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

Across the Bay of Fundy and into Nova Scotia
At seven o'clock on the morning of September 21, we took the steamer at St. John for Digby, Nova Scotia. The winds were fresh, as there had been a storm at sea, and the bay, said one of the officers, was the roughest it had been in two weeks. Many of the passengers were seasick, and for some of them there was little pleasure; but the entire trip was a joy to the editor and his wife. It seemed the most like a real ocean sail of anything since leaving home. As far as the eye could reach, white caps crowned the waves of a choppy sea, and from a sheltered nook outside on deck we enjoyed every minute of the sail.

There is a grandeur about the shores of Nova Scotia which had not been expected to see. The entrance to the harbor was a land-locked bay called Digby Gut, between two forest-covered headlands, with here and there clearings for cozy homes of fishermen, affords a splendid scene on nature’s open canvas. There is a peculiar blueness to the hills and headlands of Nova Scotia when viewed from a distance, seldom seen in any land; and upon nearer approach the violet green becomes most attractive. We could not understand why the fast express for summer travel on the Malagash peninsula should be called “The Blue Nose”; but when we saw the peculiar color of every headland, and marked the shape—many cases like that of the head of a great blue shark with nose sloping down to the water’s edge—it was plain enough and the name seemed most appropriate. It is indeed a land of blue noses. It is also a land of apple orchards. It also has long been a center of apple growing. It was on one of the Acadian land, on the shores of the Bay of Fundy and near Annapolis, that the great meadow, still stretches away seaward “in the fruitful valley,” and “locks without number” are peacefully grazing there. But the “thatched-roofed village,” the home of Acadian farmers, has long since disappeared, with its ancient dwellers scattered like dust and leaves, when the mighty blasts of October swept it away.

The “dikes, that the hands of the farmers had raised with labor incessant,” are still there to “shut out the turbulent tides.” There, too, are to be seen, on the slight elevation of the shore above the fen, the foundation stones of the old church in which four hundred and eighteen men were imprisoned for exile; there, hard by, is the village well with its old-fashioned sweep; and not far away stands the row of ancient willows, serenity and twisted and starred, planted by the Acadians in front of their house of worship. A few rods back of the well has been placed a rubble monument in the form of a Greek cross, marking the spot where the Acadians buried their dead; while not a quarter of a mile away is the well-identified spot where stood the “smithy” that must have held “the forge of Basil the blacksmith.”

After a week spent near the home of Longfellow in Portland, it was a great pleasure to stroll over the farms of Grand
PRE in the land of Evangeline, and read there the poet's pathetic story of the Acadian exiles. From a quiet, restful farm home on a hilltop, overlooking the scenes of that tragedy,—one of the three thousand Acadians into exile and the confiscating of their homes and their cattle,—we could see the blue nose of Blomidon beyond the bay, still half-veiled in morning mists as of old, and watch the wonderful tides as they spread their waters over miles of the basin.

The "forest primeval" has given place to well-tilled, orchard-covered farms near the coast, but back among the hills, "the mountain's hemlocks" are still to be found, "bearded with moss, and in garments green," standing "like harpers hoar, with beards that rest on their bosoms." Indeed one does not need to go to the hills to hear the music of these harpers of nature, or to find the long gray moss which the poet described; for we sat in groves that have taken the place of the primeval forest and heard the music made by the winds, and before me now there lies my own part of the old red sandstone beach along the shore called Evangeline Beach.

It was a great day for the editor and his wife when they strolled across the Grand Pré beach, which they were reminded of by the old red sandstone beach of the Basin of Minas. Our good hostess had prepared a luncheon which we took with us, and with nothing to cause us to hurry, with no other human beings in sight for hours, we enjoyed this splendid scenery of bay and mountains and headlands that witnessed the deeds recorded by Longfellow in Evangeline. The receding tides left miles of bare sea bottom on which flocks of sea birds were feeding, and the waters that washed the shores in the morning had at noon withdrawn a full mile from the land. Scattered along the shore among the groves of fir trees were the old red sandstone cottages, connected by footpaths through the bushes, affording pleasant places in which to rest, or to read and think of Grand Pré's early history.

And too soon the lowering sun admonished us to turn our faces homeward. We never realized before how true to life is the story of Evangeline.

This land today is indeed a beautiful land, and well named. Nova Scotia seems very much like a chunk broken off from old Scotia and planted in the waters of the New World.

Boys, Take Time To Get Ready

Whenever I see a boy overanxious to get out of school and to rush into the world's work with his education half completed, I always feel like saying, "Don't hurry, my boy, it takes time to prepare for life's best work." Seven years seemed like a long time for one young man to spend in school, working his way through as best he could, but he has had reason many times to be thankful that he did not yield to the temptation to leave school and try to work before being prepared to do so.

It takes years of preparation and discipline to give the fundamentals of character that insure your success in life. The world's greatest men spent many years in preparing for their work. For only three years of actual life-work, Jesus spent thirty years in preparation. Moses was eighty years getting ready, through discipline, for the work that enthroned him in the hearts of his people. Seven years of study and work were needed to complete the good work, and West Virginians must not think their work is done yet.

The address of Rev. Lester C. Randolph failed to sparkle with wit. His arguments were strong, but his speeches were full enough of spice to make the points impressive. In closing he complimented Salem on the wonderful improvement made since he first visited the town. He complimented the West Virginia women for the worthy part they had taken in the fight for state-wide prohibition.

In speaking of his impressions of Salem in the days of her muddy roads, he repeated a stanza of parody on "The West Virginia Hills" composed on a former visit to that place:

"Oh, the West Virginia hills,
I must bid you now adieu;
As I look upon these magnificent
I will often think of you.

You can boast of education
And wealth by wagonloads,
But no improvement have I noticed
In your West Virginia roads."

"Now," said he, "I am willing to take that all back." The next visit he made was in the days of saloons and dives, and he then wrote some stanzas upon the conditions prevailing at that time. But under the present improved conditions he would take that back too. Realizing that the women had been an important factor in bringing such happy results he was constrained to write again, and this is the result:

"Oh, the West Virginia women,
How sly, patient, and grand
Is the mighty woman of to-day.
That your mother spirit planned!
You have taught the children.
You have nurtured the young, and smile,
And we've come to the conclusion
That you must be invited to vote.

"Oh, the West Virginia women,
Loyal, tender, brave and true
The men who saved the Mountain State
To you the state is due.
You nerved them to smile blind tigers
And to get the brewers' goat.
Yes, we're sure to be found
That you're qualified to vote.

"Oh, the West Virginia hills,
I must bid you now farewell,"
Said John Bartleborn profanely.

When you banished him to—well,
Where he landed don't matter,
His return will be remonstrant.
When the West Virginia women
Get in line to cast their vote.

Happy Fireside Scenes

Sitting this cool autumn morning by a bright birch fire blazing on the hearth in a Nova Scotia farmer's home, we are reminded of the "wee bit ingle" in Robert Burns' picture of beautiful home life in his Cotter's Saturday Night. The genial warmth and cheery light from the hearthstone, bringing comfort to those searching winds and autumn fogs would otherwise cause one to shiver, suggest something of the blessings that come to homes that enjoy happy fireside scenes. What would home be without its fireside? Every Sunday Night would lose much of its charm if a picture of home life were that "wee bit ingle" on the hearth had not been mentioned. Though far from our home, this blazing fire brings to mind the feeling for which we are thankful. Sad indeed is he whose memory brings him no picture of a happy home fireside. The scenes of other days, when at evening all the family gathered around the blazing fire, even when cherished in distant lands, cheered many a man and stirred to new life the best that was in him.

Who can recall his childhood days, when at evening the father, mother, brothers, and sisters sat together by the evening fire, without again feeling the glow that lighted
heart as well as home? In the restful evening hours what cared they for the winter rains that moaned through the trees without, for the biting frosts that frosted every window, or for the snowdrifts piled about the yard and fields? Amid the comforts of home, with the family circle unbroken and the old fireside, all were contented and happy. Little did the loved ones wish to spend their evenings elsewhere, so attractive were the influences of home.

Many a wanderer has been kept from evil ways by memories of the beloved circle in which there is an empty chair for him. And long after the old fireside at evening time will abide in the heart and beget longings for the home where "they go no more out forever." Boys and girls can not prize too highly the blessings of a good home. All too soon the circle will be broken, and empty seats will remind those who remain of the ones who have gone out to battle with the world.

Home Again

After a month's absence it seems good to the editor and his wife to be at home again and ready for the work. We greatly enjoyed the two weeks spent in New Brunswick and Nova Scotia with the foreign people who own allegiance to the King of England; and we could but sympathize with them in their sorrow, so loyally borne, over the sending of their sons to the great war. England's flag floated from every flagstaff and over the mothers there say they would rather sacrifice their sons for the cause of right than have the war ended now with the injustice sure to come from any terms to be secured at the present time.

The flag of our own country never seemed so good to us. May it ever float over a nation at peace with all the world. May it represent the very best national life, and stand for the truest, broadest principles of freedom.

Who Wants the Year Book?

On reaching home the editor found a letter from more than a month old, requesting attention to an action of Conference regarding the number of Year Books to be published this year and urging that immediate mention be made of the part pastors and their churches can take in the movement. Conference decided to publish only as many Year Books as are spoken for in the various churches. Pastors were requested to take the matter up in the month of September and mail a list of those desiring the Year Book, the list to be sent to the publishing house and the books, when ready, to be mailed direct to the persons whose names and addresses are furnished. Those in the churches who want the book must give their names to their church clerk or pastor, and all L. S. K.'s desiring it should send name and address direct to the publishing house.

We are sorry for the delay which made it impossible for pastors to attend to this matter in the month of September, and trust that prompt action will be taken when this notice is received. As we understand it, only those who apply will receive a book; many are not mailed, so that the publishers can know how many to print.

The effort will be to avoid printing several hundred volumes, only to have them lie around in our churches unread.

The Circulating Library of Alfred Theological Seminary

An Announcement

The chief object of this movement is to provide helpful reading for pastors, Sabbath-school teachers, and other Christian workers. Books will be sent to any address, upon application, carriage prepaid. They may be kept thirty days, and then returned to the publishing house and the books, when ready, to be mailed direct to the persons whose names and addresses are furnished. Those in the churches who want the book must give their names to their church clerk or pastor, and all L. S. K.'s desiring it should send name and address direct to the publishing house.

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The effort will be to avoid printing several hundred volumes, only to have them lie around in our churches unread.

The circulating-library idea is not a new one; our books are loaned to readers upon liberal terms; and the Seminary desires to place at the service of our ministers and others a list of good and instructive books. Are not the possibilities of usefulness enough to make it worth while to give the plan a fair trial?

It is said that some will not avail themselves of the opportunity, because not hungry for reading. That demand creates a supply is a true principle; but it is also true that the display of food may create an appetite.

The promoters of our circulating library hope to create, though slowly, perhaps, an increasing demand for helpful books; and we seek the co-operation of interested friends.

Our records will show what books are loaned, when and to whom; and it is requested and expected that all books will be used with great care and promptly returned when read.

We are very hopeful as to the final success of this undertaking, believing it to be great in possibilities of usefulness. Correspondence is invited from those who are interested and are willing to lend a helping hand. Address all communications to Alfred Theological Seminary, Alfred, N. Y.

The library is also in a position to aid pastors in the purchase of books, and is ready to offer gifts of books, supplied by the members of the Church, to deserving candidates for the ministry.

The Reverend A. Wilson, of New York City, and Rev. L. O. Greene, of Farina, Ill., contributed the following:

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19: 14).

The SABBATH RECORDER

THE SABBATH RECORDER

books are furnished free, with the outgoing post-age prepaid, in order to help pastors whose salaries are all too small, the undertaking is, by intention, partly benevolent. Contributions of money are therefore needed for the purchase of some new books, and to pay for clerical help and postage.

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THE RURAL CHURCH

The Value of a Rural Survey

REV. A. CLYDE EHRET

First paper on "Rural Church" program at Conference

The country is a better place than the city man thinks; the country church is by no means as dead as he is apt to imagine. The community-serving church is the most essential institution in country life. Criticize it as we may for its inefficiency, it is to the rural church that we must look to save the country. Even though it may be a struggling institution, poorly equipped, poorly financed, nevertheless it is blessing millions of our people and remains still the one supreme institution for social and religious betterment. Because the country church is absolutely necessary to the rural community, it must be maintained, whatever the cost.

Dr. Anderson rightly claims, "The community needs nothing so much as a church to interpret life, to diffuse common standards of morality, as people's common interests, to inculcate unselfishness, neighborliness, co-operation, to uphold ideals, and to stand for the supremacy of the Spirit. In the depleted town with shuttered hopes, in the perplexity of changing conditions, in the perils of degeneracy, the church is the vital center which is to be saved."

The country church is, or should be, more than an organization for its members. Even if there is more than one church in a locality each has a community service; and the spiritual uplift of each church depends, not alone on its own moral and religious condition, but on the moral and religious condition of the community. If the church keeps raising its standard, it will influence all about it. The church can step but little higher than the standards held by the community; hence the importance of a community-serving church.

If a church is to serve the community it must know its field. Country communities are not all alike, far from it. Social, economic, moral, educational, political, personal conditions vary greatly in different localities. Churches that study them unless they study minutely these conditions, for such conditions effect the religious interests of a community more than we are at first apt to think.

The general purpose of the rural survey hardly needs to be defended. It is simply the application of the modern social method to the work of the church, finding the facts in order to prevent wasted effort, in order to utilize all available resources and minister to all real human needs. It is starting to build well for the future.

There may be times when the church must be spiritually directed through a social working. It learns what the community considers sane and unsane in religion, it must not encourage or discourage these practices. Or again, when there is a lack of leaders, it must advance and quicken education or the church will die for the want of competent teachers and leaders.

Again it may be an economic betterment that is most needed, and how can a church advance in usefulness without improving the existing social life? A social survey will give knowledge as to the size of the church's field, the number of families, those living alone, boys and girls of Bible-school age, economic as well as social conditions, nationalities, fraternal organizations. Further, it considers the number of churches in the neighborhood, the Bible schools and attendance, the auxiliaries of the churches and what is accomplished.

The total work of the churches is carefully considered in relation to the population and needs of the community to learn wherein the fault lies—if it is a fault—as to why the churches are not reaching more people, and how they may be reached. Possibly some are interested too much in being tied too much to outside organizations, and give too little time to their own spiritual needs. With what organization one is connected will determine his method of interpreting religion, and further, it will greatly shape his religion. The church must work through or from these local conditions and not independent of them. A poor church goes with impoverished soil, poor agricultural conditions, the one suffering with the other. It is no mere the best country churches are found among successful farmers. The church can hardly be more prosperous than its community, and it is the church's business to trace the weakness to its proper source.

A study of people shows that they are more interested in religion than we have been inclined to think. It is often the case that it is the method of the church that they are not interested in, and not religion as we are apt to interpret it otherwise.

A survey shows to the community that the minister and the church have an interest in their welfare and are looking to see where they can help them. And when a church proves to people that it is interested in them it has done much toward helping them. If a man accepts religion and finds that his burdens are just as heavy and his problems still remain unsolved, he decides that religion is something separate from every-day life. He fails to properly associate the spiritual life with the natural demands that are placed upon him, and concludes that religion is a part of the business and not his religion.

It is the mission of the church so to understand man's problems that his religion will help him solve them.

By means of a survey we collect all the facts of the community and decide that the affairs and conditions interest and influence all in a similar way, that the community life is composed of one family, and this life, whether we like it or not, becomes one. This piece may have its weak spots, and the church is to discover and strengthen them.

By the means of a recent survey in the village portion of my own community I found the following: in 158 homes were 400 people; 24 lived alone and 59 homes contained but 2 people each; there were more than 75 over 70 years of age; there were 33 boys and 33 girls under 14 years of age, 8 boys and 15 girls 14 to 21 years of age, 33 adults of 21 years of age, 82 belonged to no church; 62 belonged to the Seventh Day Baptist church; 69 to the First Day Baptist; 37 to the Methodist; 12 to the Adventist Church, 3 to the Catholic; 5 to the Episcopal; 5 to the Congregational; 3 to the Holiness; 2 to the Universalist; 1 each to the Presbyterian and Disciples.

In this territory were three churches—a Seventh Day Baptist, a First Day Baptist and a Seventh Day Adventist. The average attendance on the three churches was nearly 175; the attendance on the Bible schools was a little less. Of this number, nearly forty were children. The churches and Bible schools needed more and better equipment, and better methods of teaching. On examining the records of the schools it was found that they have not materially changed in the past ten years. If any difference, there is a decline in attendance rather than a gain.

Like social and political amusements and entertainments are very much limited. There is no place for recreation for the young people and neither the village nor the churches make any effort to supply one. The homes show thrift, and about 85 per cent are owned by the occupants.

After knowing these facts the pastors and churches can more easily and intelligently decide as to the needs of the community and the church's pursuits. They can better determine their duty after knowing the number of children and how many are away from church and the Bible school, the number of elderly people to be served, the number of non-church-going people, the number to be.sorted out, and the churches belonging to churches of other faiths than those in the villages. These expect visits from pastors and church members, and often in the religious, social, and financial benefit of the church.

It is naturally expected in many communities that the minister shall be a community pastor. He is entreated in the homes of people who are not of his faith. He is expected to visit the sick and often called upon to instruct the people in religion and officiate at their funerals. The best church is that which has the broadest kind of sympathy, money, and church life is then demanded of the church.

The church needs not and cannot do everything as an institution. Its great work will ever be the work of inspiration. But where there are serious gaps in the social structure, the church must somehow fill the gaps. This is the work of the church as it does not get done. It is the business of the church to get the religion of the Lord Jesus Christ into the community and then into the world. With the exception of some of the writings of Paul, the Bible itself is a book of rural life. No wonder the country folks appreciate it.
As Dr. McElfresh well says, "The Bible sprang from the agonies of a shepherd's soul, from the triumph of a herdsman's faith, from the glory of a fisherman's love." Its religion keeps near the ground and interprets the life of men who live near to nature. One of the great days in the history of religion and liberty on record is when a vine-dresser named Amos, after observing and realizing the needs of the people, stood up before the king of Israel and spoke the burden of his soul. "Prophet," said he, "I am no prophet, only a plain farmer, but I came by God's call to tell you the truth." This was the dawn of Hebrew prophecy.

The Bible can best be interpreted in the country—if the Book and the local conditions are understood. It sprang from a pastoral people. It is full of the figures of the soil and the flock and the field. Its richest imagery is from the plain face of nature and the homely life of humble cottages. The church and Bible school need lesson help which can interpret to them the wonderful messages of the Holy Book in terms of rural life.

A close observation of any rural community will show that the church should not only perform the priestly function of meditating between God and man, but it should also inspire men in a practical way to perform the duties of life. And when the church goes to work in earnest, it will help to make more efficient business relations and put an end to avaricious greed. It will stimulate the soul of the church as a neighbor in answer to a question as to what I earn with selling milk and butter is my share, and what I can do to help the poor, the sick, and the needy. The church and Bible school need such a spiritual vision, power, faith, hope, and love—that those unseen things that are eternal, and willmint these essentials of religion in pure gold of brotherly sympathy and kindness.

We have every reason to hope that with the progress of Country Life Movement, the country church is coming to a new day of usefulness. With people living under modern conditions, with local prosperity and progressive farming; with their communities well socialized and co-operating; with a common serving spirit in the church, guided by a broad vision of service and a program of usefulness; with united Christian forces and decreasing sectarianism; with a loyal country ministry adequately trained and sustained by a liberal financial policy; with an adequate equipment, making the church a social center; with an enthusiastic masculine lay leadership, developed and guided by a community survey to understand and undertake the work which will best serve the needs of the people, the kingdom of heaven will surely come. It sounds like a millennium, perhaps it will be when it comes! But in many respects we can see it coming, as one after another these factors come to stay. May God speed the day of the broadly efficient country church. It will mean the redemption of the country.

A lady received the following reply from a neighbor in answer to a question as to why she allowed her children and her husband to plaster the walls together, and send the poor to bed with cold hearts. They were working hard, and she did not have a band to litter up every room in the house. The sentiment will find lodgement in the heart of every home-loving person in the land. It has confused her sins and seems to repent, so I will let her stay.

"The marks of little muddy feet upon the floor can be more easily removed than the stains where the little feet go into the highways of sin. The prints of the little feet upon the window-panes can not shut out the sunshine as badly as the shadow that darkens the mother's heart over the one who will be a name in the coming years. And if my John finds home a refuge from care and his greatest happiness within its four walls, he can put his boots in the rocking chair and hang his hat on the floor any day in the week. And if I can stand it and he enjoys it, I can not see that it is anybody's business."

—St. Nicholas.

very often, as if they think it an impossible thing to resist his temptations. Some time ago when one of the boys stole several postoffice orders, and tried to get the money for them by imitating my signature, and when caught and put in jail for it, the people here used to pray for him in the prayer-meetings: "O Lord, comfort the poor boy in jail." And one good old woman prayed: "O Lord, make him feel happy like Joseph, kind of old, when he was put in jail in Egypt." Oh, I can assure you, I am inclined to despair when I hear tales like that. But we must keep on praying and believing and waiting for God's Holy Spirit. He shall come, our Lord has promised, and he will lead us to victory. It is a beautiful thought Sister Curtis wrote to me recently: "We are following a conquering Christ; if we only keep following him, he will surely give us victory."—yes, even over the greatest powers of his enemies. I hope you will all strengthen and help me with your prayers, dear friends!

Lately we have had very much rain, although the season is supposed to be the dry season, and the next rice fields will get spoiled by this rain, if our heavenly Father will not prevent it. A few days ago I got a letter from Rev. Edwin Shaw, saying that the Tract Society cannot go on with giving me the fixed amount of money promised to me years ago. You can understand that this is a very great disappointment to me. And this year I have received one cent from the Missionary Society. Perhaps it is on account of the debt I read about in the Sabbath Recorder. I was thinking, when I read about the debt, to have a tenth part of the promised money taken off before it was sent to me, till the debt would be paid. But now I should not know what to do without the money.

You know I have over two hundred people in my colony, some can earn their own living; some find their living in working in connection with the dairy; they are paid from what I earn with selling milk and butter. But still there are old ones who can not work, any children, little orphans; weak and suffering ones,—and they have to be fed and clothed. There are seventy-six depending on me for food and clothes and houses to live in. It is true, I get donations sent to me by a few Europeans in Java, who hear about my work; but it is
not a fixed amount, and I can not depend upon it. Most of those Europeans are not Christians; and the few Christians there are, are most of them missionaries, who have their own work for the Lord. And then, as I am keeping the Sabbath, and teaching my Javanese to keep that day, they are not in sympathy with us.

One of the sisters in America, who wrote to me recently, asked about our needs. So I will write about them. We need very much a good well, especially as the Javanese are so dirty, and we have no good water to drink. An arselian well would be so good, as they could not dirty the water in it. Such a well would cost about $750. And another great and urgent need is a Javanese textbook. The Javanese Bible consists of many volumes, and although the British and Foreign Bible Society has paid a big sum for the printing, still a whole Bible will be too dear for buy for poor students of the Bible. And besides, the Old Testament is out of print now, and the sale agent wrote to me, they are not planning to reprint it in the near future. Also, these poor stupid creatures would not be able to find their way in a big book like that. That is why I am arranging to have a textbook printed for them. I am arranging the text in different chapters: one chapter about redemption; another about the work of the Holy Spirit; another containing promises for those who believe; another words of comfort for those who feel sad, and so on. I was thinking of saving a part of the money you send me for the printing of this book, so I could give it to some friends of mine who can read English,—friends who keep Sunday.

And now I must finish, praying our heavenly Father to bless you all with his richest blessings.

Yours to do his blessed will,

MARIE JANSZ.

Panlongen, Tayoe p.o., Java,
July 10, 1916

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

(Continued)

Report of Rev. H. Eugene Davis To the Seventh Day Baptist Missionary Society

DEAR BRETHREN:—In presenting a report for the year ending May 31, 1916, I wish first to give thanks for the conscious leadership of the Spirit during the past months, and for the keeping and helping power of the Infinite which has been with us. We began our work under the Board on September 15, 1916, the remainder of the month being spent at Walworth, Wis., preparing for the departure for China. We left Walworth the very last day of September for Chicago, where further preparations for the journey were to be made and where Mrs. Davis and Richard were to have throat operations. Our stay with the friends was most pleasant, and it proved to be profitable to us, for we found an opportunity to sail from San Francisco earlier than at first planned, an arrangement greatly to our advantage.

We left Chicago on an evening train Sunday night, October 24, and on Sabbath afternoon, October 30, sailed from San Francisco on the steamship China, on her first voyage under the management of a Chinese company. On this trip they did not call at Shanghai, so we transshipped at Nagasaki, Japan, but were fortunate in getting passage within a few hours after our arrival there, and on Sabbath afternoon, November 20, arrived at the mission in Shanghai, making the trip from San Francisco to Shanghai in twenty-one days.

It was a time of rejoicing: for those who were here, because it had arrived to us, in that we had had such a very comfortable journey and were once more able to take up the loved work in China.

We were welcomed into the home of Miss Burdick and Miss West, where it was necessary for us to remain until the first of March, owing to the failure of our freight to arrive. Since the first of March we have been living in the house formerly used by Mr. and Mrs. Crofoot and family.

The Sabbath after our arrival I spoke, through interpretation, at the regular church service and began teaching a Sabbath-school. My class understood some English so we have tried to combine each lesson by using both English and Chinese. I am sure it has helped me in getting back the language which I had nearly forgotten. I have reached twice in Chinese, previous to June 1, and have led the prayer meeting once a month since the beginning of 1916.

Besides the study of the language, I have taught science in the Boys’ School; one class the first term and three classes this term. I have tried to help in the athletic life of both schools.

The major part of my religious activity has been given to the Y. M. C. A. of the Boys’ School, where we have three groups representing about forty boys. The older group, which has eleven boys in it, has not failed to meet weekly in Bible study since the beginning of the term. The boys have been very successful in their Bible work as well as in the other departments of the Association. A class of Chinese girls and inquirers in the Girls’ School has been held weekly, taking up various problems which come especially to the young of this land. The definite work for the church has been small, but through a social held at China New Year a beginning has been made which looks very encouraging.

The church has decided to hold quarterly social, business and informational meetings, and the next one occurs next Sunday afternoon, June 11. Every member is to be invited with both a written invitation and a personal invitation as far as that is possible. The matters for discussion are a larger church organization, formulating our program for the year, and the discussion of an evangelistic campaign for the beginning of 1917. God is in the work and is working through the Chinese Christians, who are a specialist in this line of Christian work. As a result we have a personal workers’ group of twelve Christian boys and two teachers, who meet every Friday evening after prayer meeting for prayer and conversation. Two of this group were directly responsible for the taking of the first step in the Christian life, and the whole group are pledged to personal work. It is our hope and prayer that from this group there may be those who will pledge their lives to the gospel ministry. Some have definitely decided to become Cadets of the Quire Order. With confidence in the desire of every member of the denomination to see the kingdom of God come, and asking your united prayers for this part of the kingdom, I am,

Yours in His work,

H. Eugene Davis

Shanghai, China,
June 4, 1916

HOLLAND

Our Holland correspondent is a very large compilation from Rev. Gerard Velser, who has sent two recent letters: one of them written to us, and one a copy of a letter to Treasurer Hubbard of the American Sabbath Tract Society. He writes:

"In our country conditions are tolerable. Victuals and other necessities of life are very dear. Because of the scarcity of corn, rich and poor are confined exclusively to eat "brown bread" (baked from unboiled wheat or rye). Only on medical at-
test a few people are allowed a small quantity of white bread baked from flour. Workmen and people with regular small salaries have a very hard time. Moreover, many factories have to close because of lack of supplies, and this import having been very much restricted. Still, the number of unemployed is not so large because so many are in the army. Since the beginning of the war the whole army remained mobilized, and made ready for war, and constantly new drafts are being trained. Our navigation and trade experience great impediments, but our farmers and cattle dealers often make very great profits. Our own people cannot suffer starvation if our government did not interfere to care, as far as possible, for keeping sufficient provision at home. Still, our difficulties here, the dearth, the heavy taxes, the hardships, the want, and other disagreeables to the soldiers and their families and the consequences thereof, are nothing in comparison with the sufferings of adjoining countries; our interest is for all those who are in need of the restoration of peace, President Wilson first among them."

On the evening of December 19, a little conference was held in the Haarlem church. A preparatory board for the organization of a Dutch National Seventh Day Baptist Conference was appointed, consisting of the pastors of the four churches now existing in Holland. They were authorized to appoint a fifth member, and to draw up and carry out a program of action for missionary work for De Bondschaap and for the other interests of our cause as Seventh Day Baptists in Holland. They should also act as a preparatory board for the organization of a Dutch National Seventh Day Baptist Conference; that conference should be convened next summer. The delegates of the churches will then deliberate on the organization of the conference, the representation of the churches, according to statutes to be drawn up by the preliminary Central Committee. So it was resolved. The committee gathered and appointed as their fifth member, Brother Bloem, of Terkholle.

On April 30, 1916, at Rev. Mr. Velthuysen's home in Amsterdam, the "Alliance of Seventh Day Baptists in the Netherlands and in the Netherlands colonies" met for the purpose of considering the statutes for the Alliance drawn up by the preliminary Central Committee, were passed, and it was resolved to send a petition to the Queen for incorporation of the Alliance. The new Central Committee, elected on the lines of the statutes, now consists of the following: President, Rev. G. Velthuysen; secretary, Rev. W. A. Vroegop, pastor of the newly organized church of Groningen; Rev. D. P. Boersma, pastor of the new church at Arnhem; J. M. Spaan at Haarlem; and A. Bakker at Apeldoorn.

Two new churches have been organized in Holland during the year: the one at Arnhem is situated in a town which is the most favorite resort for the Dutch people during their vacations, because of its picturesque surroundings, and is off the beaten track at Groningen. The spirit in our small churches and groups at Haarlem, Amsterdam, Arnhem, Groningen, Brekens and Terkholle is good. Besides the Seventh Day Baptists there are several groups of Sabbath-keeping Christians in Holland, among them Seventh Day Adventists, etc., according to the Tract Society. If your church numbers 1,000 members, divide that by the total number, which is 12 1/2, which we will call 13 for good measure, which represents the number of additional Recorders your church should take, and say 7 pulpitists.

Nothing else! Don't know that we have a Recorder Day for the churches. It is not essential that they all act on the same day, but it is important that we act speedily on the subject. Let your church take the coming year by these new subscribers. So the sooner we act the better. Let it be announced that such a Sabbath will be Recorder Sabbath, and let the pastor preach upon the subject. Let him have an attractive number of the paper in the pulpit, and show what it contains, how helpful it can be to every Seventh Day Baptist family, etc. We are sure to go to the denomination and to the truth, and lay upon the consciences of the people their duty to support their own. Let a list be ready of all in the society who are not taking the papers. If this can not be found at home, send to the Recorder office for the list of present subscribers. Then give notice that the society will canvass the following day or week. This can be done by pastor, local agent or appointed committee. Perhaps it might even be well for pastors to help, where really and truly, I believe it, will go out by twos. When one fails in persuasion, or argument, the other may supply it. And if an outsider aids in the canvass, you can better bring one to immediate duties than have the committee one month, promising seeing you next week or month. One thing more: don't be ashamed to canvass outside of your own society. Many families are near your church that have no religious paper, perhaps no church home. You will do them a real favor if you can put your papers in their homes. Neither the Recorder nor the Pulpit needs any apology. You will honor yourself and your denomination by subscribing. When I think how easily the six at Rockville and four at Alfred were picked up, and when I think what L. C. Randolph has been able to do, to raise $105,000 for Milton, I almost feel guilty that your task and mine is so light. Who'll be the first to report their quota raised?

Peketa, Kan.

Let us not forget that the nations of Europe are starving, not only because of their immediate sins, but because of their past records. Admit even that some of these nations is primarily at fault, how about the past conquests of the others? Does your country not add to your discomfort and embarrassment?

December 19, 1916.

Charles MacFarland.

Yesterday was the invention of the Reformation; tomorrow, of the indulgent. Who lives in either loses two days. The present is all that is readable, and precisely the spot we are the only tangible spot in the universe.—John Alle.}

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**1,000 More Recorders**

**REV. G. M. COTTRELL**

At the Conference, the Tract Society asked for 1,000 new subscriptions for the **SABBATH RECORDER**, and 500 for the **Pulpit**. One reason of the reason why we have been so much to get them. No agent was appointed at high salary to perform the feat. No program was suggested for the people to carry out. Was it merely an idle wish impossible of realization? So I haven't been so much myself. It can be done. And if no one objects (and if he does, let him now speak or forever hold his peace), I propose to have a hand in it. I have already sent copy to my printer for an L. S. K. letter to be sent to the thousand members, among whom we expect to raise at least our proportion, which will be about 125 for the **RECORDER** and half as many for the **Pulpit**. In my eagerness and confidence, I see almost double the number required coming in, and shall not object if they treble it. I have made the letter very urgent, and shown that a real effort is expected from everyone. Nobody but a dead one (physically or spiritually) can fail to heed that call. Besides the new L. S. K. subscribers, I wish to assign a special quota, and so much more L. S. K. now taking the **RECORDER**. There are two ways in which you can greatly assist in this work. First, subscribing for the Pulpit. Our quota for this could easily be filled from your number alone. Second, by each securing a new L. S. K. Recorder subscriber. If necessary you might even pay for the paper in whole or in part for the first year. I am expecting great things from you and the other L. S. K.'s in this effort.

**The work in the churches.**—The sources of our supply are the churches, the L. S. K.'s, and 100 home members. I raise their proportion, I see no reason why we may not get on the outside. If the L. S. K.'s may get it on the outside, I will not fail to heed that call. Besides the new church at Arnhem; J. M. Spaan at Haarlem; and A. Bakker at Apeldoorn. The new church at Arnhem is the most favorite resort for the Dutch people during their vacations, because of its picturesque surroundings. The church at Groningen is good. Besides the Seventh Day Baptists there are several groups of Sabbath-keeping Christians in Holland, among them Seventh Day Adventists, etc., according to the Tract Society. If your church numbers 1,000 members, divide that by the total number, which is 12 1/2, which we will call 13 for good measure, which represents the number of additional Recorders your church should take, and say 7 pulpitists.

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If I could live to God for just one day, One blessed day, from rosy dawn of light, That purple twilight turned into night, A day of faith, unaltering, trust complete, Of love unfeigned and perfect charity, Of hope undismayed, courage past dismay, Of heavenly peace, patient humility— No hint of duty to constrain my feet, No dream of ease to call to listlessness, Within my heart no root of bitterness, No yielding to temptation's subtle sway, Methodist in every hour, would I see My soul to meet such holy, high demand That never, never more could hold me bound This shriveling husk of self that wraps me round, So might I henceforth live to God at all. From "A Heart Garden."

Gifts are coming in for the furnishings for the new hospital. Sabbath-school classes, Aid societies and individuals are showing in a practical manner that they are interested in the work. What are you doing in your church about this work? Do you encourage your young people to be interested in mission work? How would you feel if your church members were to volunteer for work on the mission field? Would you feel that your church had done enough to rest from the work awhile? The Milton Junction Church people are still giving for the China mission. You will remember that Dr. Crandall and Miss West were both members of that church when they listened to the call to go to China. Yesterday I was informed that the Ladies' Aid Society of Milton Junction Church had given forty dollars to furnish a ward in the new hospital. Isn't that fine? Mrs. Whitford has reported a gift of fifty dollars from a physician who is not a member of any of our churches. He gave it because he was told of the work and became interested and wanted to help.

Those who have learned of the illness of Dr. Palmberg while she was in Japan for her vacation, will be glad to know that, while she is not fully recovered, she was able to return to Shanghai, and we are all hoping for a speedy recovery. Miss West suffered an attack of typhoid fever while she was away on her vacation and was obliged to enter a hospital. Her mother has received the good news that she is again out of the hospital and was planning soon to return to Shanghai, so it all went well, by the time you read this she is back at home again.

Personal Work

MRS. H. HUGENE DAVIS

Paper prepared to be read at Woman's Hour of Northwestern Association, Jackson Center, Ohio.

MY DEAR FRIENDS OF THE NORTHWESTERN ASSOCIATION:

In the quiet of this hour I pray, that one of us ask ourselves this very personal and very searching question, "How many people have I definitely sought after and won to Jesus Christ?"

This spring in Shanghai it has been our privilege, with others, to witness the births of Mr. Frank Buchman, of Pennsylvania State College, as he simply and sincerely and convincingly conducted conferences on "The Hour of Personal Work." What shall follow in this paper will largely be gleanings from these conferences which we feel are of so great importance that they must be shared with as many people as possible within the range of our acquaintance.

The importance of making disciples of all men is not new to any Christian. Jesus Christ left no way untrod, no stone untouched, no instruction unimparted to make clear to his disciples that they must be "fishers of men." The only reason for the existence of the Christian Church is that through its effort and influence it shall make disciples of all men.

But how many of us regard this as a personal matter? It is easy, isn't it, to relegate the winning of souls to the pastor, or the Sabbath-school teacher, or a committee. Dr. J. Wilbur Chapman has said, "If Jesus is the light of the world, the fishers of men, who gave us the right to be satisfied with making fishing tackle or pointing the way to the fishing banks instead of going ourselves to cast out the net until it be filled?"

"The transmission of the Christian message is the duty of all until all have heard. It surely is not the design of Christ that the modern minister should be an Atlas standing alone bearing the world on his shoulders. The world will never be evangelized by one method of preaching from the pulpit. It will be evangelized by genuine witnessing in the market place, in the mines and shops and factories and schools and offices and far frontiers, as well as in the churches. Life speaks to life, and every man who is in vital touch with Jesus Christ is called to win other men to faith in him."—From "Efficiency Points." Doughty.

"The idea that all the Christian laymen is under obligation to do is to be an officer in the church, make a regular contribution, or hold down a pew on the Sabbath, is pagan. It is just as ridiculous as if at the outbreak of a war the cadets at West Point and all the graduates should club together and hire instructors there to go to the front and do the fighting while they either sit and look on, hear the reports from the Christian listener to the military band. These are words from the pen of a man who, though a busy professor at Yale University, is devoting many hours each day to personal interviews that by all means he may win some to Jesus Christ.

You know that the Columbus (Ohio) Tabernacle Workers who up to June, 1915, had led to Christ more than three thousand persons. The membership of this group was made up of sons of business and the professions other than the ministry.

It is easy, therefore, to recognize the "who of personal work"; we must acknowledge that no one of us is exempted, that no one can say, "I have no work;"

We do offer excuses, however, for this as for every unfaced duty. The most common excuse is fear—fear of what others will say or at least think; fear of rejection; fear of conviction; fear of rebuff; fear of inability. We haven't tasted the joy, and we are willing to forfeit it because of this same selfish fear. To quote again from Doctor Chapman, "If I wish to be approved at the last then let me remember that I can never go by myself, that I must take the place or bear an excuse for my not making an honest, sincere, prayerful effort to win others to Christ by means of the personal touch." When the time is right it is another excuse. Mr. Buchman reminded us that personal work is one of the greatest timesavers in the world, and that no real duties in life ever conflict.

Personal work does not discount the beauty and value of silent Christian influence, but that alone is not sufficient.

The field for personal work is very broad, but may be considered to include three classes of people: (1) non-Christians; (2) nominal Christians; and (3) true Christians who are to be helped and projected in their life-work. In connection with nominal Christians, it was suggested that one of the greatest problems of the church just now is "to make the ostensibly and prominently religious really righteous."

One of the chief truths brought out in these conferences is that if one is not doing personal work there must be sin somewhere in one's own life. This is the place where most of us falter and stumble. Self-sin is the greatest hindrance to efficient personal work; but personal work trues one's life, and the safe way to maintain a normal life is to win men. Mr. Buchman said, "I shudder to think of the time when men will not come to me for help. Then I shall know that my life is a failure." The Pagan Confucius said, "I do not grieve if I do not know me, but I do grieve if I do not know how to do better." Mr. Buchman upheld that one of the world's greatest needs is men who know men.

A prophet from Chinese Christianity has said that "possible study without winning men is all idle and no outlet," reminding one of the poet,—

I looked upon a sea
And lo! 'twas dead,
Although the sun's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told:
All that I saw was kept,
And fast did mend.

All tributary streams
Found here their grave,
Because that sea received
But never gave.

O sea that's dead! Teach me
To know and feel
That selfish grasp and greed
My dear seal.

And help me, Lord, my best,
Myself to give
That I may others bless
And like thee live.
may definitely plan a tactful and helpful point of contact.

The natural planes of life are four: physical, mental, social, and spiritual. Jesus lived upon these planes. Jesus advanced in wisdom (mental), and stature (physical), and in favor with God (spiritual) and men (social). Workers in the experience tell us that a very large percentage of men live upon the physical plane. And that one great trouble with Christian work is that we endeavor to make people live upon a spiritual plane when we should meet them on a physical plane. Upon this basis, and in order to know people, we must make the moral test by learning from them in some form or another the answer to these questions. Are you pure? (physical); Are you honest? (mental); Are you unselfish? (social); Do you love God? (spiritual).

Do not take for granted a person’s probable level of living on one plane or another. LeRoy Jones was a drunkard, expenses to Toronto. At the first stop—Toronto. A certain professor’s wife had having from them in some form or another the words: “The natural planes of life are four: physical, social, and mental. And in the very best possible way, is it?”

The One Hundred Grant us the purpose, ribbed and banded. (9) Being preoccupied; be much in the Scriptures; be a good listener; never think it your business to furnish unto every good word. And that same power is at our own disposal. “God will show us definitely what and how to do if we give ourselves up to the abandon of the Spirit.” If anything, let him ask of God who giveth to all liberally.” “Ask and it shall be given.”

One of the most important groups of people are what Mr. Buchman calls “marginal men”—those who are just on the rim, just at the edge of the good work, and that same power is at our own disposal. “God will show us definitely what and how to do if we give ourselves up to the abandon of the Spirit.” If anything, let him ask of God who giveth to all liberally.” “Ask and it shall be given.”

On the other hand, let us not forget to remind ourselves of the dangers in personal work: (1) The danger of repelling. We are as willing to take the people whom we repel as for those we win; (2) The danger in reproach. We must have care that any reproach shall be constructive rather than destructive. Any one can criticize destructively, but it takes thought to constructively criticize; (3) Nagging; (4) Ingratitude; (5) An apostolic spirit in the effort to win one; (6) Too great haste; (7) Impression that we are better than the other person; (8) Laziness; (9) Being over-occupied with things, not men; (10) One’s center of which is the I, the ego, the false self. The Second and Third Psalm, verses three through five, contains a wonderful sequence in the salvation of the whole man: forgiavhealth—regenerate—moral satisfaction.

In personal work, Mr. Buchman suggested that we frame the person in, so to speak, talking just with him, shutting out all else. And sometimes all that is needed is to lead up decisions; your man or woman may be just waiting for some one, perhaps just waiting for you and none other to apply the spark to a fire already lit, which shall spring into a flame of loving allegiance and service to the Master who disciple your way.

It is said that insurance agents never give up a man until they see his death notice in the newspapers. Then absolutely they are convinced that the opportunity of seeing that man. The deed the whole, will be tremendous.

Personal workers’ groups of a few persons, personal work for Jesus Christ? Here are some suggested to us: a sympathetic understanding of the other person; finding common interests; patience; friendliness; kindness; tact; hope; perseverance; discovering the good in people; avoid saying anything that will leave a caustic sting; pray with the other person as if you were a sinner, for you are—“There go I but for the grace of God”! have a genuine interest; supreme faith; leisure from self; never be preoccupied; be much in prayer; absorbed in the Scriptures; be a good listener; never show that you are shocked by any revelation that he makes; try to make him understand that he need not fear to guard all confidence as sacred; be human, resourceful, adaptable, interesting, attractive, happy, appreciative of humor; get the other person to be optimistic. Adopt a divine perspective and a divine heart for service is the grace of God; have a genuine interest; supreme faith; leisure from self; never be preoccupied; be much in prayer; absorbed in the Scriptures; be a good listener; never show that you are shocked by any revelation that he makes; try to make him understand that he need not fear to guard all confidence as sacred; be human, resourceful, adaptable, interesting, attractive, happy, appreciative of humor; get the other person to be optimistic. 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A Strenuous Year

REV. G. M. COTRELL

That is, the coming Conference year—August, 1916, to August, 1917.

Near the close of Conference I felt so like crying. A great burden seemed bearing down upon my shoulders, immovable, mastering. I had asked and expected release from my work after four years of service. This was refused. In addition Brother L. C. Randolph had recently asked me for a thousand dollars to apply on the $105,000 he is to try and raise for Milton College this year. (Thanks for the compliment.) Like Elijah, I felt like going to sit down under some juniper tree to wait for the Lord or his angel should come and feed me that I might have strength for the multiplying duties. Evidently this is to be a year of great financial efforts and accomplishments—a year when every man is expected to do his duty—a year when which is hidden shall be brought to light.

If any have succeeded in keeping in hiding for the Conference, let them all look out this year. The searchlight will find them out. Might as well prepare for it and be ready. Even go out to meet it and save long suffering from failure. May the Lord find us out. We are working on finances and publications. The one should strengthen the other. Revivals, mission efforts, additions to our churches, Sabbath schools, and Christian Endeavor meetings, prayer and personal consecration should abound as never before. Let us pray the Lord of the harvest for willing workers, and that the mantle of the departed may rest upon the living.


Hanley on Church and State

REV. H. D. CLARKE

The RECORDER has lately, through its correspondents or a clipping,boomed the Republican candidates for President and given an inch to a complimentary mention of this latter. It is due them doubtless to give a complimentary mention of them. They have had coolly asked for $100, or $50, $100, or $500, just multiply it by ten and you will come nearer the figure that they are likely to put up to you.

Think of it—$105,000 for Milton; $35,000 for Salem College, and about as much for Alfreld. Decidedly a man's job, and it will need every man, woman and child, rich and poor, high and low, resident and visitor. Alfreld has about two to ten times as much from each of us as we will probably feel like giving.

Then in Recorder extension, the Tract Society suggested an increase of 1,000 new subscribers. I was shocked, as who was so much said 500 would have been better; but I have changed my mind and welcome the challenge for 1,000. I have already sent in ten, picked up playing by the way, in Rhode Island and Alfreld. I will try and secure 100 to 125 from the L. S. K. department.

And then there are all of our regular departments in which the Forward Movement is to continue the coming year. We must not let the spiritual wane, while we are working on finances and publications. The one should strengthen the other. Revivals, mission efforts, additions to our churches, Sabbath schools, and Christian Endeavor meetings, prayer and personal consecration should abound as never before. Let us pray the Lord of the harvest for willing workers, and that the mantle of the departed may rest upon the living.

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Young People and Conference

REV. HENRY N. JORDAN
President of the Young People's Board

I have no doubt that the Conference of 1916 could have been held and have been called a progressive Conference without the active co-operation of the young people. But I can not see how it could have promised much for the future, without the host of young, enthusiastic, consecrated people actively in training, socially, religiously and spiritually, for whatever Christ would have them do.

It was an inspiration worth going to Salem to get, to see the young people on every hand at Conference. I don't care what the place was in which you found them or placed them, they were always the same happy, thinking, helpful, earnest people, always making good in any task assigned them. I felt, when I saw them, like echoing the remark made by our late Brother David E. Tittsworth at the Brookfield Conference: "When I see the hosts of earnest, thoughtful young people coming to the front and taking their places in Christian work I am made hopeful for the future of our denomination."

While we are speaking about the young people of the denomination in general, we must not forget those of Salem in particular, for their untiring efforts to make the visit of their guests as pleasing and meritorious as hearts and minds could devise. Even West Virginia dust could not dampen (7) the spirits or choke the shouts and laughter on that memorable ride to Syria more church and back. We can not speak in detail of the activities assigned by the Conference Commission to the young people. It is, however, characteristic of their spirit when they put their hearts into any work to ask for more if it is for their interests to have it. That is why they asked for and secured another morning prayer meeting, one more than had been arranged for, because that service could supply a real spiritual satisfaction to their longings.

God alone can adequately measure the influences of those two vesper services, the one on Sabbath eve, the other on Sunday night. In the first we were led by song, Scripture, prayer and holy meditation into the very presence of the King. Everything seemed to help make the service devout, impressive and a fitting precedent to the regular Conference prayer meeting which followed.

The service on Sunday night was intended to bring the young people face to face with the fact that they were soon to return to their homes, to the values of regular routine labors after they had been on the heights of spiritual enthusiasm for a few days. They were told that they were going home to take up the duties, the responsibilities that awaited them. Would they take up their tasks with lighter hearts, with firmer determination and greater zeal, and faithfully try to next year mean more to their church, their pastor, their society and their unsaved companions? If so, the spirit of Conference was what it was intended to be.

We will note here the work of the Young People's Hour (two of them). Dr. Clark's paper with its forcible, direct message to our young people has already been given in the Recorder. The others will appear later. But I do want to place before all —young people, churches and pastors—a new goal, that unless some one could be secured to take up the school work and carry it on, it would be a great blow to our work in the Southwest. Here again the young people have come nobly to meet the emergency. Mr. Clark Seidhoff, of Milton, has said he will go, take the pastorate of the church and the principalship of the school. Miss Carrie Nelson, who has shown such deep interest in the school in the past, is also to be a teacher in the grades. Will you not pray that God will graciously attend them and give them great encouragement and success? Why don't you make this a reason for special prayer at your next meeting?

I shall pray that you will have a splendid year for the Master. "According to your faith be it unto you."


Manliness and Womanliness

Christian Endeavor Topic for Sabbath Day, October 21, 1916

Daily Readings

Sunday—Be men (I Cor. 16: 13-14)
Manliness (Acts 18: 19-22; Col. 4: 15-18)
Sunday—Manliness in danger (Dan. 5: 17-31)
Monday—Manliness in temptation (Acts 8: 14-27)
Tuesday —Womanliness (Esther 1: 10-22)
Wednesday—Womanliness in faithfulness (John 20: 1-18)
Sabbath Day—Manliness and womanliness (Neh. 6: 1-13; Esther 4: 6-16)

WHAT IS YOUR DEFINITION?

Not long ago the above heading appeared over an editorial article in one of the leading young people's papers. The eye of the writer caught the heading, and naturally it drew his attention. What was the definition that was wanted? It was, "What is your idea of a gentleman?" "Note," the article went on to say, "that the question is not, What is the accepted idea? but, What is your idea?"

WHAT IS YOUR DEFINITION?

What is your definition? How shall we define a real gentleman or gentlewoman? For the terms are really interchangeable, other than that they are used to designate sex. The qualities of character that make up manliness and womanliness are identically the same. What are these qualities of character? We more often need to analyze and define them. Too often we are content to carelessly or superficially pass over the great problems of life without concentrating our energies on them and carefully thinking them through. So it is that we frequently accept the commonly accepted idea of things without having verified its right to be accepted.

THE COMMONLY ACCEPTED DEFINITION

The commonly accepted idea of what makes a gentleman is that such a one can wear correct clothes and appear well in society; but true manliness and womanliness is far more than that. What is it? What are the qualities of character that embody real manliness and womanliness? Have you ever attempted to define them? They are distinctively qualities of the heart, and can be found in those only who are truly Christian. One may be outwardly polished and refined and able to appear correctly in the most exacting social gatherings, and still not possess the qualities of heart that make real manliness and womanliness. In fact it is this very misconception of society which is largely responsible for the double standard of morality that exists in society today. One who is truly manly or womanly is always a matter of the heart, and is not dependent upon that which society may or may not prescribe as "correct."

THE REAL DEFINITION

Recently William H. Ridgway, writing in the Sunday School Times, said in part: "A glance at the 110th chapter of the Bible seem to have been real gentlemen. Because David was a farm worker or Paul an itinerating artisan did not hinder them from owning the delicate courtesy of kings and doing the kind and courtly acts. In the words, kind and courtesy are only a different spelling of kingness and courtly. The very first thing religion does for a man is to make him a gentle man. The more religion he has the finer gentleman he will be. Bowing and scraping and 'beg-pawdon'-ing and assuming 'a mammy' is not being a gentleman. The Master was the world's first Christian gentleman. ... Paul is a good second. Witness the exquisite courtesy of all his speeches. ... There is nothing
that so splendidly lubricates the ways of life as Christian courtesy. And pray what thing under the sun is cheaper?”

Notice, dear young people, Mr. Ridge- 

way says “Christian courtesy.” Have you 

ever tried it in your association with oth-

ers? “Thank you!” Have you ever noticed how much it is 

almost always appreciated? Try it, if you haven’t.

The Quiet Hour as a Means to Efficiency

ERNEST R. SUTTON

Paper read at the Young People’s Hour of Con-

ference, Salem, W. Va.

If it were possible for me to show the people here the inestimable value to be de-

rived from the observance of the Quiet 

Hour so that everyone would observe it, I would welcome this opportunity. The 

present, of that which is spoken. Have 

you ever noticed how much it is 

with prayer. We must find the quiet in order to interfere with their formation. We 

must disregard harmful suggestions. And 

we must endeavor to remove any inter-

ference with constant observance.

There is a great musician who said that if he 

omitted it for three days the 

people here the inestimable value to be de-

rived from the observance of the Quiet 

Hour so that everyone would observe it,

It was a musician who said that if 

he attempted six-hour-a-day practice for 

one day, he knew it, if he omitted it for 

two days, the critics knew it, and if he 

omitted it for three days the public knew 

it. So it is with prayer. It is in its 

highest power the fruit of a long self-disci-

pline and practice.

Words can not express the value of the Quiet Hour. Words can not express the feeling of helpfulness and cheer. Become a Comrade and know its value.

“Whoso draws near to God one step through 
doubtings dim 

God will advance a mile in blazing light to him.”

Deacon William Reiley Potter

William Reiley Potter, the son of Dea-

con Daniel and Rebekah Bowler Potter, 

was born in Leonardsville, N. Y., March 

2, 1828, and died in Alfred, Monday night, 

September 11, 1916. Born at the time of 

his death 78 years, 6 months and 9 days of 

age. He was the eldest of six children 

born to Mr. and Mrs. Potter, four of whom, 

S. A. E. E. O. B. E. P. G. F. P. Potter, of Edenton, Ill., 

and Mrs. Moses Crosley, of Albion, Wis., 

survive him. When Reiley was about six 

weeks old his parents moved to Nile, N. Y., where they lived until he was nine years old, when they removed to Alfred Station, N. Y.; and in this vicinity he grew to manhood.

It is worth of note in this connection 

that about five years after coming to 

this community, or in 1863, his father 

was chosen deacon in the First Seventh 

Day Baptist Church of Alfred and faith-

fully served in that capacity until he moved 

to Illinois, fifteen years later.

Now, the third question, How can the 

observance of the Quiet Hour become and 

remain a daily habit? It is true that many 

who have been communicants of the Quiet Hour have forgotten their period of daily prayer. Why? Because it was not grounded deep enough habitually or conditions have been unfavorable for its observance.

We must make the repetition, and the 

removing or evading suggestions which 

tend to interfere with their formation. We 

must be regular in our time of devotion. We 

must disregard harmful suggestions. And 

we must endeavor to remove any inter-

ference with observance.

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Memorial Service at Hammond, La.

In August, a few days before Conference, the pastor went off on a vacation. He attended Conference, spending the week following in West Virginia; then he was in attendance upon the Southwestern Association in Attalla, Ala. That was a very profitable occasion and accompanied by an earnest prayer for the church. While there intelligence was received of the death of Deacon W. R. Potter, who passed away from this life in Alfred, N. Y., September 11. A memorial service was held in memory of that servant, September 25, in our church. Loving hands had brought tributes of their affection, ferns, flowers, and other plants. It was shown how much Deacon Potter was to our church through its whole history,—in its material and spiritual prosperity, in ever-ready helpfulness, and in his own appreciation of the ministrations of God's house. The really beautiful penmanship of a large portion of our church record attests his long-continued services as clerk.

When the pastor had completed his introductory words of commemoration, opportunity was given for an informal participation by any in the congregation. Many were the responses, both by our own church people and by quite a number of the townspeople, who were in attendance to pay their own tribute. It was farther brought out how much Deacon Potter was to the entire community, both as a citizen and especially in his relation to the present splendid public school system of the city, and how much he was musically in the church and in the community. Very tender words were spoken; and there were words which might have been spoken but could not for depth of emotion. "O safe to the Rock that is higher than I," a great favorite with Deacon Potter, was sung, and "Beautiful Valley of Eden." S. S. P.

A well-groomed world cries "Lift!" to sinners and coal-tar and avoids the touch of both. Yet all the beauties and glories of heaven are to be found in both. For every color, every sweetness, every perfume, every flavor, chemistry extracts from "nasty black coal-tar." I will name a beauty, a grace, a charm, a delight religion finds in nasty black sinners. Jerusalem and Gamaliel scholarship may touch a saint, but not for the memory it would bring. It is a keep-sake. And I prize it, just as you all prize your keepsakes, not for the money they are worth, but for the stories they tell.

One Sabbath morning in the covenant meeting at Nile, N. Y., Mrs. Metha Stillman said, "I like to think of the Lord's Supper as a keepsake to remind us of Jesus." What a beautiful thought that is! Jesus said that the bread is his body, and that the wine is his blood. He said that we are to eat the bread and drink the wine in remembrance of him. The bread reminds us of how he lived, and the wine of his great love which made him willing even to die for others. He came that all who believe on him might have life—eternal life. He lived a perfect life to be an example for us. He died because he loved us. He gave us the Lord's Supper for a keepsake, to remind us of him and his love.

I do not know of any reason why all who want to remember Jesus may not partake of the Lord's Supper, if they remember the story it tells. Text: "This do in remembrance of me" (Luke 22:19).
A blemish may be removed from a diamond by careful polishing, but evil words once spoken can not be effaced. —Conclusio.
HOME NEWS

DeRuYTER, N. Y.—A farewell service and reception will be held at the Seventh Day Baptist church on the evening after the Sabbath in honor of the pastor, Rev. L. A. Wing and family, who leave next week for the new pastorate in Boulder, Colo. Their departure is deeply regretted by all in the community where Mr. Wing’s conscientious Christian work has made him many friends. En route they will visit relatives in Chautauqua County, this State, and Waupaca, Wis.—DeRuYter Gleaner.

ALFRED, N. Y.—Seldom has an Alfred audience been so delightfully entertained and instructed as in the address of the Rev. J. W. Crofoot at the church last Sabbath. Mr. Crofoot’s seventeen years’ experience as a missionary in China makes him thoroughly familiar with Oriental life and customs. His terse, graphic, and humorous way of presenting his subject, and his scholarly method of comparing Oriental customs today with European and American customs of a few generations ago, add a charm and value to his delivery which are rare and refreshing. His sympathy for and regard for the Chinese and his efforts to make his audience appreciate the fact that what is different is not necessarily inferior to what is familiar, added to the success of his address.

President Davis announces this week a gift of $5,000 in six per cent interest bearing securities to be added to the endowments of the college. The name of the donor is not announced.

Alfred extends its hearty thanks to the generous though modest donor who makes this college opening gift. It is a prophecy following the recent announcement of a bequest of $50,000, that 1916-17 will see more than $100,000 announced as additions to the property of Alfred University.—Alfred Sun.

ALFRED STATION, N. Y.—Pastor Goff spent Monday on Hartville ridge road, East Valley and Railroad Valley in the interest of the Home Department.

The sermon Sabbath morning will deal with the problems of community life. All parents, all young men and women, and all boys and girls of intermediate age, are urged to be present. If you get no other invitation, this means you.—Alfred Sun.

DOODGE CENTER, MINN.—This place is still on the map. The season has been like that in all the Northwest, a very wet one at the first, very hot during the summer, and now cool with most pleasant days. We are blessed with homes and surroundings most pleasant, with beautiful oak and apple and other trees for shade and ornament. This is still a great trucking vicinity, onions, cabbages, and sugar beets finding a ready market. Small tracts of land are usually for sale, but prices have advanced much in the past few years.

We would like a good Seventh Day Baptist dentist to settle here.

The church has been “saddened” by many farewell receptions during the year for those seeking homes elsewhere, some going to Wisconsin and some to Michigan. But the church attendance has been improving since our pastor came. Supplies are good but sometimes the church does not think of anything but food; no matter how good the preaching, for a pastor among the people is a necessity for church growth.

We are pleased to have with us the Rev. S. H. Barlow of Albion, Wis., whose death of his esteemed wife has been announced; with her daughter, our pastor’s wife. We remember with appreciation his revival efforts five years ago, assisting the pastor, H. D. Clarke. Elder Botcock was a most forceful and evangelistic preacher at that time.

The season has had weekly band concerts, bringing in a multitude of people from surrounding country, filling the streets, as in a city, with automobiles and carriages, and filling also the stores with customers until about midnight. “S. D. B. Concert Band” is still painted on the big drum, it actually belongs there now since Pastor C. S. Slagle, its organizer, left for another pastorate, as other than Sabbath-keepers have been admitted to the band and not all are governed by the band’s by-laws not to use tobacco and other hurtful narcotics. But for a long time it was a fight for the Sabbath and its observers. It may have accomplished its mission and advertised us long enough. It had the distinction of being the best band in the county and even went out of the county to play on “state occasions.”

Our pastor is giving us good service and working earnestly to bring the church up to a high spiritual condition, and the esteem of the wife is helping in teaching a Sabbath-school class and assisting in the choir.

One by one our older and greatly esteemed active workers are dropping away, and we have just lost by death Sister Lulu Ellis, who for many years was such a great help in all church functions, especially in song and other service.

Our senior deacon, Joel Tappan, recently celebrated which ninety-second birthday with all his children present—Francis, New Auburn and Superior, Wis., and Battle Creek, Mich., with those living here. Deacon Tappan is still active and faithful in attendance at church and Sabbath school and as cheerful as ever, the friend of all. Especially does he greet children with hearty handshakes every time he meets them.

There being in man a sense of right and wrong, religion becomes a most potent influence, because it announces a judgment-hardest of all which must stand. It completes the theory of virtue and vice by reminding the soul that it is daily approaching a final rendering of its accounts.—David Swing.

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DEATHS

MAHAN.—Arvesta Marie Lawhead, eldest daughter of Deacon and Mrs. J. L. Lawhead, was born at Lockwood, Ohio, April 12, 1892, and died of uremia at the age of 84 years on September 17, 1916. Almost her entire life was spent in this locality. A student before she took the entire course in the Jackson Center High School and graduated with high honors in 1915. About two years ago she was married to Hamer L. Mahan, of St. Johns, O., where she resided until some two weeks before her death. She is survived by her devoted parents, three brothers and two sisters, besides a long list of intimate friends. She was the oldest child of Samuel and Emma Katherine, of Cartwright, R. I., and attended school in the society, and church choir. She is greatly missed, and her loved and admired friend in need.

Some eight years ago she was converted during meetings held by Rev. L. D. Seager, and joined the Seventh Day Baptist church, where she continued a faithful member. In her so­

WATERFORD.—Carlos Merriam Seager was born in Westerly, R. I., March 3, 1839, and died in Richburg, S. C., October 20, 1916. He was a strong and willing supporter of the church, an attendant upon the prayer meetings as well as the other appointments. He was a generous and sociable man, a great admirer of the arts and sciences. He was a member of the Pipe Major's Band of Westerly. Funeral services were conducted in the church, by Rev. Clayton Burdick and attended by a large concourse of friends, who held and was laid to rest by the side of her husband in the cemetery at Nilie.

CLAYTON.—Rev. Clayton Burdick conducted the prayer service at the home of Charles Clvndall in Westerly. Funeral services were conducted in the afternoon of September 20, in the Rock­

VERMONT.—Mrs. Hannah Witter Babcock, aged 81 years, of South Burlington, died September 17, 1916, after a prayer service in the Seventh Day Baptist church, by Rev. Clayton Burdick and Pastot Cottrell. A good auaience of relatives, friends and neighbors was present. The fo­

PAUL.—Mr. Dewitt Paul, of Waterford, died September 16, 1916, after a prayer service in the Seventh Day Baptist church. He was among the first who were ready to help. He was a strong and willing supporter of the church, and former neighbors was present. The four meetings as well as the fir­s­

ARVILLA HALL.—Mrs. Arvilla Hall Brown, two of whom are still living to tell of the time she came with her parents to Dodge Center, Minn., born to this union, but they were left with them a

CHURCH.—The church at Westerly was held at the church, by Rev. Mr. Babcock died in Westerly. Funeral services were conducted in the old Baptist. Church of Friendship, located at Nile. Of this church she remained a faithful member till called home. Her husband served the church as an elder, and his death was a great trial to him. In his illness he was helped to keep up with the Sabbath school, this was a great trial to him. In his history, his teaching was rich with many characteristic ap­

THE SABBATH RECORDER

1916, John Edwin Stillman and hope

DEATHS

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SPECIAL NOTICES

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The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Morning-

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Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially in-

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