The Sabbath Recorder

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Whole No. 3,735

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 at the harbor, the hillsides with their espaliered, 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. Intermittent, 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 darkness for the night. Soon the moon, just past the full, began to shed its mellow light over the sea as far as the eye could reach. It 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 beautiful. Silently the gathering shadows began to press over the hills and valleys, and the city lay beneath their shadows. As the sun climbed the sky the light increased, and in Portland we could have nothing but praise for the city. Its secretaries spare no pains in efforts to assist strangers desiring to locate in this city. After our pleasant experiences here and in Portland we found 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.
English soldiers are plentiful on the streets, and one can not fail to see the effects of the war on the spirits of the people. Recruiting stations are busy enlisting New Brunswick's boys, and bands of music for Queen's Square every evening tend to quicken the munition spirit. Our landlady said, "The war has taken the flower of New Brunswick," and she expressed the wish for "peace at any price." At Trinity Church we found a gentleman who has fifty-two relatives in the army. He said two thousand young men had gone from St. John alone, and two thousand more "ought to go." On the door of this old church of nearly five hundred families are enrolled, on a scroll of honor, the names of ninety boys who have joined the army. The heading of the scroll reads: "Pray for those who have gone from this parish to serve our king and country, by land and sea and air. Inside hang two British flags, and two regimental flags of St. John.

In this centre of all the intellectual activity dedicated to the memory of the "United Empire Loyalists, who, faithful alike to God and their king, sacrificed at the call of duty their homes and property, and two regiments of Prince of Wales's Volunteers, formed in the years 1776 and 1783, to become the founders of the city of St. John."

Over the door of this church is to be seen the famous Coat of Arms—the lion and the unicorn—that was taken by the Loyalists in early days from the old State House in Boston, and brought with them to this city. It is pointed out with much pride by the Loyalists of today and the story of its return is one of the proudest instances of the way in which the old church and two thirds of the city went up in smoke, is also added to that of its earlier history. Above this Coat of Arms is a bust of Queen Victoria, with date of her reign. The first rector of Trinity Church was rector at Newport, R. I., 1771-1779.

The Wet and the Dry Strong Contrast. We have never seen a more striking illustration of the difference in conditions between wet and dry territory than that which appeared when we went from Portland, Me., to St. John, N. B. After a week in Portland, we could not recall any signs of the rum fiend's ravages in that fair city. Some say that those who want liquor in Portland can find a way to get it; but from all we could see, such persons must have hard work to secure a drink. No signs of an open saloon are to be seen in all the city. No tempting fumes of rum to overcome those who crave the drink and no painted signs representing mugs of foaming beer to entice the drunkard were to be found in Portland.

Going and coming there for a whole week, we saw on the streets no one who appeared to be under the influence of liquor.

Not so in St. John. There is little chance for the innocent victim to succumb to the drink appetite to reform in a town where he must, in some streets, walk whole blocks to escape the fumes of liquor. One hotel to which we had been directed, facing King's Square, proved to be one of the most stenchful public houses we ever looked into. Dozens of clamorous men, clouded in tobacco smoke, were standing around the bar—and that, too, in the only office where guests could register. Of course one look was enough to send us out on a further hunt for lodgings. One evening, just as darkness was settling down upon the city, as we stepped out of the public library we saw one man trying to pilot a small boat and drum and fife band toilling, and before we had walked half a square a poor distressed looking woman passed us, leading a home a miserable, mauldin, reeling wretch—supposedly her husband—"I'm all right—'m all right." A few steps further on was another poor fellow who for whom the sidewalk was too narrow; and we could not help wondering why a sort of riddle did not arise as to whether the natural tendency of which is to work such ruin with its citizens. No matter how much men may ridicule prohibition and plead for a so-called regulation of the liquor traffic, saying as they do, "Prohibition does not prohibit," the great fact still remains, that in towns like Portland the drunken products of the saloon are unknown and temptations to drink are entirely removed from the streets. On the other hand in the hill town, where the streets are narrow, inns, breweries and distilleries and that allow saloons to flourish, one can scarcely walk the streets day or night without meeting intoxicated men. Face to face with such evidences, our so-called Christian lands, whether under the British jack or the Stars and Stripes, go right on licensing a business that is sure to ruin, body and soul, thousands upon thousands of their citizens.

It is strange that in a land where is heard the lament, "The war has taken the flower of New Brunswick," the citizens can live in composite while saloons have established go on robbing the country of far more men than will fall in battle.

Hilltop Experiences. Sunday, September 17, was an absolutely cloudless, rainy day, with air so pure and sunlight so clear that it was a joy to be out of doors. A short street car ride brought us to the entrance of Rockwood Park and the Public Gardens, just out of St. John. When we had reached a point on the rock-capped hills, commanding a view of the entire surrounding country, we did not wonder that people of the city think these hills resemble the heather-clad hills of Scotland.

After our luncheon, which we had brought with us expectantly to spend the day in God's out-of-doors, we sat in the sunlight to enjoy the distance view of the city with its many church bells calling to afternoon services, nearer by was Lily Lake, a beautiful crystal gem set in the mountains, surrounded by forests of fir and pine, the sun and drum and fife band toiling, and before we had walked half a square a poor distracted looking woman passed us, leading a home a miserable, mauldin, reeling wretch—supposedly her husband—"I'm all right—'m all right." A few steps further on was another poor fellow for whom the sidewalk was too narrow; and we could not help wondering why a sort of riddle did not arise as to whether the natural tendency of which is to work such ruin with its citizens. No matter how much men may ridicule prohibition and plead for a so-called regulation of the liquor traffic, saying as they do, "Prohibition does not prohibit," the great fact still remains, that in towns like Portland the drunken products of the saloon are unknown and temptations to drink are entirely removed from the streets. On the other hand in the hill town, where the streets are narrow, inns, breweries and distilleries and that allow saloons to flourish, one can scarcely walk the streets day or night without meeting intoxicated men. Face to face with such evidences, our so-called Christian lands, whether under the British jack or the Stars and Stripes, go right on licensing a business that is sure to ruin, body and soul, thousands upon thousands of their citizens.

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Such scenes as this, together with the urgent appeals for volunteers and the daily published list of casualties among Canadian troops at the front in Europe, serve to bring the realities of war vividly to mind. People living in the United States can not realize as do the citizens of New Brunswick the fearful ravages of this world war. We do not wonder that those we meet on the streets and in business centers have a serious look. With the "flower" of their country already in the battle lines and with recruiting stations open for others to enlist, it is not strange that shadows of sorrow rest on many faces.

A Nest Egg for the Salvation Army. In response to a plea published House fund was made at Conference in the sermon on Sabbath Day, Hon. Jesse F. Randolph, of Salem, W. Va., has sent us his check for $50 as a starter for the fund to build a much desired publishing house for Seventh Day Baptists. Word from Manager Burch informs us that this gift came soon after we left home. Brother Randolph for many years has had our good cause upon his heart; and when he saw the opportunity in our work for want of room, he was quick to recognize the need and prompt and generous in his response. We would like to call this the "nest egg" for the "Jesse F. Randolph Fund" to build such a house as we need, one that will meet our demands for many years to come.

There are precious files of denominational literature to be preserved, and the building should include rooms for the stores for cuts, and for other valuable material now on hand or that will accumulate in the years to come. When the editor returns from his vacation, he will be able to state more definitely any plans that may be devised for the project. We hope many friends will be ready to aid in this undertaking.
THE SABBATH RECORDER

A Clarion Call
The Fiery Cross

These words form a part of the newspaper heading in a St. John daily of Monday, September 18. They indicate something of the prevailing war spirit abroad in the King's Canadian provinces. The article following this heading, filled with the very spirit of the old Scotch Highlanders, announces the sending forth, on Monday, September 25, of the fiery cross as in olden times, and the kindling of beacon fires on fifteen hillsops throughout the province. This event is spoken of as likely to be "something that will be remembered down through the centuries, talked about, and written about as long as the history of this world war is a topic of study and discussion among the people of this province." It is called a recruiting for the Kilties and the object is to raise in one day, if possible, a regiment of Scotch Highlanders. Many sons of New Brunswick have gone forth to fill battalions at the front, and it is no longer an easy thing to secure recruits. Among those who suffer from battle wounds is one lieutenant, now in a hospital in France, who, disappointed because he could not recover in time to soon rejoin his regiment on the battle front, has devised the scheme for recruiting a new battalion in old New Brunswick, which will be ready for him to lead to battle when he recovers from his wounds. Thus it comes about that the fiery cross is to be carried through fifteen towns by relay of miles in automobiles or on motorcycles, beacon fires are to be kindled, and meetings to be held—all in one night—to raise a platoon in every county, which shall be led by "one who has faced the enemy in France." Among the speakers announced are "fifteen returned soldiers who have come living back from battle but who are anxious to take their places among the Kilties." It is expected that when this call to arms shall go forth, there will be "no man, woman or child in all the province who can not see from his own home the reflection of one of these beacon fires." In each meeting of that evening a little girl, dressed in MacLean tartan, will recite, "Fire the Flie on Creigh-gowan Height," and pipers with MacPherson pipes will send out over hill and dale the pipbroch call to arms.

The Finances of the Tract Society
TREASURER FRANK J. HUBBARD

Tract Society How at Conference

Not far from our home, in the middle of a forty acre field, stands a magnificent elm tree. Its huge trunk spreads into an immense top that is symmetrical from every point of view, and people invariably exclaim at its graceful outlines and impressive proportions. It is because it has stood alone and developed unhindered by the restraining influence of other trees which, if too close, might have retarded its growth in some one direction and thus have stunted the perfect form.

For years this tree has stood in my thoughts as one of the finest specimens that could be grown, but of late it invariably reminds me of the remark of a far-sighted friend who said, "Trees, to develop, must stand alone,—but it is not so with folks."

As I have looked over my report this thought has constantly obtruded itself and I have said over and over that "folks," to develop, must get together,—must touch elbows,—must take the best from their associates,—must give out the best there is in themselves,—must put themselves in the way of bigger, better things than they have known before—and denominations are like folks.

The Tract Society and all our various boards and societies are gaining their best and greatest development, not by standing aloof and running their little departments by themselves, but by working together as parts of one general plan. It sometimes almost seems to me that it might be wise to abolish all our boards and just think of ourselves as the Seventh Day Baptist Denomination, interested, primarily, not in the cause of education, or missions, or tract distribution, but in the work of the denomination.

Just so long as we are interested primarily in some pet cog of the machine, just so long will we be unable to see the machine itself, to see the whole is greater than its parts, and I sometimes wonder if our lack of definite growth as a people is not due in large measure to lack of denominational training, to a habit, unconsciously acquired, of considering our little home department, whatever it may be, the really important matter, while really it is only the cog in the machine,—only one part of our denominational work which must run smoothly and in harmony with all the rest of it to be effective and save the machine,—the plan of our work—from destruction.

Economy,—the key word of this conference,—efficiency must have as its basis real harmony. Every cog of every wheel must dovetail smoothly and absolutely with its neighbor,—and every smallest cog must realize that it is not the machine but simply an indispensable part.

Teach and preach throughout the churches,—everywhere,—the necessity of denominational life,—co-operation,—team work,—brotherhood,—and we will begin to know the meaning of Christian efficiency in our finances as well as in our souls.

Years ago an assistant brought to the office a cast iron gear,—it was beautifully finished—a fine specimen of workmanship and intended as part of a huge machine. It has been there ever since,—a common weight to hold the door in place. It is just so with the individual, or the church, or the board, that gets out of its proper place or point of contact,—it may be a high place in the church, or an active board, but it can not do effective denominational work without coming in contact and harmony with others and knowing their purposes and plans.

But it seems to me that there is a shade of aloofness along this line this year for I find that while I reported two churches as having met their apportionment last year, this year ten churches out of seventy-six met, or more than met, their apportionment, while a number of others nearly reached the goal. Besides that, the contributions amounting to thirty-six hundred and fifty dollars are considerably in excess of anything we have received in recent years except when we made a special effort to raise the debt.

To be sure twenty-two churches out of the seventy-six made no contribution whatever,—and to be sure the contributions received were only about sixty per cent of the apportionment in our budget,—thus curtailing our work materially,—but for all that we have apparently started again toward the thought of a loyal support of not some one society or work—but of the denomination.

I say "started again," because twelve or fifteen years ago we contributed two and three times the amount for tract work that we did even this year of high average; and I can not believe that there is less ability to give now than there was then. But we spend more on gasoline now, and less on the gospel of Jesus Christ.

Then too, I wish to call your attention to "Income from Invested Funds." Do you realize that without this income from the gifts of those who have gone before us,—the stalwarts of other days,—that our denominational work could not be carried on in its present volume?

Look over this roll of honor of those who selected the Sabbath of the Lord their God that they provided in their wills a definite sum for the continuance of his work. Is your name going to be on this list in the years to come?

If not,—why not?

It is a definite obligation of our lives that we live up to our covenant with God and each other and "cheerfully bear the burdens of the church as God shall give us severally the ability"—and the burdens of the church go on, and on, beyond your lifetime, and it is that future that no man can see. Let's do our share here and now and let's leave something to help those who come after us in their ever increasing burden of denominational work.

How many of us, wonder,—be honest now,—how many of us ever stopped to think what we meant when we covenanted to "cheerfully bear the burdens of the church as God shall give us severally the ability"? Is it a meaningless jargon of words that we have been repeating—or have we lost sight of the financial obligations our church and denominational life impose,—or are we deliberately violating our pledged word?

I am inclined to the former theory. The words are said mechanically—our minds busy on other matters—and it never occurs to us that we have promised to pay God's bills, and if it does occur to us we are too busy to look them up.

Sometimes the thing must be changed. We must bring ourselves to a realization of our financial as well as spiritual needs and we must keep our agreement to meet these needs in accordance with our ability, and as our needs increase we must grow to meet them.

President Wilson said that some one told
him that when men go to Washington they either grow or shrivel.

I think the difference with our people is that they either grow or shrink. Not many of us swell with any idea of our importance, for there is nothing that will take the conceit out of a person as to realize his insignificance in the scheme of God's great purposes. But I wish to know the joy of sacrifice, sacrifice of self and of personal desires that denominational loyalty and denominational unity may be a fact and not a theory. The man or woman who makes these sacrifices grows, and he who does not just as invariably shrivels. There is no middle ground.

I believe it the duty of every Seventh Day Baptist to know, to learn, as much as possible of the plan of the boards in denominational work, and I believe it the duty of the boards to reiterate, again and again, the general purpose of their various lines of work until the people know and understand why they are supporting this field and why not that, what results we are getting in China and how many subscribers we have for the Recorder.

So I place knowledge and sacrifice as the two prime essentials of growth. Our interest in denominational work, to be of greatest value to us, to make the most lasting impression upon us, must to be a fundamental part of our childhood education, and to my mind one of our greatest obligations is to the youth of our people that they may have an informed knowledge of our work and that from early recollections they shall have a part, however small, in supporting it.

An apportionment of our expenses has sometimes been undertaken by making an exact mathematical division of our budget by the membership of our churches and then telling us that we should give so much per member, in accordance with their needs, to each of our boards. Obviously such a plan can work in its entirety for some of our weaker churches which are receiving help to support their own work can not, in addition to what they are doing locally, raise money to assist in other denominational work. This at once upsets the calculation and the figures must be changed for the other churches so that they may make up what the smaller ones lack.

Possibly an apportionment of our budget could be made, not by rule of thumb, so much for each member of the church, but by a hard-headed appreciation of the ability of each company to pay, with very little sacrifice. But whatever the figures, whatever the method of apportionment, we must all get together and "boost" for the common cause. From every minister to every humble layman we must have one thought, one purpose, not the imposition of our will on denominational policy, not the insistence upon some petty fob of theology peculiar to you alone, the harboring of the little jealousies or the differences of belief, or of policy, or of methods, but the determination to work together in denominational unity.

Oh, men and women, can't we see that that is the only thing worth while?

Can't we see that this principle is all the various boards are working for?

Can't we see that though we might put a pink cover on the Recorder instead of a green one, or that we might send the remittance to China once a week or once a year instead of in the way and time it is done, that these things affect not one iota God's plan for us as a people, and that the one vital thing, denominationally, is that we should pull together?

What has this got to do with finances? Why, it is the essential success and I will lay the burden squarely on the shoulders of our ministers and leading men, not to go around begging for funds, for that will not then be necessary, but to get together on the policy of the denomination that, working together shoulder to shoulder, taking the best there is in our associates and giving the best there is in ourselves, this policy may be unified and magnified as God's plan, not ours.

The fact is, the Christian Church as an institution suffers by comparison with its own creations, with the multitude of other social institutions to which it has given birth. It is as the kingdom of God has become larger that the church seems smaller. She has lost by the giving of herself. Her leaven is less easily distinguished because it is more widely diffused. The stream of the Christian Gospel has overflowed the banks of the Christian Church and is spreading itself over all the valleys of human life. —Charles S. MacFarland.

THE EFFICIENT CHURCH

The Pastor

PAUL EMERSON FITTSWORTH, PH. D.

First paper on the "Efficient Church" program at Conference.

It is always easier for some one on the outside to know how things should be done than for the individual who is doing them. The merchant in the town always knows how the postmaster should conduct the affairs of his office, for a number of years, the ministry was a vocational possibility to any one that had the time, the little jealousies or the differences of belief, or of policy, or of methods. The minister is to make the most of his opportunities and to be of greatest value to us, to make the most of his opportunities and to be of greatest value to us.

First paper on the "Efficient Church" program at Conference. The philosopher, the preacher, the professor, should enlighten the preachers as to their duties and their opportunities. Seriously, the only right I have to speak on the topic assigned me is the one of intense interest in the business of making life more abundant. It was this that led me to the question of the pastor, the problem of the clergyman. Oh, men and women, can't we see that that is the only thing worth while?

Can't we see that this principle is all the various boards are working for? Can't we see that though we might put a pink cover on the Recorder instead of a green one, or that we might send the remittance to China once a week or once a year instead of in the way and time it is done, that these things affect not one iota God's plan for us as a people, and that the one vital thing, denominationally, is that we should pull together? What has this got to do with finances? Why, it is the essential success and I will lay the burden squarely on the shoulders of our ministers and leading men, not to go around begging for funds, for that will not then be necessary, but to get together on the policy of the denomination that, working together shoulder to shoulder, taking the best there is in our associates and giving the best there is in ourselves, this policy may be unified and magnified as God's plan, not ours.

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health-giving instincts. This principle of life, of course, operates just as fully in the less spectacular ministrations and duties of our daily life. If you will let this Christian answer to the question, What is life, soak in your minds you will soon become aware of the extensity and intensity of its application.

It appears to me that while this answer of the Christ religion is thus flexible, expansive, and illuminating, the answer of the church as organized Christianity tends to be rigid, restricting and befogging. The church has not obscured the issue because of wilful meanness but because it is made up of human beings who are liable to shortsightedness, mistaken ideals, or ignorable timidity that are a part of the life of every one of us. There is a tendency in the modern church to shrink life or to shrink the definition of life to a purely churchly point of view. It inclines to say to the young man or woman of a community, "Those impulses are best which can find their satisfaction in some activity in the church." I like to think of the church as in position to give every living soul within its reach some interpretation of life or a satisfying answer to the problems that perplex. I like to think of the church as an impelling teacher to think of it as standing on a pinnacle and with the sweep of its vision comprehending the meaning of life and reporting to the toilers of the lowlands, bent over their tasks, that it may not only be a conservator but an encourager to new good.

Any attempt to define the church in a community as the work of God in that community is an impression that I believe the church has not obscured the issue because in the modern church to shrink life or to find their satisfaction in some activity is concerned with the maintenance of the purely formal side of church life.

I even wonder if there is not a danger of this kind lurking in the "Forward Movement" as church growth. It is a method of creating the perfected church which is God's world which he has given to him to minister to men's love of solemnity, majesty, beauty in their worship of the Most High. It is he who should take pride in being unconventional and that we might well learn from these denominations to dignify and beautify our services, I did not use to appreciate the ceremonial and ritual of the church. I have come to realize that the church has a greater opportunity...
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can deliver the most dynamic message. Of
two carpenters in your town, one of whom
could build you a stout house that would
protect you, but a structure whose work-
manship should be rough and uncouth, the
other workman of whom could build you a
shapely dwelling, symmetrical, pleasing to
the eye within and without, both perfor-
m ing the labor for which his hands was
better fitted. Which workman would you choose? Which knife

cuts better, a sharp one or a dull one?
The minister has the duty of giving his
message all the carrying power he can.
He should use every legitimate device to
send it to the heart and parts of the
ears. Then, too, he has too many
beautiful and holy a vision to sully it with slow-
lv speech.

Some preachers fall into the error of be-
lieving that rant and lusty vociferation
move their audience and please Jehovah.
I doubt it. I am equally sceptical about
the ultimate success of sensationalism.
Other preachers, stirring together anecdotes, still others rehash platitudes, and
still others have recourse to grandiloquent
language that is about as nourishing spiri-
tually as the east wind. I can not imagine Christ, had he been a modern pastor,
would have been pleased with the products
of his pastorate. He would have ground
his thoughts into the dust of his
ears.

It is not in the domain of preachers to
judge the worth of the products of the
craft of modern men. But it is the
minister's duty to give his enlargement of human life. The pastor
should not only know the field of life and
its needs, but must also know the possi-
ble highways that will lead to the salvation of the
people. Some preachers persistently
tongue- York into any of these mistakes. They do lash their hearers not only for glaring sides-

other workman of whom could build you a quality of the product and the market into

cherish anyone, but a structure whose
workmanship should be beautiful.

Christ, had he been a modern pastor,

vile."

The minister has the duty of giving

"Where

-"pel you upward. I fancy that the

money of each young person under their influence.
now, the fourth "P" of which I am go-
ing on, the third is, of the minister as a member of the

 Community in which he resides. I mean
his quality as a man, his ability as a mixer, his

efficiency in influencing men and

women, not by the publicly spoken word, but by the quality of his conduct. I once
heard a good friend of mine say that the

preacher ought to have the best garden

and of my


eras. I can imagine as he sur-
veys the scene his saying to himself some-
thing like this: "There is my parish. Here

is joy and there is sorrow; here is greatness
and here is meanness; here is passion;
here is unfilled longing; here are red-blooded
men and women striving and laughing and
weeping and longing. Every person in this
velveted crowd is a workman, a farmer,
mechanics, merchants, doctors, lawyers,
teachers, and ministers. I dislike to think of
any man's dropping into a profession or
trade but business merely because it is the


33. S. Macfarland,

105 East 22d Street, New York City.

"It is hard for a boy to rise to perpen-
dicular manhood in a crooked community."

Sabbath and Sunday, October 21 and 22, are set apart by act of Congress, and by
appointment of the President of the United States, as rally days for the relief of suf-
f ering among the Armenians and Syrians.

The Federal Council is urging people of all faiths to unite in a generous response to
this call of humanity. Every community in this land will be given opportunity to
aid in relieving the greatest distress ever
known in the world's history. Materials
for use of pastors in making their appeals
will be furnished those desiring them if
they write to the Federal Council's gen-
eral secret ary, Rev. Charles S. Macfarland,
105 East 22d Street, New York City.
Letter From Java

DEAR FRIENDS:

I have good news to write to you, and you will no doubt rejoice with me. On Sabbath, May 13, nine precious souls were baptized. Most of them have been tried a long time, and now, as they asked again for baptism, I would not disappoint them. One of them is an old man. When I first came to this place he lived near by, and I got acquainted with him. He was a terrible gambler; but now and again he visited the meetings at my place. Many times he promised to give up gambling, but again and again he fell in the same sinful habit. But now I think it is over a year he has not done any card-playing. Oh, I hope you will all pray for him and the others, who have been beseeching that the mighty Spirit of God may keep them faithful; and oh, may they become bright and shining lights for the glory of Christ their Savior. They do not think much of the salvation of others. They do not feel yet like St. Paul, who says: "The love of Christ constraineth us." Occasionally you will find one who prays for the conversion of his wife or his parents, or children; but they do not see the great needs of all those who do not know anything about their Savior. Oh, when will they all wake up to see the eternal things?

The other day I read in the Pulpit about the dedication of babies. Well, I think you will feel-interested to hear that our little babies always are dedicated in the church when they are about one month old. At such an occasion I read how our Savior received the little babies, and lovingly blessed them, and then we all pray for the little one who is dedicated, and for its parents, that they may be enabled by God’s Holy Spirit to be a good example to their children and to lead them to their Savior. The Javanese have not the least idea about training their children. They spoil them terribly as long as they are very young, and when they grow up willful and naughty and unmanageable, then they are often very cruel to them. Oh, it is such a pity, as the Javanese babies are such dear, charming little creatures. So we have to pray for the parents that God will teach them to train their children.

In the Sabbath Recorder I read the article from Alena Bond, "Views About an Ancient Prayer." I think she is quite right. Should we not pray unceasingly? And why should we have to use a certain form of prayer, and use a kind of trick (as Alena Bond calls it), to get a blessing from our heavenly Father? Is not he more than willing, even longing, to bless us every day? The same kind of letters have been going round here in Java for several years already; but I have always "broken the chain," and yet my Father has blessed me again and again more than abundantly.

There is another article in the Sabbath Recorder I have also read with lively interest. It is, "Talk on Java," by Pieter Van den Daele. I quote only a part of it: "The other day I saw a little boy, who I think is not at all forgotten, and the question about a missionary is earnestly considered. Also I saw such a great interest in my work expressed in the letter from Mrs. Hattie E. West, at Milton Junction, New York. It is a heart full of gratitude, and with all my heart I thank the Woman’s Board for its great and practical sympathy, and for all the tokens of love I so often receive from my dear friends in far-away America. May God's richest blessing be your reward.

The postoffice orders from Brother F. J. Hubbard and Mrs. Sadie L. West, which I mentioned in my last letter, came to hand all right about a week afterwards. But this year I never have received any money from the Missionary Society, generally sent to me by Brother S. H. Davis. And yet I saw in the Year Book (for which book I express my heartfelt thanks) that the same amount of money as in former years is promised to me by the Missionary Society. So I do not understand why no money has arrived till now. I hope it has not gone astray.

May our dear Father surround you all by his tender love and his choicest blessings.

Yours in Jesus our Redeemer,

M. JANSZ.

Pangengsen, Tajoe p. o., Java,
May 20, 1916.
work is nearly done, we feel that we were guided to choose this same contractor. I might say here that his opium habit is broken. He worked on the contract, has never shown any desire to resume it, and we hope that he is really cured and will stay cured. He has been a pleasant man to work with. He is very bright and quick, a natural mechanic, and work began about February 10th.

In discussing with you some of the things that I am doing I can not resist the opportunity of speaking of some of the things I have done. I believe in the ideal of one's job, that one must do it and it must be done by one. The ideal may be long in its realization, but we strive the ideal is not beyond what is possible.

The contract was given shortly before the Chinese New Year, that is in January, and work began about February 10th. Since then it has been going forward rapidly and the building will be completed in a few weeks now. There have been some imperfections, of course, and there have been times when we have been compelled to criticize sharply the work of individual workmen, but on the whole we feel that our troubles have been much less than they might have been, and we thank God for it.

Having the money sent from home at first, we had to use it because of exchange rates. Last winter the gold dollar brought from $2.50 to $2.60, Mexican. Now it brings only about $1.80, Mexican. We feel that, too, has been God's leading, so we have much to thank Him for.

Evangelistic and other Christian work has gone on as usual. The Sabbath preaching and the Friday night prayer meeting here, the Monday evening service at the school house in town, and the Thursday evening Bible class, have been kept up regularly by Mr. Toong. The second Sabbath of each month he spends with the Shanghai Church. The church services have been well attended and Sabbath school has also kept pace. Attendance has usually been fifty or sixty, though it might not average quite so high. The workmen have shown a good deal of interest in the meetings. Two men and two women have been baptized during the year, and several inquirers received.

Dr. Palmborg has had a temperance society which meets once a month. It has interested people, and some have been willing to sign the pledge and, we hope, keep it.

Dr. Palmborg also has a little Bible school of street children which meets every Sunday afternoon at the school house, as Sunday is their weekly school holiday. There have often been sixty or more in attendance with an average of over forty. During the New Year vacation they have invited the church members. We invited the men to an evening meal before the New Year—choosing their regular Bible study evening and letting them have their study here after the meal.

After the New Year, we invited the women to come here and stay a week for a sort of Bible Study Conference. During the week, we also held meetings every other night, to which the men were also invited. Some of these were held in town. The results have been most gratifying, especially among the women. Few of them can read and they had never shown very great interest in the preaching. But since this week of study they have seemed much more awake. They will continue to gather here once in two weeks for an afternoon of study. They are learning to read some, and are very happy in it. Two of the number have since gone to Shanghai; one to enter a Bible school at her own expense, so that she may continue her study, the other seeking work. The latter used to be a wine-shop keeper, but she gave up her shop for the gospel's sake and has been trying to get work near our Shanghai church where she can go to church. She has met with many bitter experiences but has shown a very good spirit. We hope she will grow more and more firm in her faith even though she has trials.

We talk about the decay of the rural church and the rural community, but the rural church that has decayed, apart from the circumstances of a changing and shifting population, has decayed because it decided to go there. Many churches have done this and many have tried to fulfill its mission. There are still people in the country who need the work that may be done by a country church. (Continued on page 448)
munity where the social functions of the community as a whole center around the church and the church organizations. That is unique in many respects from what is found in some rural communities. We are fortunate too in the plant which we have, and right here I wish to pay a tribute to my predecessor during whose administration the church secured an old store building with adjoining rooms, which was remodeled and made adequate facilities for a dining room that will seat about 75 people at a time, with kitchen and parlor below, and rooms above for young people and children's as well as coat and rest rooms. The plant itself gives us some special advantages, but it was because the church saw a vision of the possibilities of such a building that it was secured and put in shape to be used as it is.

WORKING PRINCIPLES

There have been a few working principles which I have subconsciously carried in my mind. I don't think my people have ever known I had a program of activities, a working plan, but I am going to try to make a survey to learn the community and one of the first things we did was to make a survey to learn the community needs and characteristics. Individually and as a whole, we must know the community. It is wonderful how much we can know about people; know their ancestry and their weaknesses and failings and strong points, and still not know very much after all about the community and its needs and characteristics. Individual and social facts need to be grouped, and one of the first things we did was to try to make a survey to learn the community as a whole, as to where their interests lay, their educational interests, the possibilities of their being interested in good reading, what their tastes were, musically, what their social interests were, what were the things going on in the community occupying the attention of the people when they were left to themselves, what did they do, where did they find their amusements, did they find them at home in the community itself or go to the surrounding towns? All these things, taking them up family by family and individual by individual, were gathered and studied, and some very interesting discoveries were made.

We found for instance that there was more than half the community that was not directly affiliated— I say directly or indirectly affiliated— with our church. Nearly one half of them were Seventh Day Baptists or were inclined toward Seventh Day Baptists; but the half who were not connected and were very rarely found in the social or religious activities of the church, and many of them might as well have been in the heart of Africa as within two miles of the Independence church, so far as the spiritual and religious life of the church was concerned with their lives. And when that fact was borne in upon us it seemed to awaken a new responsibility on the part of the church itself, when it thought what they had failed to do, not failed to do entirely— many of them had perhaps never thought of it and many of them had, but as a whole they did not have that social responsibility for those whom they met day after day in a business way, so far as religious and spiritual things were concerned.

Another thing we found, and that is that there was a natural musical interest. The people had for the most part the talent there, but they had not had large musical advantages.

And then we noticed that there was not an adequate social life, i.e., a community social life. There was the Seventh Day Baptist society, there was the church, and the activities of the young people's society and Ladies' Aid society, as those had been conducted in private homes. Conditions had been such in the years before that it had not been so easy to foster that community social life as has been possible since the acquisition of the parish house.

And there was another thing we noticed, that the children did not seem to know how to play. Oh, they played, but they did not seem to play co-operative games. When the children played on the school grounds it was to knock each other around, to push and scuffle— individual work. The play was not getting together in team work, and so it seemed that one of the needs this survey showed was that of directed recreational and play life, for I have the feeling that the boys who are the most active and the most populous classes do not seem to learn the meaning of team work are learning some of the most valuable lessons when they enter the game of life. For who does not have to make the sacrifice hit or who does not have to work with others if there is anything accomplished in the great work of the world?

Another working principle beyond that of discovering the needs of the community was to try to make the church service attractive. We have used the church and not driven. We can not drive people into the church—and I have a conviction that people may be won to the church. The service was made simple; it is simple but we try to make it attractive. It is perhaps a little more elaborate than was usual in the country church of the past, or that we find in most of the rural churches of the present. We try to give the public a part in the church service. We try to make all the appointments of the church and the organizations connected with it attractive. The Sabbath school we tried to make an educational force and of educational value, taking pains to grade the pupils of the school according to natural interest and age. In some of the classes, but not all, we are now using graded lessons, adapted to the particular age and grade.

Another working principle which I had in mind was to make the church as an active community force, a community force realized by a service church. We hear a great deal about the community church. It seems to me that the duty of the church is very large when there are social needs of the community which are met in no other way. Then there delves upon the church a special duty to meet these community needs. If the church exists for living men and women, for living boys and girls, and young people who have social interests and play interests, these interests should not be neglected in the program of the rural church.

THE PROGRAM

Now, as to our program. Our program of activities is not large. I am a believer in the fact that we often overload our church activities, that it is better to have fewer activities, doing them well rather than to have many only half way done. If there is a musical interest, if there is a natural dramatic interest, we seek to choose for that service and to make it practically worth while and will appeal also to the dramatic interests of the children and the young people.

A men's glee club of eight voices, half of them I believe are men who have not been active in the work of the church in years gone by, has been organized to help meet musical interest and for service. It has been a joy to me to see the interest these men took in this glee club work, and I Baptists and they had sung them sing before this Conference, although we have not been singing much or spending a great deal of time practicing, only one night a week. We have sung many times on public occasions, and I believe we made vital and valuable advancement.

There are those who have a play and athletic interest and want to play as did a crowd of boys last fall. They began to talk about basketball. We looked the community over, and it seemed almost impossible to find a place suitable to play basketball. However, there was a store room or hall in the cheese factory that was large enough to be used, and one or two nights a week we met at this hall for basketball. Our room was not such as to make the boys want to go out and meet other teams who were used to a regulation floor, but we had lots of fun by ourselves, and this summer when the public school will have play ground apparatus. The public rural school, where there are 35 children, has been entirely without play apparatus. We think before the Baptists should have this. The school apparatus will be several pieces of home-made apparatus in place for the use of the children when school opens. These are some of the ways we are trying to meet the play and recreational interests.

The intellectual and social interests of the people should be considered. During the time of my predecessor the young people's society started on the plan of the monthly literary program which has been continued. This has drawn out the latent talent of the young people and others in the community, because our young people's society is made up of those not so young in years or as they once were.

Another of our monthly events is the Ladies' Aid society supper and community social held at the parish house, and this has been perhaps of the greatest interest to the children of the church activities. It comes the evening after the Sabbath and the people of the whole neighborhood are out and ready for such occasions as this. The evening is given to supper, and during the time I have been there,
nearly two years now, I think there has not been an occasion where there was less than a hundred people, and we have had as high as 175 present at this Ladies' Aid society supper and the program held in connection with it. The change from the programs we have had following the supper have varied a great deal. We have had lectures. We have had some men from the Agricultural School and from the county farm bureau who came out and talked to us on agricultural topics. We have had a suffrage lecturer on one evening. We have had stereopticon lectures. Sometimes we have musical programs, and slides have been secured from the State education department, through the college at Cornell, through the Institute of Social Service in New York, and through the Missionary Education Movement. This is suggestive of the variety brought into the monthly program.

You may ask, Do all these things bring spiritual results, that is, these things dealing with recreation and with social life; are they spiritual? One thing is certain. If they are not made spiritual and religious, they may become very irreligious and, in some measure, the business of the church to so use these social interests, the natural interests of life, that they shall serve a spiritual and religious purpose.

It seems to me we are getting very definite religious results. There is a community spirit that is growing. I hear people beginning to talk about these people who do not go to church anywhere, who are several miles away from a village church, who were not directly affiliated with our people. What can be done for them? And when I hear people asking questions like that I rejoice in what seems to be growing community religious interest.

People are being attracted to the church and its appointments. Hardly a monthly social occurs but what there are several new faces, and at the one held the night before I started away there were at least a dozen that I had not seen before, from the outskirts of what might be called our parish, and one of the direct results of the monthly social was the winning of a young married couple who had lived in the community all their lives, to membership in the church. And where the socials and seemed to enjoy the social time we had, and kept coming, and after a few months one Sabbath morning the wife was in the church service, and continued to come. I heard she was interested in the Sabbath question. Mrs. Greene and myself invited them over to our home. We talked over the whole matter, and two weeks later they were baptized with eight other young people, who came into our church; but the thing which struck them thinking about the Christian life and activities and the things for which we fought was the community social, and the tactful interest of some individual church people, as they themselves have said.

Another result is a contented people. We hear much about people going from the country. Young people do not want to stay there. I have not heard it since I have been at Independence. Young people are growing up, marrying and establishing homes and stay where they are. In one part of our neighborhood there are four houses and eight families and the children of the older people have married and make up the families in these homes. Some of our young people are going away to the agricultural school, the normal school,—and I presume some of them will go to other communities, but we do not hear the desire expressed to go away, that they are tired of the country. It seems to me that in the rural church, to help make country life so attractive that the people do not want to get away, nor long for the time they can strike out for themselves and get into the whirl of the city's activities. If conditions, socially, economically and religiously are satisfactory I believe we shall not hear so much about the drift away from the country toward the city.

Our vision,—my vision,—of a community-serving church, is a church that is united, neighborly, working, loving righteousness and spiritual truths, proving the truth of the words, "He that loseth his life shall save it." That can be proved in any church that seeks to serve, that exists for living men, living women and young boys and girls.

We must learn that competence is better than extravagance, that worth is better than wealth, that the golden calf of today has no more brains than the one which rested and seemed to enjoy the social time we had, and kept coming, and after a few months one Sabbath morning the wife was in the church service, and continued to come. I heard she was interested in the Sabbath question. Mrs. Greene and myself invited them over to our home. We talked over the whole matter, and two weeks later they were baptized with eight other young people, who came into our church; but the thing which struck them thinking about the Christian life and activities and the things for which we fought was the community social, and the tactful interest of some individual church people, as they themselves have said.

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in the prisons of Nebraska are men, while the greater majority of church-going people are women; this condition prevails throughout the country. "Women have sense enough to keep out of prison, and morality enough to go to church."

The second picture, "Breaking Home Ties," was seen at the World's Fair in Chicago in 1893. In this connection Mr. Bryan spoke of the duty of the church to the boys who are away from home, emphasizing the duty of protecting them from the saloon. As colonel of a regiment he had allowed no canteen in his regiment, although urged to permit it. The argument was made that the boys addicted to drink would steal away to permit it. The argument was made that temperance the pastor of a large church, said to him, "the boys addicted to drink would steal away to war because so many of my elders drink." "God pity the church," said Mr. Bryan, "that is trying to save the world through tippling elders."

The third picture, "The Apotheosis of War," Mr. Bryan saw in Moscow twelve years ago. The picture is of a flock of vultures showering over a collection of skulls. The picture he drew of war was greatly intensified by that picture. The picture he drew of war was vivid. It brought forcibly to our mind the agonizing memories of the Civil War and the burdens of our early years consequent upon that war.

Mr. Bryan "kept the best of the wine for the last of the feast" when he spoke on the fourth picture, "the War of Hate." This picture he saw three years ago, and in this connection he made a eloquent plea for peace. Some one speaking with authority had told him that it would be very hard to engage the people in a war with our country because of what we have done for them. Why not use our money to win other nations instead of putting it into battleships? The needs of the mission fields were set forth in no uncertain tones.

In closing Mr. Bryan said, "Pilate represented force. Back of him were the legions and power of Rome, Christ stood there as the apostle of love... The same powers of force and love represented in that picture by Pilate and Christ are in the world today. To which one shall we bring our gifts? Who of the men of the East in the belief of unfulfilled prophecy brought their gifts to the Prince of Peace. Shall we do less than they after a hundred years of fulfilled prophecy?"

Worker's Exchange

Farina, Ill.

The Woman's Board will perhaps be interested in learning of the new woman's society, King's Daughters, which was organized at Farina the past summer. The organization is a Ladies' Aid, composed of young women, and auxiliary to the regular Ladies' Aid of the church, the purpose being to promote missionary interests and cultivate sociability.

The motto chosen for the society is taken from Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might." The society does not take work which would otherwise go to the Ladies' Aid, but the work committee finds plenty of work which people are glad to have done. Besides money received for work done, the treasury is added to by means of assessing each member five cents a meeting; so whether one is able to attend or not, each member feels she is helping some. At each meeting a short program is given, which makes them interesting and profitable.

The King's Daughters now has a membership of eighteen, fourteen being charter members. The society wishes to affiliate themselves with the Woman's Board and are willing to help with the work of the Board.

Olive Seager.


Minutes of Board Meeting

The Woman's Executive Board met with Mrs. S. J. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Lamphere, Mrs. Maxwell, Mrs. West day and Timothy 2, and Mrs. Lamphere offered prayer.

The minutes of August 7 were read. The Treasurer's report for the month of August was read and adopted. Receipts, $209.88; disbursements, $106.40. Mrs. Whitford read letters from Mr. Eyerly, of Dallas, Tex.; Mrs. S. E. Babcock, of Newtonville, Kan.; and Dr. Rosa Palmberg, of the substance of a letter written by Dr. Palmberg while on her vacation in Japan. This letter announced the completion of Lieu-oo Hospital and the payment of the contractor who built it.

The Corresponding Secretary read a letter from Miss Olive Seager, of Farina, Ill., telling of the organization of a young woman's society, auxiliary to the Farina Ladies' Aid Society, and asking for this society to become affiliated with the Woman's Board. Ladies' Aid Society, of Farina, Ill.

Mrs. Babcock next read a letter from Mrs. Knox, treasurer of the Federation of Woman's Boards, giving the new ruling concerning the dues of boards forming the Federation.

A motion was carried that our Corresponding Secretary write to Mrs. Knox asking further information.

Mrs. West read a letter from Mrs. M. H. Wardner, enclosing a letter from Rev. T. L. M. Spencer, of Georgetown, British Guiana. Mrs. Babcock then read an article from a paper sent her from Georgetown. This article gave a short account of the Seventh Day Baptist church there, the work of Rev. Mr. Spencer in British Guiana, and set forth the need of a Seventh Day Baptist church building in Georgetown. Mrs. Babcock also read a letter from Rev. T. L. M. Spencer.

Mrs. Babcock read the annual letter which she had prepared, and by vote it was adopted.

Mrs. Whitford gave an excellent report of the woman's meetings during Conference and also of the Woman's Hour and the sectional meeting of the Northwestern Association.

It was voted that the Corresponding Secretary be authorized to have the annual letter printed, also the letterheads for the use of the Board.

It was voted that the Treasurer be authorized to send the usual appropriations to the Associational Secretaries and the officers of the Board.

In response to an invitation from the Woman's society of Battle Creek, Mich., it was voted to send Mrs. West to represent the Board at the Medical Missionary Conference to be held there.

Mrs. Lanphere gave an interesting account of meeting some Chinese student girls at the recent Y. W. C. A. Conference at Lake Geneva, Wis. One of those bright and attractive girls was from Shanghai, which made the acquaintance with her doubly interesting.

After the reading, correction and approval of the minutes, the Board adjourned to meet in October.

Dollie B. Maxson.

Corresponding Secretary.

Conference Memorial Service for Rev. E. B. Saunders

Reported stenographically by Paul H. Burdick

Rev. A. J. C. Bond lead in prayer as follows:

Our Father, who art in Heaven, thou knowest how we loved him, and how we miss him and shall miss him; we hold this service in his memory, but not for him but for us, as we bring our flowers as an expression of our affection. He has already been crowned with fadeless flowers gathered from the garden of God. We thank thee for his life and for his love. We pray thy blessing upon his family. Comfort them by the presence of thy Holy Spirit. We pray thy blessing upon the Missionary Board, under whose direction he labored, and upon our missionaries at home and across the sea. Bless, we pray thee, all our churches, of which he was in some sense a pastor at large. Help us to reconcile ourselves to the work which he has laid down. Joining our labors with his, we may go on to greater success and final victory, in Jesus' name. Amen.

Floral offerings were made in memory of the late Rev. E. B. Saunders, by the following persons, representing the following organizations, coming to the front of the pulpit and placing a stem of a fern or a lily in the vase: Rev. Clayton A. Burdick, for the Missionary Society; Rev. Edwin Shaw, for the Tract Society; Professor William C. Whitford, for the Education Society; Rev. Henry N. Jordan, for the Young People's Board; Professor A. E.
There are numerous disagreements and misunderstandings between the parties involved.

When the situation became critical, the decision was made to send a delegation to negotiate.

However, the talks failed to produce any breakthrough, and tensions between the sides escalated.

In such cases, it is crucial to find a compromise that satisfies both parties and establishes a lasting peace.
Jesus prayed that his disciples might be with him, that they might behold his glory. I believe that Jesus wanted them with him in a place; I believe he wanted them to be with him in belief, to believe the things which he taught them; but higher and greater than even this he wanted them to become: that they might be with him in character; that they might be what he was. I think that is borne out by the closing sentence of his prayer, "That they may behold my glory." Men cannot behold the glory of the Lord in heaven until they are made in the image of the Son of God. A man commits a tardily deed, and you say, "I can not see how he does it." You can not until you enter into the spirit of the man and become like him. You see a man doing a magnificent act, giving all he has, perhaps, and you say, "I can not see how he does it." You can not until you enter into the spirit which prompted the act, then you can understand it. So we can not behold the Lord as he is until we become like unto him in character.

May we thus in the future anticipate even here a companionship of character with Brother Jesus. May we impart the companionship of belief for his was a sturdy belief, the belief of our fathers. I believe, too, we can anticipate with him in the great beyond a companionship of character. We are a companionship of character which I believe was his. I want to have the simple faith of our fathers, which was his, and I trust that you and I may so live that we may have a companionship of place to which our Lord Jesus, and other's, shall some day spring out of the dust in the resurrection morn! Beautiful flowers! We hear the rustle of the palms in our homes, and they tell us of the children singing the hosannas. We bend over the rose in the garden and it speaks to us of the rose of Sharon. Behold these lilies and we hear the Master saying, "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these." Beautiful flowers! Entwine them in the bride's hair on her wedding day. Strew them in garlands over the grave of our beloved dead. Glorious emblems of the resurrection morn! Nor can we tell when that great day will come. No man knoweth the time of its coming, but that it will come we know, for Jesus hath said, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." I like to think of it as coming on some bright Sabbath morning; silence along the mountains; silence down the valleys; when suddenly the sound of the midnight trumpet of the archangel of God shall come crashing across oceans and continents, and then the little burial ground on the plains of Milton and the cemetery on the hillside at Salem, and the hallowed ground at Lost Creek, and every cemetery throughout this broad land and throughout the whole earth, and the Maine and the Titanic and the Lusitania, and Gettysburg and Waterloo and Vicksburg and every sepulcher all over the earth, the sea shall give up their dead, and the corruptible of them that sleep in Him shall be changed into the likeness of his own glorious body. In our grief we can not understand it, but then it may be that Brother Saunders or father or mother, a beloved child or companion, brother or sister, will take us by the hand and, leading us into an arbor under the holy bough of the bank of the river that maketh glad the city of our God, will there make known to us the Father's purpose in our bereavements, until overcome with gratitude we rush to his throne and pour out our souls in blessing.

Constitutional Sins

There are certain sins which may be called constitutional. They belong to us in our bodies and souls alike. Tendencies to them may have been inherited, and indulgence in them may have greatly strengthened the inherited propensity. Strong on most other points, we may be weak on some given point. We must not, however, try to throw aside our responsibility on the ground of inherited tendency. We are in the human family, and our God has given us a measure of responsibility which is our own. There is a great truth in the law of heredity, nevertheless for the indulgence of the propensity and its consequences, we alone are responsible. This weakness, this weak point, must that weak point he must especially guard. Knowledge of one's weakness is necessary to the formation of a worthy character and to obtain victory over inherent evil tendencies. A holy life is a conquest over our weak points that we may so fortify them as to become invincible.—Robert Stuart MacArthur.
The active membership of a society is a safe and sure index of the spiritual and moral strength of its community, with the societies and the denomination.

For a long term, it is well to consider carefully before making the choice. If a change is made, the Board at once, so that the records at headquarters may always be correct and the connection close between the society and the denomination. Respectfully submitted,

Zea Zinn,
Corresponding Secretary.

Public Spirit
Christian Endeavor Topic for Sabbath Day, October 14, 1916

Public Spirit is merely unselfishness to live, otherwise we may not only care to live, otherwise we may be safe and sound index of the spiritual and moral strength of its community, with the societies and the denomination.

Citizens of every community should possess enough of public spirit and civility to make a society a desirable place in which to live.

For a long term, it is well to consider carefully before making the choice. If a change is made, the Board at once, so that the records at headquarters may always be correct and the connection close between the society and the denomination. Respectfully submitted,

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Christian Endeavor Topic for Sabbath Day, October 14, 1916

Public Spirit is merely unselfishness to live, otherwise we may not only care to live, otherwise we may be safe and sound index of the spiritual and moral strength of its community, with the societies and the denomination.

For a long term, it is well to consider carefully before making the choice. If a change is made, the Board at once, so that the records at headquarters may always be correct and the connection close between the society and the denomination. Respectfully submitted,

Zea Zinn,
Corresponding Secretary.

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The larger the task, the more opportunities for failure, and the greater need for a determination that scouts failure."—Endeavorer's Daily Companion.

He serves his country best.

Who joins the title that lifts her nobly on. —Susan Coolidge.

How can we as young people help to better the civic conditions of our own community?

What are some of the civic conditions of your community that might be made better?

To what extent will your attitude toward right and wrong have an influence in bringing about civic righteousness?

Do we sometimes lack moral courage?

The Fete of the Nations

On July 24, the Christian Endeavor societies of the First Seventh Day Baptist Church of Alfred held a "Fete of the Nations" on the green in front of Ladies' Hall. There were several booths—the Larkin, the banded goods an candy, the foreign and foreign booth. Goods were obtained from Japan, China, India, South America, Cuba, and the Hawaiian Islands for the foreign booth. Ice cream and lemonade were served both afternoons.

The grounds were decorated most attractively with Japanese lanterns and flags of various nations.

In the evening the band played a number of selections in charge of Miss Susie White was given. Besides the music, it consisted of an English folk dance by the little children, a Spanish scarab dance by the young girls, an English rose drill by the older girls, a Japanese fan drill by the young ladies, and an American flag drill by the Boy Scouts and Campfire Girls.

Mr. Shofu, a Japanese student here, dressed in his native costume, sang a song of Japan.

The day was ideal, though rather warm, and the fair was a great success, due to the hearty support of the townspeople and friends. Special acknowledgment is due Miss White and those who assisted her with the folk dances, and the band for their kindness.

The society has cleared $95.53 to date. The funds are to be used mainly for missionary purposes.

HOME NEWS

MILTON, WIS.—At a special church meeting Sunday night Loyal F. Hurley, of Garwin, Ia., was called to become temporary pastor of the church, beginning November 1, and continuing at least ten months. Pastor Randolph is engaged in conducting the college endowment campaign.

In view of Clark Siedhoff's call to Fouke Seventh Day Baptist Church as pastor while acting as principal of the Fouke School, the church secured him to preach the gospel and perform such other services as may be required.—Journal-Telephone.

BROOKFIELD, N. Y.—A meeting of the Seventh Day Baptist Church and society was held Sunday afternoon to take action on the resignation of Pastor W. L. Davis, which was presented by him September 9, at the church service. Mr. Davis has secured a position with Salem College, Salem, W. Va., and will also preach for some Seventh Day Baptist churches near Salem. By request of Mr. Davis, his resignation was accepted to take effect immediately to permit him to take up his new duties at once. Many expressions of affection and good will for Mr. Davis and family were heard, and a farewell reception was planned for Tuesday evening. Mr. Davis was requested to preach at the service next Sabbath, as the work of packing and shipping his household effects will keep him here till next week. Mrs. Davis and children will leave for their new home this week so that the children may enter school. Mr. Davis, as preacher and citizen, has had a prominent part in our village life, and we believe all our residents will have a feeling of regret for the departure of this most estimable family.—Brookfield Courier.

ASHAWAY, R. I.—After several weeks' visit among relatives in town, W. C. Whitford, D. D., professor of Biblical History at Alfred University, Alfred, N. Y., left Ashaway Wednesday night for his home in New York State. Mrs. Whitford will remain for a longer visit as the guest of her sister, Mrs. Charles W. Clarke.—Westerly Sun.

CHILDREN'S PAGE

Polly Prue’s Dollar

Polly Prue looked ruefully down at the shiny new silver dollar in her hand. "My, but you're such a tiny, wee bit of money when I want such a lot," she sighed, as she turned it over and over. "And I can't make you grow one bit bigger. Why, you wouldn't last more than three days if I went camping with you." But Polly Prue's thoughts were suddenly interrupted by a shrill little call from across the street, and she hurried away to investigate.

"Oh, it's you, is it?" she asked, as she spied the Goodrich twins sitting in two forked little heaps on the front steps. "What is the matter now, Bobby Goodrich? Are you sick or hurt, or won't Billy let you take his cart? If somebody doesn't answer me pretty soon, I'll go right straight home, and you'll not see even one speck of my shiny new dollar. There, now!"

This threat was sufficient. Bobby lifted his head from his knees, and Billy stopped trying to push his new pencil far down in the widest crack in the top step. Four eyes that still showed traces of recent tears, sparkled as Polly Prue displayed her treasure.

"Oh, oh, Polly Prue!" cried Bobby and Billy in the very same breath. "You're the smartest girl!" And Bobby added, "I bet you earned every cent of it selling tickets." Then suddenly the remembrance of his own and Billy's grievances popped into his mind. Down into his pocket went a chubby brown hand, and out came several pieces of red cardboard.

"Will you sell them for us, Polly Prue?" he asked abruptly. "I can't do it, and Billy won't. We hate selling things, and you like it!"

"Why Bobby Goodrich, you know I don't like it a bit," Polly Prue protested strongly. "And I wouldn't have sold even one ticket, only I wanted to earn money to go camping, and with the girls, and now I can't go at all. One dollar wouldn't take me very far, I guess."

"It's a lot of money, though," sighed Bobby, as he handled the red tickets over and over.

Polly Prue's busy little brain was working very fast. Of course Bobby and Billy could not sell anything; they were too bashful. And besides, everybody that was likely to attend the school entertainment that night had already secured their tickets. If Bobby and Billy did not sell the ten small squares of red cardboard before seven o'clock, they, themselves, would have to stand at home.

Polly Prue looked down at the silver dollar that was all her own, to spend or keep, just as she pleased. It would not buy a camping trip, perhaps, but it would buy ice cream and candy and trolley rides and, oh, such a lot of things. But Polly Prue was not selfish. "I'll buy those tickets myself," she decided at last. "And I'll do it right now before I'm tempted to back out."

So into Bobby Goodrich's chubby brown hand went the silver dollar, while Polly Prue took the ten red tickets and started across the street.

"You're the best girl there ever was," declared Billy Goodrich, and Polly Prue looked at him with a twinkle in her eye.

Polly Prue shook her head decidedly. "I guess I'm not. Besides, I didn't want the money. I hated to do it," she thought, as she went slowly across the street. "But somebody's going to have a good time, even if it isn't Polly Prue Manner."

At her own front porch she stopped, for she wanted mother's advice. Mother always knew what was best, and Polly Prue was sure she would be glad that Bobby and Billy had the dollar, when she had heard all about it. Mother did not fail her this time.

When Polly Prue came out of the yard a little while afterward, there were no small boys on the front steps of the Goodrich house. Probably they had gone to deliver the money for the tickets, and to secure their own. And Polly Prue was glad, because she had three or four calls—somebody's twins to go with her. She might talk too much. And too, she and mother had a secret which they did not care to share with any one else just then.

It was several hours later that Bobby Goodrich, from his seat in the school hall, looked across the aisle and spied Polly...
THE SABBATH RECORDER

Prue, and then he guessed the secret. For, on one side of her sat Mr. Rufus Hull, who never before in all his life, Bobby was his name, and had attended a school entertainment, for he did not like children. On the other side of her was little Miss Rogers, the dressmaker, who had refused to buy a ticket of Frank Hoxie. And, scattered here, there, and yonder, in front and in back of her were the eight members of the Capwell family; even the baby was there.

"Whew!" said Bobby to Billy, under his breath, "Isn't Polly Prue great! She gave them all tickets, that's what she did."

"Of course she did," assented Billy. "They wouldn't be here if she hadn't. Neither would we. Whew, but Polly Prue's dollar, yes, didn't it!"

At this very same time, in his seat in the front part of the hall, Ned Capwell was thinking, "I guess it pays, after all, to try to be somebody. I mean to go back to school tomorrow."

Mr. Hull, who was leaning on one of his crutches, and looking up at the eager little face by his side, was thinking, "Queer that child should ask me, wasn't it? I guess Hopewell children aren't all bad. I believe I'll give the school that new flag I've never unwrapped."

Miss Rogers, the tired little dressmaker, was saying to herself, "I hardly think I'll move anywhere. Business must be better after a while."

And Polly Prue, who probably was the happiest little girl in the big hall, was thinking, "That dollar was bigger than I thought. I wonder if it did a lot, didn't it?"

Polly Prue was born a Chebeague redbreast. She was the little child of John and Jemima Lippencott Babcock. When she was fifteen years old the family moved to Humbolt, Neb. She was married in 1879 to Oscar S. Babcock. In 1885 they came to Nortonville. Fifteen children were born to them. Mr. Babcock and Mrs. Babcock have never asked for anything. Ten of their children are living. Seven children were born to them. The surviving children are Clarence R., Francis S. Philip J., Herman C., Gennie M., Iraelad, Viola M., Miles C., and Maude C. Mrs. Babcock has been a faithful follower of the First Baptist Church of Nortonville. She has been a member of the Seventh Day Baptist Church of that place. Several years ago she transferred her membership to Nortonville. Her life has been spent very largely in her home and has been devoted to the duties incident to the rearing of a large family. She will be fondly remembered by a multitude of friends who have known her.

The funeral service was conducted by Pastor James L. Skaggs of the Nortonville Seventh Day Baptist Church. Burial was made in the Nortonville Cemetery.

MARRIAGES

ALEXANDER-KENYON.—At the home of the bride's mother, Mrs. W. B. Kenyon, in Alfred, N. Y., September 6, 1916, by Pastor William L. Burdick, Alexander Stewart Alexander, of Washington, D. C., and Miss Abbie Laura Kenyon.

BURDICK-WHITTON.—At Woodfords Cottage, the new home of the bride and groom, Dun­
das, N. Y., September 7, 1916, by their pas­
tor, Rev. Herbert L. Polan, Frank Fisk Bur­
dick and Miss Mabel Louise Whitford.


DEATHS

BABCOCK.—Martha L., was born near Milton, Wis., September 15, 1869, and died near Nortonville, Kan., July 15, 1916. She moved with the family at the age of two. A year and a half later, she moved with her sister, Jenny, to Humboldt, Neb. She was married in 1879 to Oscar Babcock. In 1885 they came to Nortonville. Fifteen children were born to them. Mr. Babcock and Mrs. Babcock have never asked for anything. Ten of their children are living. Seven children were born to them. The surviving children are Clarence R., Francis S. Philip J., Herman C., Gennie M., Iraelad, Viola M., Miles C., and Maude C. Mrs. Babcock has been a faithful follower of the First Baptist Church of Nortonville. She has been a member of the Seventh Day Baptist Church of that place. Several years ago she transferred her membership to Nortonville. Her life has been spent very largely in her home and has been devoted to the duties incident to the rearing of a large family. She will be fondly remembered by a multitude of friends who have known her.

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WARRN.—Albert Warren was the son of Caleb and Elizabeth Warren. He was born in 1837, and passed away in 1916. He was the father of nine children, seven of whom are living. He was buried in the Nortonville Cemetery.

It is reported that Uncle Sam is spending $10,000,000 a month to maintain our military and naval forces on the Mexican border. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace. It is also reported that Uncle Sam is spending $1 million a month for the maintenance of our army in Mexico. It is suggested that if in the last three centuries there had been an equal amount spent on the evangelization of Mexico, there would be fewer bandits and banditry and people would be living in peace.

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Remove the needle from the pole-star and it is always tiring and restless until it be right again. So the soul when it forsakes God can never be at rest; without God a nation can never have peace. —Anon.
The Sabbath Recorder

The Tract Society is no longer making a special appropriation of funds for the mission work of Miss Marie Jansz.

The Seventh Day Baptist Church holds regular services at 10:30 a.m. and 7 p.m. in the College Building (opposite Ashworth Place), and the American Ave Assembly, 10:30 a.m., 11:30 a.m. A cordial welcome is extended to all visitors. Rev. E. R. Van Horn, pastor, 13 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at 10:30 a.m. and 7 p.m. in the Whitford Building, N. E. cor. State and Randolph Streets, at 2 a.m. p.m. Visitors are most cordially welcome.

The Church in Los Angeles, California, Seventh Day Baptist Church of London, England, and the church in China, are not bound to win, but will gladly welcome and forward to the home of Glen E. Osborn, 2128 Park St., Los Angeles, California, Seventh Day Baptist missionaries planning to spend the winter season at the several homes of the Church.

The address of all Seventh Day Baptist missionaries is no longer making a special count of postage. All subscriptions will be charged 50 cents additional, on account of postage. All subscriptions will be discontinued one year after the date to which payment is made unless expressly renewed.

Subscriptions cannot be discontinued at date of expiration when so requested.

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I am not bound to win, but I am bound to live up to the light I have.—Abraham Lincoln.

The Appeal to Caesar—Acts 25

Golden Text.—"It is enough for the disciple to be as his Master, and the servant as his lord." Matt. 10:25.

SABBATH SCHOOL

Lesson III.—October 14, 1916

The Appeal to Caesar—Acts 25

On the 25th of October, 52 A.D., Agrippa, the Roman Procurator of Judea, appeared before Caesar and the Emperor, and the Emperor received him with a smile. "I know thee to be a Roman of good repute," said the Emperor, "and I have heard that thou art a friend of the Jews. I would fain know why the Jews have brought thee to me." Agrippa was a man of fine appearance, and he spoke clearly and fluently. "I am bound to Caesar," said he. "I am a Roman citizen, and I have been brought here to be tried for my life. I am not bound to win, but I am bound to live up to the light I have."—Abraham Lincoln.

Who is now influencing men most—Moses or Pharaoh, Jesus or Nero, the tyrants or their persecutors? The conquerors of armies have been all but forgotten, while the conquerors of hearts and minds grow greater and are more deeply revered as time passes.—Dallas News.
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AlL QUOTATIONS here made are good only until the above date. As every one knows the white paper situation is precarious and magazines are advancing their prices. We have arranged these prices to give our patrons a chance to place their subscriptions at the minimum figure. We do not know what the raise will be, but most publishers have set November 10 as the limit at which they will receive subscriptions at the old rate. Place your business with THE RECORDER, and at the same time you send in your subscription for your magazines send in your $2 for THE RECORDER.

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