JUST PUBLISHED

"THE GREAT TEST"

or

The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

THIS is the serial story which ran in The Sabbath Recorder and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

This story took such a hold upon the readers of The Sabbath Recorder, and there was such a demand for it in book form that it was decided to publish it. It is now ready for distribution and will be sent postpaid to any address on receipt of the price—75 cents.

This will make an ideal Christmas remembrance to some of your friends who might be interested in the experiences of this young lady in her search for the truth. The author and publishers have received many flattering letters commendatory of the story and the explanation of the principles that underlie it. The edition is limited and if you want to be sure to receive a copy of it do not postpone ordering.

"The Great Test" is a book of 275 pages, 3½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in The Recorder and the paper was purchased before the phenomenal advance in price.

Mailed directly to any address on receipt of the publishers' price. 75 cents.

Address all orders to

The American Sabbath Tract Society
(Seventh Day Baptist)
18 Madison Avenue Plainfield, New Jersey

FAITH

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I can not keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Unidentified.
Rev. Lester C. Randolph During his trip in the East, a good audience in the Seventh Day Baptist church of Plainfield enjoyed the excellent lecture on “The Bright Side of Life,” by our friend, Rev. Lester C. Randolph. Our readers know something of his mission in behalf of Milton College which is planned for this year. His church has given him leave of absence for a year, to labor in the interest of the college in its time of need. This trip east was only preliminary to his real work of soliciting for Milton. As he was to attend the centennial of the First Alfred Church, of which he was pastor for ten years, it seemed good to him to visit Rhode Island and New Jersey and give a few lectures. In this way he could “spy out the land,” learn something of the spirit of the people and how they feel toward the Milton College movement. He went back greatly encouraged. The people of the East are enjoying the ministries of several pastors who were fitted for their work largely by Milton College, and the churches there are deeply interested in the welfare of that school.

In a few words of explanation Brother Randolph assured his audience that it was not in his heart to bore any one for money, that he had not come to urge them to give but would be glad to have them open the subject with him as opportunity presented and hoped they would think about the matter and be ready when he should come again.

We are glad to learn that Milton College has eighty Seventh Day Baptist students at this time and about half as many students of other denominations. We bid Brother Randolph Godspeed in this excellent work.

His Biblical Creed Our aged friend and brother, William L. Clarke, of Ashaway, R.I., the veteran president of the Missionary Board, gives Recorder readers his Biblical Creed, to be found on another page of this issue.

Happy is the one who, having passed beyond his fourscore years of life, can calmly look toward the future and find peace and rest in such a creed. Evidently the pathway before our brother is gilded with hope, and sitting as he does in life’s autumn, and knowing, like Paul, in Whom he has believed, the beautiful home prepared for the faithful must seem very near, and the attractions of the celestial city real indeed.

It is a blessed privilege for one to stand before a new generation of men and, out of the experiences of four decades of faithful living, declare the power of God to sustain and give victories. We read of a grand old man in Israel long ago, who could say to the generation he was preparing to leave, “And now also when I am old, and gray-headed, O God, forsake me not; until I have shown thy strength unto this generation, and thy power to every one that is to come.”

When an aged Christian, after all life’s trials and temptations, after many dark days of bereavement, and after the battles for truth have been well fought, can give such trusting testimony to the present help of God in every time of trouble, even in “the valley and the shadow of death,” and can affirm his abiding faith in God’s promises for eternity, every soul within his influence should be helped thereby. An example of faith tried and victorious, a calm expectancy of the glory soon to be revealed, can but give new courage to those who are still in the thick of the fight.

A Historical Society From time to time in years past, we as a people have had committees on denominational history, and historical departments in the Sabbath Recorder with editors appointed to conduct them; and something of the nature of denominational history has in the past found place in other magazines like the Seventh Day Baptist Memorial and the Missionary Magazine. But, so far as we know, no one organization has had powe-
Later, when David was preparing to build the Temple at great cost, he called upon the people for gold and silver and every needed thing, saying, "Who then is willing to consecrate his service this day unto the Lord?"  "Consecrate his service" here means, as in the margin, "fill his hand" with gifts to God. Then, when the people responded and gave of their means until they were plenty, David said, "I have blessed the Lord. Read the twenty-ninth chapter of First Chronicles and see what a blessing came.

Again, in after years, when God's house needed extensive repairs, King Joash sent out priests and Levites; "Go into the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter." (2 Chron. 24: 5.) When the priests did not hasten the matter, they were reproached by the king, and soon the proclamation went forth to bring the collection commanded by Moses. When the money was gathered in, the people rejoiced, "Honor the Lord with thy substance, and with the firstfruits of all thine increase," is the counsel of the wise man (Prov. 3: 9).

In the days of the later prophets Israel became indifferent or disobedient regarding the offerings needed for the Lord's work and among the last ringing messages of the Old Testament we find: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8). The command in Deuteronomy 16: 16-17 was still in force in the days of Malachi, though hundreds of years had passed: "They shall not appear before the Lord empty: every man shall give as he is able." And because the people heeded it not, God said they were robbing him, "The New Testament also abounds in urgent pleas for money. Jesus taught the people the principles of giving and insisted on the necessity of urging the churches to give of their money, placed giving among the Christian graces, wrote to distant churches to have their gift-money ready when he should come, and even went men on errands elsewhere to forebear their bounty. He urged them to "remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive."

What Shall We Do? Shall We Keep Still When Debts Accumulate?

In view of what is written above, what do our elders advise us to do when the cause of God suffers from lack of money? Shall our plea for money be regarded as belonging entirely to "worldly matters"? And when we urge men to pay their debts to Jehovah, shall we be told to give something directly from God and not keep asking for money?

How do those who think that too much is being said about money matters hope to see the cause go forward with the boards handshaking with debts? Missionaries can not be recalled, missions must not be allowed to go down, and the boards are in honor bound to pay salaries when due. If the people have failed to furnish the funds, the raising of which easily lies within their power, then money must be hired. The honor of the denomination is at stake, and no matter how much the boards dislike to go in debt, it is the only thing they can do.

Again, we ask what ought we to do in a time like this? Would it be right to keep still and allow the debts to pile up while the people are left in ignorance of the real need? Or, is it the better course to view the example of God's people in Bible times, to keep laying the matter upon the hearts of Christians until they are awake to the distress of their boards and consequently the boards themselves are sure: to urge God's people to give liberally for his cause is both Scriptural and practical. It is simply urging them to abound in what Paul called a Christian grudge; it has brought the money needed to accomplish the work to which we have placed our hands.

The Tie That Binds

Probably no other people are bound together by the sacred ties of kinship as are Seventh Day Baptists. Whoever travels among the churches throughout the great West will be impressed with this fact by the family names with which he has been familiar in the East, and by the joy that lights the faces of those who greet him as a messenger from the "old home church." Many of the more than two hundred letters received in the past year have been from lone Sabbath-keepers who look upon this paper as a weekly letter from home. They eagerly read its messages and say they are comforted and helped thereby. This correspondence is a tie not only in itself, and when linked with the tie of the common faith that makes us a separate people, it has enabled many to remain loyal through lonely years of separation from church and kindred, who, had it not been for maintaining these correspondence, might have drifted away from the faith. One important mission of the Sabbath Recorder is to keep alive and strengthen the ties that make us one. May its columns never bear messages that tend to separate any of the dear ones who are trying to hold to the faith of their fathers against great difficulties and alone.

Some Have No Such Tie

It should be remembered that some L. S. K's have never seen a Seventh Day Baptist, and have no tie of kinship to bind them to us. Possibly one out of every fifty of the scattered ones now taking the Recorder within their home, we know by their letters, have never seen a Seventh Day Baptist minister, have never been in one of our churches, know nothing of our schools, and all they know of our denomination is what they have learned through the Recorder within a very few years. They judge us as to our spiritual worth only by what they see in these columns. The Sabbath Recorder tries to interpret the spiritual and life of a people they have never seen, and to whom they are bound by nothing but the tie of a common faith in the Sabbath of Jehovah. Some of the Sabbath-keepers are scattered from Maine to California, and from Canada to the Gulf of Mexico. Their early associations have been entirely different from ours. Sectional feelings are naturally strong, and ideas of religion cherished in childhood give coloring still to those who have come to mature years. Thus it is easy to misunderstand us in some things. For instance, one dear brother in the South sends a protest against a sentence in a Conference address—a sentence concerning the southern people and slavery. He feels that our cause in the South will suffer from the impressions received there from the reading of Conference statements. The Conference has thought of this or remembered the sentence; but one lone Sabbath-
keeper was hurt by it. Another in New England seems certain that our people are lacking in spirituality because so much is said about money. These people do not know us, and form opinions from what is written to them and what appears in our paper.

More and more I impressed with the value of the SABBATH RECORDER as an exponent, not only of our faith, but also of our spirit and purposes as a people. It should strive to help and encourage all its readers, and to avoid every possible hindrance. The spiritual welfare of all is to be considered first, and it would be a mistake to impress upon them the idea that the main thing wanted of them is money. With all the pressure brought to bear upon Seventh Day Baptists from without, we need to cherish every tie that makes us one as a people.

Notes of Interest

The third quadrennial meeting of the Federal Council of the Churches of Christ in America will convene in St. Louis, December 6, 1916, for a five days' session. It may be noted that Hon. William Jennings Bryan is engaged to address a series of down-town meetings, and that noontime meetings at the headquarters of the principal centers of St. Louis will be held under the supervision of Rev. Charles Stelzle.

According to published reports, the Episcopal convention in St. Louis did not agree to the proposed shortening of the Ten Commandments, concerning which so much stir has been made. The proposition was to remove all the reasons given in the Decalogue for keeping the commandments and to leave to the individual commandments standing alone. This would leave the fourth commandment with these words only, "Remember the sabbath day to keep it holy."

If this could be done, much of the embarrassment over efforts to make the world believe in Sunday as it was removed, but there are too many Bibles already printed, and the world is too familiar with Bible teachings to leave any hope of getting rid of a most troublesome question in this way. Forever and ever must it stand that the Sabbath appointed by the heavens and observed by Christ is the seventh day of the week, and this fact must go wherever the Sabbath command goes.

Some two thousand Jewish young men have joined the colors on the Texas border. They are loyal to the country of their adoption. Most of them are sons of men who left a despotic land to come to the United States where they could enjoy freedom. Special efforts are being made by the Young Men's Hebrew Association to look after the religious welfare of these Jewish soldiers.

My Biblical Creed

WILLIAM L. CLARKE

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:1-3

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger which is within thy gates: for in six days the Lord made heaven and earth, and all that is in them, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

Exodus 20:8-11

Therefore whosoever heareth these sayings of mine, and doeth them, he shall liken him unto a wise man, which built his house upon the rock: and the rain came, and the floods came, and the great wind blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain came, and the floods came, and the great wind blew, and beat upon that house; and it fell; and great was the fall of it.

Matthew 7: 24-27

Then said Jesus unto the Lord, if thou hadst been here, my father had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother riseth again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, which should come into the world.

John 11:25-27

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin unto death. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in the wicked one. And we know the Son of God hath come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

1 John 5: 1-21

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of

my life: and I will dwell in the house of the Lord forever.

Psalms 23

Let not thy heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also. John 14:1-3

Come unto me, all ye that labor and are heavy laden, and I will give you rest: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men; and the light shineth in the darkness; and the darkness comprehended it not. John 1:1-5

I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that have my testimony, and keep it, and take the Testimony, and keep the commandments which were given through me unto a wise man, which built his house upon the rock: and the rain came, and the floods came, and the great wind blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain came, and the floods came, and the great wind blew, and beat upon that house; and it fell; and great was the fall of it.

Matthew 7:24-27

Ashaway, R. 1.
SABBATH REFORM

"A Word to Seventh Day Friends"

Under this heading the Defender, published by the Lord's Day League of New England, asks the Sabbath-keeping people if it is "wise, moral or Christian to assail the religion of the Sabbath day," and it comes pretty near accusing them of trying to destroy the foundations of Christianity.

A recent visit to a neighboring State has brought the propaganda of the Saturday-Sabbath people to mind. They are advertising in the newspapers their services, and holding meetings which receive more or less newspaper comment. They certainly have as much right to do this as any other denomination. When, however, they teach that the institution of Christianity, which we call the Lord's Day or the Christian Sabbath, should not be observed by Christian people, they are trying to weaken the hold of Christianity, and the claims of Christianity upon us as generally accepted. They certainly cannot wish to eliminate reverence and Sabbath observance from mankind. If, however, their teachings are adopted, as to the use of Sunday, the day will be given over to business, sports and other secularities. We ask therefore our Seventh-day friends upon the attacked rest day as a weakness, not Christian? Perhaps they will reply that it is in accordance with their interpretation of God's word. We answer that nothing truly removes the spirit of the word of God, which takes from man that which has proved to be and from its nature must be a great blessing to man through the ages, and which does more to uphold good government, moral conditions and a spiritual life, than any other institution. The attitude of our Seventh-day friends must ultimately fail to benefit themselves and their church, while it may create in the minds of thoughtless and indifferent people a disregard of the Lord's Day and all that the Lord's Day implies—"a weekly rest day, reverence for holy things, and the claims of Christianity on the heart and life. Taking this as the standard, they would fall when the Sabbath falls—what can our Seventh-day friends put in their place?

The questions in this article are evidently asked in all sincerity and in a good spirit. They are however asked by one who sees from quite a different viewpoint from ours, and, on that account, we fear the writer misjudges us. If, doing more than making a "visit" to some Sabbath-keeping community, he would carefully study the Sabbath question from the viewpoint of Seventh Day Baptists, he might reach different conclusions from those his questions indicate. Instead of basing the sacredness of Sunday upon "the claims of Christianity as generally accepted," he would learn to make the Bible and the example of Christ the only "authority" for the sacredness of any Sabbath. This done he would find no Bible authority for putting a day devoted to the worship of Baal in place of the Sabbath of the true God and making it popular by naming it the Lord's Day or Christian Sabbath. In the Bible the only authority for any Sabbath, and, since Christians claim that it alone is the guide for "institutions of Christianity," a more careful study of this sacred Book might convince the writer that the Seventh-day people, instead of "trying to weaken the hold of Christianity," are striving to strengthen it by re-establishing the only "weekly Sabbath-rest day" God has given. This would indeed bring the world back to Christ and his Sabbath. Then when Christians plead with a Sabbathless world they would have a "Thus saith the Lord," and added to that, the lifelong example of Christ, as the authority for their plea.

In the realm of conscience little heed is paid to texts upon things of religion. This must be the main reason why the Sunday is constantly losing its hold upon people, and that, too, in regions where advocates of the Seventh Day have never been known. Bible readers who eliminate human theories from their beliefs know full well that God's word itself is the strongest pleader against the First-day Sabbath and the most earnest advocate of the Seventh Day as the true Lord's Day. Instead of "wishing to eliminate reverence for any Sabbath observance from mankind," as this writer intimates, the Seventh-day people earnestly desire to enthrone reverence for the day Jehovah called his holy day all through the Bible, the day which our Saviour revered and taught men how to keep.

If, as our writer thinks, the institution of Sunday—a relic of Baal worship surviving in Christianity—has been "a great blessing to man through the ages," would not the true Bible Sabbath restored and revered be a still greater blessing? In such a case Christians would not be handicapped in trying to win a Sabbathless world by the formidable fact that they have no Bible authority for their claims. Then, too, would there be harmony between the word of God and the "institution of Christianity." A real Sabbath, enjoined upon men from the beginning to the end of the Bible, given as a memorial and constant reminder of God and sacredly kept by Christ and his disciples, would appeal more strongly to the consciences of men as a Sabbath appointed by the Roman Church, no matter how many attractive names might be given it.

When the world loses all reverence for Sunday—and this it seems to be rapidly doing—then the Seventh-day friends, to whom the article in question is addressed, hope to see the true Sabbath enthroned one more in the hearts of men. For this purpose they are striving under God to keep it alive. We believe the time is coming when Christianity will feel the need of this God-given sacred day restored to its rightful place.

Tract Notes.

A young woman, a lone Sabbath-keeper, a teacher in a large city high school, has written to the Secretary asking for Sabbath literature. She wants to buy for herself and for others. It seems that the principal of the school, and the pastor of one of the local churches, both of them have been inquiring about the reasons for this loyal woman's Sabbath observance.

She writes that she did not begin the discussion, but now that it has started she wishes the help of a little printed matter. I have no doubt that she did not begin the argumentative discussion, but the subject was started by her none the less. Her conscientious conduct is what began the discussion. And while the Secretary may send her a shelf full of tracts, the most convincing tract of all is herself, her own conscientious conduct.

And the Secretary wonders why it is that more requests for Sabbath literature do not come from just such people, especially young people who are starting out for themselves in the world, out among strangers. Is it because they have taken with them a good supply of such literature from the home church, and so do not need to call upon the Tract Society? Is it because they are so well informed that they can themselves give the needed information and lines of discussion? Or is it because those with whom they live fail to discover anything in their conduct that arouses an inquiry about Sabbath observance?

The following is a part of the Secretary's reply to the letter mentioned above:

My dear Miss:—Your letter with enclosure of postoffice order and request for books and tracts and subscription to the Pulpit is at hand. I am asking the publishing house to send to you the following:

Renewal of Pulpit subscription
Biblical Teachings, etc., by Rev. A. H. Lewis
Sabbath Commentary, by Rev. James Bailey
Seventh Day Baptist Handbook
A package of sample tracts for free distribution

The balance of your past order will be placed in the stamped, addressed, and returnable sample tracts which are circulated. For all of which you have the thanks of the Tract Society.

You ask about Revelation 1: 10. There is absolutely no evidence that the writer had in mind Sunday when he used the expression "Lord's Day." This term as applied to Sunday did not come into use till very many years later, and students of Revelation feel that what is intended is "in the day of the Lord." But even if it did refer to Sunday, that is no evidence of its being considered the Sabbath. The observance of Sunday in celebration of the resurrection of Jesus grew up by side with the observance of the Sabbath, till the Sabbath was forgotten in the dark ages, and Sunday had taken its significance from paganism.

Then in the time of the Reformation an attempt was made to transfer the significance and obligation of the Bible Sabbath, the Sabbath Jesus kept and loved, to the Sunday. Such attempts have no Biblical authority, but resulted in the no-day theory and the one-day-in-seven excuse. But you will get all this in the above literature.

Sincerely yours,
Secretary.

Get a copy of "The Great Test," 75 cents postpaid.—Adv.
The Seventh Day Baptist Historical Society

CORLISS F. RANDOLPH

The Seventh Day Baptist Historical Society was incorporated under the laws of the State of New Jersey, June 28, 1916, and its organization effected at Plainfield, N. J., October 22, 1916.

Its plan of organization embraces a small board of trustees, who live near together so that they can easily meet, and who shall assume the responsibility required by law of such an organization; and an advisory committee, representative of the denomination at large, who shall counsel and advise with the trustees in the discharge of their duties, their activities, and their opportunities.

To this end, a board of five trustees is provided, whose officers are as follows: Corliss F. Randolph, Newark, N. J., president; William M. Stillman, Plainfield, N. J., first vice-president; E. L. Randolph, Great Kills, O. N. Y., second vice-president; A. F. Randolph, Plainfield, N. J., recording secretary; Frank J. Hubbard, Plainfield, N. J., treasurer.


The essential purpose of the new society is to gather and preserve historical material of various kinds relating to Seventh Day Baptists and their cognate interests. And it is expected that the advisory committee, at an early date, will issue a circular setting forth the various publications, records, and other objects of historical interest and value, that the church may be in a position to purchase them at a very reasonable price the most complete collection of German Seventh Day Baptist literature believed to be in existence. Many of these books were printed on the celebrated Ephrata Press, and have a very high commercial value. For this and other pressing needs, the trustees need $2,000 or more in the immediate future; and it is hoped that there may be as many life membership and treasurer’s fees as possible received very soon.

In the meantime, all persons having historical material of value or interest that they are willing to place in the hands of the Historical Society are invited to communicate with the president or secretary at once, without waiting for the communication from the advisory committee.

It is hoped that there will be a series of articles printed in the SABBATH RECORDER, in the near future, treating of the work of this society and the interests which it represents, and of the great value of our Seventh Day Baptist History to us as a people. It is an appropriate time for a revival of interest in our history; for at the very time the organization of the Historical Society was consummated, the First Alfred Church was celebrating its one hundredth anniversary; and at the next session of our General Conference, it would be a celebration of the three hundred anniversary of the beginnings of denominational organization on the part of English-speaking Seventh Day Baptists, in the organization of the old Mill Yard Church of London.

Nothing from man’s hands, nor law, nor constitution, can be final. Truth alone is final.—Charles Sumner.

MISSIONS

Mission Notes

"There is considerable interest in the meetings here," writes Rev. Wallard D. Burdick from Berea, W. Va., where he and Rev. D. Burdett Coon are conducting an evangelistic campaign.

One very large denomination in the United States spends for missions each year the one hundred thousand dollars ($100,000) which goes out to work depending upon the spirit of loyal support by the people who are back of the effort.

Rev. George W. Hills reports from his field in and about Los Angeles, Cal., for the quarter ending October 4, 1916. Twenty-seven meetings held, average attendance 23. Eight Bible readings in mountain camps. One prayer meeting. Two funerals. One wedding. Fifty-nine calls. Five hundred and forty pages of tracts distributed. "The interest is very good."

Rev. T. L. M. Spencer, of Georgetown, South America, reports for July and August. Five dozen sermons, 3 Bible readings, 40 prayer meetings, 42 visits, 82 pages of tracts distributed, 250 of which were Gospel Heralds printed. The issuing of the Herald was delayed by the scarcity of printing paper. The little church there feels that the advancement of the cause will be greatly helped if a piece of property can be secured for a permanent church home. The people are making heroic efforts to secure a plot of ground that just now can be had for a reasonable amount. They have made application to the Memorial Board and to the Missionary Society for financial assistance. Just what can be done is as yet uncertain.

For a generation the Christian missionaries in Japan have been using a translation of the New Testament into the Japanese language that was made in 1880. During the last five years a committee has been working on a revision, or rather a new translation, made directly from the Greek. The new version is based on Nestle’s text. No part has as yet been published, the work being delayed till all is completed that there may be the most uniformity possible. When finished it is hoped that this translation of the New Testament into Japanese will not only be so satisfactory as to be used for many years, but will also be the means of bringing the gospel to many homes and hearts.

The following paragraph is a newspaper clipping:

"Rev. Wilbur Chapman tells of a missionary who had been in China for twenty-five years and returned to America on his first furlough. When he reached the home-land he was waited on by the editor of one of the leading newspapers of the country, who desired that he should travel up and down the Pacific coast for thirty days, and then submit to an interview, when he would be asked to tell the readers of the newspaper what impressed him most after his long absence from the country. He duly reported on his travels, but instead of commenting on the amazing advance along the lines of his work, the editor of the great paper mentioned how the work had been helped if a piece of property could be secured for a permanent church home, and then he solemnly added, 'When I left America twenty-five years ago the majority of Christian homes had in them family altars, and now that I have returned after a long absence, I find that it is the rare exception to find a family altar in a so-called Christian home,' and then he solemnly added, 'When the family altar breaks down, the home is in danger, and with the home endangered there is serious trouble ahead for the country.' If our homes are not protected by prayer, no wonder if our children drift from God, and if our children drift, where will the nation be in a very few years’ time?"
tion discussed they, of course, would not need to come.

We heard of no objection to our use of the house. The church was filled with anxious listeners. After the song and prayer service led by Brother Burdick I spoke for an hour as best I could on the subject. Then Brother Burdick followed, speaking of the importance of people best to pour the Bible doctrine on the Sabbath question into that people red-hot. But we tried to do it in the kindest spirit, with love for the Lord of the Sabbath and for the dear people to whom we did not know.

At the close of services practically all people present, save one deacon of the church, treated us with greatest cordiality. They were never more kind, and never showered us with more invitations to their homes than after this discussion of this important part of the gospel plan for the redemption of this world. They most eagerly lifted their hands for the supply of tracts we had on the subject at that church that night. All given the closest attention during this period of five or six minutes, we conduced among them. The deacon referred to above said to some of his brethren that he could not see it. He thought Christ had kept the law for him, and that he did not need to be concerned about the judgment. But he had a very good number of his people gathered about him at the time. He was soon in a warm discussion with them. But he found himself alone in the argument, for all the rest declared we had presented nothing but Bible doctrine.

Our campaign closed the next night with a large attendance and the best interest of any meeting of the series. Their pastor came the next day for his regular appointments. He treated us coolly. But the people were not heartened and true to us. We remained with them till the following Tuesday, visiting them in their homes and doing what we could to encourage them in right ways. In a number of homes we found them studying the Sabbath question. A good number of people were free to say to us we were altogether right on that subject. Many expressed their earnest desire that we should return there again for a gospel campaign among them.

This church community, five miles from Shepherdsville. A host of young people attended our meetings. It is the habit of that people to attend religious meetings. But the religious standards of most of them are low. They have, in many instances, been left to believe that to swear is no very serious offenses. When church members come to do these things without remonstrance from preachers, what may we expect from people making no pretensions to the Christian life? But it is well for us to remember that this is not the case with every one of guilty such things. The people there are not seriously troubled with the "movies," and the dance and cards that are sapping the spiritual life of so many so-called "good" people, there is in a formative state, ready to carry them along to something better. There is a large opportunity for real missionary work among them. They are appreciative too. Many times the words of highest praise came to us for the work we had done among them.

There are seventy-five pupils in the public schools there, all under one teacher in a small schoolhouse. The people are planning to have another room and another teacher. This teacher has given all given the closest attention during this period of five or six minutes, we conduced among them. The deacon referred to above said to some of his brethren that he could not see it. He thought Christ had kept the law for him, and that he did not need to be concerned about the judgment. But he had a very good number of his people gathered about him at the time. He was soon in a warm discussion with them. But he found himself alone in the argument, for all the rest declared we had presented nothing but Bible doctrine.

Two or three brothers of the best singing; the Master's name
Come on, brethren, let us obey his orders.


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

(Concluded)

WORK OF CORRESPONDING SECRETARY

The first three weeks of the Conference year were occupied in preparing the annual report of the Board of Managers, which was presented at its regular meeting held July 6th. It was read, approved, and hundred copies ordered printed—three hundred of which were used at the General Conference, held at Milton, Wis., and one hundred copies kept for office use and general distribution. In the preparation of the quarterly report and other work connected with the Conference also came at this time.

Late in July your Corresponding Secretary met Rev. H. Eugene Davis in New York, for the purpose of his taking medical examination at the College of New York City, to determine the wisdom of him to the Conference. As a result of this a special meeting of the Board was held August 18th, at which time part of the correspondence from Brother Davis was read, and submitted to the Board to go as missionary to China.

On the way west to attend, the General Conference, your Secretary was invited to spend the previous Sabbath with the Little Tennessee (N. Y.) Church, where Brother Davis was under Contract to the Board. At Conference the "Forward Movement" was developed in the morning sectional meetings, where the interest was so intense, and attentiveness so large that the place of meeting was changed to the College Chapel in order to accommodate the people. When this plan was presented to the General Conference on Thursday, missionary day, so great was the enthusiasm shown, that the church added us, pleading itself to the people to carry the plan hence, and to inaugurate it in their churches. Among other exercises of especial interest on missionary day was a memorial service held in honor of the beloved David H. Davis, of Shanghah, China.

The "Forward Movement" as adopted by the Conference has been placed before the several churches as requested. The presentation of this plan and the follow-up correspondence has called for the writing of several hundred extra communications during the year. The churches have responded nobly and, in most cases, have developed the movement suitable to their own needs. The results are encouraging, both numerically and financially.

Immediately following Conference your Secretary was invited to meet with the Revision Committee of the Tract Society, One evening a conference was held with the Missionary Committee and business men of the Northwestern Association, in order to lay plans for future work. Several visits were made to Allison places in arranging the schedule for the evangelistic work. More than twenty-five friends met at Dr. Crosby's home and spent an evening with Brother Eugene Davis in connection with his return to China. At Chicago negotiations for Brother Davis'
We close another annual story of loving labor rendered by self-sacrificing missionaries, with a prayer that we as a people may require of ourselves the high standards of life which we expect of them. Since the stream can flow no higher than its source, we realize that if our churches and missions shall continue to radiate Christlike influence over the entire communities where they are located, it must come from exemplary living and self-sacrifice service. Nothing less than Divine Power can prepare us for such a mission amid the innumerable lines of pleasure and business. Nothing less than a life of intercession will keep us under the spell of this power. Brethren, if we, in our farness of numbers, make a contribution to our time which has ever been输出, we must be spiritually.

William Borden, the millionaire college student who graduated with honors at Yale University, went as a missionary, and at Cairo, Egypt, died a victim of the climate. A stranger who had just glanced from seeing the wonders of America was asked, "What one thing impressed you most?" He replied, "The sight of William Borden on his knees in Yale Hope Mission with his arm around a bun!"

When the question comes from the ends of the earth, "What saw you among the hundred missionary societies now under the limelight?" the answer should be, "I saw the same power which possessed William Borden!"

"He climbed the steep ascent of heaven, Through peril, toil, and pain; O God! to us may grace be given To follow in his train!"

In behalf of the Board and approved by it, July 19, 1916.

E. B. SAUNDERS, Corresponding Secretary.
association for the maintenance of religious services and for mutual watch care and ad-
mission." They hoped to become a church as soon as a minister could come to aid them in found-
ing one. Deacon Daniel Babcock and the father, Wil-
liam Satterlee, of Berlin, N. Y., came in the fall of 1813, but he advised them to be-
come a branch of the Berlin Church; this they did October 6, 1813; three years later, October 30, 1816, they became an inde-
pendent church.

All this time they had no minister. Dif-
ferent ones were called out to improve their gifts, and a few months after it became an independent church, the choice fell on 
Deacon Daniel Babcock and William Hull, the father of Elder N. V. Hull. These men were later ordained to the gospel minis-
try in the church, and though they never were called pastors, yet they performed the duties usually performed by pastors.

The pastors have been:

Daniel Babcock and Richard Hull, who served the church jointly as its ministers for a period of more than twenty years, 
commencing soon after it was set off as an independent church.

Charles M. Lewis, 1882-1883.
Wardner C. Tilton, A. M., 1883-
1888, 1889-1889.
Thomas R. Williams, Ph. D., D. D., 1889-1902.
Booth C. Davis, Ph. D., D. D., LL. D., 1892-1895.
James L. Gamble, Ph. D., D. D., 1895-
1900.
William L. Burdick, D. D., 1911 to date.

The celebration commenced Sabbath eve-
ning, October 20, and closed Sunday night, the 22nd, with a house packed to the doors. There were seven historical addresses and two sermons during the five sessions of the anniversary. The historical addresses were:

A History of the Church, by Frank P. Green, Sketches of the Deceased Pas-
tors, by Pastor L. B. Burdick, The Deacons who have Served the Church, and the Ministers and Missionaries whom it has 
Produced, by Dean Arthur E. Main,
Music in the Church, by Professor Fred S. Place, The Bible School, by Mrs. Ford S. Clarke, The Organ and its Endevor Soci-
eties, by Miss Ruth L. Phillips, and The
Ladies' Aid Society and Woman's Evan-

gelical Society, by Mrs. Earl P. Saunders.

The two sermons were by the two former pastors now living:

President Booth C. Davis, who preached Sabbath morning, and Dr. L. C. Randolph, who preached Sun-
day night at the closing service. The histor-
ical addresses gave a view of the past, 
President Davis' sermon set forth the na-
ture and function of the church, and Dr. 
Randolph's sermon took a look into the 
future with a basis in the past. These 
sermons and addresses were all of a high 
order and it is expected that they will be 

At the close of Dr. Randolph's sermon 
Purdick conducted a consecration service 
in which a large audience, standing 
on the threshold of the past and looking 
into the future, dedicated themselves anew 
to the work of the kingdom of Christ, 
and the church members to work of the 
church in particular.

A very pleasing part of the one hun-
dredth anniversary was a church picnic 
dinner, in the parish house, Sunday noon, 
when about three hundred ate dinner to-
gether.

Professor Ray W. Wingate, organ-
ist and choir director, had charge of 
the music and furnished special music for 
almost every session; the Stillman Orches-
tra also rendered valuable service at the ses-
sion Sabbath eve and again Sunday noon.

W. L. B.

Two Christmas Presents for the Price of One

The best family paper and the best fashion magazine—The Youth's Companion and McCall's Magazine, both for $2.10.
The Youth's Companion ($2.00 in itself) is one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science and the prophet's word, week by week. McCall's Magazine (so cents by itself) is the most widely circulated fashion magazine in America.

By special arrangement new subscribers for 
The Youth's Companion can have 
also McCall's Magazine for $2.10.

Our two-at-one-price offer includes:
1. The Youth's Companion—52 issues of 1917.
2. The Companion and Home 
Calender for 1917.
4. Five 15-cent McCall Dress Pattern—your choice from your first number of the magazine.

NEW YORK, Jan. 1, 1917.

THE YOUTH'S COMPANION.
St. Paul St., Boston, Mass.
New Subscriptions Received at this Office.

The Little Red Bush

Oh, the little red bush, it was brave, it was gay,
On the hillsides so dreary and bare!
When the summer was over, and skies were dull 
gray,
And the cold winds were fighting for victory

In the midst of the stone
And the stubble, alone

Thought the little bush: "Down below where it's green 
May be easier living than here.
'Twould be pleasant to grow there where one
must be seen,
And not have to make every bit of good cheer
For yourself alone

In the midst of rough stone—
Just one little red bush.

"But it's here I've been set by the planter who 
knows
Where a little red bush ought to be;
So, instead of complaining, the best thing to do
Is to flourish so brightly, that some one
may see
And be glad that alone
With the stubble and stone
Grows one little red bush."

—Elizabeth Lincoln Gould.

The members of the Woman's Board are always glad to welcome visitors to their meetings. These meetings are held on the first Monday afternoon of each month, at the homes of the members. At a recent meeting of the board there was not a little discussion of the question how all the women of the denomination and the members of the board may come into closer touch with each other. In some instances this has seemed to be accomplished by hav-
ing members of the board visit in the dif-
erent societies, and then occasionally the board has entertained in honor of visitors from various places.

At this meeting it was suggested that notices of board meetings be read, from the pulpits of the Milton and Milton Junction 
churches and a general invitation ex-
tended to attend these meetings.

Any friends from other churches will of course always find a wel-
come.

The members of the board feel that they are your agents in carrying on the work, and any time you can advise or cheer them on in the work. Now I don't like the idea of that—it is not the work of the board but the work of the women of the denomination, which the board has been asked to do. Probably sometimes you think the board should undertake a new course of action. Possibly there are mem-
ers of the board whose individual prefer-
ce in that particular instance would have been the same as yours. But after the thorough discussion of the subject it seemed the judgment of the majority that this course should be followed, and it was so decided.

During the years that I have been a member of the board the opinions of each other have been given courteous consideration; and at the times when the judgment of the majority differed from the opinions of individual members, there has never been left any feeling of rancor. So if you wish to have some questions come up, have these meetings and enter the discussion with the members of the board, if possible. You will perhaps have a different view of the difficulties that often confront the women of the board. For instance, here is a woman in our church who has no symp-
athy with one branch of our work, and takes the members of the board to task for spending money on that object. Here is another woman who writes that she feels that we should do more for this special object. Here is a call for help for a worthy cause, and no money available. Here is a small society that thinks its ap-
portionment too large. Here is a large soci-
ety that wants its apportionment reduced. All these are questions that come up for discussion and for ap-
portionment. All these and many other questions have to be discussed and mat-
ters adjusted as carefully as may be.

Then the members of the board will be glad to have you attend the meetings that they have called to discuss these ques-
tions. If you are too far away to accept this invitation and there are things you don't understand or advice you wish to
give, the corresponding secretary, Mrs. J. H. Babcock, will I am sure be glad to hear from you, and anything you may write will be reported to the board. I am sure that I am right in saying that the members of the board have great responsibility in spending your money and always plan to make this money "go as far" as possible. Don't forget to pray that the members of the board may be given wisdom to conduct all the matters in the best possible way.

Annual Letter of the Woman's Executive Board

To the women of the local societies of the Seventh Day Baptist Conference and Lone Sabbath-keepers.

DEAR SISTERS (in local organization or isolated): In our message given to the recent Conference at Salem, W. Va., we reported 1,323 women as resident and nonresident members of local organized societies of our churches throughout the denomination. We believe there are more than that number who should be, and are, included in this our annual letter. We earnestly desire to come into personal touch, in this way, with every one of our women. So please consider that this is to you, whoever you are and wherever you may be.

Not all of us could attend Conference but all who have read, in the Recorder of September 4, the account of the Woman's Board sectional meetings, at which there was a good attendance, must be impressed by the earnestness, and co-operation of thought manifested in the especially good report of these meetings. Some of the spiritual influences and good cheer have already come to us, and we feel stronger thereby to begin the work of another year.

The outline of work for the year is nearly the same as that for last year. Of one thing we feel sure. We must not retrench. If we can do no more, we must do no less.

The following budget was recommended by the board, adopted by the women of Conference and referred to the Board of Finance.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board expense</td>
<td>100</td>
</tr>
<tr>
<td>Tract Society</td>
<td>900</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>900</td>
</tr>
<tr>
<td>General furnishing Lieu-oo Hospital</td>
<td>250</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,000</strong></td>
</tr>
</tbody>
</table>

In a recent letter from Dr. Palmberg she makes the statement that the hospital is finished and the bills all paid. The $250 we are adding to the budget is for the general furnishing, such as tables, desks, chairs, etc. It is hoped that beds, wards, etc., may receive donations, be provided for, by individuals or classes.

Our pledge to the school at Fouke, Ark., has been much appreciated, and we must continue to send the full amount of pledge. The school is now undergoing a crisis, and it should have our support as far as we are able to give it, and always our prayers.

Miss Marie Jansz, of Java, more and more needs our help if the mission there is to continue to uphold our cause in that far-off land. Our obligations to the Tract and Missionary societies—to our missionary teachers, Miss Burbick and Miss West—to the Twentieth Century Endowment Fund, how they appeal to us! We no longer need to knock at the door of opportunity, the door stands wide open, and we are urged to enter, and give ourselves to the work at hand.

To each group of workers there will come the call to expend efforts along special lines, and in all places there is need of much-local work being done, but we may still be working together in a common cause.

If our hopes are not all realized, and our plans do not always work out as we had hoped, let us be contented. It is far better to mourn that "the race is not always to the swift, nor the battle to the strong."

"So little and poor is the best we can bring To aid in thy service, O Savior and King. But with thy gift do we gratefully stand, Transfigured by all the touch of thy hand."

We wish to acknowledge our appreciation of your co-operation in the past and bespeak for the coming year's work your sympathy and prayers. Let us bear in mind that we are God's stewards, and, as has very pertinently been said, "An account must be given not only of our labor, but also of our leisure."

"Who is sufficient for these things?"

"Not that we are sufficient of ourselves to think of anything as of ourselves, but our sufficiency is of God."

In behalf of the Woman's Board,

METTA F. BABCOCK.


Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Morton on October 16, 1916.

There were present Mrs. A. B. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Nettie M. West, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Morton, Mrs. Maxson, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Morton, Mrs. Maxson.

The president read the first chapter of Joshua and Mrs. Clarke offered prayer.

The Treasurer's report for September was read and adopted. Receipts, $71.00. Disbursements, $51.88. The Treasurer's quarterly report was also read and adopted.

The Corresponding Secretary reported having written in reply to Miss Seager's letter, and she read copies of the replies sent by T. M. Spencer, and Mrs. Knox. She also reported the receipt of the "Bulletin" with its program for the Day of Prayer for Missions.

The President read a card which she received from John Manoah, of South Indiana; and a second card from the same person addressed to Dr. G. W. Post was also read. These cards told of the work being done by their writer in teaching the people of South India the truth of the Sabbath, which has been keeping for about three years.

Mrs. Babcock reported having sent copies of the annual letter to the Associated Societies for distribution by them to the auxiliary societies. She also read a paper which she had prepared at the request of the Walworth pastor, for the quarterly meeting to be held at Walworth at the close of this month.

A motion was made and carried that the Board recommend to the Women's societies throughout the denomination the observance of the Day of Prayer for Missions on November 17.

It was voted that Mrs. Babcock and Mrs. Nettie West act as a committee to arrange for the observance of this day in Milton, and Mrs. West and Mrs. Maxson act in the same capacity in Milton Junction.

A motion was carried that an announcement of the meetings of the Woman's Board be made from the pulpits of the Milton and Milton Junction churches, and a similar notice be inserted in the Sabbath Recorder and a general invitation be given to the women to attend these meetings.

After the reading, correction, and approval of the minutes the Board adjourned to meet with Mrs. Daland on the first Monday of November.

DOLLY B. MAXSON,
Recording Secretary.

From the President of Conference

DEAR BROTHER GARDINER:

As president of the General Conference I wish to make public the following matter through the columns of the Sabbath Recorder.

A meeting of the Executive Committee of Conference was called to meet in Westely, R. I., on September 20, for the purpose of seeing the Commission of the Executive Committee.

Members of the committee who could not be present were urged to send nominations for the Commission. Two members were present, S. H. Davis and Geo. B. Shaw. Communications were received from W. H. Conard, C. P. Randolph, A. J. C. Bond, S. B. Bond, S. C. Maxson, C. B. Clarke, Wm. L. Clarke, M. H. Van Horn, H. D. Babcock, M. Wardner Davis, W. C. Whitford, a joint letter from H. N. Jordan, Albert Whitford, A. R. Crandall, G. E. Crosby, A. B. West and W. C. Daland, and also a card from Mrs. E. B. Dickick, A. E. Main, B. C. Davis, E. P. Saunders, Frank L. Greene and A. B. Kenyon.

In view of these communications the Commission was elected as follows: Samuel B. Bond, Geo. B. Shaw, Theo. L. Gardiner, Henry M. Maxson, Ira B. Crandall, Samuel H. Davis, Corliss F. Randolph, Wm. L. Clarke and Wm. L. Burdick.

Readers of the Recorder who are interested to know why the Commission was made up as it is should read a paragraph on page 43 of the minutes of Conference in 1911.

The president of Conference called a meeting of the Commission to be held at Plainfield, N. J., on October 8, 1916.
The following is a report of that meeting:

MEETING OF THE COMMISSION of the EXECUTIVE COMMITTEE

SEVENTH DAY BAPTIST GENERAL CONFERENCE

A meeting of the Commission of the Executive Committee of the Seventh Day Baptist General Conference was held in the study of the pastor of the Plainfield Church, on the evening of the first day of the week, October 8, 1916, at 7 o'clock.
The following members were present: George B. Shaw, Theodore L. Gardiner, Henry W. Maxon, William L. Burdick and Corliss F. Randolph.


The meeting was called to order by the presiding officer of the General Conference, Rev. George B. Shaw, who requested Rev. William L. Burdick to offer prayer.

The Commission then organized by electing officers as follows: chairman, Rev. George B. Shaw; secretary, Ira B. Crandall.

In the absence of the newly elected secretary, Corliss F. Randolph acted as secretary pro tem, at the request of the chairman.

The chairman made a statement as to the matter on which the personnel of the Commission was selected.

The chairman then presented the following matters referred to the Commission by the General Conference at its recent session:

a. A denominational-appraisal survey of our missionary work for a two to five years' program.

b. The tercentennial celebration of the founding of the Mill Yard Church in London, which marks the first organization of English-speaking Seventh Day Baptists.

c. The appointment of a Commission of the World's Alliance for Promotion of International Fellowship through the churches.

A finance committee, Rev. Arthur E. Main, William L. Burdick, Charles B. Clark, Albert R. Crandall, and Clayton A. Burdick were appointed a communication representing the Seventh Day Baptist General Conference, to co-operate with the World's Alliance for Promotion of International Fellowship through the Churches.

The following committee to make the appraisal survey, and two to five years' program, as directed by the General Conference was appointed: Samuel Bond, chairman, Edwin Shaw, Alton C. Davis, Allen B. West, Walton H.ingham.

It was voted to request the Seventh Day Baptist Historical Society to prepare a program for the celebration of the tercentenial celebration of the founding of the Mill Yard Church at a time convenient to the Conference, and to correspond with the Mill Yard Church for the purpose of arranging for a similar celebration in London; it being understood that this program does not involve the sending of delegates to London.

A cordial invitation had been extended to visitors to participate in the deliberations of the Commission.

A general discussion now took place concerning various phases of the work of the Commission, but no further action was taken.

Minutes read and approved.

Prayer was offered by Herbert L. Polan while the members of the Commission and the visitors stood.

Adjourned.

Corliss F. Randolph, Secretary Pro Tem.

You see, Brother Gardiner, that I have entered very fully into all these details because I know that the readers of the Recorder are for the most part ignorant of our Conference organization. We also wish to have the fullest confidence and cooperation of all the people this year. The Commission will welcome suggestions from any quarter.

Fraternally yours,

Corliss F. Randolph

Secretary Pro Tem.


Out of the Running

M. E. H. Everett

You stand at the gate like a statue of Woe,

And gaze on the thicket with desolate eyes.

For well do you know the glad green earth

Outside of your corral lies.

You will reach o'er the wicket and pluck every twig

Till there is not a leaf in your reach; I see,

I will bring you an armful of fresh green browse

As my friend brings flowers to me.

We are out of the running, Champion, now,

And nothing is left but to hide a wea.

But the sun shines upon the slope

And the breeze from the wood blows free.

Far down where the river makes a bend,

We can see, whenever we look that way,

The wild cattortings and tossing heads

Of colts in their merry play.

The wind piped for speed to keep your pace
When you ran for the cup at Morris Hill;
Oh, the thunder and the rose we flung on your neck
I think you can feel it still.

On my shoulder, Champion, rest your head
And press to mine your weathered cheek;
Old comrades are we in the journey of life
And know what no words can speak.

We had our innings in golden days,

When no thought but the shout and the hum;
Now we wait alone in a barren field
For winter and night to come.

September, 1916.

FALSE HOPE

Within the past few months we have been hearing much about Americanism, just what that may mean depending largely upon the political interpretation into which it is made to fit. But genuine patriotism is to be commended and encouraged. However, there is a spirit abroad in our land that vaunts itself as patriotism or Americanism which is nothing more or less than political and national suicide. Naturally those who are loyal to their own country are apt to boast of its greatness in government, in wealth and commerce, of its resources, industries, and so on. But the hope of our country is not primarily in these things, though they are of great value in themselves. Neither is our hope in militarism, with a great army and navy. Preparedness — military preparedness — has been on the lips of every one for the past few months; it has been the bone of contention in our national Congress, and a great political campaign has just been waged with that as the main issue, but the hope of our country lies not in preparedness but in what is called the Christian ideal. But in Europe, we are witnessing the inevitable and consequent result of militarism on a stupendous scale. Where and what will it end? What hope is there in it? Already it has wiped out the life and hope of millions of men, women, and children, left desolate numbers of homes, and caused untold grief and misery. Militarism has proven to be the curse of Europe.

YOUNG PEOPLE'S WORK

REV. ROYAL B. THORNDIKE, Homer, N. Y.
Contributing Editor

Our Country's Hope

Christian Endeavor Topic for Sabbath Day, November 18, 1916

Daily Readings

Sunday — Christianity enlightens (Isa. 60: 13-22) Monday —It builds ideals (Pent. 2: 13-15) Tuesday — It is aggressive (Acts 17: 22-34) Wednesday — It is socially constructive (1 Cor. 13: 4-8) Thursday — It stirs conscience (Heb. 4: 12-16) Friday — It stands for justice (Matt. 23: 13-39) Sabbath Day — Why Christianity is the hope of our country (Ps. 9: 1-20) (Home missionary society)

FALSE HOPE

Within the past few months we have been hearing much about Americanism, just what that may mean depending largely upon the political interpretation into which it is made to fit. But genuine patriotism is to be commended and encouraged. However, there is a spirit abroad in our land that vaunts itself as patriotism or Americanism which is nothing more or less than political and national suicide. Naturally those who are loyal to their own country are apt to boast of its greatness in government, in wealth and commerce, of its resources, industries, and so on. But the hope of our country is not primarily in these things, though they are of great value in themselves. Neither is our hope in militarism, with a great army and navy. Preparedness — military preparedness — has been on the lips of every one for the past few months; it has been the bone of contention in our national Congress, and a great political campaign has just been waged with that as the main issue, but the hope of our country lies not in preparedness but in what is called the Christian ideal. But in Europe, we are witnessing the inevitable and consequent result of militarism on a stupendous scale. Where and what will it end? What hope is there in it? Already it has wiped out the life and hope of millions of men, women, and children, left desolate numbers of homes, and caused untold grief and misery. Militarism has proven to be the curse of Europe.

SOME NATIONAL ILLS

Yet there are those who completely ignore the fact that Christianity is the hope and safeguard of our nation, because without Christianity there can be no lasting morality. The farther men get from the Bible the more sure the decay in morality and righteousness. In every part of our land, notably in many rural sections, there exists a condition of semi-
heathenism and infidelity. They care nothing for education and culture, they observe no Sabbath, and often ridicule religion, or at least are entirely indifferent to any religious life. They have no adequate understanding of life, and it is all because they have left God out of their lives. Today America is as much in danger from this class of people as from the foreigner who is coming to us.

The same spirit of ungodliness is rife in all our cities, where it manifests itself in a different way because of the difference in environment between country and city. Here is a real danger to our country, with which Christianity (at least the church, through which Christianity propagates itself) has not been able to cope. And this spirit of ungodliness is continually exhibiting itself in moral conditions that are shocking—greed, corruption, crime, degradation that seems unbelievable to us who profess Christianity. Today America's greatest danger is not from foes without, but from foes within.

LEST WE FORGET

In the midst of our prosperity and greatness there is danger that we forget these very things. We need to be reminded often that as much desired as our national prosperity is, that is not what really makes us a great nation. "Our country was founded upon Christianity, and the superstructure must fit the foundation." When an individual or a nation forgets God, they have slipped anchor. The lines of Kipling, in his "Recessional," seem most fitting at this moment in our national life. Those, in whose funds rests the political welfare of our nation, must ponder them. Here are two verses of them.

"If, drunk with sight of power, we lose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

"For heathen heart that planner trust
In seeking to justify itself—
All vainish dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy People, Lord!"

YOUR THOUGHT

What constitutes a Christian nation? Why is belief in God essential to a truly ethical life?

Societies, Attention

The Young People's Board will need at least $250 by the first of November. The treasurer has received only $27 since Conference, which is now more than two months past. Many of the societies last year adopted the plan of paying one fourth of their budget sometime during each quarter. The board approves of this plan, for it brings in the money just as we need it. Let each society start a campaign for raising its budget immediately and send in just as many dollars as possible before December 1.

L. H. SPRINGER,
Treasurer.

Meeting of the Young People's Board

The Young People's Board met at Mrs. W. D. Burdick's, October 22, 1916, at 2 p.m. Call to order by President, Rev. H. N. Jordan. Prayer by Miss Marion Ingham. Miss Minnie Godfrey was appointed secretary pro tem.

Report of Corresponding Secretary.

Motion made and carried that the Corresponding Secretary inform Miss Emma Rogers of the opinion of the Board regarding the Quiet Hour work.

Motion made and carried to instruct Quiet Hour Superintendent that the Board would stand back of her in any expense in connection with her work.

Report of Treasurer.

Report of Junior Superintendent.

Motion made and carried that the Board favors the plan of having a Junior column in the Sabbath Visitor and that Mrs. W. D. Burdick be appointed a committee to confer with the Sabbath School Board regarding the matter.

Motion made and carried that the care of the extension work among the Life Work Recruits be placed upon the Superintendent of the Extension Department, George Thorrnagie.

Report of Missionary Superintendent.

What do you know of the religious condition of your own community? Do you know of any semi-pagan communities?

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Quarterly Meeting of the Memorial Board

The first quarterly meeting of the Trustees of the Seventh Day Baptist Missionary Fund, for the year 1916-17, was held at the Seventh Day Baptist church, Plainfield, N. J., October 8, 1916.

Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Frank J. Hubbard, Edward B. Whitford, Holly W. Maxson, Clarence W. Spicer, and William C. Hubbard. Mr. Clarence W. Spicer, having been elected by the General Conference to fill the unexpired term of the late Joseph Denison Spicer, was welcomed by the Trustees.

The minutes of the July meeting were read.

Correspondence was read from the following: Rev. T. L. M. Spencer, of Georgetown, British Guiana, Dr. S. A., requesting our consideration of loaning them $3,100 to purchase a house and lot, and possibly, a house of worship later.

The matter was discussed and after taking advice of the Treasurer of the Missionary Society, who was in Plainfield, it was voted to refer the request to the Secretary of the Board for further information in regard to the field and the work. From Rev. J. S. Kagarine, pastor of the Salemville (Pa.) Seventh Day Baptist Church, asking for a loan of $300 to purchase materials to build a two-room addition to the Sabbath school. After discussion, it was voted that we offer to loan them $300 at 5 per cent interest, secured by a first bond and mortgage. From Dean Arthur E. Main, advising that Ira S. Goff, S. Lee Burdick, W. T. Randolph, all of Alfred, N. Y., and Paul A. Burdick, of Rochester (N. Y.) Theological Seminary, were preparing for the ministry.

The Board voted $50 to each student, from the Fund in their hands for that purpose. From Rev. G. Velthuysen, of Rotterdam, Holland, concerning the sale of the Rotterdam church on which the Board has loaned $1,600. It was voted that the proper officers be empowered and authorized to prepare and sign the necessary legal papers to make this transfer in accordance with Brother Velthuysen's letter of June 6, 1916.

The Finance Committee's report, showing changes in securities, was read, approved, and ordered placed on file. The Treasurer's first quarterly report, for the year 1916-17, was read and having been duly audited, was ordered placed on file. The Disbursement Funds were divided as follows: the D. C. Burdick Bequest, amounting to $139.62, was on vote, divided equally between the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society, $69.81 each; the balance, $140.10, in the George H. Babcock Discretionary Fund, was appropriated, by vote, to the Salem (W. Va.) College.

The Treasurer was authorized to send to the stated beneficiaries, during the coming year, the amounts due them quarterly as they are collected.

The salary of the Treasurer was fixed at $800, and of the Accountant at $500 per annum. The Treasurer was authorized to employ an accountant.

On vote, $50 was appropriated for the petty expense account of the Secretary's and Treasurer's office.

The Secretary was authorized to purchase a new record book for the minutes of the Board of Trustees.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD, Secretary.

DISBURSEMENTS

<table>
<thead>
<tr>
<th>Institution</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Alfred University</td>
<td>$347</td>
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<tr>
<td>Seventh Day Baptist Education</td>
<td>527</td>
</tr>
<tr>
<td>Seventh Day Baptist Missionary</td>
<td>300</td>
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<tr>
<td>Seventh Day Baptist Theological Sem</td>
<td>232</td>
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<tr>
<td>Seventh Day Baptist Tract Society</td>
<td>352</td>
</tr>
<tr>
<td>Milton College</td>
<td>383</td>
</tr>
<tr>
<td>Salem College</td>
<td>179</td>
</tr>
</tbody>
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Alfred University: $347.00
Seventh Day Baptist Education: $52.78
Seventh Day Baptist Missionary: $300.00
Seventh Day Baptist Theological Seminary: $323.70
Seventh Day Baptist Tract Society: $352.00
Milton College: $383.78
Salem College: $179.65

When Billy Was Not Ashamed

ALICE ANNETTE LARKIN

"It's the meanest kind of luck a fellow ever had!" declared Billy Blake, as he looked down at the broken milk bottle in his hands. "Abby Deane's mother put her bottles where they won't get broken 'stead of leaving them right square in the path where somebody is almost sure to fall over them?"

He was too busy to answer this question, so Billy put the broken bottle in his express wagon and started home. This was the last quart of milk to be delivered this morning—perhaps any morning; for who knew when the Bakers and Dungreys and Blake's would say, "We probably won't need any more milk at present, Billy"?

CHILDREN'S PAGE

Fishing Time

ALICE ANNETTE LARKIN

Fishing days are happy days;
Hear the children shout—
"Put your hooks and toys,
Get your fishhooks out,
Fish are biting very fast,
Fish will be late!
If you knew what fun you'd have,
you could never wait."

Fishing days are busy days,
See to a clean run;
Uncle Dick will gladly cut
Fishes for every one.
Grandpa Drew knows where the twine
Waits for eager hands;
If there's any one needs help,
Grandma understands.

Fishing days are hungry days;
Mother cooks and bakes
Lunch enough for fourteen boys,
Prepares always taken.
Such a lot to go around;
Trix must have his share—
The dog that follows us,
Almost everywhere.

Fishing days are jolly days;
Hark, you'll hear a call
From the pond on grandpa's farm—
"Hurry, boys, there's fish out there;"—
We can catch enough for tea,
Perch and six-spot trout;
Hustle up, you'll be too late,
If you don't look out.

Ashaway, R. I.

And when they do say it, father'll be dreadfully sorry," thought Billy Blake. "Then we'll have to sell Brindle and Daisy and Bess, for Uncle Dick can't bother to take care of them if nobody buys our milk. And it'll be just because Ted Wilbur's father let him have an automobile to deliver his milk in. He's got Mrs. Baxter away from us already. And Billy gave his rickety little wagon an indignant push that sent it rattling along over the mud.

"O shucks!" he said as he took out the broken bottle. "What's the use? I don't wonder Ted Wilbur whisked when he carries in the milk. Guess I'd whistle if I had an auto to ride in. But father can't afford things like that, especially when we've got a broken arm. And he can't always keep things shiny like the Wilbur's do either."

"But your arm isn't broken," suggested a wee little voice close to Billy Blake, perhaps you could make things shine a little more if you tried. Even if your wagon isn't an automobile, it might look ever and ever so much better than it does. Aren't you apt of ashamed of it when you go rattling down the street? It's dreadful to be ashamed of your work."

Billy Blake suddenly sat down on the woodpile. "It doesn't look very good," he admitted, after a moment. "But I guess I thought anything would do to carry milk in. And maybe I oughtn't to have left Mrs. Baxter's milk in the sun, when I knew she was away. Of course it would get sour."

Billy Blake began to whistle softly under his breath, and this was a sure sign that he was getting ready to do something. What he really did do was to jump up and turn the little old wagon around so he could examine every scratched and worn part of it. Yes, it was greatly in need of repairs and paint. But Billy had only a few pennies in his pocket of his pocket, and they wouldn't go far toward fixing things. He knew he was sure to have to—what is, if he and Uncle Dick hadn't planned to go off and do a day's fishing tomorrow. He hadn't been anywhere in weeks and weeks. And Billy Blake suddenly slumped down on the handy woodpile. But he didn't think at all about the fish.

"Humph!" he said, as he jumped up and started for the house. "It looks as if that..."
fishing trip would have to wait. I can get along without that better than father can without his milk customers. Guess not, I'll have another chance to say I'm ashamed, for I won't be buying with that wagon fixed and painted. I can rake the leaves in Mr. Dixon's yard and pile up his wood to pay for the painting. He wants a boy to help him; I heard Uncle Dick say so."

"Maybe Billy Blake's going to get somebody to buy his wagon so's he can have a bicycle," thought Bobby Deane, as he watched Billy hurrying up the road half an hour later. "I don't believe he'll get much for it, though."

But Bobby Deane didn't know everything, and he surely didn't know Billy Blake's old express wagon when Billy proudly drew it up and down the road two mornings after this. There were new spokes in two of the wheels; there was new painting on the sides, and new paint everywhere. It fairly shone. The bottles it carried shone, too, and even Billy himself seemed to shine as he ran in and out with his milk.

Bobby Deane's mother noticed all this when she came out to explain about the broken bottle. She had almost intended to say that she would buy any more milk at present, but she did no such thing after this. She said, instead, "Why, how fine you look, Billy! Can you spare an extra pint each morning? We need more milk for the baby now that he's growing so fast."

"Billy was happy. Of course he could spare the milk. It would be good clean milk too. Down the street he went, whistling cheerily as he guided his wagon very carefully over the smooth places.

The little white-haired old lady in the new house on the hill saw him and heard the merry little tune. "Why, if that isn't the milkboy with a brand new wagon," she said to her husband. "That doesn't look as if his father was ready to go up business, I don't know who told me that story. Please ask him to stop, for I'm sure he would bring us good milk.""

Billy Blake could hardly tell how he ever got home that morning. He talked with the little old lady. "My, but I'm glad I wasn't ashamed," he said as he started for the house with several empty bottles. "I guess her eyes would see broken wheels and dirty paint pretty quick. Three quarts of milk every day is an awful lot to buy. I guess I needn't worry about Ted Wilbur; there's room enough for us both. All I've got to look out for is just Billy Blake's work and father's. And Billy Blake smiled happily as he thought of the news that would mean so much to father. Perhaps it would help as much as Dr. Smith's medicine. —Sion's Herald.

Ashway, R. I.

Salem College

In the belief that it pays to advertise, Salem College availed itself of the offer made by the Salem Express, one of our local papers, that it was issuing, for a special educational number, to write a brief sketch of the college and tell of her past history, development, aims, etc. The article was entitled, "Salem College—What It Is and What It Stands For," and told something of her founders, and her traditions; of her present condition, her equipment, her faculty, her courses, her athletics; and hinted somewhat of her future usefulness and service, not only to the town of Salem, but also to the surrounding community. The article was accompanied by an excellent cut of the college buildings and a photograph of our president. Several hundred extra copies of this edition were bought with the idea of mailing to our alumni, but our mailing list is in poor condition. Our intentions were good, however, and, for times just like this and for other occasions when we will issue printed matter of interest to our graduates, we should have a special alphabetical list of the names, correct address, and the year of his or her class. Please attend to this matter by return mail.

Many of our students are taking a healthy interest in the political situation— not only in state but national affairs as well. 'Tin badges and other advertising features are much in evidence.' Next Wednesday evening the Bou. John C. Davis, of Washington, D. C., one of our distinguished alumni, will address the students at a Democratic rally at the college auditorium.

On October 30, the Gridiron Club will give a Hallowe'en carnival at the college gymnasium. The carnival will be in the interests of the Athletic Association and for the purpose of liquidating the existing debt of several hundred dollars. The chairman of the Social Committee in charge of the carnival is Miss M. Thorn-gate, a recent student at Milton. Under her efficient management and direction the carnival can not help but be a success. The Gridiron Club is an organization of eleven of our girls, one from each class of each course. It is a social organization with a serious purpose and for that reason the fellows are back of it— to the limit. Plans are well under way for a play to be given early in the winter.

The girls are forming a Glee Club under the coaching and teaching of the Music Department.

The football team plays the final game on Friday, November 3 with Broadus College on the home grounds. This will be the first time that the town has ever had a chance to see intercollegiate football played by local talent. Everything indicates that the green and white will win.

President Clark addressed the Christian Endeavor society last Sabbath afternoon at the church, on the subject of "Rewards of Religion." About fifty turned out to hear his talk.

The Salem Y. M. A. prayer meeting, instituted some time ago, is still experiencing "growing pains." We are now meeting in the Methods Room, it being much larger than the Room of Philosophy. Here also we can enjoy a piano. Professor George Thorn-gate, will lead next Tuesday evening.

The Publicity Committee of the Y. M. C. A. lecture course has been very busy lately, not only directing the canvassing of the town, but also making ready the posters and making ready all kinds of advertising matter. The season opens, November 13, with the Chicago Orchestral Choir.

We had a very interesting and pleasant visit last Friday from representatives of the State Board of Education. It is their custom to pay us an annual visit, but this year it was rather earlier than usual. Professor Walter of Fairmount State Normal, a former professor here and one of the brightest men in educational work in this State, at chapel gave the students a short talk on his impressions and experiences while connected with this institution some eight years ago. Professor Barnes in a very interesting way gave our students some fatherly advice on college life—how to do this and how to do that—so that they may get the most out of it. He laid emphasis on the fact that here is the place to form correct and useful habits; to make lifelong friendships and acquaintances, not only with fellow-students, but with the faculty; and that the training and culture should better enable us to fill our niche and serve humanity. Dr. Deahl spoke of the aims and purposes of the State Board of Education and referred to the children as the State's greatest asset. "It is the duty of the board," said he, "to protect these children and to see that our teachers are efficient and capable." We hope that these men will visit us more often, that they can lay aside these official duties, and thus we can get better acquainted.

Dr. Anna Howard Shaw was in our town last Sunday afternoon and Monday morning. On the former day she gave a very interesting and intelligent talk at the First Baptist church in behalf of the suffrage cause. President Clark offered the opening prayer. Many of our students attended and manifested a great deal of interest in this important question, which will soon be settled at the polls.

On November 9, Miss C. Harkness, director of the Music Department, and Miss Blanche Wilson, instructor in public speaking, will give a joint recital in the college auditorium. There will be no charge for admission, it being given merely for the benefit and enjoyment of the student body. It takes time, effort, and hard work to give a recital and we, the student body, take this opportunity to thank these young ladies for their good intentions.

A. F. G.


"What we call 'time enough' always provides little enough."
Vital Features of Sabbath School Work  
(Concluded)

Mr. Ingham. A good many years ago, when I was a young boy, it was my privi-
lege to hear Lawrence Barrett, who, with Edwin Booth, was one of the two greatest
comedians of that time. I do not recall what Shakespearean plot it was, but it was
an event in our town. At the close of the play he was applauded vociferously.
He responded to the applause and spoke those beautiful words of Polonius. The
audience was unsatisfied. They called him again and again. He responded by com-
ing forward, standing perfectly still a moment and then he recited the Lord's Prayer.
That audience was as quiet as though there were no living soul present. There was no
cheer; there was only the silence of an audience passed out. Afterward some one asked
him how it was he could recite the Lord's Prayer with such telling effect while the
average minister had no such influence upon the people. He replied, "I will tell you. I speak the words
of fiction as though they were true; the average minister speaks the word of truth
as though they were fiction."
I do not fully agree with him, nor do you, but there is a significant suggestion in his
reply.
Do you know that the most vivid impres-
sion on my mind of the power and influ-
ence of God's word that came to me as a
young boy was not from the Sunday school
where I formerly was a faithful member
nor from the prayer meeting I regularly
attended. It was from the pastor of the
church, and the reason for it was the effect-
ive, forceful, way in which he read the
word of God. He read it as though he
believed it, and believed that the word was
of the greatest importance; that it was
God's voice speaking through him.
If I were a Sabbath school superintendent or teacher, I would magnify the power,
the glory and the dignity of the word of God as revealed in the Bible, and minimize
my own word. I would read it as though it were the bread of life.
I think, Mr. Chairman, that there are
real possibilities of reaching the hearts of
boys and girls in the Sabbath school by
the earnest, reverent manner in which
God's word is spoken. I would make the portion of the lesson study an impres-
sive one, and strive to have every member of the
school joint in this service in a devoted
manner.
I have great faith in the effectiveness
upon young people of the word of God when prayerfully and fittingly, spoken,—
"For the word of God is quick, and pow-
erful, and sharper than any two-edged
sword, and able to divide asunder the
thoughts and intents of the heart."
Rev. C. B. Lofftbourrow. Efficiency is
the great war cry of the world, and we need
efficient teachers in the Sabbath schools.
Now, we have efficiency teachers but often they make failures in Sabbath-school work
because they are inefficient.
To give you one illustration from a school I know. It had some young men
fifteen years of age and up, some of whom had not received enough good, old-
 fashioned, sound training when we were
so eager to teach them to refrain from whispering and laughing during the sessions of the classes.
An elder gentleman had charge of the
class until he became so exasperated that
he could not endure it any longer. He was
an efficient teacher, and was passed on to
another class, where he made very good
headway in the work.
I am sensitive and so are you. Inasmuch as we are both sensitive it is logical
To conclude that we have two and perhaps
three such successive teachers are sensitive also. This being true, a super-
intendent or pastor must needs exercise a
great deal of tact in arranging and rear-
nanging teachers to meet the local neces-
sities of his school.
Rev. A. J. C. Bond. There have reached
me this year inquiries sent from a teacher, a non-resident member of another church,
regarding the course in the young men's
class. Another from Iowa, regarding or-
ganized classes.
This gave me the suggestion to put on
exhibition here something of the work we
are doing in our Sabbath school, the
primary department, the intermediate, and
the beginners. The primary and inter-
mediate are using courses of study, taken
from the courses of the University of Chi-
cago Press, of which there are samples
downstairs, not only of the textbook, but
the work being done by the boys and girls.
In our Baraca and Philathea classes and the men's and women's organized classes
we are using Professor Kent's studies, six
books, covering the entire field, taking the
course in six years. Two classes are ahead of the others so as to hand down the books
when they get new ones.
Dean Main. I suggest three ideals re-
to our Sabbath-school work: We need more efficient officers, intellectually
and spiritually, more efficient teachers, in
mind and heart; and greater unity and
uniformity in lesson courses and in general
management, at least in the individual school.

An “A Plus”
REV. M. G. STILLMAN

Of all the good words of the Salem Confer-
ence, one of the very best and most prac-
tical reports was given by Professor A. E.
Whitford concerning the score-card can-
vass of last May. We were not up to the
call then but have since been in training,
especially in October, when we worked
a similar plan. We first called for a list
of an active membership. About thirty
signed the mild promise of regular attend-
ance, lesson study, and a specified offering.
The pastor did some special talking that
seemed to get encouraging response.
Whether it would all have gone as well with
less of his talk will probably never be
known, but it is quite generally believed
that a pastor has to do some talking. I
myself really believe that speakers too often
burry their ideas with too big a mass of
words.
Two special points were to be urged in
this plan. First, the more lesson study.
Second, to show what the envelope system
could do in our Sabbath school. The first
Sabbath of October we got up to an active
membership of fifty-two present above the
primary pupils and fifty-two less stud-
wed. We held to this through the month
with but little variation. You see that at
20 cents each for the month we would have
$10.40, but we got a total of $16.80. Each
member was asked to credit himself on the
envelope the three credits each Sabbath—
attendance, lesson studied twenty minutes,
and the 5 cents, making twelve credits for
the month.

Thirty members made this regular stand-
ing, with a surplus from some of them.
Eighteen more were allowed the modified
certificate on a colored card for an aver-
age standing of one hundred percent, allowing
their surplus offering to make up one credit
on lesson study or two credits wanting on
attendance. The resident membership of
regular churchgoing people numbers nearly
the same as this list. All who go to
cruch, and if not by 6 miles away. If one
Shall be such that one of the
Sabbath School during Oct. 1916

Standing Certificate
You are hereby congratulated on hold-
ing a Regular Standing of One
Hundred per cent in the Roanoke
Sabbath School during Oct. 1916
Lesson VIII—November 18, 1916

From Malta to Rome—Acts 28: 11-31

Golden Text—"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16

Nov. 12—Acts 28: 11-22. From Malta to Rome


Nov. 15—Phil. 1: 29-32. A happy prisoner.

Nov. 16—Tim. 1: 7-18. Prisoner not ashamed


Nov. 18—Tim. 4: 9-18. Prison hardships

(Cirulating Library of Alfred Theological Seminary)

The following are some of the many good books in our circulating library and copies will be sent to any address upon request.

Jes$us; And The Problem of Human Life. By Dwight Goddard. A discourse intended to show the value of usefulness of the good news of a spiritual realm and the ways of salvation.

The Good News of the Spiritual Realm. By Dwight Goddard. An interweaving and paraphrasing of the four Gospels seeking to show clearly the unity and reasonableness of Jesus' life and teachings.

What I Believe and Why. By William Hayes Ward

Can We Still be Christians? By Rudolph Eucken.

Farm Boys and Girls. By William A. McKeever. The Rural Science Series. Dedicated to the service of ten million of the boys and girls enrolled in the rural schools of America.

Story of Our Bible: How it Grew to be What it is. By Harold B. Hunting.

The Romance of Preaching. By Charles Sylvester Hone. A volume of the Yale lectures on preaching, well calculated to inspire young ministers to nobler efforts in their calling.

The Union of Christian Forces in America. By Robert A. Ashworth, D. D. A book that won the prize of $1,000 in a competition for a manuscript on the subject of Christian Reunion.


Arthur E. Main.

"Dost thou love life? then don't squander time, for that's the stuff life is made of."

If you wish a copy of "The Great Test" by Rev. Herman D. Clarke, notify the publishers at once.—Adv.

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P. S. Other makes taken in exchange.

HOME NEWS

Independence, N. Y.—Recently we have been gratified to have friends from outside our community with us to add interest to our usual church activities. Professor Fred S. Place, of Alfred, was here at the time of our September community social, and spoke in an interesting and instructive way on "Rural Landscaping." At the monthly program meeting held under the auspices of the Christian Endeavor society, Samuel B. Crandall, of Washington, D. C., who is at present at his home here, spoke on "Washington and Its Environs." About fifty stereopticon slides were shown in connection with this talk. Jay W. Crofoot and family spent the week end with friends in Independence (Oct. 13-15). Brother Crofoot spoke concerning the mission work in China at the Sabbath-morning service and again to a large number at the Ladies' Aid supper and social the evening after the Sabbath. These addresses were informing and inspiring and we believe we shall have a much larger interest in the work to which he is giving his life than we have had before.

The third Sabbath in October, the Independence Church made use of the new individual communion service which as been presented to the church by Professor Benjamin B. Crandall, of Holville, Cal., in honor of his father, Sherman G. Crandall, who has now been a deacon of this church forty-six years. This is an exceedingly fitting and timely gift and is the more appreciated as an expression of love and loyalty to the old home church by a former Independence boy.

W. L. G.

WELTON, I A.—As Thanksgiving time comes on, we are wondering what we have to be thankful for. Here at Welton we have lots to be thankful for. Our society has been free from sickness or calamity since we wrote the last time. Farm crops are good, and prices are very high. Our Sabbath school is interesting and we are shaping ourselves to the work of the teachers' training class, so that more can take the work and better fit themselves for future teachers. This is surely worthy of our consideration.

It was the pleasure and privilege of about twenty of our number to attend the yearly meeting which was held at Garvin the first Sabbath in October. Our business meetings were very interesting and everybody received great good. Our sympathy went out for Pastor Loyal Hurley, who was wrestling with an attack of quinsy, and so was able to attend only two or three sessions.

Our Sunday-night meetings were discontinued for awhile, but since the yearly meeting it has been voted to again take them up; so last Sunday night we were permitted to attend one of Pastor J. H. Hurley's rousing sessions. The interest generally among the first-day people is good, and a nice lot of the young people are helping sing in the choir. Last Sunday night there were eighteen voices besides the orchestra in the choir. The orchestra will give a Hallowe'en entertainment and social next Tuesday night.

The ladies of the Benevolent Society are still a hustling bunch, working hard for the denominational interests as well as for our own society's interest. The Christian Endeavor meetings are well attended and a good interest manifested. And so we are surely thankful for having lived so long and happy.

L. A. V. H., Correspondent.

L. S. K. News

I am rather proud of our L. S. K. Conference papers, two in the Recorder this week. Have you read them? That good message from the West, and the pointers for the pastors as to their work for the L. S. K.'s. Speaking of Conference papers, I have one more comment. One of my old-time parishioners was asked such a thoughtful table when the pastor's family came, that the pastor's wife always complained that she went home hungry. There were so many things she was expected to try that she couldn't eat sufficiently the things she really wanted. And then we often hear that a big chicken dinner tastes better the next day when you are consuming the remnants. Isn't Conference something like that? So may good things that we can hardly digest them, and we don't realize what a feast is set before us. But when we get home and the papers begin to come, two or three or a time, in
the Recorder, and we give them more attention, we discover how fine they really are,—some of them actually good. How those talks of the man from China did scintillate with wit and humor, mixed with light, and knowledge of our work abroad. And I wonder if all our pastors read and digested that classic on "The Pastor," by the Professors. Suggestions enough there to keep the average pastor going a whole year in self-improvement and learning.

Then Prex's "Sabbath" sermon, the Rural Church and Survey, the address of the Missionary piggy back raconteur, "and what shall I more say? Hence, for the time would fail me to give the whole list—headed by the address of the suave and kindly president—that made up our Conference program.

But I have rather digressed from my subject. The L. S. K. canvas is getting under way. Here is a card from one: "Circular letter received. We will this year give 20 per cent or 25 per cent of our income to the L. S. K. canvas. I am subscribing to Recorder and the Pulpit, will secure at least one additional subscriber to each. Your circular is fine. Your work is splendid. Your Recorder articles are perfect. This is my chauffeur, oiling the machine. All the news items are not all like that. If they were, I might get puffed up. I wonder if the pastors received the card printed and mailed to them? It asked for reply, but I have heard from one. I wished to know if they would all cooperate in the 1,000 Recorder canvass. I wonder if they are going to prove as poor correspondents as some of our L. S. K.'s. Let me assure you the L. S. K.'s do not overlook either of the two points under which they are asked to give statements: first, as to contributions; second, as to the Recorder and the Pulpit. Also note that if you now take the Recorder and Pulpit, you are urged to try to secure at least one new subscriber. If it is impossible for you to locate one, if you would send the money to the Recorder, perhaps they have a waiting list for whom such contributions can be applied.

One thing more in this new circulation effort—we should try and place the papers with people that will become permanent subscribers. We don't want the list to fall down at the end of their first year.

**Contents**


STILLMAN.—At her home in Westerly, R. I., October 17, 1916, Mrs. Catherine York Stillman, in her ninety-first year.

With the passing out of Mrs. Stillman, the Seventh Day Baptist Church of Westerly, R. I., has lost one of its oldest and best beloved members. Married to Sanford P. Stillman by Rev. George B. Utter, February 25, 1840, she affiliated herself with the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., March 11, 1848, and, with her husband, who was one of the charter members, was faithful to her vows of membership to the end.

September 27, 1902, she was called to mourn the loss of her husband. Her winters before and since Mr. Stillman's death, for a period of twenty-two years have been spent in Daytona, Fla., but every summer she journeyed north and thoroughly enjoyed the renewal of her old church ties.

She lacked only two months of completing her ninety-first year. She is survived by two sons, Dwight R. and Fred A. Stillman, both of Daytona, Fla.

CRANDALL.—Lucy Crandall, daughter of Lorenzo and Orrella Green, was born in Jefferson County, N. Y., June 7, 1840, and died in North Loup, Neb., September 30, 1916, the last of a family of nine children.

When she was sixteen years of age she was baptized by Elder Summerbell and received into fellowship of the Adams Center (N. Y.) Seventh Day Baptist Church. After coming west, she was a lone Sabbath-keeper for many years in Hull County, this State. Coming to North Loup in 1890, she became a member of the North Loup Seventh Day Baptist Church, of which she remained a faithful member until her death, loved and respected by all.

On November 1, 1869, she was married to Elijah Crandall. They never had any children, though their home was always open to others. They reared L. G. Goodrich from the time he was two years old, whom they loved as a son. Mr. Goodrich is now married, but in turn is making a home for "Uncle Lige," as he is familiarly known, since the death of Mrs. Crandall, whom old and young call "Aunt Lucy."

In the calm of the Sabbath morning as the church bell was summoning us to worship, the bells of heaven were ringing, and the Master said: "Come ye blessed of my Father, inherit the kingdom prepared for you," and Aunt Lucy went home in the triumphs of faith.

Farewell services were held in the North Loup Seventh Day Baptist church, conducted by her pastor. Music was furnished by the school children by special request of "Uncle Lige," the faculty of the school and pupils attending in a body out of respect for his long and faithful service as janitor of the school. Burial was made at North Loup.

A. L. D.
JUST PUBLISHED

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THIS is the serial story which ran in THE SABBATH RECORDER and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

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