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SABBATH RECORDER ::: PLAINFIELD, NEW JERSEY

The liberal soul shall be made fat: and be that watereth shall be watered also himself. —Proverbs 11:25.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. —2 Corinthians 9:6-7.

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, in your love to us, see that ye abound in this grace also. —1 Corinthians 8:7.

The liberal deviseth liberal things; and by liberal things shall he stand. —Isaiah 32:8.

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. —Proverbs 3:9-10.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. —Acts 20:35.

Then the people rejoiced, because with perfect heart they offered willingly to the Lord. —1 Chronicles 29:9.
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THE SEVENTH DAY BAPTIST EDUCATION SOCIETY.


Recording Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Treasurer—E. H. Davis, Woonsocket, R. I.

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

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"This Grace Also" The early Christians regarded liberality in giving for the Master's work as one of the graces, and Paul emphasized this grace as though there might be danger of its being overlooked. He made it clear that something essential to the Christian life was lacking in those who did not freely give of their substance according as God had prospered them. Even to abound in every other grace was not enough, if this one was lacking. They might abound in faith; they might be gifted in speaking; they could have thorough knowledge of the truths of the kingdom; they could excel in diligence and be filled with love; and yet it could be said of them, "One thing thou lackest." They must abound in the grace of liberality also.

Are we losing sight of one of the important Christian graces? It must be we are. If not so, why do we allow our work to be crippled for want of funds? Why was there a shortage of 60 per cent in the receipts of one of our important boards last year? Why are we now giving to that board each month less than half the money needed for the work already planned?

Service of Filled Hands When David called upon the people to furnish money for the building of the temple, he said: "Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29: 5). The margin in both the old and new versions reads: "Who then is willing to fill his hand this day unto the Lord?" When the people had filled their hands with gifts to God, David had material evidence of real consecration, and "the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord." No wonder they rejoiced with great gladness on that day. Do you not think there would come a day of gladness in our Israel of today, if all should reach the point in consecration where they would come with filled hands, offering willingly their gifts until there was no lack and the treasuries of our boards were filled? When each one feels that the consecration now needed is one that fills his hands with gifts for the Lord's work, there will be no more burdens from debts either in churches or with boards.

We Are Sorry to Stop If we could have our Any One's Recorder way about stopping the Sabbath Recorder after a year has passed with the subscription unpaid, not many would be discontinued. But Uncle Sam has his way and we have no alternative. We believe there are many, whose names have to be dropped in order to obey the law, who feel just as this lone Sabbath-keeper does, and it gives us pain to be compelled to drop their names from the list:

DEAR BROTHER GARDINER: It is not because I did not appreciate the Sabbath Recorder, or carelessly neglected it, that I let it run out; but because of financial stringency. I do love to read it. It is so much comfort to have it on God's holy Sabbath, and we feel so lonely without it. Now we are thankful that we can renew our subscription to the Recorder, but we know that we have lost some fine literature and good testimony in the time that we have been without it.

A brother in Christ,

In such cases, where the Recorder is a comfort and a help, if the subscriber can see his way clear to promise payment as soon as he can secure the funds, we shall be glad to accept that promise, and carry his subscription for a season until he can pay, rather than deprive him of the paper.

Old DeRuyter Institute The letter and old program on another page, sent by our aged friend, J. H. Titwotth, of Nortonville, Kan., will awaken pleasant memories with some of our older readers, and arouse in some of the younger ones an interest in the school that was dear to their grandfathers and grandmothers. Many of our young people know nothing of DeRuyter Institute, and so we give them a picture of it here. It was our first attempt at a denominational school. DeRuyter Institute was founded, and began its excellent work, in 1837, through the efforts of Rev. Alexander Campbell, then a young man and a convert to the Sabbath. The pastor of the church he left when he embraced the Sabbath said to him: "The Seventh Day Baptists are a very small, illiterate people. They have no literary institution among them and they can not offer you any encouraging prospect of future usefulness."

This so aroused Mr. Campbell that he did not rest until he had secured pledges for money, and the building shown here
was erected. A farm of 100 acres was secured, with the idea of having an agricultural department in the school, and the building, when completed, cost $22,000. In 1847, the institute was reincorporated by the Regents of the University of the State of New York, with the proviso that all its incorporators should be Seventh Day Baptists. During its first year DeRuyter had 216 students. At the close of the Civil War, many returned soldiers sought its halls for their education. Changing conditions, with other high schools growing up around, reduced the patronage of DeRuyter until financial ruin made it impossible to continue the school. The Central Association tried to carry it, but all in vain, and in 1874 the building was sold for a high school building at $2,535.

DeRuyter Institute made a noble record. For a full generation this school inspired and helped the men and women who came to be our most able and trusted leaders. Our entire denomination owes much to this school.

The Eastern Association

PLACE

The sessions of the seventy-ninth annual meeting of the Eastern Seventh Day Baptist Association were held this year, October 14-17, with the First Hopkinton Seventh Day Baptist Church, at Ashaway, R.I. The surroundings, or setting, for the association were most favorable. Beautiful weather except for a rain Thursday night after the meeting was out and people were at home. Moonlight nights. Indescribable beauty of the autumn foliage on tree and shrub and field. Profusion of flowers, dahlias of all kinds, within the church. Dinner and supper on Sabbath Day at the parish house. Trolley cars near at hand, and autos in abundance. Full-hearted, delightful hospitality of the entertaining church.

OFFICERS

The officers of the association were: president, Lloyd R. Crandall, superintend-ent of the Ashaway Sabbath School, secretary of the Ashaway Line and Twine Co. ; vice president, Harold Crandall, superintendent of the Rockville Sabbath School, principal of the Rockville public schools; recording secretary, L. K. Burdick, clerk in the office of the C. B. Cottrell and Sons Company at Westerly, R.I.; corresponding secretary, John H. Austin, draughtsman in the C. B. Cottrell and Sons Company, Westerly, R.I.; treasurer, Arthur J. Spicer, secretary in the office of the Potter Printing Press Company, Plainfield, N. J. Mr. Spicer was unable to attend, and Rev. Edwin Shaw was made treasurer pro tem. These officers were all on hand to attend the meetings, to discharge their duties, and lend all possible support to the interest and power of the association.

Four committees were appointed with chairmen as follows, and to these commit-tees was entrusted the general business of the association, vice president, Clarence Main, chairman; Minutes, Rev. Jesse E. Hatchins, chairman; Nominations, Rev. Edwin Shaw, chairman; Resolutions, Rev. E. D. Van Horn, chairman.

The officers for the next meeting, which is to be held at Plainfield, N. J., are as follows: president, Alexander W. Vars, of Plainfield, N. J.; vice president, Frank Burdick, of New Market, N. J.; recording secretary, A. Mildred Greene, of Plainfield, N. J.; corresponding secretary, Ethel C. Rogers, of New Market, N. J.; treasurer, Arthur J. Spicer, of Plainfield, N. J.

DELEGATES

The delegates from sister associations, and representatives of denominational boards and societies were as follows: from the Northwestern Association, Rev. L. D. Seager, of Farina, Ill.; from the Western and Central associations, Rev. Ira S. Goff, pastor of the Second Alfred Church; from the Southeastern Association, Rev. M. G. M'Kee, pastor of the Lost Creek Church; from the Missionary Society, Rev. E. B. Saunders, the corresponding secretary; from the Education Society, Rev. B. C. Davis, president of Alfred University; from the Tract Society, Rev. Edwin Shaw, pastor of the Plainfield Church; from the Sabbath School Board, Rev. H. C. Van Horn, pastor of the First Hopkinton Church; from the Young People's Board, Rev. H. L. Cottrell, pastor of the Berlin Church; from the Woman's Board, Mrs. Albert A. Langworthy, of Ashaway, R. I.

These three delegates from the sister associations brought words of Christian greetings, each one preached a sermon, and by their messages, and help in various ways in discussions and social intercourse added much to the success and value of the meeting.

The representatives of the societies and boards were each given a definite place on the program to present the interests of their special work.

SERMONS AND ADDRESSES

Besides the six messages from the boards and societies, which in most cases consisted of addresses or papers, there were eleven sermons and addresses. These were all of a high order, and will in time be published in the Sabbath Recorder so far as manuscripts and outlines can be secured from the speakers. These persons were Lloyd R. Crandall, Rev. Ira Lee Cottrell, Rev. Edgar D. Van Horn, Rev. L. D. Seager, Rev. Ira S. Goff, Rev. M. G. Stillman, Rev. Erlo E. Sutton, Rev. E. A. Wit-ter, Rev. Herbert L. Polan.

SPECIAL FEATURES

All the services of devotion, except the one on Sabbath eve, were in charge of Rev. Jesse E. Hutchins. "He made had careful preparation, and for each service had a clear, definite purpose in the thought selected. As a rule the doors were closed during the service, and those who had arrived late, waited in the entry. Thus the service became something more than the singing of a few hymns to pass away the time while the people were coming in. The general impression was that this method of dealing with the program of our meet­ings in reference to the praise service and devotions was an improvement well worth while to be continued.

A second special feature was a series of three sermons by one man on a general theme. This plan also worked out well. The speaker selected was Rev. Edgar D. Van Horn, and the general topic was "The Affirmations of Jesus," and the three topics were, "I am the way, the truth, and the life," "I am the vine" and "I am the bread."

COLLECTIONS

The collection on Friday afternoon for the three boards,—Sabbath School, Woman's, and Young People's, amounted to $99.90. On Sabbath morning for the three societies,—Education, Tract, and Missionary, it was $56.04.
brought from the other associations by the delegates, was referred with power and authority to the incoming executive committee to arrange and determine in consultation with the executive committees of the other associations.

Two new pastors were welcomed into the association, coming during the past year. Rev. Erlo E. Sutton, of Sheloh, and Rev. Ira L. Cotrell, of Rockville.

The name of the Associational Evangelistic Committee was changed to Missionary Committee, making it more comprehensive in scope, and also conforming to the names of similar committees in other associations.

No attempt is herein made to report the thoughts contained in the messages that were delivered. I made many notes, but shall not endeavor to reproduce them here. It was considered by those who were in attendance as being a most interesting and helpful association, in the power and sweetness of the messages delivered, and in the sincerity of the membership and thoughtful harmony which prevailed.

EDWIN SHAW,
Reportor.

A Relic

DEAR SABBATH RECORDER:

I am sending to you an old program found among the effects of the late Thompson Burdick and sent to me by his grandson. If there are any others living whose names appear on this program I should be glad to hear from them; or if any children or grandchildren of those who took part in those exercises at DeRuyter in 1852 will kindly send a cheery note to an aged and infirm brother, he would greatly appreciate it. Here is the program in full. It speaks for itself and will be interesting to friends of old DeRuyter Institute.

J. H. TITSWORTH.

Nortownville, Kan., September, 1915.

EXHIBITION

of the

LITERARY SOCIETIES

of

DE RUYTER INSTITUTE

March 16, 1852

Prayer

2. Oration: Progression. A. C. Crumb, DeRuyter

5. Dissertation: Declension of Character. Mary D. Colgrove, Truxton


8. Colloquy: Greek Languages. Where shall the next World's Fair be? J. H. Burdick, DeRuyter Institute
10. Colloquy: Latin. Mrs. Wm. Seward, Seward, Sarah Seward, Mary E. Swift, Editors

Music—"Remember Me" (French and English song, music original, English translation by Miss Harme Tristan)

11. Oration: Religion. Rev. Herman D. Clarke


15. Oration: The Names of Similar Committees in Other Associations. Miss Misses, Williamsburg, L. L. Catlett, Editors


18. Oration: The Sabbath. Miss Misses, Williamsburg, L. L. Catlett, Editors


22. Oration: The Hebrew Bible. Mr. How, reformed drunkard, Clinton D. C. Mann, Georgetown

23. Oration: The Greek Bible. Mrs. W. A. Adams, Jr., Morrisville


25. Oration: The Hebrew. Miss Misses, Williamsburg, L. L. Catlett, Editors


27. Oration: The Latin. Miss Misses, Williamsburg, L. L. Catlett, Editors

28. Oration: The Hebrew. Mr. How, reformed drunkard

29. Oration: The Greek. Miss Misses, Williamsburg, L. L. Catlett, Editors

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58. Oration: The Hebrew. Mr. How, reformed drunkard

59. Oration: The Greek. Miss Misses, Williamsburg, L. L. Catlett, Editors

60. Oration: The Latin. Miss Misses, Williamsburg, L. L. Catlett, Editors

"Men are like tea."

"How so?"

"Their real strength is not drawn out until they get into hot water."—Boston Transcript.
Moral decay is opposed to prosperity in the created, and is and hold the children hand in hand. They make visits, and excursions, and parties, and the mere purpose of getting the newspaper to sacred mercy and necessity to carry milk to the thus come in business contact with the real work-day business? like these in this age, but they are simple our people, a habit that no degree Sabbath Day Baptists teach the Sabbath was made for not to loaf around. The Sabbath was given to man because man, but of service to him. The Pharisees on the as a great blessing for the world and the development of these, these are extreme statements, but they show in the individual who feels that way a deep conviction concerning the sacredness of the Sabbath Day and of its importance for us. The spirit of Sabbath Day is the vital part of it. Men seem to feel that they have a right to a special blessing simply because they do not work one day in seven, the seventh day of the week, as we Seventh Day Baptists do, but we may all seriously ask whether God would have us quit work on the seventh day of the week, as a thing in itself. I do not believe the Sabbath is worth anything to a soul unless that soul appreciates it, to some degree at least, from a spiritual standpoint. We Seventh Day Baptists ought to stand on the highest ground in our thought and appreciation of it. If we should do that, we would be a people of greater power, the cause we represent would be more rapidly advanced in the world, and God would be more wonderfully glorified among men. The Sabbath was given to man because he needed it. The man who does not observe it spiritually will get a benefit from it by relaxation from a week of toil, without doubt. The man who labors all the week knows how to appreciate the Sabbath's rest. The Christian man with a right concept of the Sabbath will get the greater blessing because he recognizes it as the providence of God for his benefit, for his development, not only in body, but for the development of his soul life. We have the Sabbath for physical rest and

The Sabbath for Man
REV. JAMES L. SKAGGS
Conference Address

The primary purpose of every Christian body must be the advancement of the kingdom of Christ in the world. We are a body of Seventh Day Baptists, distinguished from other Christian bodies by the emphasis we place upon the importance of the seventh day of the week as the Sabbath. We have a distinctive work in advancing Christ's kingdom and we preach to the world the facts that in our churches we observe the Sabbath. Hence, a great deal of responsibility rests upon us. We ought to have a true conception of the purpose of the Sabbath in the religion of Jesus, and we ought to practice its observance in the light of that conception

This theme, as presented to us this afternoon, "The Sabbath for Man," takes us back in thought to the time when Jesus was in the fields on the Sabbath Day with his disciples, and being hungry they took of the pottage and did eat. But the Pharisees, the religious leaders of the Israelites, complained that Jesus and his disciples did that which was not lawful on the Sabbath. In reply, Jesus called their attention to the time when David was hungry and took the shewbread, which was lawful only for the priests to take, and ate of it. He evidently approved of David's act, and would teach that human necessity, human need, would sometimes require the outward appearance of a violation of that which had been declared sacred. So Jesus taught that the Sabbath should be made a practical thing, that it should minister to human need, and said, "The Sabbath was made for man, and not man for the Sabbath."

The Sabbath is not to be the master of man, but of service to him. The Pharisees studied carefully the Old Testament teaching concerning the Sabbath, and added to that their own conceptions of this detail and that, until they had many rules and regulations which they considered binding upon their people. To break one of these regulations or traditions was rather a serious thing, and yet we feel that their Sabbath-keeping was rather a formal, mechanical matter. But see the deep human significance which Jesus conceived the Sabbath as containing; he regarded the Sabbath as an opportunity—an opportunity for the service of man and the service of God; as a great blessing for the world, and he did not hesitate to heal both body and soul on the Sabbath Day. The Sabbath was made for man.

Now, in our modern day, it is evident that we need to be reminded of this fact, that the Sabbath was made for man. I suppose a consciousness of that need led Brother Randolph to ask me to speak on this subject. We must admit that some people want to get the idea that the Sabbath was made for God, and he is benefited by our observance of it; while for us it is simply an infringement of our freedom. Surely we do win God's favor by obeying him, by keeping his commandments and doing that, and we ought to honor him and obey God in having a holy regard for his holy day, but the primary object of the Sabbath is for the blessing of humanity, and were it not for that God would not have given it to the world. So we should look upon the Sabbath as a holy day which God has given to us for our good. God knew that man, whom he had created, could not come to his highest physical, moral, and spiritual development unless he had holy time, a time to rest his body and to devote himself in thought and action to spiritual things; so God planned that man should have the Sabbath Day.

There are different ways of observing the Sabbath which correspond to our differing modes of thought concerning it. When I was in school I heard a young man say—he is a young minister—that he could live in his home and observe the Sabbath and keep it better than some who did not work at all. I heard a man say once coming to Conference—and he is not a preacher—that it is no greater sin to work on the Sabbath at honorable labor than it is to loaf around. These are extreme statements, but they show in the individual who feels that way a deep conviction concerning the sacredness of the Sabbath Day and of its importance for us. The spirit of Sabbath Day is the vital part of it. Men seem to feel that they have a right to a special blessing simply because they do not work one day in seven, the seventh day of the week, as we Seventh Day Baptists do, but we may all seriously ask whether God would have us quit work on the seventh day of the week, as a thing in itself. I do not believe the Sabbath is worth anything to a soul unless that soul appreciates it, to some degree at least, from a spiritual standpoint. We Seventh Day Baptists ought to stand on the highest ground in our thought and appreciation of it. If we should do that, we would be a people of greater power, the cause we represent would be more rapidly advanced in the world, and God would be more wonderfully glorified among men. The Sabbath was given to man because he needed it. The man who does not observe it spiritually will get a benefit from it by relaxation from a week of toil, without doubt. The man who labors all the week knows how to appreciate the Sabbath's rest. The Christian man with a right concept of the Sabbath will get the greater blessing because he recognizes it as the providence of God for his benefit, for his development, not only in body, but for the development of his soul life. We have the Sabbath for physical rest and
service as Jesus taught and manifested in his work. It is a great gift God has given to man.

The ancient prophet had a splendid concept of how the Sabbath should be observed and the benefits to be derived, as we find stated in Isaiah 58:13-14: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it."

You see the blessing is not promised until the individual has turned away from trampling on God's holy day and calls it a delight, the holy of Jehovah, not doing his own pleasures, nor speaking his own words, but doing the will of Jehovah in the appreciation of it, then he shall delight himself in Jehovah, and receive the blessings of Jehovah.

Shall we not resolve that we will study more diligently the biblical teachings concerning the Sabbath, that we will observe it faithfully because we believe it to be one of God's plans of leading us to a higher life, part of his scheme for the better development of humanity? And let us rejoice that God has given us the Sabbath; then we will not trample on it, and bring reproach upon the cause for which we as a denomination exist. For we must remember that without the significance of the Sabbath, without the concept of its importance, we have no right to an existence as a denomination; for there is that great Baptist body with wonderful power in the world, and doing a wonderful work, with which we are in practical harmony except on this subject. Let us rise to higher thought concerning the Sabbath, and observe it with an appreciation of the statement of Jesus, "The sabbath was made for man."

Any man who goes into business and doesn't throw his heart into it, doesn't succeed. Why not go into the Lord's work as earnestly as into athletics?—Moody.

Attention! State Secretaries L. S. K.

Our new L. S. K. Directories are still at the printers. These, I trust, will soon be received, when they will be promptly forwarded to you for distribution. Please do not waste them, and send but one to each family. While we have a thousand different members, but a hundred fifty will cover the different households, and leave, out of an eleven hundred issue, some two hundred fifty for pastors, officers, and future needs. Perhaps the printer better add about fifty more to the eleven hundred.

The secretaries for this year will remain about the same, and if there are any who can not work and do good faithful service, they can be relieved by finding a more competent person in their State who will assume the job. Some changes have necessarily been made. In New York Mrs. Fred Whitford, of Depew, is appointed major general of the State, with power to draft her captains and colonels at her discretion. Mrs. Paul W. Johnson will serve for the State of Washington. The secretary of Oregon, Miss K. Wray, has married, and temporarily is living in California, but will perhaps consent to continue the work. If other changes are to be made, they should be reported soon. Since Conference one secretary has been transferred from service to reward—Rev. W. H. Ernst, of Gentry, Ark., secretary for Missouri.

I purpose to place this year the entire responsibility for each State's work upon its secretary. Heretofore, when the secretary failed, or neglected the work, I have myself tried to hunt up and report the figures; but this year I think I will let the State rise or fall with its officer. Nor am I going to suggest any hard and fast rules for all to follow, but leave the leeway for the working out of original ideas and individual preferences. I have outlined somewhat my own ideas in the Directory. In case some of the secretaries wish to address a letter to their members through the Recorder, I dare say the editor would be willing to send a marked copy of that issue to each L. S. K. in that State not taking the paper. In this way perhaps the circulation could be materially increased. Herefore we have worked hard for the financial returns, and succeeded well; and while we are not saying much about the finances, we hope there will be no falling off. We trust that those who have been giving so far will find that they have "got the habit," and can't think of stopping; and those not yet enlisted, we trust served secretaries may succeed in bringing into the "Tenth Legion" (tithers) this year. And then the great religious work we have mapped out for the coming year will give you all enough to think about in order to reach its accomplishment.

I am glad to add here a fine testimony for the SABBATH RECORDER, just received from one of my last year's secretaries:

"I believe the Recorder campaign would be of great help to the denomination—indeed, if all members of the denomination would read the Recorder, most of the other things we desire would come along of themselves. It seemed significant to me that every one who answered my letters took the Recorder—they were the interested ones. The trouble is the L. S. K.'s and many others do not keep in touch with the denomination through the simplest way. We are always interested in what we know about the Recorder, and feel interested, I believe we ought to give, and ought to feel sorry that we can not give more. For my part I believe thoroughly in tithing. I believe we are better off, even materially."

I began reading the Recorder while a member of the Christian Endeavor at Brookfield. Each member was asked to sign a pledge to read it (I think the Young People's page) for a year, and the society furnished copies to be passed about to those who enjoy the privilege of the churches. Since my part I believe thoroughly in tithing. I took the Recorder—they were the interested ones. The trouble is the L. S. K.'s and many others do not keep in touch with the denomination through the simplest way. We are always interested in what we know about the Recorder, and feel interested, I believe we ought to give, and ought to feel sorry that we can not give more. For my part I believe thoroughly in tithing. I believe we are better off, even materially.

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MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1915.

The first three weeks of the quarter were occupied in preparing the quarterly and annual reports, both of which were presented at the meeting of the board, held July 21. They were approved, and four hundred copies of the annual report ordered to be printed for distribution at Conference and elsewhere. The following week your secretary went to New York to meet Rev. H. Eugene Davis, who underwent a medical examination at the Post-Graduate College of New York City. As a result of this a call to the China field was extended to him, at a special meeting of the board, held August 18.

On invitation of the Genesee Church your secretary spent the Sabbath previous to Conference there. At the General Conference, held at Milton, Wis., our missionary program occupied the morning and afternoon sessions, averaging 40 prayer meetings, in addition to the regular work of the board, a memorial service was held, in honor of our beloved missionary, Rev. D. H. Davis, of Shanghai, China.

As a result of the morning missionary sectional meetings, attended by more than a hundred people, a plan called "The Forward Movement" was inaugurated, which was adopted by Conference; and the Missionary Society, through its secretary, was asked to present it to the several churches of the denomination. This movement is an effort to add annually, for three successive years, five hundred converted people to the membership of our churches, or approximately one to every twenty members. This matter was immediately presented to the churches in the form of a circular letter, and about twenty reports of approval have already been received.

On the morning after Conference your secretary met with the Revision Committee of the Tract Society. One evening the Missionary Committee and a number of business men of the Northwestern Association met to discuss the needs of the field, and to lay plans for the evangelistic work of Brothers Coon and Schmidt.

After a visit to the Albion Church, it was decided to commence a series of meetings there.

More than twenty-five friends met in the interest of the China Mission; and spent the evening in conference with Rev. H. Eugene Davis, regarding his return to China.

On September 16 your secretary returned to his office work, previous to attending the Western Association.

There are several changes on the field: Rev. T. J. Van Horn commenced work on the Southwestern field, with headquarters at Gentry, Ark., about the first of September. The church at Hammond, La., has called Rev. S. S. Powell as pastor, and asks an appropriation at the rate of $200 per annum. The church at Salemville, Pa., has decided to become self-supporting after January 1. A Sabbath school has been organized at Riverbank, Cal., one hundred miles from San Francisco.

Reports show that there are twenty people on the field, not including the quartet in the Northwest, except Rev. W. D. Burdick, who accompanied them. Weeks of labor, 250; sermons and addresses, 300; to congregations averaging 50; prayer meetings, 258; calls, 1,045; pages of tracts distributed, 2,601; people converted, 47; number added to churches, 14; by baptism, 9; by letter 5; Sabbath converts, 13; Sabbath schools organized, 1.

Your secretary has usually preached Sabbath and Sunday, while at home. He has visited 9 of our churches, speaking 22 times; has written and sent out 350 communications; received 230; baptized one person; traveled 3,100 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting

The regular meeting of the Missionary Board was held in Westerly, R. I., on Wednesday, October 20, 1915, at 9:30 a.m., the following members being present: Wm. L. Clarke, Robert L. Coon, Edwin Shaw, Clayton A. Burdick, Alex. C. Kenyon, Ira Lee Gottrell, H. C. Van Horn, Clarence Main, James A. Saunders, LaVerne Langworthy, John H. Austin, Harlan P. Hakes, Ira B. Crandall, E. A. Witter, A. S. Babcock. Visitors: Rev. and Mrs. E. E. Sutton, Miss Mildred Saunders, Harvey C. Burdick, John Dixon, Mrs. Ruth Nash, Mrs. LaVerne Langworthy, Mrs. Allen C. Whitford and others.

Prayer was offered by the Rev. Erlo E. Sutton.

In response to a telegram just received from the Rev. H. Eugene Davis, he was authorized to go at once to China, sailing from San Francisco October 27, instead of December as was intended.

The quarterly reports of the Treasurer and the Corresponding Secretary were approved and recorded.

The matter of the erection of a hospital building at Luei-oo, China, funds for which have already been subscribed, was left with Drs. Palmberg and Crandall with power.

It was unanimously voted that this Board express to Mrs. Sara G. Davis its appreciation of the untiring efforts and noble sacrifices which, in the companionship of our beloved brother, her departed husband, the Rev. D. H. Davis, she has made for the success of the China Mission.

The Evangelistic Committee reported:

Your committee would respectfully report that no material changes have come in this work calling for a meeting, but our Recording Secretary has met or conferred with the Missionary Committees of the several Associations, and the work is progressing. Engagements in the West have come which will probably hold Brothers Coon and Schmidt there until February. There are also calls coming from the East, which, if answered to will occupy most of the year. A very satisfactory campaign at Albion, Wis., has just closed, where some twenty-five people have accepted Christ.

Respectfully submitted,

I. B. CRANDALL,
FRANK HILL,
E. B. SAUNDERS,
Committee.

The Evangelistic Committee for 1915 consists of Ira B. Crandall, Frank Hill, Wm. L. Clarke, E. B. Saunders, H. C. Van Horn.

The members of the Joint Committee are H. C. Van Horn, Ira B. Crandall, E. B. Saunders, J. H. Austin, Robert L. Coon. Appropriations for 1915 were made as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>$1,000</td>
</tr>
<tr>
<td>Children's allowance</td>
<td>$150</td>
</tr>
<tr>
<td>Rep. Eugene Davis</td>
<td>$1,000</td>
</tr>
</tbody>
</table>

Total foreign appropriation $6,260.

Home

Rev. E. B. Saunders, Gen. Sec. $2,950
Clerk hire 100
Traveling expenses 300
Emergency Fund 200
West Virginia field 200
Marboro (N. J.) Church 100
Italian Mission 100
Missionary Commission for Eastern Association 100
Syracuse (N. Y.) Church 100
Richburg (N. Y.) Church 100
Verona (N. Y.) Church 50
Missionary Commission for Central Association 100
Bolinder (Colo.) Church 100
Hartsville (N. Y.) Church 100
Missionary Commission for Western Association 100
Los Angeles (Cal.) Church 450
Holland Mission 200
Missionary Commission N. W. Association 150
Fonke (Ark.) Church 100
Hammond (La.) Church 100
Gentilly (Ark.) Church and field 500
Evangelist, Rev. D. B. Coon 100
Evangelist, Prof. Paul H. Schmidt 100
Mrs. Angeline Abbey 100

Total home work $6,640.

It was voted to appropriate for work of Brother Boersma in Holland at the rate of $25 per month from the first of November until further action by the Board.

The afternoon session opened with prayer by the Rev. Edwin Shaw.

The "Forward Movement" adopted by the General Conference was considered and the Corresponding Secretary was given instructions in the matter of forwarding the plan proposed.

It was voted that any additional appropriations which may be needed by the Associate Missionary Committees in evangelistic work be left with the Corresponding Secretary with power.

Communications from Rev. A. E. Main, Ch. Th. Lucky, Rev. G. Velthuyzen, and...
Answers to Forward Movement

The following resolutions were adopted by Boulder (Colo.) Church:

1. That we heartily approve the Forward Movement plan adopted by our General Conference and referred to the various churches for their approval.

2. That we pledge our support to the first resolution and our united effort to add our full quota of new members to our church rolls.

3. That we ask our Sabbath school and Christian Endeavor society to unite in the campaign as outlined in resolutions two and three.

4. That a committee of eight—two each from the church, Sabbath school, Ladies Society and Christian Endeavor society—be appointed to consider the suggestions of resolution six, to consider plans for carrying out these suggestions, as far as practicable, and to report at a general meeting of the church, called to consider such report, within the next thirty days.

5. That the church clerk be instructed to report the action of this church in reference to the Forward Movement to Secretary E. B. Saunders, of the Missionary Society.

From the pastor of the Gentry (Ark.) Church:

"At the church meeting held October after the Sabbath last, the last, the question of the Forward Movement for winning 500 souls for Christ during the year was presented, and received the hearty endorsement of those present. It will be read at the morning service next Sabbath. I regard it very hopefully as a means of stimulating a hearty action on the part of the church to secure that result. It is the right kind of an idea to inspire the much needed union effort."

From the North Loup (Neb.) Church:

"Your letter in regard to the Forward Movement was read at the quarterly church meeting, and a vote was taken for the church to cooperate in the movement. The vote was passed."

From the Piscataway (N.J.) Church:

"Our plan is this: We propose to form in our church here a Forward Movement Committee, consisting of one member from the trustees, the older men of the church; one lady from the Ladies' Aid Society, representing the older women of the church; one young man from the Young Men's Bible Class, representing the younger men; one young lady from the Christian Endeavor, representing the Christian Endeavor Society; one member of the Junior Christian Endeavor Society, representing the children; superintendent of the Home Department, representing the sub-
ference for the different boards and the Conference expenses. This year an in-
debtedness was included which had been incurred the previous year. In addition to
this a sum was added for other needs not then apparent. From the total thus
obtained a sum was deducted which the different auxiliaries of the church were
likely to raise for the different boards. This completed the work.
The committee then appointed a sub-
committee composed of a sufficient number of persons to make a canvass of the church
members for subscriptions, so that each solicitor had only five or six places to visit.
Each was given a sheet on which was type
written a list of the objects for which money was needed, with the amounts nec-
essary, and underneath was written, "In
order to raise the above estimated amount we, the undersigned, agree to pay to the
church treasurer the amounts set opposite our respective names and in the manner in-
dicated." Below were columns ruled which were headed, "weekly," "monthly,"
"quarterly," "yearly," and each subscriber was supposed to enter his subscription in
whichever column he desired, according to the time he wished to pay. This sub-commit-
tee then began a simultaneous canvass, and
every church member was supposed to be solicited within two days' time. Notice
of this canvass had been given out from the pulpit for two weeks previous, so that
everybody had plenty of time to consider the matter and be ready to state the amount
of his or her subscription. The non-resi-
dent members were written to by the can-
vassers and asked to subscribe.
As soon as this sub-committee had fin-
ished its work, the Finance Committee
called a meeting of the solicitors and the
sums were totaled. This then was the
amount which the Finance Committee
might reasonably expect from the people.
These subscription papers, then placed
in the hands of the church treasurer, en-
abled him to keep a debit and credit ac-
count with each person, and also to be able
to tell to the different inquirers just how
their accounts stand.
Just here I would like to urge upon the
parents the necessity of early training the
children in systematic giving. Could this
habit be formed early in all our children
it would help in a great measure to solve
the financial question of the church. I
know of one little boy not six years old
who proudly carries his nickel to church in
an envelope on which he himself labori-
ously prints his name, and he knows that
in the treasurer's book there is a place with
his name on it and that it tells just how
much money he has paid into the church.
And because of this fact it is a very im-
portant matter that he has his money ready
every Sabbath.
The money thus pledged is not pledged
for certain specific objects, but is put into
one fund and at the end of the week, month,
or quarter, it is divided proportionally
among the different objects.
This year at the end of nine months a
statement was sent out to each subscriber
telling him just how much he had paid.
The notice stated that it was not to be con-
sidered in any way a dun, but merely a re-
inder of the amount paid. Some treas-
urers have adopted the system of returning
the envelopes at the end of each quarter
and letting that serve as the necessary re-

We can not tell how the system is going
to work out, but it resulted this year in
more money being subscribed than ever be-
fore.
The good points in this system as we see
them are:
The appointment early in the year of the
Finance Committee.
The appointment of the sub-commit-
tee for solicitors, putting a large
number of persons at work.
The making of a separate budget.
The simultaneous canvass, compelling
each member to state at a definite
time the amount he is willing to pay.
And last, but not least, the fact that
all money goes into one fund.
It may be urged that, if the money is not
subscribed for a specific object, the con-
tributor will not have the interest in
the different denominational boards and church
activities that he otherwise would. But,
on the other hand, it is suggested that, each
person should regard the amount to be
raised as an obligation, for his share of
which he should be responsible. Having
only one fund greatly simplifies the booking
for the treasurer, as it does away with the
necessity of his keeping so many accounts.

"Opportunities don't come toward the
man who has lost enthusiasm."
of all nations; for volunteers to go abroad as teachers, doctors and evangelists; for volunteers to organize clubs of girls at home for study and work for missions; for a greater interest in the work of the church on the part of the young.

These topics are but a few of the many that will come to your mind as you arrange for this meeting. The suggested program is for a day of prayer with morning and afternoon sessions, with a lunch together; but if it prove necessary to spend a day, the periods may be shortened and half an hour may be devoted to each topic and the meeting may be held in the afternoon. It is hoped that many places will hold these services. Make them union services with the women of other denominations and you will be more than repaid for your efforts. Some one has said: "We do not believe in prayer! If we did, we would pray. If we did, God would hear us, as he has promised. 'He is faithful. We are faithful, therefore we will not pray; we will find excuses, we will take advantage of the little affairs and pleasures to evade this day."

Notes From the Central Association

The Woman's Hour of the Central Association was conducted by the association secretary, Miss Agnes Babcock, of Leonardsville. Miss Ethlyn Davis led the congregation in singing, "Let the Lower Lights be Burning."

Miss Babcock stated that the work of the Woman's Board is not so much in originating as in carrying out what is assigned to it by the other denominational boards. In order that the members of the different societies might more fully understand what is being done, Mrs. Bates, of Adams Center, read the report of the Woman's Board as given at Conference and printed in the SABBATH RECORDER.

There is a society in each active church of our association and each society presented a report, either through its secretary or some member present. A few extracts from these reports will be given.

The report from the Brookfield society was presented by Mrs. Clark Todd. This society holds four public teas during the year, and a thimble party each month. This year they had a booth where they sold useful and fancy articles at the county fair.

Mrs. Grant Burdick reported twenty-five members of the West Edmeston society, with meetings held once in two weeks. In addition to paying for local repairs and contributing to denominational objects, they have arranged for a lecture course.

Mrs. Mary B. Burch, secretary of the Women's Benevolent Society of Leonardsville, reported thirty-eight members paying an annual membership fee of one dollar. At the monthly meetings a short program is given. "The New Era in Asia" is a useful and fancy article at the county fair.

The report of the society of the First Verona Church was given by Mrs. Arthur Franklin. She reported thirty-three resident members. Meetings are held monthly at the homes, with literary program. Ten-cent teas are also held. Miss Susie Stark, who has served the society as president for eight years, has resigned that office.

Mrs. Chester E. Williams told of the work of the Adams Center society. All ladies are members of the society; no fees are required, but a committee solicits funds for the Tract and Missionary societies.

The membership is divided into two committees: the Industrial, composed of the older ladies, which arranges for work; and the Social, composed of the younger members, which has charge of raising money by teas, socials, etc.

Mrs. George Burdick stated that the membership of the DeRuyter society is small, but they meet for work at regular times. The object of their society, as stated in their constitution, is to assist in any way those needing help; not to raise money. They do not have teas or sales.

Miss Babcock said that the societies of the association had raised $1,005.67 during the year, and of this amount $637.13 had been used for local purposes. She asked for discussion of the question, "How shall we interest the women of our societies in objects outside their own locality?" Various suggestions were made. A study of denominational topics was suggested, so that the members would be better informed as to the needs outside of their own church.

Mrs. W. L. Davis, of Brookfield, spoke along this line and used the following couplet:

"If every member of our society was just like me, What kind of a society would our society be?"

Rev. A. G. Crofoot spoke of the help he had received from the ladies' societies when he had been on the home mission field.

Rev. W. L. Davis regretted that in many churches the ladies' society is obliged to look after local repairs and other matters that should be attended to by the men of the church.

Further remarks were made as to the chief aim of the Woman's Society. Those speaking upon this subject avowed that the aim of the local society should be to help advance the kingdom of Christ upon earth, and that we should not be so absorbed in plans for raising money or even in local charities as to overshadow the deeper work of the society.

In conclusion Miss Babcock read the message from the Woman's Board to the local societies.

A collection was taken for the work of the Woman's Board.

Rev. Lewis A. Platts, D. D. *

On his graduation day Mr. Platts was married to Miss Emma A. Tefft, a graduate of the same class, and in the autumn following they went to Alfred University. There he found himself again a classmate with S. R. Wheeler, who had spent a year or two in teaching, and of L. E. Livermore, who had just received honorable discharge from service as first lieutenant in the Civil War.

At the Commencement of 1866, three men were graduated in a class of twelve persons, and all three were engaged for settlement in the work of the ministry.—Livermore at Greenamville, Conn. Platts at Nile, N. Y., and Wheeler at Hebron, Pa. Mr. Livermore was ordained at Independence, N. Y., his old home church, July 8, 1866, before going to Connecticut; Mr. Platts at Nile, where he was already settled, the twenty-fifth of the same month; and Mr. Wheeler at Hebron, Pa., in October or November of the same year.

Among the ministers composing the council by which Mr. Platts was ordained were N. V. Hull, of First Alfred, Nathan Gardiner, of Second Alfred, Jonathan Allen, of Alfred University, Jared Kenyon, of Independence, Charles Rowley, Soto, Leman Andrus, Richburg, and George J. Crandall, Dodge's Creek. His certificate of ordination is signed by N. V. Hull, moderator, and S. R. Wheeler (not yet ordained), clerk. President Allen (then simply Professor Allen) preached the sermon. Who took the remaining parts of the program. Mr. Platts had at this writing (forty-five years after the event) does not recall; but he does remember how Elder Andrus, pursued him with sharp questions until he had reached the answer he wanted; how Elder Gardiner put his questions with a logical argument anticipating the answer he expected to get; how Professor Allen in his pedagogical way sometimes let into an obscure question with, "In other words, the brother means to ask," etc., when the answer was easy. He well remembers that he thought the examination, at the time, a trying ordeal. He now looks back to that day as one of the best, if not the best single day's experience of all his life. There was that group of earnest, godly men, each in his way a tower of strength in the work of the ministry, all anxious to see the candidate prove himself a worthy associate of such a brotherhood. Filling the audience room was the congregation who were to be instructed and guided in ways of holy living by this practically inexperienced boy; and running through all the service was the sense of responsibility which was being assumed by the solemn ordination vows of that day.

Mention has already been made of the fact that Dr. Platts was settled at Nile at the time of his ordination. He had, in fact, served the church as supply for six months dating from the first Sabbath in January, 1866, the last half of his second school year at Alfred. His call to that service has always seemed to him a peculiar one. It has already been said that he and S. R. Wheeler were members of the same class and were both preparing for the ministry. Both were married and were occupying small apartments in the "Middle Building," owned at the time partly by Professor Allen and Professor William A. Rogers. Naturally there were almost daily consultations in one room or the other. Early in December of 1865 there

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* This life sketch was prepared by Rev. Henry N. Jordan from notes for an autobiography left by Dr. Platts.
Idolatry in the Church

PRESTON F. RANDOLPH

Idolatry is defined as an inordinate love of things of the world; an excessive attachment to low and selfish ends. Primarily it is the worship of idols, or of a false god. It is the first thing forbidden in the moral law. Paul speaks of some in the church whose god is their belly. This is a metaphorical expression for an untempered appetite; an inordinate indulgence in food and drink.

Jesus said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." If these, the truest and purest of human ties, may be excessive and idolatrous, how much more so must be the excessive love of worldly objects of less importance? The beloved disciple, who wrote more of love than any other sacred writer, says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

This is the divine classification of sin, whether of thought, word or work. The commentator says, "Each sin in the world may be put under one or other of these three classes." The love of any of them is idolatrous, according to Paul's statement.

Notice each of these three classes separately.

First. "The Lust of the Flesh." The inordinate desire for, and the enjoyment of, any sensual pleasure. This includes all lesser sins as well as the vilest criminal gratification of the sensual nature. Paul enumerates some of these: "adultery, fornication, sorcery, eminity, strife, jealousies, wrath, factions, divisions, heresies, envyings, drunkenness, revellings, and such like." Some of these no faithful Christian church ever tolerates, and some do not prohibit all lusts of the flesh. Indeed, it would be very difficult to do so.

The Rev. Hiram Burdick, M. D., of blessed memory, taught by precept and example that the astringents employed in the preparation of tea and coffee for the market are, by their abnormal stimulating effects, first steps toward intemperance with all its wreckage of physical, mental, moral and spiritual life. So conscientious was he that aged mothers visiting his home, went elsewhere after breakfast to find their accustomed stimulant to relieve the headache. Ought we to be as carefully conscientious as that Reverend M. D.?

Tobacco has its legitimate use, but more than ninety-nine per cent of it is doubtless used for sensual gratification only. It is a filthy, unhealthy habit voluntarily acquired under a strong nauseating protest from a healthy stomach, and is often used without proper regard to the comfort and health of others. Is there idolatry in the church?

Second. "Lust of the Eye." This is an excessive desire and effort to appear beautiful. The woman was created more delicate and finer. Featured with greater appreciation and enjoyment of the beautiful in dress and personal appearance than man. She is therefore more exposed to lust of the eye than he, and the sacred writers caution and warn her against this sin. One such writer directs "that women adorn themselves with modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; (but which becometh women professing godliness) with good works." Another writer speaks of women's adorning, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit, which is in the sight of God of great price." A lady of good standing in the church, the mother of exemplary daughters, said, "As well be out of the world as out of fashion." How far does that sentiment prevail in the church today? Again let it be asked, Is there idolatry in the church?

Third. "Pride of Life." Seeking wealth and worldly honor as the chief objects of life; an habitual conformity to the ever changing ways of the world. Are there not in the church those who watch for the new fashion plates and study them that they may adopt the latest style? The lukewarm church was counseled to buy the unchanging dress. It is probable that Jesus wore the same form of raiment that Abraham did, and that the gentle sex of ancient times had the same form of dress that the Marys wore.

But the devotees of the goddess Fashion do not all belong to the weaker sex. When that goddess says, "Peg pants rolled up at the bottom are to be the fashion," slim legs with baggy bodies soon become common on the larger lads and young men, and so on of many other things dictated by the rulers of fashion. In that happy land, far, far away, where saints in glory stand, bright, bright as day, no changing style of dress is seen. Saints do not follow the dictates of any goddess. Finally, let it be asked, Is there idolatry in the church? There is none in heaven. "Without are... idolaters, and whosoever loveth and maketh a lie." --Salem, W. Va.
A Message From Our New President

DEAR YOUNG PEOPLE:

Nearly two months have elapsed since an epoch-making Conference closed. Already the young people of the denomination have presented to them the splendid reports of the "doings of the young people at Conference," given by the editor of the Young People's page in the Recorder. Perhaps the corresponding secretary of the Young People's Board has sent you the first of a series of letters which are to be sent to your society to keep in personal touch with you; to inform you of the plans and actions of the board; to assist you in meeting and solving your problems; and to help you to make this the greatest and best year for the young people in their service "for Christ and the Church.

Young people, God has placed in your hands a mighty opportunity. Whole-some enthusiasm ran high at Conference, but there was a serious, thoughtful attitude toward life's problems that underlay it all. These are times when enthusiasm must not grow cold, but increase. Interest in young people and their moral, religious, and spiritual questions is the demand of the hour. The situation is one that causes deep heart-searchings, serious thought and deliberate action when you read carefully and earnestly the reports presented by the board at Conference. The attainment of the goal will be possible only through persistent prayer, the utmost consecration, determined effort, and loyal allegiance to our Lord and his Christ.

But isn't it splendid to be linked up with a noble band of young people throughout the denomination who are bent on "doing things," not in a haphazard manner but with a definite work before them? The big program has several parts. One of them is to bring a definite number of young people to Christ. Are you already planning to assist your pastor in winning 250 persons to the feet of Jesus? And remember, this is the minimum, not the maximum number. Do you know the thrill of joy that comes to one who helps another to find his Savior? There is no one who can so successfully win a young person to Christ as another Christian companion. What a wave of religious enthusiasm would sweep through the denomination, what a host of men and women and young people would be brought into the Kingdom if a united effort were made in all our societies at the same time, with the same prayer and devotion!

Write to the board your plans for a systematic, thoroughgoing work of evangelism in your locality. Tell us how you are winning your friends and companions either by individual personal efforts or by group work. Always, in either case, let your incentive, your motto, be, "Trusting in the Lord Jesus Christ for strength, I will." Cordially yours,

HENRY N. JORDAN.

Milton Junction, Wis.,

Oct. 18, 1915.

Interdenominational Union

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day,

November 13, 1915

Daily Readings

Sunday—United in love (Col. 2: 24)
Monday—In prayer (Eph. 5: 15)
Tuesday—In fellowship (Eph. 5: 16)
Wednesday—In missions (Mark 9: 38-41)
Thursday—For world-peace (Ps. 46: 1-11)
Friday—For reform (1 Kings 15: 9-15)
Sabbath Day—How the denominations may be united in service (Isa. 52: 7-8).

By the pastor.

How may the denominations be united in service? Not by some of the denominations at one blow, hoping to build up a united Christendom of the pieces. The pieces would refuse to unite, and we should thereby have more denominations and less unity. Let us begin our constructive work with the denominations as they now exist. There are reasons for the existence of denominations. The attempt to enforce a mechanical unity of Christendom, based upon false assumptions, failed. Many denominations have sprung up. Some of the divisions have been made for good reasons; some, for bad.

One essential to the union of denominations is that the denominations shall see a cause upon which they ought to unite. The topic of last week, "Tasks that are waiting for the church," challenges the topic of this week, "How the denominations may be united in service." It is fine to see some twenty men of the joint committee of four churches in Friendship—Methodist, Episcopal, Congregational, Baptist—and our own Seventh Day Baptist church, working together in a union evangelistic campaign. There is real Christian unity, stronger than any that could be effected by merging into one denomination. In fact, I think that an attempt at such "merging" would result in "submerging" the most of them.

Another essential to the union of denominations is love, which "seeketh not its own." It is difficult for the Seventh Day Baptist Denomination to unite in great world-wide Christian causes; because there is not perfect union among the various churches of our denomination; it is difficult for our various churches to be in harmony, because there are useless feuds in individual churches; and there is a feud in a church, church members refuse to be reconciled, and the two refuse to be reconciled because one lacks love to melt the other.

Last January a neighbor brought Mrs. Simpson a bouquet containing a geranium slip. After the bouquet had done its service, the geranium slip was potted. Once I thought it wouldn't grow; but careful culture made it grow. There was one leaf; then two; later it set forth branches. We set it in the yard in the spring. It has flourished and beautified the yard all summer; now it has six large branches and more than a hundred leaves. You can not buy interdenominational union in bottles; it is a living thing. Get a slip of love from the Parent Stalk; plant it in your life; feed it by prayer; bathe it in the light of truth; cultivate it by kind deeds. Are there two leaves now? There is where inter-denominational union begins. Watch it grow!

TO THINK ABOUT

How does Christian Endeavor tend to unite the denominations in service?

Why is organic union of denominations desirable? Name as many interdenominational organizations as you can.

How is organic union compatible with the denominational life?

Which has the greater unifying effect—a common creed, or a common mission?
Then came the long anticipated Conference, which engaged our enthusiastic attention for six eventful days following. There was sympathetic response in our hearts to the sentiment frequently heard during those days at Milton,—"The Best Conference Yet.

The boyhood home at Welton, Iowa, lay on the route between Conference and my new field of labor. It was therefore an easy matter to accept the cordial invitation of the Iowa people to attend their yearly meeting convening there the following Sabbath. To accept this invitation seemed the more feasible since the northern Wisconsin and Minnesota churches, through their delegate, had expressed their desire that I attend and represent them at this meeting. The influence of the General Conference was plainly felt at this convocation and the inspiration of that great gathering was carried over. The interest taken by the Iowa churches in this meeting, kept up for more than a quarter of a century with unflagging zeal, was a joy to see. The many young people of these churches are seen to be a most vital element in this interest. The following Wednesday ended this precious time at the place and I returned to the journals. We found the Missouri, a mile wide at this point. This dam and lock is one of the most wonderful feats of modern engineering. The dam of massive masonry work stretches across the river a mile wide at this point. The lock is higher than any on the Pan American line.

The great dam and power plant were built at a cost of $25,000,000. The lock is electrically controlled and operated and is a mechanical marvel.

Nauvoo, Ill., of Mormon fame, Hannibal, Mo., recalling the boyhood of Mark Twain and some of his writings, Grafton, III., where the Illinois River with its drainage from the great Chicago Canal meets the Mississippi, is a center of interest and on deck. Various delays necessitated a second night on the boat. In the middle of the night we were awakened by the strange palpitation of the engines and the clashing of the wheels, the hoarse orders of the mate and the shouts of the deck hands. We were again stuck in the mud! I went on deck to watch the interesting process of getting loose. Two successive efforts of casting off on sand bars did not suggest to one, if he were in a hurry, to ask ironically, if that were the reason for calling this boat the "fastest" on the river. I ventured to ask the mate if this accident was not the result of the rough lights on the shore, or poor steering. He said it was the result of a poor channel. The high waters of the season have caused an unusual shifting of the channel, so that the shore signals have become quite unreliable.

The expansive mouth of the "Big Muddy" was passed the following morning, and by ten o'clock we had passed under the greatest Ead's Bridge to the docks of St. Louis.

The fact that there was no possible way of completing our journey before the beginning of the Sabbath brought about the necessity of the decision to remain in this beautiful city of St. Louis. It was not an easy task, but a place was at length found to stay that would be consistent with the purer, and at the same time not humiliate too much the pride, of a poor minister. Enough time was left of the Sabbath to visit the scenes on the Father of Waters that would be of interest, and to get an exhilarating but brief view of the far famed Shaw's Garden.

The Sabbath brought us the opportunity of hearing Rabbi Sales in his great synagogue. It was the occasion of the Jewish New Year and the Day of Atonement. The sermon was an exposition of the doctrine of self-atonement. Rabbi Sales reaches in his teaching the logical extreme of the biblical criticism of the age in denying the authenticity of Leviticus and the rest of the Mosaic writings that point to the need of the sacrificial atonement by "the Lamb of God, that taketh away the sin of the world."

A bit of exhilarating information was imparted to us at "The Cliver," where we lodged. The genial proprietor, Mr. Cliver, told me that this house, one of the many on this section of Locust street, the rich residential district of former days, was the home of Asa Waring, of "Inside the Cup." He showed me the drawing room with its high ceiling and beautiful chandeliers, described in the novel by Winston Churchill. "St. John's," where John Hodder preached, is at the foot of the hill a few blocks away. It is just across the street from the great city library where Hodder first imbued the doctrines, the preaching of which had such a startling effect on the conservative congregation worshiping at St. John's. The chapel gate and door stood enticingly open at an early morning hour as I was about to pass this church. I stepped inside and found the rector administering communion to a single worshiper. Remaining after this service, he showed me unusual courtesies, even after I told him that I was a Seventh Day Baptist preacher in the city. Learning later in the day the connection of this church with "Inside the Cup," I recalled the connection which he told me of the social problems of his parish, not unlike those confronting John Hodder that so perplexed him.

But everything in the service which Mr. Davis, the rector, read to that lone congregant, and everything in his conversation with me, showed that his faith in the solution of those problems lay in his confidence in the incarnate Son of God, and the resurrected Christ. But Mr. Cliver told us that the old church is still very conservative and very exclusive, and still the church of the rich and aristocratic. So the following day we all went to a nearby Methodist church and Sunday school. Here we were made to feel perfectly at home, and I improved the opportunity extended to say a few words in the Men's Bible Class on the discouraged prophet Elijah, and the Lord's treatment of him.

That afternoon we were speeding across the State of Missouri on a fast "Frisco" train for our final destination, where we were cordially welcomed to the hospitable home of Brother and Sister Witter, our wanderings for the present at an end.

Southern Wisconsin Quarterly Meeting

C. B. LOOFBOURW

The quarterly meeting of the southern Wisconsin and Chicago churches convened with the Walworth Church, October 15-17, 1915.

Although the program could not be carried out as first arranged because of the enforced absence of some, others rallied to the standard and we had a real spiritual feast together.

Evangelism and the Forward Movement being the theme throughout the meetings. Inspiring sermons by brethren Jordan, Coon, and Daland prompted all of us to consecrate our lives more fully to Him who has done so much for us.

An interesting installation service was held on Sabbath morning. Sabbath afternoon words of hope and encouragement were spoken to the young people by Miss Carrie Nelson, Miss Minnie Godfrey, Rev. H. W. Jordan, Mr. W. K. Davis, and Mr. E. M. Holston, after which a conference meeting was led by Mr. J. S. Nelson.

The Sunday afternoon service closed the series of meetings. Under the direction of Dr. A. L. Burdick and Prof. A. B. West we were led to see some of the needs of our Sabbath schools, and means by which these needs might be met.

Walworth, Wis., Oct. 18, 1915.

How pure and absolute the mercy of God! He forgives all, hopes for all. How comforting is this in the sight of the guilty past! And what an obligation it imposes upon us for the future! How can we sin against such magnanimity—W. L. WATKINSON.
Polly Prue’s Strike

Polly Prue kept very still. Down on the front porch she could hear somebody making a great deal of noise, but this didn’t worry her at all, for she felt quite sure that it was one of the Goodrich twins. And she wasn’t a bit anxious to see them this morning.

“There, I just knew ‘twas Bobby Good-rich,” she declared, as a plaintive little voice called, “Polly Prue, O Polly Prue!”

“Not me,” she protested from her safe hiding-place behind the heavy curtains. “You may think that’s my name, Bobby Goodrich, but it isn’t. I guess if your mother had named you Mary you wouldn’t want to be called Polly. And I never did like the Prudence part of it; it’s too old-fashioned. And I’m just sick and tired of being borrowed. That’s what you want, now, isn’t it. You’re going to say the very minute you spy me that your mother wants to know if I’ll run out and mind you and Billy while she goes to the store or the postoffice or somewhere else. But you needn’t ask, for I’m not going to be borrowed any more. Why, folks borrow me just like they would flour or a cup of sugar or a spoonfull of soda, and it’s lots worse to borrow people than ‘tis things. I’m really going to strike this time. I never can stop it any other way.” And Polly Prue shook her head decidedly.

But Bobby Goodrich didn’t see her, and of course he had heard a word of her little declaration of independence. So he gave one last glance up at the windows of the pretty white house, then trudged soberly away toward home. Where could Polly Prue be? He was very sure that he saw her going down the street with her mother only a few minutes before, she said, but Billy said that she came right back. But she must have gone to the city, after all. Anyway, he couldn’t find her, so he and Billy would have to stay alone, for mother just had to go to the bank. And Bobby gave a big sigh and put his arms around his back door. He didn’t like to stay alone with Billy very well.

“There,” said Polly Prue, when Bobby’s little blue coat and white stocking-cap had disappeared from sight, “I guess he won’t bother me again right off, and I’ll have the longest, happiest day I’ve had in weeks and weeks. Maybe I can finish that new book before mother gets home.”

So Polly Prue ran downstairs to replenish the kitchen fire; then she hunted around for her book and a big, fat box of chocolates that had never been opened.

“My, but this is fun!” she said as she sat down in the most comfortable chair she could find—not too close to the window, for it would be just as well to keep out of sight for a while. So Polly Prue Manners’ long, happy day had begun. Just across the street the Goodrich twins were swinging back and forth on their front gate, the tassels on their white stocking-caps bobbing up and down as they rode an imaginary horse.

There comes Polly Prue’s uncle doctor,” announced Bobby Goodrich excitedly, fifteen minutes after his mother had returned from the bank. “He’s going to her house, and nobody’s there. Maybe we’d better tell him.”

“Yes, we’d better,” agreed Billy. And two lusty little voices called “Hello!” while four small feet hurried out of the yard.

Hadd Polly Prue looked out of the window five minutes later, she might have been greatly surprised to have seen her favorite uncle riding away from the Goodrich house, with Bobby and Billy occupying quite a part of the wide, comfortable seat in the new buggy, which was drawn by two small black horses. And she might have been still more surprised had she known that they were going out to her grandfather’s farm, with Doctor Brown, who was planning to take you. I’m very sorry, dear; I ought to have run over and found out.

“Oh!” said Polly Prue, and she tried to swallow something that seemed to come right up in her throat and choke her. But it wasn’t long before she was smiling brightly. “Nobody was to blame but just me,” she admitted, “and I want to mind the baby quick. I expect you ought to iron or cook or do something.”

“I do need help,” said Mrs. Goodrich, as she put the littlest baby in Polly Prue’s lap, where he cuddled down contentedly. Now I can mend some of my clothes before Betty wakes up. Four children keep me pretty busy.”

“My, but it’s nice to be needed,” sighed Polly Prue, happily. And I agree with her. Don’t you?” Alice Annette Larkin, in The Western Christian Advocate.

Iowa Yearly Meeting

The forty-seventh session of this meeting was held with the Welton Church, and began on Sixth Day, at 2 p.m., September 3, 1915. (It is generally known, I believe, that this annual gathering is composed of the two Seventh Day Baptists churches of the State, and “The Church of God” at Marion.)

We were fortunate to have with us Rev. George B. Shaw, of North Loup, Neb., on his return from General Conference; also Rev. T. J. Van Horn, wife and daughter, from Minnesota, on the way to Gentry, Ark.

After the necessary committees were appointed, the introductory sermon was given by Rev. James H. Hurley, of Welton. At 7:30 p.m., after a service of song, came the sermon, by Rev. T. J. Van Horn, followed by conference, led by Mrs. Lottie Babcock, of Garwin, in which a goodly number took part.

Sabbath morning, at 10:30, the Sabbath school hour was conducted by H. R. Loof­boro, superintendent at Welton. Omitting recitations in classes, he called upon several visitors and delegates to give talks on different points in the lesson. At 11:30 we listened to a sermon by Rev. George B. Shaw. At 2:45 p.m., Christian Endeavor hour was conducted by Mr. Carl Carver, of Marion, followed by the reading of two essays,—one by Miss Reva Van Horn, of Welton, and one by Miss Dorothea Carver, of Marion. Both were requested for publication.

Sabbath night, at 7:30, came praise service, followed by sermon by Rev. T. J. Van Horn.

Friday morning, at 10:30, was the business session, during which the Committee on Nominations for next session reported as follows:

For moderator, Mr. Frank Hurley, of Garwin; secretary, Miss Audry Babcock, of Garwin; introductory sermon, delegate from Minnesota and northern Wisconsin; alternate, Rev. James H. Hurley; delegate to the meeting of Minnesota and northern Wisconsin, Loyal F. Hurley, of Garwin, with Rev. James H. Hurley, alternate; ex-sayants, Ezel Carpenter, Marion, Victor

—D. L. Moody.
HOME NEWS

BATTLE CREEK, MICH.—The most important item of interest to this church and society just at present is that we are temporarily pastorless. Elder M. B. Kelly has gone on a trip to Europe. The immediate cause of this state of things is that an aged member of this church has so far become blind that he requires some one to pilot him about and look after him. His daughter lives in northeastern Sweden, and Brother John Bucht thought Elder Kelly the proper person to convey him across the ocean; hence this unexpected journey. Elder Kelly will visit our brethren in England and Holland before his return, if safe and satisfactory connections can be made. During his absence the pulpit is very satisfactorily supplied by a convalescing patient in the Sanitarium—Rev. W. S. Colgrove, of Kalamaooz, Mich., a very good friend of our pastor. His sermons are strong, pointed and helpful.

I wish our friends "down East" could see our Christian Endeavor society in action; it would be an inspiration and a sure cure for pessimism besides. Our society now has forty-two members. Not more than two or three years ago, two downtown societies, the Sanitarium society and the Seventh Day Baptist society, formed a local "city federation of Christian Endeavor societies." This has worked so satisfactorily that plans are now on foot to take in the three Epworth League societies, the Baptist Young People's Union and several others, including the societies at Urbandale, three miles west, the society at Cresco, another nearby town, with probabilities of yet more additions. In this fashion we hope to form such a working team that no young person in this neighborhood will have any excuse for not finding his or her work for the Master ready to hand.

When the city Christian Endeavor union was organized, there was a banner presented to be the prize and standard of the society that should have the largest per cent attendance at the quarterly union meetings. The banner went first to the Presbyterians, then in rotation until the Seventh Day Baptists got it. Last of all we have kept it now three quarters and there is no prospect of its straying further for three quarters more. The officers and various Christian Endeavor committees are filled from the several societies; our society is not slighted nor snubbed in these appointments in the least. In this fashion we are getting a much needed advertisement and are demonstrating to all "how beautiful and how pleasant it is for brethren to dwell together in unity," and work for the same Master, with aim and purpose.

Our Sabbath afternoon services continue to grow in interest and size. Nearly every Sabbath, and some who never heard of the Sabbath, much less of the Seventh Day Baptists, are now seriously studying the Sabbath question. New members are added with considerable frequency; not long since a young lady in the Sanitarium embraced the Sabbath and joined our church. She is from Canada. Other additions are expected in the near future. Pray for the cause at Battle Creek.

There is enough work here for two. Elder Kelly had "considered" members living as far as fourteen miles distant. With the easy traveling distance of the parsonage there are probably six hundred Sabbath-keepers who come within the scope of Pastor Kelly's "parishioners." These are looked after as well as could be expected by one busy pastor, but who will look after the outskirts? There are said to be all of 1,000 disconnected "Lone Sabbath Keepers" scattered about in this State. It was expected that the pastor of the Battle Creek Seventh Day Baptist Church would be missionary pastor to all these. If the work here in this vicinity be properly attended to, it is more than enough for one man. Who will look after the outskirts? Is a Michigan State missionary within the possibilities?

Dr. Bessie Sinclair, a member of the church, will start in a few days as missionary to India, under the patronage of the Salvation Army. She has full liberty to keep and teach the Bible Sabbath. The Doctor is fully convinced this appointment came in answer to prayer.

We have lost one family to Chicago and gained one from Walworth. W. H. Cran dall, undertaker, has begun business in this city, thus adding a group of active, loyal workers to our society. There is room for more. All this prosperity is from our kind heavenly Father; to him be the praise and glory.

C. H. GREENE.

Oct. 21, 1915.

SYRACUSE, N. Y.—The earnest sermons of Pastor R. G. Davis are listened to with much interest.

Mr. Archie Wing, of DeRuyter, is taking a course in photography at Syracuse University. We are glad to have Mr. Wing in Syracuse and in our society.

Mr. and Mrs. Sherman Langworthy, of Brookfield, Miss Jennie Burdick, of DeRuyter, and Miss Genevieve Burdick, from Alfred University, were present at our service on Sabbath Day, October 23.

A large Baraca and Philathea convention has just been held in Syracuse. This is the home of Mr. M. A. Hudson, the founder of the Baraca movement.

The celebrated evangelist, William A. Sunday, is due to begin his work here on October 31. It is expected that the meetings will continue for seven weeks. At this writing the great tabernacle for Mr. Sunday is in practicalty finished. Its seating capacity is 10,000. From some time neighborhood prayer meetings, in which some of our people have taken an active interest, have been held throughout the city.

The Rev. Dr. John W. Welch, Mr. Sunday's advance representative, has been addressing many of the churches in the city. He gave a short talk to our people on October 9. Dr. Welch is a Congregationalist minister, but he is related to the Seventh Day Baptists, for he says that his grandmother was sister to the late Mrs. Jonathan Allen. Dr. Welch also says that his mother and her brothers attended school at Alfred. We trust that Mr. Sunday's meetings will accomplish great good in our city.

E. S. MAXSON.

DEATHS

Spencer.—James Barton Spencer was born in Danville, Va., Dec. 4, 1842, and died at his home in Scott, N. Y., Oct. 11, 1915, aged 73 years, 10 months, and 12 days.

At the age of twenty he enlisted in the 115th regiment of N. Y. Volunteers, participating in five battles that are on record, while there are evidences that there were a number more not recorded. He enlisted as a private, but was promoted to the rank of sergeant, holding that office at time of discharge.

He was united in marriage with Francina L. Whiting, and their son was born one daughter, Mrs. E. E. Clarke, with whom he now resides, two sisters, one brother and many friends, will miss him fondly.

Brother Spencer made a profession, under the labors of Eld. J. L. Huffman, about thirty-eight years ago, and although never joining the church, his sympathy and aid were given the Seventh Day Baptist Church of Scott. Just in the last moments of his passing he “ave assurance of soon being at rest.”

Thus we feel that a good man has fallen, and our loss is his gain, for “Blessed are the dead that die in the Lord.”

Holcomb.—In Alfred, N. Y., October 13, 1915, Miss Armelia Holcomb, in the seventy-fourth year of her age.

Miss Armelia Holcomb was the daughter of Orlando and Asenath Truman Holcomb and was born in Wirt, W. Va., May 4, 1842. Her childhood and youth were spent in Nitro, W. Va., Youngstown, Ohio, and Preston and De Ruyter, N. Y. Her father’s family there was one other child, Angelina, who married D. E. Maxson, and for many years the home of D. E. Maxson has been her home, first in De Ruyter and for nearly a quarter of a century in Alfred.

When a child at a great misfortune overtook her in the partial loss of the gift of hearing; and though this avenue of joy and knowledge was partially closed in early life, it did not prevent her from acquiring the same attainments that other girls of her day secured.

Her parents were deeply religious and in this wholesome atmosphere she grew up. In early womanhood she made a public profession of religion, was baptized and joined the Seventh Day Baptist Church at Preston, N. Y. She retained, in her heart, the same faith that in the winter, with the winds frozen over, and that they drove one mile of rough road, it was the only sign of this beautiful ordinance might be administered to the young people. Then offering themselves. Her sisters and friends were pleased. When Dr. Sands Maxson, of Utica, N. Y., were baptized about the same time. When she moved to De Ruyter her membership was transferred to the Seventh Day Baptist church of that place and upon coming to Alfred she became a member of the church of like faith in Alfred. She was deeply interested in the work of the church and denomination and devoted to the work of the kingdom of Christ on earth.

Funeral services conducted by Pastor William L. Burdett, assisted by Professors W. C. Whitford, were held in the church Sabbath afternoon, the 16th inst. Professors Ray W. Wingate and F. S. Place, from the Methodist church and Mil­
dred Place sang three appropriate selections and interment took place in Alfred Rural Cemetery.

WM. L. B.

Andrews.—John Hoxie Andrews, son of Burrill W. and Hannah Austress Andrews, was born in the town of Coventry, R. I., August 31, 1848, and died September 16, 1915, near Rockville, R. I.

Most of his life has been spent in this vicinity. He has been living about nine years of the last part of his life in the town of Hopkin­ton. In October 1860, he was married to Dimis Austin, who is now left alone. He leaves also four brothers and two sisters, all living in this State, who will attend the funeral.

Mr. Andrews was baptized when about thirteen years of age, by the late Rev. L. M. Cottrell, and joined the Rockville Seventh Day Baptist Church. He has been in poor health for the past five years, and was not feeling as well as before, for a couple of weeks, but the end came very sud­denly, after he seemed to be improving. "There was but a step between him and death."

Funeral services were conducted by the pastor, at the Rockville church and interment was made in the Rockville Cemetery.

L. C. L.

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THE SABBATH RECORDER
A Plea for Fair Play

MRS. E. D. COON

We do enjoy reading the Pulpit on our Sabbath days; in fact, sometimes we read it other days—as soon as we get it, especially if the sermons are from the pen of some of “our folks.” A brother being the editor, three nephews prominent ministers, and so many “past” pastors, and dear friends, we think ourselves very fortunate.

We could scarcely keep house without the Recorder. From its very “beginning,” in our fathers’ families, for forty-four years a weekly visitor to us, why should we not love it?

We use the Helping Hand in our daily readings, and always remember “our dear people” in our prayers.

Although lone Sabbath-keepers now, we do not intend to remain so long. By the way, I think a good deal could be said for the lone Sabbath-keepers, instead of finding fault with them for living in the position they are. As a general thing, I think they are as faithful as many who are in the best position they are. As a general thing, I may not be trying to excuse myself, but like the “Speedball” that is more in every way for the cause.

I hope soon to return is “alone.”

We although alone Sabbath-keepers now, we use the First-day and the papers of the day praying for foreign missions,

I think a daily paper will have much more, according to our means, than many others, though not more than we were glad to give. We hope soon to return to Sabbath society somewhere and be able to do more in every way for the cause.

I think a faithful Sabbath-keeper is a “light to those in darkness,” even when he is “alone.”

Westmore, Mont.
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