, J. M.	1858	1898
Greenman, Mrs. G.	1887	1887	Johnson, Rev. F. F.	1881	1881
Greenman, Elizabeth	1877	1877	Jones, Albert R.	1903	1903
Greenman, Clark	1885	1885	Jones, Rev. W. M.	1895	1895
Greenman, Mrs. C.	1885	1885	Jones, Mrs. W. M.	1860	1860
Greenman, Thos. S.	1879	1879	Jones, J. H. L.	1903	1903
Greenman, Mrs. T. S.	1879	1879	Jones, Miss M. M.	1903	1903
Greenman, Geo. H.	1905	1905	Jones, Eugene A.	1881	1881
Greenman, Geo. S.	1894	1894	Jones, Henry L.	1891	1898
Greenman, Mrs. G. S.	1882	1882	Jones, Mrs. H. L.	1891	1894
Greenman, Thos. E.	1882	1882	Jones, Martha	1891	1891
Griswold, Rev. S. S.	1871	1871	Junkin, Ralph Grover	1913	1913
Griswold, Mrs. A. F.	1871	1871	Kelly, Rev. M. B.	1909	1909
Griswold, Lavinia A.	1871	1871	Kelly, Mrs. M. B.	1909	1909
Griswold, Mary E.	1891	1891	Kenyon, L. H.	1885	1885
Hakes, Rev. A.	1891	1891	Kenyon, Rev. W. C.	1867	1867
Hamilton, F. W.	1011	1011	Kenyon, Rev. Jared	1007	1007
Hamilton, W. G.	1883	1885	Kenyon, Mrs. Jared	1882	1882
Hamilton, Hannah	1883	1891	Kenyon, M. S.	1873	1907
Hamilton, Mrs. B. B.	1891	1891	Kenyon, G. S.	1880	1906
Harrington, Mrs. H.	1886	1886	Kenyon, Mrs. G. S.	1887	1887
Harry, Rev. M.	1889	1889	Kenyon, Emma B.	1883	1883
Haynes, W. B.	1889	1889	Kenyon, Geo. A.	1886	1886
Hemphill, Aurelia	1888	1889	Kenyon, A. B.	1886	1886
Hill, Frank	1893	1893	Kenyon, G. B.	1889	1889
Hill, Frank	1893	1893	Kenyon, Alex C.	1890	1890
Hill, Mrs. F.	1888	1888	Kenyon, Wm. L.	1891	1891
Hills, Rev. Geo. W.	1909	1909	Knapp, Clarence Witter	1011	1011
			Landow, Rev. J. P.	1888	1889

\*Deceased.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY:

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Langworthy, Jennie F.....	1893	.....	Livermore, Wm. S.....	.....	.....
Langworthy, W. A. ....	1887	1911	Lucky, Rev. Ch. Th.....	1888	.....
Langworthy, N. H. ....	.....	1889	Lyon, Geo. H. ....	1890	1908
Langworthy, Mrs. N.....	.....	1885	Lyon, Paul P. ....	1895	.....
Langworthy, S. ....	.....	.....	Main, Rev. A. E. ....	.....	.....
Langworthy, S. A. ....	1883	.....	Main, Lucie E. C.....	1876	1903
Langworthy, J. ....	1886	.....	Main, Daniel C. ....	1892	.....
Langworthy, A. H. ....	1874	.....	Main, Carey A. ....	1887	.....
Langworthy, Mrs. A.....	1884	.....	Main, Mrs. C. A. ....	1887	.....
Langworthy, J. W. ....	.....	1855	Maltby, Anna F.....	1898	.....
Langworthy, B. F. ....	.....	1895	Maxson, Mary Star.....	1909	.....
Langworthy, Mrs. E.....	.....	1876	Maxson, J. Irving.....	1885	.....
Langworthy, J. ....	.....	.....	Maxson, Mrs. J. I.....	1885	.....
Langworthy, J. A. ....	.....	.....	Maxson, C. B. ....	1870	.....
Langworthy, O. ....	1872	1900	Maxson, Mrs. C. B.....	1891	.....
Langworthy, G. N. ....	1873	1885	Maxson, W. E. ....	.....	1893
Langworthy, Clark .....	1877	1903	Maxson, Mrs. W. E.....	.....	.....
Langworthy, D. ....	1880	.....	Maxson, Oliver .....	.....	1856
Langworthy, Mrs. F.....	1880	.....	Maxson, Mrs. O.....	1887	.....
Langworthy, B. P. ....	1882	1908	Maxson, Oliver, Jr.....	.....	1893
Langworthy, Mrs. B. P.....	1884	.....	Maxson, Jonathan .....	.....	1889
Langworthy, M. A. ....	1884	.....	Maxson, Mrs. J.....	.....	.....
Langworthy, Ann .....	1884	.....	Maxson, A. W. ....	.....	.....
Langworthy, A. A. ....	1886	.....	Maxson, Mrs. A. W.....	1886	1891
Langworthy, J. F. ....	1888	.....	Maxson, Wm. ....	.....	.....
Langworthy, Mrs. J. F.....	1888	.....	Maxson, Mrs. Wm.....	.....	1900
Langworthy, Mrs. M. E.....	1888	.....	Maxson, Chas. ....	.....	1885
Langworthy, W. P. ....	1889	.....	Maxson, Mrs. Chas.....	.....	1880
Langworthy, Miss E. A.....	1889	.....	Maxson, C. C. ....	.....	.....
Langworthy, Mrs. L. S.....	1892	.....	Maxson, Mrs. C. C.....	1886	.....
Langworthy, C. H. ....	1889	.....	Maxson, Miss M.....	.....	1885
Langworthy, Albert .....	1891	.....	Maxson, Mrs. S.....	.....	.....
Langworthy, Mrs. M.....	1891	1897	Maxson, Rev. W. B.....	.....	1864
Langworthy, C. R. ....	1891	.....	Maxson, John .....	.....	.....
Langworthy, Mrs. W. A.....	1894	1895	Maxson, Thomas .....	.....	.....
Lanphear, Geo. H. ....	1891	.....	Maxson, Chas. H. ....	.....	1874
Lanphear, Nathan .....	.....	.....	Maxson, Ephraim .....	.....	1873
Lanphear, Olive S.....	1871	.....	Maxson, Joshua .....	.....	1885
Larkin, Daniel F.....	.....	.....	Maxson, Davis .....	.....	.....
Larkin, Mrs. D. F.....	.....	.....	Maxson, Harvey .....	.....	1867
Larkin, Mrs. A. S.....	.....	.....	Maxson, Benjamin .....	.....	1874
Larkin, Rev. E. P.....	1880	1887	Maxson, Mrs. Benjamin.....	.....	1891
Larkin, George S.....	1881	.....	Maxson, Diantha .....	.....	1891
Larkin, Thomas T.....	1882	.....	Maxson, Rev. D. E.....	.....	1895
Lawton, A. B. ....	1873	.....	Maxson, George .....	.....	1892
Lewis, W. B. ....	.....	1880	Maxson, Mrs. Geo.....	.....	1876
Lewis, Warren .....	1882	.....	Maxson, Holly M.....	1875	.....
Lewis, Rev. A. H. ....	.....	1908	Maxson, Silas .....	1875	1888
Lewis, Mrs. A. H.....	.....	1909	Maxson, E. R. ....	.....	1907
Lewis, Nathan K.....	.....	.....	Maxson, Albert W.....	1883	.....
Lewis, Alfred .....	1873	.....	Maxson, C. A. ....	1887	1906
Lewis, Rev. C. M.....	1883	.....	Maxson, Mrs. C. A.....	1887	.....
Lewis, Mrs. Eliza .....	1881	.....	Maxson, Alice .....	1887	.....
Lewis, Edwin R.....	1887	.....	Maxson, Mrs. J. C.....	1888	.....
Lewis, Mrs. E. R.....	1888	.....	Maxson, Russell I.....	1888	.....
Lewis, C. C. ....	1877	.....	Maxson, Adelia .....	1888	.....
Lewis, E. E. ....	1879	.....	Maxson, Lizzie .....	1888	.....
Lewis, Mrs. I. C.....	1879	.....	Maxson, Wm. S.....	1898	.....
Lewis, Elijah B.....	1883	.....	Maxson, Mrs. M. E.....	1898	.....
Lewis, Israel T.....	1886	.....	McLearn, Rev. A.....	1885	1907
Lewis, Mrs. Francis.....	1888	.....	McLearn, Mrs. Eva H.....	1911	.....
Lewis, Edwin H.....	1888	.....	Mills, Rev. O. S.....	1883	.....
Lewis, Mrs. W. W.....	1889	.....	Moore, Rev. Isaac .....	.....	.....
Livermore, Rev. L. E.....	1878	.....	Moore, Warren J.....	1881	.....
Livermore, Mrs. A. E.....	1886	1893	Moore, Mary J.....	1887	.....

\*Deceased.

LIFE MEMBERS.

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Morton, Rev. J. W.....	1857	1893	Randolph, W. F.....	.....	.....
Morton, Mrs. J. W.....	1867	1883	Randolph, Rev. A. A. F.....	.....	1868
Morton, Mrs. J. B.....	1887	.....	Randolph, Mrs. H. B.....	.....	1886
Moasher, John M. ....	.....	1908	Randolph, Sarah .....	1871	1881
Moasher, J. E. ....	1883	.....	Randolph, Jane E.....	.....	1877
Muncy, Azra .....	1876	1879	Randolph, Mary F.....	1881	.....
Nash, Nathan .....	.....	1877	Randolph, H. W.....	1881	1891
Nash, George M.....	.....	1878	Randolph, Thos. F.....	1882	1887
Nash, Mrs. Geo. M.....	.....	.....	Randolph, Chas. H.....	1882	.....
Nash, Joseph .....	.....	1870	Randolph, Rev. L. F.....	1883	.....
Nicholas, Avery .....	1877	.....	Randolph, Mrs. L. F.....	1888	.....
Ordway, I. J. ....	.....	.....	Randolph, Corliss F.....	1890	.....
Palmborg, Rosa .....	1891	.....	Randolph, Mrs. J. W.....	1886	.....
Palmer, Elisha B.....	1885	1905	Randolph, W. H.....	1869	.....
Palmer, Mrs. E. B.....	1886	1907	Randolph, Mrs. W. H.....	1869	.....
Palmiter, Wm. M.....	.....	1889	Randolph, P. B.....	1870	.....
Palmiter, Paul .....	1898	.....	Randolph, Reuna .....	1882	.....
Pardee, Adelaide .....	1879	.....	Randolph, Rev. G. H. F.....	1887	.....
Perry, Mrs. Kate .....	1889	.....	Randolph, Mrs. G. H. F.....	1888	.....
Pettibone, J. ....	1890	1907	Randolph, Mrs. T. F.....	1888	.....
Peterson, Mrs. Addie M.....	.....	.....	Randolph, Mrs. P. B.....	1888	.....
Pierce, James .....	1883	1905	Randolph, Mrs. R. F.....	1888	.....
Pierce, Olive .....	1883	.....	Randolph, F. F.....	1891	.....
Place, M. A., M. D.....	.....	.....	Randolph, Rev. L. C.....	1897	.....
Place, Rev. A. A. ....	1890	1898	Robinson, Evelyn Hill .....	1804	.....
Place, H. A. ....	1894	.....	Rogers, Mrs. A. B.....	.....	.....
Platts, Rev. L. A.....	1881	.....	Rogers, David .....	.....	1879
Platts, Mrs. L. A.....	1881	.....	Rogers, David P.....	.....	1882
Post, Clark C.....	1891	.....	Rogers, Mrs. D. P.....	.....	1892
Post, Charles, M. D.....	1883	1908	Rogers, Daniel B.....	1856	1884
Potter, George .....	.....	1868	Rogers, Clark .....	.....	1880
Potter, Charles .....	.....	1882	Rogers, Mrs. Clark.....	.....	1883
Potter, Mrs. Chas.....	.....	1877	Rogers, Thomas S.....	.....	1907
Potter, Charles, Jr.....	.....	1899	Rogers, Miss H.....	1889	1892
Potter, Mrs. Chas., Jr.....	.....	1903	Rogers, Rev. B. F.....	.....	.....
Potter, C. D. ....	.....	1893	Rogers, Mrs. B. F.....	.....	1888
Potter, Mrs. C. D.....	.....	.....	Rogers, Lester T.....	.....	1905
Potter, Joseph H.....	.....	1909	Rogers, Mrs. L. T.....	1891	1894
Potter, Mrs. J. H.....	.....	1885	Rogers, Rev. J. C.....	.....	1891
Potter, Amelia .....	1880	.....	Rogers, Wm. M.....	.....	1884
Potter, Maria L.....	.....	1891	Rogers, Mrs. W. M.....	.....	.....
Potter, Mrs. K. D.....	.....	.....	Rogers, Elias .....	.....	.....
Potter, E. H. P.....	1861	.....	Rogers, Rev. L. C.....	1871	1900
Potter, Daniel .....	.....	1878	Rogers, Mrs. L. C.....	1871	1902
Potter, A. C. ....	.....	1909	Rogers, Wm. A.....	.....	1898
Potter, Mrs. Ezra.....	1886	1892	Rogers, Mrs. R. T.....	.....	.....
Potter, William .....	1873	1880	Rogers, Thomas V.....	.....	.....
Potter, Edmund H.....	1883	.....	Rogers, Frank W.....	1882	.....
Potter, E. J. ....	1886	.....	Rogers, Muriel F.....	.....	.....
Potter, Mrs. E. J.....	1891	.....	Rogers, Fred T.....	.....	1883
Potter, Florence S.....	1888	.....	Rogers, Mrs. F. T.....	1886	.....
Powers, Julia M. R.....	1886	.....	Rogers, Selina E.....	1886	.....
Pratt, Lyman .....	.....	1887	Rogers, Clark T.....	1887	1892
Prentice, Mrs. A. B.....	1870	1875	Rogers, A. E.....	1887	.....
Price, Walter .....	.....	1910	Rogers, William H.....	1883	.....
Price, Mrs. Walter.....	.....	.....	Rogers, Lewis T.....	1883	.....
Price, Mrs. L. A. G.....	.....	1874	Rogers, Mrs. N.....	1887	.....
Quibell, Rev. Wm. G.....	.....	1884	Rogers, Mrs. O. S.....	1888	.....
Randolph, J. W.....	.....	1884	Rogers, Dr. A. C.....	1888	.....
Randolph, V. F.....	1856	1874	Rogers, Mrs. E. L.....	1888	1907
Randolph, Elkanah .....	1856	1874	Rogers, Arthur K.....	.....	.....
Randolph, Asa F.....	1857	.....	Rogers, Mrs. N.....	1889	1903
Randolph, G. F.....	.....	1859	Rogers, Mrs. C. T.....	1889	.....
Randolph, David L.....	.....	1881	Rogers, Abel L.....	1889	.....
Randolph, Wm. D.....	1859	1905	Rogers, Robert L.....	1890	.....

\*Deceased.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY:

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Rogers, Mrs. M. E.	1890	....	Stillman, Mary A.	1897	1908
Rogers, Miss S. E.	1890	....	Stillman, Mrs. M. E.	1885	....
Rork, Elizabeth	1878	....	Stillman, Welcome	....	1873
Ross, Austin F.	1871	1881	Stillman, Thos. L.	....	....
Ross, Mrs. A. F.	1888	....	Stillman, Mrs. T. L.	....	1907
Satterlee, Avis	....	*	Stillman, D. F.	....	....
Satterlee, J. B.	1883	....	Stillman, W. W.	....	....
Saunders, Martin	....	....	Stillman, Mrs. E. W.	....	....
Saunders, Peleg	1877	1889	Stillman, Thos. B.	....	1866
Saunders, Mrs. P.	....	1883	Stillman, B. G.	....	....
Saunders, Rev. E. B.	1910	....	Stillman, Mrs. B. G.	1887	1900
Saunders, Mrs. E. B.	1910	....	Stillman, R. T.	....	1899
Saunders, Clark	....	1878	Stillman, Abel	....	1881
Saunders, Roswell	....	1875	Stillman, Rev. H.	....	1911
Saunders, Isaac	....	1864	Stillman, Matthew	....	1886
Saunders, Nathan	....	1887	Stillman, A. S.	....	1878
Saunders, C.	....	1875	Stillman, David G.	....	1871
Saunders, T. A.	1882	....	Stillman, Mrs. D. G.	....	1886
Saunders, Rev. E. P.	1886	....	Stillman, James	....	1871
Saunders, Mrs. E. P.	1886	....	Stillman, Mrs. James	....	1910
Saunders, M. B.	1886	....	Stillman, Henry M.	....	....
Saunders, Anna R.	1887	....	Stillman, Albert R.	....	1874
Saunders, Clark	1887	....	Stillman, Joseph F.	....	1877
Saunders, Mrs. C.	1887	....	Stillman, Alfred A.	....	1879
Saunders, Mrs. Chas.	1888	....	Stillman, Mrs. A.	....	1886
Seager, Rev. L. D.	1897	....	Stillman, Geo. L.	....	1879
Seager, Mrs. L. D.	1897	....	Stillman, H. W.	....	....
Seeley, Rev. Geo.	1897	....	Stillman, Mrs. H. W.	....	1881
Seeley, Mrs. Geo.	1897	1897	Stillman, Geo. E.	....	1882
Shaw, Rev. James F.	1887	....	Stillman, Wm. M.	....	1882
Shaw, Phineas A.	1894	1909	Stillman, M. G.	....	1882
Sheppard, Melissa B.	....	1897	Stillman, S. N.	....	1883
Sheppard, Rebecca	1873	1903	Stillman, Miss Kate	....	1887
Sherman, Rev. O. D.	1882	1912	Stillman, Rev. H.	....	1887
Sherman, Mrs. O. D.	1882	....	Stillman, L. G.	....	1888
Slocum, John A.	1891	....	Stillman, Eugene F.	....	1888
Smalley, Tabitha	1881	....	Stillman, Mrs. E. F.	....	1888
Smart, Ella Crandall	1894	....	Stillman, S. C.	....	1888
Smith, John C.	1855	1890	Stillman, Mrs. A. R.	....	1891
Smith, Thaddeus C.	1882	....	Stillman, Elna O.	....	1891
Smith, Josie H.	1890	....	Stillman, Louise	....	1891
Spencer, Silas	....	1870	Stillman, Jennie	....	1891
Spaulding, A. B.	....	1894	Stillman, Lavonia	....	1889
Spaulding, Melissa	....	1870	Stillman, Clara L.	....	1889
Spaulding, Mrs. M. E.	1887	....	Stillman, Phebe	....	1889
Spicer, A. C.	....	*	Stillman, Mary G.	....	1889
Spicer, Clarence W.	1895	....	Stillman, Geo. C.	....	1888
Spicer, J. D.	....	....	Stillman, Amos	....	1878
Spicer, Mrs. J. D.	1867	....	Stillman, Mrs. A.	....	....
Spicer, Noyes	....	....	Stillman, J. P.	....	1879
Spicer, Charles	....	....	Stillman, Mrs. J. P.	....	1886
Spicer, Mrs. Chas.	....	....	Stillman, Rev. C. C.	....	1894
Spicer, E. D.	....	....	Stillman, C. L.	....	1892
Spicer, Mrs. Harriet	1880	1903	Stillman, Thos. V.	....	1891
Spicer, George H.	1887	....	Stillman, Mrs. T. V.	....	1904
Spicer, John G.	1888	1903	Stillman, S. P.	....	*
Spicer, Mrs. J. G.	1890	....	Stillman, Mrs. S. P.	....	....
Spicer, Minnie	1892	1895	Stillman, Ephraim	....	*
Spicer, Joseph T.	1889	1901	Stillman, H. W.	....	1909
Spicer, Mrs. J. T.	1890	1908	Stillman, E. A.	....	....
Stanton, William C.	....	1911	Stillman, Chas. A.	....	1909
Stanton, Mrs. W. C.	....	1885	Stillman, Mrs. C. A.	....	....
Stanton, Chas. H.	1884	....	Stillman, M. E.	....	....
Stanton, Mrs. C. H.	1884	....	St. John, Cornwall	....	1878
Stillman, Alfred T.	1894	....	Sullivan, A. W.	....	1887
			Summerbell, Rev. J.	1857	1893

\*Deceased.

LIFE MEMBERS

NAMES.	When Con-stituted.	Year of Death.	NAMES.	When Con-stituted.	Year of Death.
Summerbell, R.	....	....	Wardner, Rev. N.	....	1894
Swinney, Mrs. P. A.	....	....	Wardner, Mrs. N.	....	1888
Swinney, Mrs. E. B.	1870	1900	Wardner, M. S.	1883	....
Swinney, Rev. L. R.	1874	1905	Wardner, Sarah	1883	....
Swinney, Ella F., M. D.	1883	1900	Wells, Matthew	....	1859
Swinney, Eva F.	1890	....	Wells, Jason B.	....	1896
Swinney, Grace E.	1890	....	Wells, D. Deloss	....	1864
Swinney, Mrs. L. C.	1890	....	Wells, Samuel	....	1881
Swinney, Dr. C. O.	1890	1908	Wells, Mrs. E. C.	....	1892
Swinney, Mrs. C. O.	1887	1901	Wells, Oscar I.	....	1882
Tappan, Joel	1891	....	Wells, Mrs. Oscar I.	....	1888
Thompson, R. M.	1883	1893	Wells, Martha A.	....	1882
Titsworth, A. D.	....	1869	Wells, Fremont	....	1883
Titsworth, Mrs. A. D.	....	1891	Wells, A.	....	1883
Titsworth, John D.	....	1875	Wells, Wm. D.	....	1886
Titsworth, J. H.	1859	....	Wells, Fred J.	....	1889
Titsworth, Isaac D.	....	1897	West, Allen Brown	....	1909
Titsworth, Mrs. I. D.	....	1895	West, Hattie E.	....	1909
Titsworth, Abel S.	....	1892	West, Rev. Joel C.	....	1876
Titsworth, Thos. B.	....	....	West, Phebe D.	....	1876
Titsworth, Benj. F.	....	....	West, Allen B.	....	1889
Titsworth, Rev. A. J.	....	....	West, Dr. C. H.	....	1890
Titsworth, Rev. W. C.	....	1892	West, Mrs. C. H.	....	1895
Titsworth, B. H. G.	1881	....	West, Wm. B.	....	1904
Titsworth, Lewis T.	....	....	West, Mrs. Wm. B.	....	1891
Titsworth, A. A.	....	....	Westcott, Mrs. J. A.	....	1889
Titsworth, Lewis	....	1849	Weston, Martha G.	....	....
Titsworth, R. M.	....	1892	Wheeler, Rev. G. R.	....	1881
Titsworth, David E.	....	1882	Wheeler, Hannah	....	1891
Titsworth, Mrs. David E.	....	1888	Wheeler, Rev. S. R.	....	1881
Titsworth, J. M.	....	1883	Wheeler, Mrs. S. R.	....	1891
Titsworth, Mrs. J. M.	....	1883	Wheeler, Mrs. R. H.	....	1898
Titsworth, E. B.	....	1883	White, Almira	....	1882
Titsworth, Mrs. E. B.	....	1888	White, Rev. J. J.	....	1882
Titsworth, A. L.	....	1874	Whitford, Rev. W. C.	....	1902
Titsworth, Anna E.	....	1888	Whitford, Edward	....	1862
Titsworth, George B.	....	1888	Whitford, A. M.	....	....
Todd, Rev. J. M.	....	1901	Whitford, Polly	....	1862
Todd, Mrs. J. M.	....	1881	Whitford, Rev. O. U.	....	1880
Tomlinson, Geo.	....	1892	Whitford, E. A.	....	1881
Tomlinson, Mrs. G.	....	....	Whitford, Mary	....	1890
Tomlinson, T. H.	....	....	Whitford, Mrs. J. B.	....	1881
Tomlinson, Rev. G. E.	....	1876	Whitford, Schuyler	....	1888
Tomlinson, Lois	....	1877	Whitford, Ed. E.	....	1888
Tomlinson, E. M.	....	1886	Whitford, Rev. W. C.	....	1889
Tomlinson, Mrs. E. M.	....	1892	Whitford, Daniel	....	1892
Tomlinson, Sarah	....	1886	Whitford, Albert	....	1893
Trowbridge, A.	....	1880	Whitford, A. C.	....	1891
Tucker, Mrs. T. H.	....	1886	Whitford, Jessie Briggs	....	1887
Tucker, Martha	....	1887	Wilcox, Deacon W. D.	....	1861
Tucker, Olive	....	1887	Wilcox, T. M.	....	....
Utter, John	....	1872	Wilcox, Mrs. Jane	....	1885
Utter, Rev. Geo. B.	....	1892	Wilcox, Mrs. M.	....	1878
Utter, Mrs. H. M.	....	1900	Witter, Mrs. I. L. Huffman	....	1876
Utter, Geo. H.	....	1913	Witter, Rev. E. A.	....	1874
Utter, Mrs. Geo. H.	....	1884	Witter, Mrs. E. A.	....	1888
Utter, Geo. B.	....	1886	Witter, Mrs. W. I.	....	....
Utter, Albert	....	1894	Williams, Rev. T. R.	....	1893
Van Horn, H. Carpenter	....	1888	Williams, Mrs. T. R.	....	1882
Van Sickle, Eva J.	....	....	Williams, Mrs. S. A.	....	1885
Velthuysen, Rev. G.	....	1887	Williams, Rev. O. D.	....	1886
Velthuysen, Mrs. G.	....	1887	Williams, Mrs. Robert	....	1895
Velthuysen, Sarah	....	1887	Wooden, Peter	....	1856
Velthuysen, Gerard	....	1887	Wooden, George	....	1857
Vincent, Oran	....	1880	York, Mary B. D.	....	1871
Vincent, Lucy A.	....	1883			

\*Deceased.

## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,  
Plainfield, New Jersey.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellow Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Dr. William C. Whitford, acting pastor, 600 West 122d Street, New York.

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

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

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

I have felt Thy touch—

Not in the rush of world's delight or gain,  
But in the stress of agony and tears,  
And in the slow pulsation of strong pain.

I have known Thy love—

Not when earth-flattering friends around me  
smiled,

But in deep solitude of desolate days.

Then wast Thou very gentle with Thy child.

—Marie Corelli.

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

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

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

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

Advertising rates furnished on request.

## A PIECE OF GOOD FORTUNE

In these days of high prices it is refreshing to find one article of nation-wide demand that will not cost more than it did last year, and yet will be more valuable than it has ever been.

The Youth's Companion subscription price, \$2.00, will not be increased. The 52 issues of 1918 will be packed full of the best stories by the most popular writers. The Editorial Page, the Boys' Page, Girls' Page, Family Page and all the departments will bring a vast amount of cheer, good entertainment and information of every reader in the family circle.

By special arrangement new subscribers for The Companion can also have McCall's Magazine—the fashion authority—for 1918, both publications for only \$2.25.

This two-at-one-price offer includes:

1. The Youth's Companion—52 issues in 1918.
2. All remaining 1917 issues of The Companion free.
3. The Companion Home Calendar for 1918.
4. McCall's Magazine—12 fashion numbers in 1918.

All for only \$2.25.

THE YOUTH'S COMPANION,

Commonwealth Ave., Boston, Mass.

New Subscriptions Received at this Office.

## TWO BEAUTIFULLY LOCATED FLORIDA HOMES

One cottage furnished, ready for house-keeping, with 3¾ acres of land.

The second cottage, unfurnished, has three lots, 50x150 feet.

Both facing the beautiful St. Andrews Bay, and only two miles from Panama City.

These two adjoining places are ideal winter homes. The owner, Rev. C. W. Threlkeld, will sell at a sacrifice on account of loss of wife. Address

M. B. Kelly, 198 Washington Avenue, N. Battle Creek, Mich.

## The Sabbath Recorder

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

VOL. 83, NO. 21

PLAINFIELD, N. J., NOVEMBER 19, 1917

WHOLE NO. 3,794

**Like-Minded to Glorify God**

The apostle to the Gentiles knew the value of single-mindedness on the part of believers, if God was to be glorified in their lives and the kingdom of Christ advanced on earth. He also understood that the God of patience and consolation was the source of the true like-mindedness by which churches were to become strong. In his letter to the Romans (15: 5, 6) he prayed that God would grant them to be "like-minded one toward another according to Christ Jesus," in order that they might "with one mind and one mouth glorify God." In other writings Paul urged the brethren to "be of the same mind one toward another"; "Perfectly joined together in the same mind and the same judgment"; "Let this mind be in you, which was also in Christ Jesus"; "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

These and many such expressions scattered all through the epistles show the apostle's estimate of unity and like-mindedness in those who would promote the interests of the kingdom. When "the multitude of them that believed were of one heart and of one soul," then "they were all filled with the Holy Ghost, and they spake the word of God with boldness." Had this not been so, the day of Pentecost might have left a very different record.

Many a revival has been hindered and the cause of truth has many times suffered loss because the people of God have not heeded well these precepts of the Holy Book. A divided church or denomination is by that very fact handicapped in the work of the Master.

**Team Work in Evangelism**

A brief note in one of the papers from Westerly, R. I., concerning one day's work by the Layman's League of that city, is full of interest and may suggest to Christians of other communities a good way to serve Christ and the Church. Last spring, at the time of the revival in Westerly, a

Layman's League was formed, which is still doing faithful work in the surrounding communities. Sunday, October 28, was one of the league's busy days. Four teams, having in all thirty-five members, are organized for gospel work. We understand that Christian workers from our own church in Westerly are to be found in each team.

On the day mentioned above four or five places were visited and several meetings were held. In one of these, twenty-one young men and women of the large congregation came forward to express their desire to become Christians, and in another place, one week earlier, eight persons decided to put on Christ.

Deep interest is shown in the congregations visited by these teams of gospel workers, and much good is being done. If all our churches could send out such teams, a double blessing would be sure to come,—the churches and workers would gain spiritual power, and the communities to which they carry the gospel of song and testimony would be helped to a better life. We know of some who are doing such work. May we not hear of more?

**We Like "Trees And Their Spirits"**

Dr. Rosa Palmborg sends an article on "Trees and Their Spirits," and in an accompanying letter refers to it as perhaps an "effusion," which, she adds, "is something unusual for me."

We do not think Dr. Palmborg need apologize for her article, for we are sure all lovers of trees will like to read it. Nothing in our walks appeals to us so much as beautiful trees, those that have had freedom and light to grow according to their nature; not the pruned, fantastic forms shaped by some gardener's hand, but trees in forest or field or grove where the caretaker, if there be one, has but removed the hindering things, leaving them to shoot up and out, unconfined and free, fitting exponents of what we are striving for in our great democracy.