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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield—New Jersey
The Sabbath Recorder

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

Missionary Day
At Conference

Missionary Number

Matters pertaining to the work of the Missionary Board have right of way in this RECORDER. One of the principal items on the Missionary Society's program was the annual report to be given by Secretary Edward B. Saunders, who died suddenly in Washington, D. C., while on his way to Salem, Va., to attend the General Conference. It was most fitting, therefore, to hold a memorial service for him and other Saunders in place of his report, which stood first on the morning program.

The session was called to order by Rev. Samuel H. Davis, treasurer of the society, who had hastened from Wewa, R. 1., upon hearing the sad news of the Secretary's death. A most suitable and impressive memorial service was hastily prepared, and during this hour the good tongue was moved to tears more than once.

First came the making of a bouquet as a floral offering of love. It was composed of evergreen sprays and white lilies, and put in a large vase placed upon the hand an evergreen spray which he and took his place beside the coffin. Mr. M. Wardner, Davtl.

Then came Rev. Edwin Shaw in behalf of the Sabbath Tract Society, who after a testimony of the late secretary, and put in a large vase placed upon the hand an evergreen spray which he and took his place beside the coffin. Mr. M. Wardner, Davtl.

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sailing time. It is surprising how the one who never smokes can get all the advantages of smoking while the other fellow pays the bill and does the puffing.

For more than two hours some of us enjoyed the hope that soon we might be out where sea breezes blow, where the air is fresh, and where some little nook on shipboard might be found, not saturated with tobacco fumes. With pleasure deferred, we found solace in anticipation.

We had been warned against a sudden fall of temperature and had dressed warmly, but during our prolonged stay in the sweltering heat of a New York City shore-heated pier, we felt decidedly over-dressed and longed for the cool night breezes and sea air awaiting us. The experiences of the afternoon reminded us of a spirited debate once held in the Alleghanian Lyceum at Alfred on the question, "Resolved, that the pleasures of anticipation are greater than those of realization."

Sailing, though, was with this in mind that we packed the good ship was booked. As the steamship Northland forges ahead into the darkness, leaving a wake behind illuminated by the lights along the shore, we can but think of the sanctum in Plainfield, also in Plainfield, and feel our desire to approach the shore-heated pier, we felt decidedly over-dressed and longed for a cool night breeze and sea air awaiting us. The experiences of the afternoon reminded us of a spirited debate once held in the Alleghanian Lyceum at Alfred on the question, "Resolved, that the pleasures of anticipation are greater than those of realization."

Morning Fogs

Morning found us enveloped in dense sea fogs on the Massachusetts coast; with the ship grooping its way, and blowing its whistle every minute through nearly all the morning hours. The change in temperature was great and most people shivered in the damp chill air; but we were warm.

In the afternoon the fog rose a little, and about four o'clock we entered Casco Bay with its many inlets and hundreds of islands, its rocky shores, and surrounding hills, and at five o'clock landed in the picturesque city of Portland. Here we had no difficulty in finding, through the agency of the Y. M. C. A., a quiet home for resting, where we are to remain one week.

In September Sunshine

Portland, resting on its hills above the Casco Bay with its many wooded islands and silvery waters, all bathed in the brilliant September sunshine, is quite a different Portland from the one we first saw under the shadows of storm clouds, wrapped in fogs and mist, at the close of a dark day. The cool bracing air and the light of many sunny days in early fall combine to give a charm to city and stream, woodland park and island hills, such as they can have in no other season. Whether strolling through the beautiful parks where throngs of happy children are at play, or walking the elm-arched avenues where pigeons and sparrows chirp, we find Portland today a veritable paradise of sunshine. The homes look sunny, the people in street and office and store wear sunny faces, the sunshine of prohibition bathes the town with beauty, and the man with the dinner pail looks happy. No shadow of a saloon, no brewers' wagon loaded with liquors, no signs of the rum curse that darkens homes and steals the children of bread are to be seen here. Few policemen are necessary, and sunny Portland seems not to need any blood money from the rum fiend for public expenses. No man can spend two days in Portland—clean, friendly, prosperous Portland—without feeling the glow of its sunshine and noting the many signs of a truer, purer, nobler public sentiment than can be found in towns where for generations the people have lived under the shadow of the rum curse.

Public Concerts

One of the attractions Portland's Great Organ morning concerts is the recital of the K. A. Knox organ, presented to his native city by Cyrus H. K. Curtis, the Philadelphia publisher, in honor of his friend, the late Hermann Katzschmar. It is one of the wonderful organs of the world. No expense was spared in its construction, and the people of Portland did not provide a suitable place for it in the city hall. The auditorium of which was specially designed to meet the needs of such an instrument. There are nearly 6,000 pipes, large and small, chimes of bells, an echo organ above the ceiling, and the mechanism throughout seems truly marvelous. No words can describe it. One must see it to understand its beauty, and hear it to appreciate its power.

The main point in this description is to note how clear, how pure, how free from noise, how delightful Portland is, with no revenue from rum, can furnish, all the year round, these magnificent organ concerts for the entertainment of its people. The city has employed the great New York organist, Will C. Macfarlane, for a term of three years, at $5,000 a year. This sum is paid by the city itself. The annual schedule includes free Sunday concerts, subscription concerts for which noted singers take part, and a series of summer entertainments. When these entertainments are not free to all, the charges are made low enough for the common people to attend.

The blessings to come to a people from such a movement for high-class entertainment and for musical culture can hardly be estimated. We like the public spirit that prohibits the debasing things that bring ruin, and that promotes those things that tend to foster high ideals and noble purposes.

Sermon

REV. D. BURDETT COON

Proverbs 20: 18.

"Where there is no vision, the people perish," or, as it is in the revised version, "the people cast off restraint, but he that keepeth the law, happy is he." By "happy" we understand, fortunate, successful, victorious.

True vision and law-keeping go together; must go together. Separated it is as if one should say, "I can travel farther and faster with one leg than with two." Both vision and law-keeping are necessary for lasting, abiding character and life in individual, church and society. Without vision no farmer even attained success. Disobedience to the law of the farm after he has the vision means failure for him. The same is true concerning mercantile pursuits, inventions, or student life.

The young man or the young woman getting a vision of possible intellectual attainment, and then failing to fit himself or herself to the law of that attainment, will never reach the goal. Teachers, too, must have vision if they succeed in lending inspiration and aspiration to the students under them. They, too, must observe the law pertaining to successful teaching if they reach the end. No young man or young woman has any right to look forward to a home of his or her own who has not a vision of abiding love and duty and strength and purity in that home, and who is not willing to obey the laws that shall lead to the attainment of this.
We are glad to have heard in this Conference concerning the attainments of our people along many lines. It rejoices our hearts to know of the buildings and teachers connected with our schools; to see what we see today of the progress of God's work in and through the university. Let us be glad today of the vision that Kenyon and Allen and Davis; and Whitford and Daland; and Huffman and Gardiner and Clark have had of intellectual possibilities for our people. Without their vision of these things and without their complying with the laws for the attainment of these things our eyes would not behold what they see today. Likewise in religious matters, spiritual things, in questions relating to attainment of religious hopes and desires, there must be a vision of God, a vision of a sin-lost world, of a Messiah that saves us from hell and for heaven, there is a vision of a sin-lost world, of a Messiah.

I am glad this afternoon to have gotten this new vision of the China field with which we are directly connected. Splendid, indeed, is it that Brother Crofoot is here and able to tell us of that field in which we are so deeply interested. We all rejoice, I assure you, because of those additional fields; because of their enlarging equipment; because of their teachers and preachers and physicians; because of their new buildings, with the new hospital and all; because of these enlarged facilities for carrying on their work. And, Mr. Crofoot, you would not be worth your salt if you did not have this bigger vision, which you have given us today, of still bigger things for China than we have ever yet seen. I am glad that he sees possibilities of growth, development, and enlargement.

And we hope for the time to come when it can be reported that, instead of fourteen additions to our cause there in a year, four hundred and sixty have been added to our numbers in that land. And glad are we that we have that little, struggling, devoted church and people in South America that gives us a touch with that land. I trust that we have not forgotten the loud cry that came so clearly—it seems to me I can hear its echo yet—from Africa a few years ago: "Please come with light and truth, with a Sabbath in it—to this dark continent." Our hearts, I know, go out to those poor, struggling, devoted church and people in South America that gives us a touch with that land. I trust that we have not forgotten the loud cry that came so clearly—it seems to me I can hear its echo yet—from Africa a few years ago: "Please come with light and truth, with a Sabbath in it—to this dark continent." Our hearts, I know, go out to those poor, struggling, devoted church and people in South America that gives us a touch with that land.

While we are up-to-date, and in with God and missions and the missionary cause, and be really up-to-date, and in with God and missions and the missionary cause. We are in the pathway of progress, and we go together. The keeping of the Sabbath in it, with a Sabbath in it, to this splendid work that is being carried on in the field easily accessible to the people and churches of our own fair land. How big, indeed, are our opportunities for service here, and how little have we done! Would God that every church and every member of every church in our own homeland, our greatest land, would have the vision that Mr. Palmberg had some years ago at Shanghai when she saw Lieu-oo yonder with its great possibilities as a mission field. She saw much of this land and the field there, and she was thinking of how great was the need of this field to get the help and inspiration from our missionaries there, and how great the need of this land to get the help and inspiration from our missionaries there, and that is the same with this field. It is a large place, and there are such a large vision of that field would have in it, with a Sabbath in it, to this splendid work that is being carried on in the field easily accessible to the people and churches of our own fair land. How big, indeed, are our opportunities for service here, and how little have we done! Would God that every church and every member of every church in our own homeland, our greatest land, would have the vision that Mr. Palmberg had some years ago at Shanghai when she saw Lieu-oo yonder with its great possibilities as a mission field. She saw much of this land and the field there, and she was thinking of how great was the need of this field to get the help and inspiration from our missionaries there, and how great the need of this land to get the help and inspiration from our missionaries there, and that is the same with this field. It is a large place, and there are such a
girls shall be converted to the Lord Jesus Christ, and shall be organized into congregations where they are. We should have a strong missionary force located at Boulder, Colo., for the evangelization of the eastern slope of the Rocky Mountain section.

Brother T. J. Van Horn has told me a little since this Conference began of his work in Arkansas and Oklahoma, and on the great Southwest field that he is trying to cover. Just going out across the prairies of Oklahoma, without knowing where he was going nor where he would stop, he found a schoolhouse, and gave out an appointment for a gospel concert. People came from miles around, on foot, with teams and automobiles, through the dust and intense heat, to hear the gospel story he presented. They flocked to this schoolhouse for three weeks to hear the message. All the great Southwest is full of such opportunities for us. Oh, Brother Van Horn should be multiplied a dozen times on that field that is ready to harvest. Open your eyes and your hearts. Look upon the fields around you. Be inspired by our God for a larger and better service.

We listened with great interest yesterday to Sabbath Evangelist Burdick as he told us of his experiences during the past year. I know we read with eagerness his descriptions in the Recorder of his journeys through the sunny southland last winter. Look upon that field opening wide to us with its great possibilities, almost untouched by our people. We know the big fields of West Virginia. In a little time, notwithstanding the fact that you have those splendid college buildings, and your able teachers and excellent body of students here, it will be related that churches have come out of existence, that spiritual life and activity have gone into decay, unless you get a vision of bigger and wider possibilities for real missionary activities among these beautiful hills. Send forth these students and others to proclaim the everlasting gospel that can save the souls of this people, or you are but preparing the way for the utter ruin of your highest hopes.

Oh, there are so many other parts of the field that I would like to mention. There is Ohio, Pennsylvania, New York, our Eastern Association. Then back to the Dakotas, Minnesota, and Wisconsin. There is Nebraska, where we should have a missionary evangelist as Brother Shaw who has been there so long knows—a missionary evangelist with headquarters at North Loup who should go about all that State and push the gospel into the Indian country which contains a Sabbath. So we might go on with Kansas and Illinois and all the rest.

Less than a week ago our people at Battle Creek had in further consideration the proposition of putting a state missionary out into Michigan where it is declared there are a thousand Sabbath-keepers scattered about the State with no church affiliation whatsoever. The field is so big and so important in that State that one of the young men from our Battle Creek Church, who is attending this Conference, proposes, if the people will take hold of the matter and get busy, to put more than fifty dollars a year into the enterprise. God bless such young men.

Our marching orders are to occupy the land without quibble or question. Jesus hath uttered the command: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things as I have commanded you." We shall do well to hold to the Word of Jesus, and teach what he has commanded. We can not afford to be recreant to the task our God has placed upon us. We should be ready with prayer and pocketbook to support the laborers our Lord wishes to send into the field. I have been staggered oftentimes as I have met with the stolid, sin-deadening indifference of churches and people toward the sending forth of those who are consecrated, ready for service in the field. We often stand too long for form and ceremony and ritual and dignity. While we wait for red tape, splendid workers find pages of activity in other parts of the direct winning of men to Christ and the Sabbath. We thus continually lose valuable helpers for this great work.

It reminds me of one of our railroad presidents into whose office once came a poor, hungry, starving Irishman, Brother Casey. Oi was to ask a pass to St. Louis. Oi wurrak in the yar-r-ds," "That's no way to ask for a pass," corrected the president. "You should introduce yourself politely. Come back in an hour and try it again." At the end of the hour the Irishman came back. Doffing his hat he inquired: "Are you th' president?" "I am," said the president. "Me name's Patrick Casey. Oi've be'n workin' in the yar-r-ds." "Glad to know you, Mr. Casey. What can I do for you?" inquired the president. "Yes can all go to thunder. Oi've a job and a pass on the train to Illinois. Be'n a Christian since I was a little Irish boy, and I can't see no reason why I should not go to last Sabbath. I was looking in the papers for a note. I want to take the place of the love of Christ in the heart. It is not a question of efficiency as the world counts efficiency. It is a question of consecration. It is not a question of saving ourselves. It is a question of giving ourselves. Christ can use a very poor tool. True, he can use a good one to a better advantage. But the best tool without his love is worthless for his service. Oh, but you say, "The task is so big, and the field is so large, the sacrifice and cost required are so great, we simply can not give them." Nay, really, the cause is worthy all the self-denial and the sacrifice. Refusing us they shall miserably fail. Giving them, victory awaits us. It is not for us to count our lives dear unto ourselves. It is for us to love our Lord and his cause so dearly that we shall obey his orders.

Some time ago a noted Japanese statesman said: "We do not worship our emperor. We only obey him. The king will say, 'I desire that one of my officers go to the commander before Port Arthur called one day for volunteers to cut the barbed-wire entanglements. 'You will never come back,' he said. 'Nor can you carry a gun. You will take a pick of wires and cut one or two wires and fall dead; another will take your place and cut one or two wires more. But you will know that upon your dead bodies the armies of your emperor will march to victory.' When we too were called upon, we would volunteer for the 'sure death' parties." Then this statesman said: "If your Christians loved your God as we love our emperor, they would have long since taken the world for him." We know the results. How Port Arthur fell into the hands of the Japanese.

We have no right to expect victory for our cause if we are unwilling to give our lives for attaining it. Secretary Whitford and Secretary Saunders, of our Missionary Board, who have even fallen suddenly in the thick of the fight. The cause may demand that many more of us go down in the midst of the battle we wage. But if we allow ourselves to be moved by the love of our Christ to such devotion we may rest assured that God will cause us to gloriously triumph. If God could give his only begotten Son for the salvation of the world, and if we really see him on the cross for our sin, nothing is too dear for us to give but the life of our souls. "What, the Lord Jesus Christ has sent us to the task. The love of our blessed Lord within our hearts must be the motive power for service in his name. Better material homes, with larger and more splendid furnishings; greater positions and larger salaries in the world's work; and ever-increasing intellectual and cultural attainments as we usually count them, can never take the place of the love of Christ in the heart. It is not a question of efficiency as the world counts efficiency. It is a question of consecration. It is not a question of saving ourselves. It is a question of giving ourselves. Christ can use a very
digging down to get away from the enemy, and have not gotten out and taken the offensive; have been too much on the defensive, and we have put up barbed-wire entanglements and dug underground hospitals and let the enemy have everything. The Forward Movement means getting out of the trenches, getting out into the world; it means putting the whole people to work, giving every man something to do. It is where every member has a specified object to work for, for the Lord's sake. That is my ideal of the church.

I hope some time I may see a church where everybody has something to do on a religious line, for God has never said to a man or a woman a call into the work unless there was some special work to do.

I am glad of the Forward Movement, getting out and pushing forward. I know that I have not been aggressive enough for what I believe to be the truth, and I believe many of you have not been, either. There are certain ways to go forward to reach the place that may be right and true, and other ways that are wrong. I do not think we have been harrassed, and have lacked the courage to get out. They say now that he who takes the offensive is the one who is apt to win the victory.

In the second place it seems to me that there is a matter of unity. All the churches are working along certain lines. We have certain ideas in view. Let us get together and talk the ideas over. There is not the feeling of separateness that has existed in us as a people, but the feeling that we are getting together on something, with the same object to work for, we do the same mark set up before us which each one can strive to give something to achieve, and there is a bond of unity perhaps which has never existed before. I know there is between us an incentive for getting together on the Forward Movement and taking it over togetherness which has never existed before; not that there has not been something of unity, but there is a greater feeling of unity at this time, a desire to labor together which has never existed before. I believe it is here and will grow among us until there is such a unity of feeling that power will be given to us to do more than we have in the past year.

I think it is also a good thing to have a definite object to aim at, unless there is danger that we will become satisfied when that object is attained; that is the only fault of having a definite object. But I do not believe that in religious work a definite object will have that effect; for one reason, because achieving it makes us more anxious to go on. You cannot see it in some of the churches in attempting to raise the debt. You will notice that some of them, after they have reached what had been assigned to them, went on, and were glad and restored in the opportunity to do more than their share. And so I say that a definite object will do no harm along this line, but rather if you have something to aim at you will achieve more.

There are a good many differences of opinion, perhaps, on some things, but there is no difference on what we ought to be doing. So I am here to urge you, as a memorial of the brother who has passed away, to continue his work. He was a dear friend of mine, and he came to the pnestory in Westerly to ask my advice very often. I was not always able to give it, but always gave it if I could. Only the week before I came away I had given three or four times. I knew what was on his mind and in his heart. When I was pastor in Brookfield, he came there to hold evangelistic services, and it was the greatest evangelistic effort I have known. There were about forty added to the church there. There is no better way to honor his memory than for us, during the next year, to get the movement he himself started and make a great success of it in every church of our beloved denomination.

Synopsis of Address by Jay W. Crofoot

First of all I have to bring to you the greetings of our Shanghai Church. The Sabbath Day, the first of July, as I was leaving there, the church, by rising, gave me their greetings to bring to the Conference in America. It is my pleasure to now fulfill that duty. In the second place, I would like to add my own word of praise and the sense of personal loss I feel in the death of him who has gone.

Those who know ten years ago remember that it was my custom to begin every address with a warning that it was easy to get a false impression of the conditions of affairs in China because it is a great country, and the conditions in differ-
ent parts of the empire are quite different. The people are very different, and if we generalize we are apt to give a false impression. It is almost impossible to avoid doing it.

Now about the two things suggested in the verse I have read (Acts 14:27). Paul and Barnabas rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. If I were to rehearse all the things that God has done with us, you would become tired of it. I remember about eleven months ago, on the twenty-third of September, I went out to Lieu-oo and baptized four pupils. It was such a day as last Tuesday, and the thermometer was at least 93, and the sun beat down on our heads. We rode in a wheelbarrow, and if you have ever ridden on the bottom of a lumber wagon with the horses trotting, you know how it feels to ride in a wheelbarrow without any springs. But we had two wheelbarrows. It is not very surprising that I arrived with a very severe headache, but on that Sabbath I baptized four people.

It is unfair to make a report such as that on the fourth page of the report, because I do it with fear and trembling. We hear a great deal about the faithfulness of the Chinese. Missionaries say that they never forget about the Chinese as though they had no fear of their backsliding. I wish I had more faith that more of these people will remain true to the gospel and will remain such Christians as to shame many of you American Christians. Now, I might say that on the last Sab­ bath I was in Shanghai I extended the right­ hand of fellowship to twenty persons, all but two of whom—perhaps three—had been baptized but two months. These twenty people included many interest­ing people, some of whom we had been praying for and hoping and working for a long time. For instance there was, as in the report, Mr. Zau, who is the teacher of classics in the Boys' School, a man of very sober mind, naturally serious minded, who, though he was on the point of coming in for a long time, was brought by his people at home. One of the teachers told me that on the day he was baptized his wife would not allow dry clothes to be brought to him, so he was compelled to borrow a suit of clothes from one of the teachers. That will give you one side of the influence of the Chinese women.

Another case in which we were particularly interested is the wife of Mr. Zau, our right­ hand man for many years, the son of Zau Sing Ling, who was here with Dr. Carpenter many years ago. This woman has been in our minds many years, and we were eager for her to join the church because her husband and brother and eldest daughter have been members, and her eldest daughter has been a teacher in the girls' department. Her oldest son died while he was a student in the Boys' School. He had become an inquirer but not a member. The second son was baptized last September. Mr. Zau felt that his family was divided, and felt a very keen regret about it because he was, in his early youth, betrothed to a non-Christian girl.

I might tell you the story of another Mr. Zau, the teacher of the Boys' School. He said that the members of our church very long when one spring there came to me before breakfast a little man, who rapped at the door but would not come in. He wanted to put the body of his baby in the cemetery. I said, "Mr. Zau"—the right­ hand man I spoke of—"told me to speak to you about it." I said, "All right. When do you want to bury her?" He said, "I put it there already. It didn't participate very lar­ rally, though. They do not say of their dead, "He is dead," but "He went to the other world." Or, he might say, "He left this world," and such expressions as that, but if it is a child they spoiled" and I said to him, "Shall we have a Chris­tian service?" And he said, "No. It is very small." I said, "I will have it any way." And he said, "No, never mind." I said, "We would like to have a Christian service anyway." He said, "No. It is not necessary. It was a girl, anyway." That illustrates the old attitude of the Chinese, and the attitude of course that they don't get rid of immediately, although he was a Christian.

I might speak particularly of a Mrs. Wong, of the Women's Union, who joined our church, and is now in the Bible school in our church. Some months ago she came down to Shanghai and tried to get money from her husband who was working for a for­ eigner there. Her husband was support­ing another woman there, and when his real wife came and raised an objection to the husband doing so, he was very angry because he was afraid his employers would be angry. The next time he went home to his place in the country he got his father and mother to hold his wife while he rubbed her back­ side as a punishment. She was not quite blind. Dr. Palmberg treated her. She came to know the gospel and became an earnest worker.

I must not take more time for these cases. I would like to mention a matter of progress in our church, and that is, what seems to me, an improvement in the singing. You see the girls have been singing in the Girls' School, and the boys in the Boys' School, and they have not been singing together except on Sabbath Day; and the girls sing fast and the boys drag along, and when they get together on the girls on one side and the boys on the other to sing together, it is not at all pleasant to hear. But at the present time there has been very great improvement. I would like to speak briefly of the general work of the missions in China, and speak briefly in a general way of some of the things indicating there has been an opening of the door. For instance, the officials and people high up are more willing to listen to the gospel than before. Not only they, but also the common people. You would hardly think they were eager to hear the gospel, but while it is not a large portion of the people, there are small numbers who are glad to hear it. It seems a great thing for China. It is not a small thing when you think of the heathenism there is to overcome.

And, too, the open door in China. This is best typified by the actual physical fact that many Chinese cities have torn down their walls and made highways where the walls formerly stood. It is not an opening of the door, but a tearing down of the walls.

Another thing which shows real progress is the practical abolishing of foot-binding. It probably exists in the interior portions of the country, but you hardly ever see it in Shanghai any more. It is certainly largely the result of Christian propaganda.

I wish you all to see something of the need of the opportunity, the beauty and the glory that is before us in the work that is to be done in the future in the China field.

Edward B. Saunders
His Faithfulness and Love

He bore the burden and the heat
Through long and weary days,
Though tasks were great, a great heart toiled
A heart that was true, that was best.
One saw the Christ-look in his face,
The Spirit in him move.

"He still is needed here," you say
"A brother of old, a dear one,"
The Father had his case; he knows,
Though we may never know.

Do you remember, long ago,
When you were young at school,
One day, which seemed too hard for you,
The teacher changed the rule
And let you have a holiday?
You did not wait to ask
The reason, but ran joyfully,
To be served your task.
Remember 'tis a holy day
For our dear brother, gone,
And he has been excused his task.
Shall we then sit and mourn?
Let us perform the tasks he left
With faith and hope and love, and
Emulate his perfect zeal.
God watches from above.

The way is dark, and those he loved
Are struggling here below,
But the Master knows his need
As we could never know.

The Man of Sorrows reaches down
To comfort broken hearts;
Shall we not then look up to Him
And dry the tear that starts?
His thoughts are ever with our thoughts unite
And praise our Lord on high.
Look up with faith and hope and love,
Soon our time of drawing near?

Memorial Service for Rev. Edward B. Saunders at DeRuyter, N. Y.

A memorial service was held at the DeRuyter church, Sabbath, September 9, in honor of our departed brother, E. B. Saunders. The service opened with the One Hundred and Third Psalm read responsively, singing "Nearer, My God, to Thee," the Twenty-third Psalm in concert, singing "Does Jesus Care," after which the choir rendered a beautiful anthem, "Land of the Infinite," Pastor Wing spoke very feelingly of his esteem for and relations with, Brother Saunders, basing his remarks on Proverbs 10:7: Members of the church
also paid fitting tribute to his worth. Some were too deeply affected to speak at all. We sorrow, but nor as those who have no hope. This tender service closed with the singing of "Jesus, Lover of My Soul."

E. M. A.
DeKuyter, N. Y., Sept. 11, 1916.

**Tribute to the Memory of Rev. E. B. Saunders**

Rev. L. C. Randolph, Milton, Wis.

**Dear Brother:**

Of course I was interested in reading the account of the funeral services of Rev. E. B. Saunders, at Milton, in the Telephone-Journal last week, and especially in what you said in regard to his work and influence in leading so many of the young to Christ at the association at North Loup in 1891.

Elder Morton was pastor of the church here at that time, and I think it must have been the next Sabbath after the close of the association, for it was July 4, 1891, that Elder Morton baptized 35 converts. I have a list of those that were baptized, which I wrote down at the time. It is interesting for me to look over that list and no doubt would be true to you. The first on the list is "Herbie" Van Horn, now pastor at Dodge Center, whom there is Gene Davis; Angie Prentice, now Mrs. Angelina Abbey; Lena Dodds, wife of Rev. George W. Hills; Tacy Rood, now wife of Professor Inglis; Ella Babcock, now wife of Professor W. R. Rood. Among the 35 there were two girls that were not Sabbath-keepers but who were converted at that time. It seems to me that the, seventh day Baptist church in the Crofton cottage. Miss Babcock West is at Ku-ling (beyond Nan-king) with a party of friends. Miss Babcock will probably also spend a little time there later. I expect to spend a little time at Mokansan later when Dr. Palmborg returns. We find it pays in the long run to take a little time off during the year.

I am enjoying my day with Miss Babcock today. She hasn't been out here before since we began the hospital. She thinks she must go back tomorrow, so my pleasure will be short lived.

I have a house full of girls this summer. At present there are eleven children and young ladies in the house, so we are not lonesome at all. I think you would be interested to look in on our family. Maybe if you could see them, you would realize as never before that, whether in the United States or in China, young people are much the same. They are each a bright bit of possibility and well worth developing.

Sincerely,

**Grace I. CRANDALL.**

Lieu-oo, China, July 27, 1916.

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**Mrs. Simeon H. Babcock**

Elizabeth (McCormick) Babcock was born in Jackson Township, Shelby County, Ohio, June 20, 1842, and died at Albion, Wis., August 31, 1916.

She was the oldest of eight children born to Valentine and Anna (Clayton) McCormick. Three of these have preceded her to the spirit land: James R., in a southern hospital, while a prisoner of war during the Rebellion, Susanna and Sarah Jane in later years.

February 21, 1861, she was united in marriage to Simeon H. Babcock. To them were 'born eight children, five daughters and three sons; three of these, two daughters and one son, died in infancy.

In the winter of 1865 she made a public profession of religion, was baptized by Elder Lewis A. Davis and united with the Seventh Day Baptist Church of Jackson Center, Ohio, subsequently transferring her membership to the Seventh Day Baptist churches of Albion and Walworth, Wis., and Little Genesee, N. Y., respectively, and finally to the church at Albion again after the return hither six years ago. It is to me as a pastor she was true and faithful as a pastor's wife, and to all the duties of the household of faith of which she was a member.

She was a true and loyal companion, an ardent worker, and a mother exceedingly solicitous for the welfare of her children, and altogether unsparing of self in her effort to serve friend and neighbor. Her ideals of chastity and appropriate conduct were exceptionally high, and on this account she wielded a strong influence in favor of a pure and noble life wherever she went, thus helping many young and careless ones to see the dangers and avoid them. Though quiet and retiring, she was very pronounced along this line, and no one could mistake the position she held on such questions.

She will be greatly missed not only by her beloved husband, her children, sisters and brother, but by many others, far and near, whom she has known in the years gone by.

The funeral services were conducted by her pastor, Rev. Charles S. Sayre, assisted by the Rev. G. W. Burdick, of Milton Wis. A large procession of friends followed the remains to the beautiful Evergreen Cemetery where interment was made.

**Rev. Charles S. Sayre.**

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**From China**

**Dear Home Friends:**

There isn't a great deal of news to write from this part of the world, but perhaps you would like to know that our hospital is in the same workman left on the eighteenth of July, five months from the time the first workman came, almost to the day.

The Ningpo varnish which we have used for floors and all woodwork requires about two months to dry, so we must wait yet a while.

Miss Burdick came out from Shanghai yesterday and she pronounces the building "very fine." It is, of course, not absolutely perfect but on the whole we are pleased with it. Contributions for equipment are coming in nicely. A few days ago I had a letter from the Nurses' Alumnae Association of which I am a member, promising $50.00 gold for the equipment of some room. I greatly appreciate this evidence of the interest of my nurse friends.

Dr. Palmborg has gone to Japan with Mrs. D. H. Davis for a brief change and rest. The Eugene Davis family are at Mokansan, in the Crofton cottage. Miss Babcock West is at Ku-ling (beyond Nan-king) with a party of friends. Miss Babcock will probably also spend a little time there later. I expect to spend a little time at Mokansan later when Dr. Palmborg returns. We find it pays in the long run to take a little time off during the year.

I am enjoying my day with Miss Babcock today. She hasn't been out here before since we began the hospital. She thinks she must go back tomorrow, so my pleasure will be short lived.

I have a house full of girls this summer. At present there are eleven children and young ladies in the house, so we are not lonesome at all. I think you would be interested to look in on our family. Maybe if you could see them, you would realize as never before that, whether in the United States or in China, young people are much the same. They are each a bright bit of possibility and well worth developing.

Sincerely,

**Grace I. CRANDALL.**

Lieu-oo, China, July 27, 1916.

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**Seventh Day Baptist Missionary Society**

**——Annual Meeting**

The annual meeting of the Seventh Day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh Day Baptist church, in Westerly, R. I., on Wednesday, September 13, 1916, at 9:30 a.m., with President Clarke in the chair and a quorum present.

Prayer was offered by the Rev. Clayton A. Burdick.

It was voted that the report of the Board of Managers as approved by said Board at its regular meeting held July 19, 1916, be approved and recorded; also that the Secretary have it printed in the Seventh Day Baptist Year Book, 1916.

Clayton A. Burdick, Robert L. Coon and Ira L. Cottrell were appointed a Committee on Nominations, and later during the meeting said committee reported as follows:

**To the Seventh Day Baptist Missionary Society:**

"Your Committee presents the following report:


Your Committee recommends the appointment of the following members, consisting of Samuel H. Davis, Albert S. Babcock, and Robert L. Coon, to confer with a committee of the Tract Board in consideration of the appointment of a Joint Corresponding Secr-
tary, and, if such action be deemed advisable, to present the names as nominees for said office; otherwise, said committee of three shall nominate for the vacancy that now exists in the office of Corresponding Secretary, said committee to report at an adjourned meeting of this Society.

CLAYTON A. BURDICK, ROBERT L. COON, IRA L. COTTRELL.

The report was unanimously adopted. It was voted that Miss Milred Saunders be employed to care for the correspondence until a Corresponding Secretary shall be appointed.

Monthly Statement

August 1, 1916 to September 30, 1916

S. H. Davis, Treasurer.

The Seventh Day Baptist Missionary Society—Seventy-fourth Annual Report of the Board of Managers

We present this, our seventy-fourth annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, with a deep sense of gratitude to God for his divine favor in preserving our country from the almost world-wide war, which has neither cost the lives of any of our foreign missionaries, nor seriously interfered with their work. We are also deeply grateful for the remarkable generosity which our people have manifested in contributing for the debt of the Society.

FOREIGN MISSIONS

THE CHINA MISSION

The work on the China field has been conducted by the Rev. J. W. Crofoot, B. A., and his wife, Miss Susie M. Burdick, Rosa W. Palmberg, M. D., Grace I. Crandall, M. D., Miss Anna M. West, B. A., and Rev. H. Eugene Davis, B. A., and wife since November 20.

In General, by Jay W. Crofoot

Our annual report could hardly begin with any other subject than the great loss sustained by the mission in the lamented death of the late Dr. Davis. At the first regular meeting of the mission after his death the following resolutions were adopted:

"Since it has pleased our heavenly Father to remove from us one of the senior members of our mission, we deem it fitting to place upon our minutes a brief statement of our sense of loss, though we realize that words can not adequately express our feelings. For more than thirty-five years Dr. Davis has worked in the mission and has endeared himself to both foreigners and Chinese, and has left us an example of uprightness that we would follow. The loss to the work of our mission seems to be irreparable, but we realize that God cares more for the work than we possibly can, and while bowing to the Divine Will, we resolve to give ourselves more faithfully to the work to which Dr. Davis gave himself for 35 years."

In May a panel of Italian marble, a memorial of Dr. Davis, was unveiled in the church. It is the gift of the Chinese church members and bears the following inscription:

"In Loving Memory of REV. DAVID H. DAVIS, D. D.,
Born in Lewis County, N. Y., Nov. 25, 1844,
Died at Mokanshan, June 21, 1915.
Pastor of this church 1880-1915.
A Member of the Shanghai Bible Translation Committee 1903-1907.
By always helping others he showed himself a faithful disciple of Jesus Christ."

The second great event of the year was the unexpected but long-hoped-for arrival of Eugene Davis and family, which took place Sabbath, November 20. On the following Sunday a telegraph message was sent to the States that the long and arduous journey was over. During the six months since his arrival he has been of much help in the work of the mission, particularly in the work of the Boys’ Y. M. C. A. He has also preached several times lately, though for the most of the year I have preached for the Boys’ Y. M. C. A. He has also preached several times lately, though for the most of the year I have preached

We are very grateful for Mrs. Davis' recovery and that she decided to continue to give her services to the work of the mission, though receiving no salary for it. She has been teaching three English classes in the Boys' School this term, and one in the Girls' School.

A paragraph should be given to the expression of our gratitude that in so much political unrest no hindrance has come to our work. Local affairs of which Miss Burdick's report speaks, and the uncertainty of what the Central Government is to be, might easily have disturbed the minds of the people to such an extent as to cause a serious hindrance to us, but they are content, and we trust we may continue in our work unmolested.

The secretary of the Sabbath school here reports a total average attendance of 123. The teachers' meetings have been kept up with a reasonable degree of interest.

For the year the mission has amounted to $828.00, and the contributions to the Native Missionary Society have been $87.60 (both Mexican dollars).
chief items of expense have been $50 to Mr. Dzau; Sabbath-school quarterlies, $26.74; and $21.50 for city school, but smaller sums have been used to pay the traveling expense of Mr. Toong on his month of new building. The need is made still more evident by the condition of the old building, which in some places is almost beyond repair.

At the beginning of the present term we began a physical laboratory by the purchase of apparatus and a case for it, costing $128.80. Physics has been taught by Mr. Voong, who succeeded Mr. Ting, who left last fall to go into business.

Seven of the additions to the school were boys from the school, two being baptized in September and five in May. Others were baptized the first Sabbath in June and will appear as additions in next year's report.

My reports to the treasurer show receipts for the year of (Mexican) $3,620.83, and expenses of $3,245.30. The present balance is $723.82.

Girls' Boarding School and Three Day Schools, by Susie M. Burdick and Anna M. West

It is not an eventful year that the Girls' School has to report at this time. Early in December, without warning, the peace and serenity of the neighborhood were greatly disturbed by a half-hour of cannonading at the arsenal, a mile to the south, with occasional recurrence of firing during the night and early morning.

The continual stream of people passing this compound throughout the night, fleeing from their homes to the settlement, was harrowing and made the things itself up. The next day it seemed best to allow the girls to go home for a few days. This region was under martial law and the home people were not at liberty to come to see their children and assure themselves of their safety and the girls were restless and apprehensive. This vacation lasted a week.

Again in April there were ugly rumors of trouble at hand. Suddenly the French converted the vacant lot in front of the school into trenches. It is a very strategic position and a gun placed there would command the arsenal road and other roads as well. The girls wanted to know why such a move as that, if real trouble were not on the way. Some shooting and an occasional bomb gave color to the rumors so it seemed best to take the Easter vacation early and again the girls left home for a week and some of them longer.

There have been forty-three different girls in the school this year, thirty-five the first semester and forty the second. At China New Year two girls went to other schools and one was married.

On the whole there has been excellent health, both on the part of the teachers and pupils. There seems always to be some malaria and early this term an epidemic of grippe was a distinct interruption. One girl who went home last year with some swelling of the glands of the neck came back this term apparently much better.

The branches taught have been the same as last year, with the exception that this spring Mrs. Eugene Davis has taught the instrumental music and Mr. Davis has helped in the physical drill.

Five girls are completing the course of study and with another who went out last term and has been teaching since, will, if it is hoped, be graduated.

The year has been particularly rich in visits from helpful friends. The first to come was Miss Anne H. Smith, whose work in the school nine years ago was greatly blessed. Mrs. Smith held two meetings, which made a deep impression, and after she had gone there was a meeting for about a week with a deep feeling. It was a real disappointment that the work which seemed so well begun did not go on. Now and again, during the weeks that followed, there would be reason to think there was much thought along spiritual lines. On the part of some there appeared to come a time of definite hardening of heart.

In November Mrs. Chauncy Goodrich, of Peking, W. C. T. U. General Secretary for China, held several union meetings here at St. Catherine's Bridge, and a temperance society was organized among the women and girls. Many of the members of the societies were also formed in the neighboring schools and there have been union meetings, some of them addressed by Miss Yuling Ch'en, also of Peking, the National W. C. T. U. Private Secretary. This gifted and delightful young woman did the girls much good. Here it may be said that the work of these societies culminated in a union entertainment in which the three girls' schools in this part of Shanghai each gave a play. This school's contribution was an anti-gambling play written by Dr. Dzau Sing Kyung. The Chinese take hold of a thing like that with zest and they are natural actors. One week was spent in the theater to create and foster a temperance and anti-gambling sentiment. In the morning the entertainment, three to four hours long, was given to an interested audience from the school and in the afternoon to about seven hundred invited guests. This entertainment was held at the South Gate.

Early this term, too early, for many of the girls were not yet back, Miss Paxson, the Student Secretary of the Y. W. C. A., gave five searching and inspiring talks to the girls. The immediate results were disappointing. There had been little preparation for the meetings; the girls were just back from their New Year's vacation; some seemed to have definitely made up their minds to resist the Spirit, and possibly an especial work was needed in the hearts of their teachers before the girls could be reached. But God has been gracious and promising in this school and this session has been notably different from last year.

At the present (June 2) ten girls have been baptized and there are ten new probationers.

What can be said that God has directed the order in which these girls have been led to Christ? Since the meetings inspiring new life, Miss White, now of the Bible Teachers' Training School of Nanking, has come with the plea that educated girls shall choose the work of Bible women and shall take up definite preparation for that line of work.

Mr. Buchman, of the Y. M. C. A., gave one talk in our church to the Christian workers in this locality and at the second hand the girls have heard other of his talks urging the claims of the unconverted upon those who know Christ, and the importance of Christians doing personal work. A meeting has been held weekly by Mr. Eugene Davis, in which many of the problems in the girls' hearts have been considered, helpfully.

Early in April Miss West, with the five seniors, went to Hangchow for the National Y. P. S. C. E. After their return they gave a full and enthusiastic report of this "best-year convention" to the stay-at-homes.

More calls on former school girls and church members have been made this year than last, but much more ought to be done of this follow-up work.

The city day school has continued with the same teachers as last year. Instead of the previous year, thirty-five girls have been given once a month and we vote this an improvement. The first semester there were sixty-four pupils and this half year, sixty-six. The average attendance has been a little more than 84 per cent each term.

In October the Sabbath school was reorganized. Since then there have been thirty-one meetings, the highest number present, one, largest, 11 (vacation), average, 24.7. One feature of these sessions has been Mr. Dzau's blackboard review of the lesson.

Mrs. Zung has continued to teach the little group of girls over the bridge, with nine children the first term of the school year and eighteen this spring. One seventeen-year-old girl in this school has decided for Christ. Mrs. Zung has done some Bible woman's work in addition to the teaching. This year she has been remarkably delivered from destruction by fire a few weeks ago. The fire started in the first house in the row of which the house used for the school is the last.

Mr. Zau, with Mr. Jeu helping with the arriving work of geography, has taught the boys' school here at Zia Jaw. The first term there were twenty-seven boys and this term there have been thirty-five.
tendance is not as good as in the city but there has been marked improvement this term.

It is with a deep sense of responsibility and appreciation of the opportunities for work that this report is submitted. Will not many pray that God's blessing may rest upon it?

(To be continued)

Installation Services of Rev. George B. Shaw

On Sabbath Day, September 2, 1916, at 2:30 p.m., the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., which is the oldest church in the denomination, and the second to be organized in this country in the seventeenth century, installed as its new pastor Rev. George B. Shaw, until recently pastor of the North Loup Seventh Day Baptist Church.

The church was well filled with members of the congregation when the services began by Scripturereading and prayer by Rev. E. Adelbert Witter, of Hopkinton City. The charge to the new pastor was given by Rev. Ira L. Cottrell, pastor of the Rockville Church, in which he referred to the long history of the church and his hope for a spiritual and numerical growth under the new pastorate just beginning.

Rev. Clayton A. Burdick, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, gave the charge to the church in a very impressive manner. He reminded the church that he felt free to charge them more personally than others might from the fact that he was a former pastor, and he addressed the congregation as a friend. Mr. Burdick charged the church with three things—he to be a friend to the new pastor as an individual and as the religious leader; do not criticise the new pastor, but give him the united support of all; be spiritual, so church can go forward to a large work without spirituality.

Mr. Lloyd A. Crandall very pleasingly rendered a solo, which was followed by the welcome to the church by Deacon Herbert C. Babcock. Mr. Babcock extended a most hearty welcome to Mr. Shaw and his family to Ashaway and assured them of the hearty good will and co-operation of the members of the old First Hopkinton Church.

Rev. George B. Shaw responded to the welcome in a most appropriate manner, reminding them that this was the third call that had been extended to him by this church, and that they were there now in response to these calls; that he expected the confidence and support of old and young in the work before them. He referred to the long history of the church and expressed a wish that it be continued in the years to come on as high a plane as in the past.

The services were brought to a close by the congregation singing "The Old Woman That Lived in a Shoe," and by the pronouncing of the benediction.

Words of Appreciation

Rev. A. L. Davis ended his pastoral service with the Boulder Church August 31, 1916. All through the previous six years he was faithful in his work for the church and faithful in the large work outside the church.

He was a good working member in the Ministerial Association of the city, frequently called to supply the pulpit of an absent pastor, and earnestly engaged in all united Christian and evangelical efforts.

He also rendered a solo, which was followed by the pronouncing of the benediction. L. P. B.

How to Make Our Woman's Work More Efficient

MRS. HERBERT C. VAN HORN

Paper read at Woman's Hour, NorthWestern Association, Jackson Center, Ohio

The question which heads this short article is one which puzzles the mind of many women. It is one of the most difficult to answer. It is one which many a woman would be glad for a solution of the problem. In suggesting an answer, it is not likely that anything new will be mentioned, but points of excellence from the work of several societies will be taken, and if these were all combined in the work of every society, our woman's work would necessarily become more efficient.

In the first place, it is to make more attractive, more instructive, and more productive the monthly or semi-monthly meetings of our societies; and in so doing it might be possible to add to our members many of the women who now stand outside, for I think that it is true in most places that only a small number of the women of the church belong to our organizations. To enlist them in the work would necessarily add greatly to our efficiency. For a larger or smaller number of women to meet together once a month and bring their own fancy work or mending, spend an hour or so in transacting a little business, and the rest of the time in pleasant chatter, perhaps eating and drinking a little meanwhile, is scarcely an ideal for a meeting of a Ladies' Aid Society. Better is an afternoon spent in real work, either for profit or for the sake of bringing help to some sister in the church or community whose hands are overflowing with work. The practice of such mutual helpfulness is a godliness, and is extending in many places. The society meetings also afford a place for the discussion of local problems as well as denominational plans and undertakings. It was in the hope of furnishing information and stimulating such discussion that the Woman's Board put out more or less—in many cases, less—well-known leaflets.

Second. In many communities the spirit of old-fashioned neighborliness and helpfulness is out of date; and woe to the home where sickness enters if either a trained or practical nurse is not installed at once. Such help, many times would not be needed if the neighbors,—aye, if the people of the church,—would remember and heed the injunction, "Bear ye one another's burdens," and so fulfill the law of Christ." Wouldn't it be a good plan for our societies to take up an organized and systematic method of looking after the sick and needy under the watchful eye of our W.M.S. or W.S.W. committees? A little help about the house work, a night's relief of sick-room cares, a dainty for the ailing one, a little of the more common things for fami-
American Sabbath Tract Society—
Annual Meeting

The seventy-third annual meeting of the American Sabbath Tract Society was held on Sunday, September 17, 1916, at two o'clock p.m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.


Visitors: Business Manager Lucius P. Burch, Abert Whitford.

Prayer was offered by Esle F. Randolph.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER as required by the Constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the Publishing House, and the Sabbath Evangelist were presented and adopted.

The special annual report of the Treasurer to the Corporation was presented and adopted.*

The report of the Nominating Committee was received and adopted as follows:


Respectfully submitted, for and in behalf of the committee,

WILLIAM C. HUBBARD, ORRA S. ROGERS, ASA F. RANDOLPH.

By vote the following were elected the Committee on Nominations for the year 1917: William C. Hubbard, Orra S. Rogers, Arthur L. Tisworth. Minutes read and approved.

CORLISS F. RANDOLPH, President.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, Sept. 17, 1916, at 2:30 o'clock p.m., President Corliss F. Randolph in the chair.


The minutes of the August meeting of the Board were read. The minutes of the annual meeting having just been adopted, their reading was dispensed with.

Voted that a committee consisting of William C. Hubbard, Irving A. Hunting and Frank J. Hubbard be appointed to nominate members of the standing committee, for the year, said committee to report at this meeting.

Voted that the Business Manager be authorized to borrow ($300.00) at the Plainfield Trust Co. on a note to be endorsed by the Treasurer, and that the Recording Secretary furnish the Plainfield Trust Co. with a copy of this resolution.

The Treasurer presented correspondence from Hon. Jesse F. Randolph, of Salem, Va., which enclosed a gift of $500.00 from him, toward building or purchasing a property to be used as a Publishing House for the denomination. Correspondence was also received relating thereto from Rev. Theo. L. Gardner.

In view of the correspondence and gift from Hon. Jesse F. Randolph it was voted that the Recording Secretary express to the donor the heartfelt thanks of the Board for the very generous gift, and assure him of the great appreciation by the Board of his manifold and noble project.

Voted that the President and Treasurer be authorized to borrow such sums during the fiscal year as may be necessary to meet current expenses.

Correspondence from Rev. George Seeley was received with report showing 77,930 pages of tracts distributed during July and August; from E. Mildred Saunders enclosing a letter from E. G. A. Ammokoe; G. B. St. John, A. S. Babcock and S. H. Davis.

Pursuant to correspondence from the Missionary Society through A. S. Babcock and S. H. Davis a committee consisting of Corliss F. Randolph, Edwin Shaw and Theo. L. Gardner was appointed to confer with a like committee of the Missionary Board to consider the advisability of employing a joint Corresponding Secretary for the two Societies, and power was given the President to fill vacancies if any of the committee should be unable to serve.

Correspondence from E. G. A. Ammokoe, New York City, expressing an interest in Edinburgh, Va., and from Rev. W. B. John was placed on file.

Voted that we request the Treasurer to express to the Missionary Board our appreciation of their action concerning the
employment of a joint Secretary for the two Societies.

Voted that we request Rev. Edwin Shaw to care for the correspondence pending the election of a Corresponding Secretary.

President Randolph stated that he made a visit recently of about ten days to the German Seventh Day Baptists in Pennsylvania, and reported them quite prosperous, and that he met with the same cordial reception usually accorded Pastor Shaw and himself.

On motion it was voted that the President appoint a committee of five to present to the Board at its next meeting a recommendation relating to owning a denominational Publishing House. F. J. Hubbard, T. L. Cardman, C. W. Spicer, W. C. Hubbard and J. G. Burdick were appointed such committee.

The committee on Italian Mission reported 21 sermons and addresses by Mr. Savarese during July and August, with an average audience of 6 in New York and 18 in New Era, and 1,200 tracts distributed.

The Committee on Distribution of Literature presented the following report:

<table>
<thead>
<tr>
<th>SABBATH RECORDER</th>
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<tbody>
<tr>
<td>Number of new subscriptions...23</td>
</tr>
<tr>
<td>Number of subscriptions discontinued..2</td>
</tr>
<tr>
<td>Net gain.............21</td>
</tr>
<tr>
<td>Tracts</td>
</tr>
<tr>
<td>Number of pages tracts distributed..6,573</td>
</tr>
<tr>
<td>Books Sold</td>
</tr>
<tr>
<td>1 Spiritual Sabbathism.</td>
</tr>
<tr>
<td>1 Hand Book.</td>
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<tr>
<td>1 Paganism Surviving in Christianity.</td>
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<tr>
<td>1 History of the Sabbath.</td>
</tr>
<tr>
<td>1 Biblical Teachings Concerning Sabbath.</td>
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</tbody>
</table>

The Committee on Nominations for the standing committees presented the following report:


Superintendency Committee—John B. Cottrell, Marcus L. Clawson, Clarence W. Spicer.


Committee on Files of Denominational Literature—Cornell F. Randolph, Arthur L. Titchmarsh.

Auditing Committee—Asa F. Randolph, Theodore G. Davis, Charles P. Titchmarsh.


Joint Committee—Frank J. Hubbard, William M. Stillman, Henry M. Maxson.

Committee on Italian Mission—Jesse G. Burdick, Raymond C. Burdick, Ieus F. Randolph, Herbert L. Polan.

Report adopted.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITCHMARSH,
Recording Secretary.

Cost of living in this country is now greater than at any time since the Civil War. Prices of commodities, according to Bradstreet's, average ninety-two per cent higher than in 1860. A dollar will buy less now than at any time in the last fifty years. But because of the general advance in wages and profits this increase in the cost of living has not been felt generally. Profits in almost every kind of business have increased, and the volume of business has increased also. In the shipping business many ships are now earning their original cost every voyage they make. In some lines salaries have also increased, and wages have risen in almost all lines. Employment is also plentiful. Any man can now get a job, if willing to do the work wanted and go where it is needed. The only people who are suffering from the increased cost of living are those whose incomes are fixed and can not be increased. People dependent on pensions or annuities or on salaries which will not affect are feeling the pinch of the greatly increased cost of living.—Exchange.

Except a living man, there is nothing more wonderful than a book! A message to us from the dead—from human souls we never saw, who lived, perhaps, thousands of miles away. And yet, these in those little sheets of paper, speak to us, terrify our hearts to us as men of the dead—from human souls we never saw. And yet, these in those little sheets of paper, speak to us, terrify our hearts to us as men of the dead—The Forward Movement was not intended to be mechanical. I am very sure that had that thought been in the minds of a good many of our societies that were connected with the various societies, that the Forward Movement would not have been as successful as it was because there are elements vital to strong, vital, spiritual activity lying at the basis of all the movement that it was felt best to inaugurate such a movement. The results have fully justified the inauguration of such a plan.

I am convinced that the work outlined for young people has produced a healthy activity in all our societies,reviving the work of some of our societies that were dormant if not dead. We are very much pleased to see the strong manhood and womanhood expressed in the young people, the thoughtfulness and earnestness with which they approach the work and carry it on.

I wish to speak of three activities or factors with which the work of the board has been connected this year. One has been the enlargement of the Tenth Legion. You have already heard a message from the platform at the Conference of the meaning and the value of tithing. It seems to us that this is one way of expressing in the lives of the young people our conception of the stewardship committed to our hands. You have heard an appreciation of the value of the Quiet Hour as it has found its expression in the lives of those who have tried it. It seems to us that this hour is spent in learning the way to One who is the source of all being, power, spiritual life and religious activity, and in learning how to draw largely on the resources at our command. There is one thing that is very near to my thought, and that is stimulating in the minds of the young people that there are definite things before them; and it is the great wish, purpose and problem of the Young People's Board to help them young people find and present themselves for some of the definite things they find to do. We want them to understand, if possible, just what the problems are; better still, what factors in life they can apply to the work of the young people's Board, and present themselves for some of the definite things entering into their lives and experiences. In other words, we hope under God to help them wisely to understand and apply the powers God has given them to know and use.

There is one thing that has been on the minds of a good many of our Endeavorers this year, and that is the work of soul winning. I know several societies are making it an integral part of their Christian labor this year to see if they can not win one more to Jesus Christ, in a very definite, thoughtful, sane manner. It seems to me that the reports already presented testify to the wisdom of applying our powers in such a way as that, winning our chums, if you please, or winning one more.

Now, with all the opportunities, equipment, with the forces at the command of the young people, with the challenge of the needs of the world before us—with all these things presenting themselves—what sort of people ought we to be with such privileges, with such opportunities and responsibilities as have presented themselves.

The treasurer, in his report, did not state the greatest single item that has been submitted to us, for he did not state the actual balance of the account. There is one item that is very remarkable in the light of the times. We received $1131 and some cents toward a goal of $1200, the largest income from our societies we have ever received. I believe, in the history of the Young People's Board. Then there has been a remarkable gain in.
the numbers of active members to our societies; better yet, there has been such a deep, earnest interest in the things pertaining to our denomination that the Young People's Board feel that the work has certainly not been in vain. We thank God and take courage from these reports.

In conclusion, what I want to ask is, "What next?" One year ago those attending Conference had the opportunity of seeing something that must have caused our hearts to feel deeply the presence of God's spirit, as it moved on the life, and caused the will to show itself in action in the lives of the young people. You recall that when that Wednesday night meeting was at its height, when the invitation was given to those who wanted to present themselves, after thoughtful, careful consideration, for definite work in whatever way God might call them to express their lives, thirty-nine young people, sometimes singly and sometimes by twos and even in larger groups, came forward and took the hand of the president of the Young People's Board, and in that way expressed their intention to do whatever God asked them to do.

It was a thrilling, impressive moment to us all. But this thought came to me then and has been made more impressive since. Are we to allow the impulses born in the hearts of the young people then, or given expression at that time, to die unutilized, uncare for, without encouragement to go on and find the fullest expression in the larger activities of life? It seems to me that we as a denomination, as churches, as pastors and as people, are recreant to our duty if we do not accept the challenge that moment brought to us and encourage them to go on and prepare for some of life's activities, feeling sure that in some way or other there will be an opening. I present to you in these words, "What next?"

Brethren, other denominations, knowing that at some time or another there is sure to come a call for the activities, the enlistment of powers of their young people, encourage them to prepare themselves, though it may be that many years will elapse between the time of the preparation and the actual call to service. They feel sure that time will come when they will have prepared their young people for that moment. What about our Seventh Day Baptists? I say it seems to me that we are falling very short of grasping the opportunity that the moment presents to us, if we do not prepare our young people and encourage them in the hope and expectation that at some time, in God's own appointment, they will be called to service. If that time does not come, the preparation shall not have been in vain. If ranks of the laymen and the work promoted by those prepared but not called for special definite work.

I ask you this afternoon, young people and old, "What next?" The Conference has brought us a fine program. It has given us something of the outline of the objective, placed before the world. Friends, shall we not give the young people in our own homes, churches and Christian Endeavor societies, the encouragement that will mean so much to them, to prepare them for some of life's great activities, being very confident that sooner or later God will lay his hand on them and call them out to definite work? It is a great thing for them to be prepared even if they remain at the plow, the carpenter's bench or the kitchen table, at the home or wherever occupation they pursue. It is a great thing to be prepared so that when God says, "Whom shall I send, and who will go for me?", there shall come from our young people the prompt response, "Here am I. Send me."

Brethren, here is the great opportunity for Seventh Day Baptists, and as a pastor I accept the challenge as one commissioned by God and I accept the call. And so far as it lays within my power the young people I am called upon to encourage shall receive the best God shall empower me to give them. Will you stand with me in that, not only as pastors but as Christian friends? Shall we say, "We are determined upon this, we are going to win the Battle of the kitchen table, at the home or wherever occupation they pursue. It is a great thing to be prepared so that when God says, "Whom shall I send, and who will go for me?", there shall come from our young people the prompt response, "Here am I. Send me."

**New Society Work**

**Christian Endeavor Topic for Sabbath Day, October 7, 1916**

**Daily Readings**


Monday—Quiet Hour (Luke 6: 12)

Tuesday—Tenth Legion (Mal. 3: 7-18)

Wednesday—Peace Union (Isa. 2: 1-4)

**Thursday—Evangelism (Prov. 11: 30)**

**Friday—Life Work (Isa. 6: 8-10)**

**Sabbath Day—What new work should our society undertake?** (Exod. 14: 8-15)

** Reasons for New Work**

There are at least two reasons why every society should take up some new work for Seventh Day Baptists. One reason is that every society, and each member that should always be seeking for new ways in which to be a help to the church, to the community and to others. In other words, each society and its members should be constantly on the alert to put to practical demonstration the much-emphasized cry of service. Another reason is that indifference, or dissatisfaction at least with present attainment, results in stagnation of efforts. There is a principle of life and growth here which societies cannot afford to ignore. Failure to study and think means stagnation in the intellectual life, and the same principle holds equally good in our religious and spiritual lives, for indifference and inactivity can result in nothing else than retarded spiritual growth and eventual retrogression. What is true of individuals will also hold good of societies, for after all no society will be very much different than are the individuals who make up its membership.

**What New Work to Undertake**

Naturally enough, the first thing to be considered is, "What new work shall we undertake?" There can be no positive, definite answer given to this question that will apply specifically to every society. The new work which any society may wisely undertake largely depends upon local conditions. Each society must adapt itself wisely to the particular conditions and needs of the community in which it seeks to be of use. For example, some of the things which societies in cities or large churches might undertake with a reasonable assurance of success might not be possible for societies in smaller churches and rural communities to undertake at all. Or there may be some things which societies in other and larger denominations might do which would not be desirable for the societies of our own denomination to undertake. Largely our societies must adapt themselves to our own denominational needs, though this does not mean, and ought not to mean, that they should not always be ready to co-operate with other societies in local, district, and state union work.

It is not my purpose to here speak of the many new things that are suggested and tried from time to time in most societies to arouse interest, but only to call attention to the new work that has been planned by the Young People's Board for the coming year—new in some sense to all of the societies, for likely there are few societies which have undertaken all of the things that are included in the goal set for next year. Since the editor of the Young People's department could not attend Conference this year he is indebted to President Jordan of the Young People's Board for a list of the various things included in the goal. And because I know societies will be interested, I am taking the liberty to quote briefly from President Jordan's letter. He says: "I am greatly pleased with our report at Conference. Financially we came within $64,50 of raising our budget. We gained the ten societies, more than five hundred members of the Quiet Hour, six times and more the number of members in the Tenth Legion. We have set as our goal next year: 25 new converts, 250 new members to the societies, 10 new societies, 1000 members of the Quiet Hour, 500 members of the Tenth Legion, 250 Expert Endeavorers."

"The last four mean that we will total so many by the end of the year, not gain so many in addition to those we already have. Our budget as you probably noticed in the Recorder was $1200."

"Need our societies lack for work to do with such a worthy goal as the above set for them for the coming year? The things accomplished the past year have been gratifying, but let us go forward to greater things, always on the alert for new opportunities for helpfulness."

The great God of science at the present time is a fact. It works with facts. Its cry is "Give me facts!" Found anything you like upon facts and we will believe it. The Spirit of Christ was the scientific spirit. He founded his religion upon facts, and he asked all men to find their religion upon facts.—How to Learn How.
After Conference
REV. G. M. COTTRELL

I am not writing about Conference. Others will do that. I saw an excellent and comprehensive report of it in last week's Alfred Sun. I have not yet seen this week's RECORDER. We had a smoky time getting into Salem from the west through a couple dozen of tunnels, more or less; and some of us had a hard time getting out on account of a derailed engine down the track on the night train that we intended to take going north.

Passing Harper's Ferry, we were at the corners of three States, and saw the historic place made famous by John Brown, who started the fight for the freeing of the slaves. John Brown died a martyr to the cause he espoused because, like most in formers, he was in advance of his time. A call in Philadephia gave me a brief visit with one of my old Shiloh Academy students, Dr. Sherman Ayars, who is a very successful and prosperous physician, and a liberal member of our L. S. K. Association.

It was a pleasure to again visit Shiloh, 40 years after our teaching days there. By courtesy of a Floyd Overland and Leon For seabridge, I was able to make 45 calls in the two nights and day spent in Shiloh and Bridgeton. It is a beautiful country around Shiloh. I have seen no better corn this year than I saw right there. Illinois and Kansas take notice.

This reminds me that George B. Utter Sr. years ago told me that Rhode Island could raise better corn than we could out West, and sure enough, a Rhode Island farmer today told me that he raised 800 bushels last year from ten acres; but I am getting away from Jersey. Just now the farmers are hauling great loads of beautiful tomatoes to the Bridgeton factories, also selling potatoes. One of my Shiloh students I found was the superintendent or manager of several South Jersey traction companies. Another is the manufacturer of Hicks' Root Beer, and is now about to open several condensed milk factories. These boys were not brilliant as students but have made good in business, which suggests that the valedictorian doesn't always lead in later life, and the poor student often gets his inning out in the practical world's work.

Other successful students are found among the teachers, lawyers and bankers, and one is superintendent of a Jersey asylum.

Old South Jersey Institute, and West Jersey are no more, and Shiloh Academy has been enlarged, and is now a very flourishing high school, publicly supported, with 6 or 8 teachers. It may be that one feels as though he isn't as young as he used to be, when he sees girls that were too young to go to the Academy, now the mothers of families, and even grandmothers.

Sabbath I spent in Rhode Island with my brother I. L. at Rockville. Led the prayer meeting, and occupied the pulpit Sabbath Day, and gave them a breath from Conference with special reference to the work before us for the coming year. Sunday dug potatoes (ha! ha!) and Monday (and Sunday) secured six new subscribers for the Recorder, with the pastor's help. If the people had been at home would have had more, but trust the pastor will continue the work and at least double this list. Our eastern pastors have great fields to work, which I may mention later.

Are we losing the spirit of hospitality and neighborhood? One estimable sister who had lived there 25 years said she leaned for want of a dinner but twice, and that was by the pastor.

I should have mentioned that I attended the installation service at Ashaway Sabbath afternoon, and made two calls in Westerly and a trip to Watch Hill Monday afternoon.

And now, when all else has broken down and the darkness about them is so dense that the light can not be mistaken, let the nations see in us a national greatness that rests upon the power of our ideals, whose domination is that of moral power, which can weld together convergent forces and people in her midst by mutual interest and affection, whose people have equal rights and justice because the strong help the weak, whose patriotism is that of duty and service rather than rights and privilege, a nation that will rather suffer wrong than do a wrong, and they will see the power of moral conquest. Our seed shall possess the nations and make the desolate cities to be inhabited. The nations shall come to our light and kings to the brightness of our risings.—Charles S. Macfarland.

"It's dreadful to scare folks like that, Billy," she said as she tried to pick up the slender little plants, from which most of the surrounding soil had disappeared. "Haven't I told you and Bobby so lots and lots of times? What do you want now?"

Polly Prue's voice sounded the least bit cross, but Billy knew that Polly Prue's eyes were smiling, so he merely handed her a very small, very white envelope, with an "I'm sorry, Polly Prue," tossed somewhere into the air, went hippity-hopping on to the next house.

"It's an invitation," decided Polly Prue, as she hastily wiped her hands before opening the tiny white envelope. "I'd almost forgotten that the twins are going to have a birthday party this week. It was a funny thing to forget, though, for the Goodrich parties are always the nicest of any; and this one will be the very best of all because never before were Billy and Bobby five years old."

Polly Prue was right; the tiny white envelope did hold a tiny white invitation. Polly Prue looked glad, then half sorry as she read it; glad because she could go, and sorry because of something more trying to do, something that up to this sunny Monday morning had proved to be very easy indeed. For every little bit of happiness that came her way she was to carry a tiny bit of happiness to somebody else. She had made such a merry little game of it—passing it on—she called it. And now, with all the pleasure in store for her, she suddenly didn't feel like playing the game at all.
isn't too late to build fences; and poultry netting is cheap. And there are—

What there were. Percy Kennard didn't say, for some one called to him and he hurried on; but the very next morning Polly Prue discovered on the back door-step an immense bouquet of sweet peas; and sweet peas do mean something, even in the Kennards' yard. And, more surprising still, close by the flowers was a slip of paper saying that the florist in Greenville had been instructed to deliver in the fall to Polly Prue Manners three kinds of bulbs—hyacinth, tuberose, and narcissus.

There was no name on the paper, and at first Polly Prue did not puzzle it out. The poultry yard. Then my very own self this sound of a hammer drew her to the window, and there in the adjoining yard was Percy Kennard Sr., also Percy Kennard Jr., and between them both, a very shiny new wire netting was being placed around the poultry yard. Then Polly Prue guessed. "Oh, what a beautiful surprise!" she said as she watched the two hammers in their quick work. "Why, the tiny bit of happiness I carried to Betty Matthews seems to have come right straight back to my very own self this time. It's almost too good to be true."

And Polly Prue, with a happy glance at the sweet peas, ran out to thank the ones who had more than made up for her disappointment. "Father," she says, "chickens always come home to roost," she thought, "and I guess happiness does too."—Alice Annette Larkin, in The Junior World.

We Will Arise and Build

MRS. ANGELINE ABBEY

Paper for L. S. K. Program at Conference and Read by Mrs. M. G. Stillman

From the twenty-nine Lone Sabbath Keepers who signed the pledge to do all they could to spread the gospel and Sabbath truth, at the Conference at Alfred fifteen years ago, the Lone Sabbath Keepers' movement did not grow in the Manners yard. It moved there. Finally the Milton Quartet became a movement; a number were converted to Christ and the Sabbath, and a church was organized. It is not very large as yet, but there are good prospects for it to grow. People of various classes and beliefs living in that locality look to us for leadership in all good movements.

Where people have a mind to work, things will be accomplished. There will, of course, be some to scoff and to ridicule, (Continued on page 416)

HOME NEWS

ALFRED, N. Y.—Rev. and Mrs. J. W. Crofoot and two children arrived in Alfred last week of the month, and are now located in their home on West University Street. Mrs. Crofoot has a year's leave of absence from his post as Seventh Day Baptist missionary at Shanghai, China, and will make his headquarters in Alfred while in this country. It is needless to say that we are all glad to have them with us.

Mrs. G. H. F. Randolph is visiting her Alfred relatives and friends. She will visit at Little Genesee, and then go to Be­rea, V. A., where Mr. Randolph is pastor of the Seventh Day Baptist Church, having given up the work at Fouke, Ark.—Alfred Sun.

ASHAWAY, R. I.—The newly renovated and handsomely furnished parsonage of the First Hopkinton Seventh Day Baptist Church in Ashaway was well filled with a report of the activities of the members and friends of the church, who were present at the reception given the new pastor, Rev. George B. Shaw and family, Thursday evening from 8 to 10 o'clock. Mr. and Mrs. Shaw and their three daughters were assisted in the receiving by the senior deacon of the church, William L. Clarke, and by Deacons Herbert Babcock and Chas. A. Pierce and Mrs. Pierce. The house was brilliantly lighted by the newly installed electric lights and was made very attractive with cut flowers in profusion. Tea, light refreshments and fruit punch were served by the ladies of the church. The entire occasion was a most pleasant and appropri­ate event. Mrs. Shaw and her three daughters arrived from the West Thurs­day—Westerly Sun.

MILTON JUNCTION, WIS.—The Milton Junction Seventh Day Baptist Church celebrated the thirty-ninth anniversary of the dedication of their church edifice with a home-coming of the special features of which were a program held Sunday forenoon, followed by dinner. The program consisted of reports of several delegates who attended the recent Conference at Salem, W. Va. Tennis, baseball and quoits were enjoyed at the Endeavor park in the after­noon.—The Journal-Telephone.

MILTON, WIS.—Mrs. E. B. Saunders and daughter, Miss Mildred, returned to their home at Ashaway, R. E. Tuesday. They were accompanied to the home by Mr. and Mrs. Howard Saunders, of Nortonville, Kan.—The Journal-Telephone.

LITTLE GENESSEE, N. Y.—Paul Burdick occupied the desk last Sabbath at the regular hour for service. Having obtained a scholarship, he will go to Rochester for this year's work in the seminary.—Alfred Sun.

How Best Develop the Spiritual Life

MRS. MARTHA H. WARDNER

Paper for L. S. K. Hour at Conference, read by Rev. G. M. Cottrell

One law governs the development of the spiritual life in the believer whether he be a Lone Sabbath Keeper or a resident member of a live, stirring church.

The spiritual life is not an attainment, it is the life of God and in its inception is instantaneous. The moment a person becomes conscious of the fact that he is a lost sinner, utterly incapable of saving himself and accepts Jesus Christ as the only way of salvation the germ of the spiritual life is implanted within his soul by the opera­tion of the Holy Spirit. In its development the spiritual life is gradual, it unfolds naturally without labor or care upon our part.

Jesus taught the simplicity of spiritual growth when he said: "Consider the lilies of the field, how they grow. They neither toil nor spin, they neither toil nor spin, they neither toil nor spin, they..."—The Sabbath Recorder
their beauty; the soul stands before God in conscious prayer and he sends it the elements necessary to sustain its life and unfold its beauty. The material beauty of the lily and the spiritual beauty of the soul are both the work of the same Divine hand wrought out by an unseen process. The lily eats and drinks from the material world; the soul feeds upon the Bread of Life and slakes its thirst from the living springs of water flowing out of the Word of God. Moment by moment through light and darkness, sunshine and storm the lily unfolds until it stands before us complete in beauty; moment by moment through joy and sorrow, the sunshine of God’s love and the storms of adversity, the soul unfolds in beauty, until at last it stands before the Father’s throne complete in the likeness of Christ.

Labor and anxiety on our part for the development of the spiritual life make us self-centered and thus defeat the end we seek to gain.

In the Sermon on the Mount, Jesus said to the disciples, “Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” Jesus was talking to those who were already in the world. It is as if he had said, Give your time, your work, your care to God and his kingdom and leave the development of your own spiritual life in the Father’s hands and he will clothe you with beauty.

God is the fountain and source of all spiritual life; hence there can be no spiritual life apart from him. All spiritual life proceeds from him and this is the law that governs its development in us; our whole being, heart, soul, mind and strength centered upon the Christ and his redemptive work in the world; our wills in submission to his will; our spirits communing with him through his Word and prayer and his life flowing into ours until we become like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and whose leaf withers not.

“A home without a religious life that is every day manifest is little better than an endless desert.”

“If one successfully passes the test of one’s home life he may be sure that with the help of Christ he can safely trust himself to the temptations of the outside world.”

David-Flanigan.—At the home of the bride, Salem, W. Va., (R. F. D.), by Rev. A. J. C. Bond, Mr. Adrian L. Davis and Miss Bessee M. Flanigan.

Jones-Hurtado.—At the home of the bride’s parents and Mr. John Hurtado, in Ashaway, R. I., on September 11, 1916, by Rev. George B. Shaw, Arthur Ernest Jones, of Westminster, R. I., and Mary Virginia Hurtado, of Ashaway.

David—Trevva Davis, eight-year-old son of Shirley Davis and wife, of Greenbrier, died August 29, 1916. Funeral services were held at the home of his uncle, in Salem, where he died, conducted by Pastor Bond. “Of such is the kingdom of heaven.” A. J. C. R.

Shaw—Catharine Amanda, daughter of Russell G. and Adaline Campbell Burdick, was born at Truxton, N. Y., December 18, 1860, and died in Milton, W. I., September 4, 1916. Her father was pastor of the Lincklaen and Cayster Hill Seventh Day Baptist churches, as he was afterward at Utica and Berlin, Wis. She lived at Utica from her fourteenth to her twentieth year, attending Albion Academy and teaching school. She taught at Berlin for two years.

October 21, 1862, she was married to John Leland Shaw, and entered with him pioneer life in Minnesota. The nearest Seventh Day Baptist church was eight miles away, but the family was regular in attendance. They brought up their children in the nurture and admonition of the Lord; she being the last to join in college education. For a number of terms she taught the local district school, this being held in her home, since the family had no school. She was the ideal of the pupils and a strong, uplifting influence in the community. Mr. and Mrs. Shaw were respected and highly loved for their neighborliness.

For the past thirty years their home has been in Milton or vicinity, where they have given hospitality to many young people. She was of even temper and sound judgment, a wise counselor and sympathetic friend. She was loyal to her principles, but charitable toward those who did not come up to her standard. “In her tongue was the law of kindness.”

Two very promising sons, Dighton and Frank, passed on, in manhood, and Russell in childhood. The surviving children are Rev. Edwin Shaw, of Plainfield, N. J.; Rev. George B. Shaw, of Ashaway, R. I., the wife of Rev. Herbert Polan, of New Market, N. J. Her surviving brothers are Rev. George W. Burdick, of Clayton, N. J., and Rev. Harvey Burdick, of Westerly, R. I. The only living sister is Mrs. E. D. Coon, of Westmore, Mont.


Every other demon attacks you in front; slander assails you in the back—Oriental Proverb.
No greater inducement to present activity can be imagined than the thought that if the present moment is lived as it should be, there will be no time that is not so lived—living just one moment at a time, and living it to the best one knows, makes the perfect life. The time to live right is now, the time to pray is now, the time to love God and humanity is now.—Dallas News.

To the Heart of Leisureland

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

Adirondacks
Lake Champlain
The North and West

The logical route is “The Luxurious Way” Largest and most magnificent river steamships in the world

Daily Service

Send for free copy of Beautiful “Searchlight Magazine”

Hudson Navigation Company
Pier 32, North River

New York

“The Searchlight Route”
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

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Off for St. John
Through the generosity of a friend at home we have been enabled to enlarge our plans for a vacation trip, and so took advantage of special round trip excursion rates from Portland to St. John, N. B. No one who has sailed away from Portland at the sunset hour of an ideal September day can easily forget the glowing picture. The islands around the bay, the fortifications, the shipping on the harbor, the hillsides with their esplanades, the track of our ship with parting waves rolling toward either shore, were all tinged with golden hues from the brilliant evening sky, making a panorama most beautiful. The lingering shadows fell over this enchanting scene, and one by one the lights appeared, like stars fallen to earth, while gradually the shores faded from view, leaving us in a world of waters for the night. Soon the moon, just past the full, began to shed its mellow light from the east, making long shadows of the islands and silvery the sea as far as the eye could reach.

The ship was the sleep that came after such an evening. When we awoke in the morning our ship was preparing to land at Eastport, one of Maine's most attractive. Never did we see on the shore such a variety of many-colored stones. The pebbled beds seem almost kaleidoscopic as one stirs up the little stones at his feet. Our ship began to move, and we are off for St. John.

Ups and Downs
Off of St. John, N. B.
At the close of a restful day on the Bay of Fundy, just as evening shadows began to gather, we landed at St. John, N. B., Canada, a city of 60,000 inhabitants. This is a quaint old city, many streets of which remind one of towns in Old England. The one thing that impressed us most on the first evening was the absence of street lights; but as one becomes familiar with the principal business streets this seems less conspicuous. Every day adds to the charm of St. John, and no one can form a correct opinion of the city in a single day, as few cities in the world are characterized by so many ups and downs. Its homes and public buildings cover several hills from bottom to top, and the way its street cars go plunging down steep hills and whirling around curves, shooting up grades, and hustling along the ridges entitles St. John to the name, "city of ups and downs."

The steep rocky shores, the wonderful tides with their wearing floods, make sandy beaches impossible; but the pebbly beaches are most attractive. Never did we see on the shores of any land such a variety of many-colored stones. The pebbled beds seem almost kaleidoscopic as one stirs up the little stones at his feet. Our afternoon on this shore has left pleasant memories that will abide.

Standing on Chipman Hill, facing each other, are the Y. M. C. A. Building and the Carnegie Public Library. They are in a sightly place. Travelers find the people in the Y. M. C. A. most helpful in the matter of suggestions; and the town's secretaries spare no pains in efforts to assist strangers desiring to locate in their city. After our pleasant experiences here and in Portland we expect nothing but good words for the Y. M. C. A.

Mr. Carnegie's gift for the library was $50,000 on the condition that the city should guarantee ten per cent of that amount to keep it up. We saw a list of seventy-five volumes on the European war.