

# The Sabbath Recorder



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### THE SOUL OF LIFE

To live for common ends is to be common.  
The highest faith makes still the highest man;  
For we grow like the things our souls believe,  
And rise or sink as we aim high or low.  
No mirror shows such likeness of the face  
As faith we live by of the heart and mind.  
We are in very truth that which we love;  
And love, like noblest deeds, is born of faith.  
The lover and the hero reason not,  
But they believe in what they love and do.  
All else is accident,—this is the soul  
Of life, and lifts the whole man to itself,  
Like a keynote, which, running through all sounds,  
Upbears them all in perfect harmony.

—Bishop Spaulding.

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# The Sabbath Recorder

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WHOLE NO. 3,667

**Unjust Comparisons**      What a pleasant world this would be if every one were just in his judgment of others! One of the sad features of society today is the tendency of so many to misjudge their fellows and to make unjust comparisons belittling persons or causes they do not like. I was impressed with this fact as I read the papers telling of Mr. Sunday's last work in Paterson, and noticed the sarcastic insinuations as to the amount of money received by the evangelist for his labors.

After seven weeks of most strenuous work, during which time he had no definite sum set as a remuneration, but labored day and night with the understanding that only the free-will offering of the last day was to be his, whatever it might be, he went away with several thousand dollars given him in this way. Certainly people have a right to give their money as they see fit, and Mr. Sunday exacted no wages. What came to him was a free gift. Yet several papers seemed to delight in unpleasant remarks in which the implication was often worse than the words, accusing the evangelist of mercenary motives and assuming that it was wrong for him to accept such an amount. Comparisons were made between his receipts and the salaries of regular pastors and it was implied that the converts were costing altogether too much money.

In view of these criticisms it is interesting to note that a leader in one of the large denominations has made a careful estimate of the cost per convert in Mr. Sunday's last four revivals and finds it to average \$1, while in the writer's own denomination a careful estimate in all the churches shows that for the same length of time converts have cost at the rate of \$50.50 each.

Really it is not just to estimate any such work by the cost at which converts are made. No estimate can be placed upon the worth of a great revival in the spiritual quickening of the people of God, in the effect upon haunts of vice, and in the turn-

ing of the public mind away from worldliness toward spiritual things.

**As Between Pastors And Evangelists**      Comparisons between evangelists and the regular pastors are often not only unjust but unkind. Nothing is more common among certain classes than a tendency to improve every opportunity to thrust at the church and to berate the minister. The successful work of a professional evangelist always gives these people their coveted opportunity, especially to criticize pastors. Comparisons are made between the great audiences of the evangelist and the small ones of the regular preacher, and straightway the claim is made that the small audiences of the pastor are due to his dulness and inability to preach.

A great evangelist gains a thousand converts in a few weeks and the pastor can not gain one hundred in a year, and the latter is set down in the judgments of his critics as lazy or incompetent, or both. The papers have much to say about the great work of the evangelist, while the pastor's name rarely appears and his work is seldom mentioned in public print; therefore the conclusion is drawn that this apparent lack of popularity is due to the humdrum way in which the pastor performs his duties.

All such comparisons are unjust. Conclusions are formed without sufficient data. In the first place, the success of the evangelist is largely due to the pastors. This the evangelist knows very well and so, before beginning his work, he secures the pledge of the pastors to co-operate with him. Then he rallies all the choirs and other workers around his standard for special effort. Even business interests are pledged to co-operate before the special meetings begin. The very platform upon which the evangelist is enabled to do a great work has been prepared for him by the ministers. Those who support him and make his campaign possible have all been trained by the regular pastors. When

either the people or the evangelist arraign the ministers as indolent and ineffective they are misjudging the very men who, more than any others, have made the success of the evangelist possible.

There is a great difference between the work of a man who changes from city to city every few weeks, preaching to new crowds, and using subjects familiar to him, and that of one who must preach year in and year out to the same hearers for a dozen or twenty years. And the one who draws the ordinary conclusions of the critics regarding the work of the pastor and the work of the evangelist is sure to be unjust.

A similar mistake is sometimes made in judging between preachers and lecturers. Here is one who hears a noted lecturer. He listens with great interest for an hour, or an hour and a half, and goes away delighted. Meeting some church member he praises the lecturer and wonders why preachers can not deliver such sermons. He does not stop to think of the difference between preaching fifty-two times a year to the same hearers, and the delivering of the same lecture from fifty to one hundred times, and each time to a new audience. The popular lecturer has spent three or four months in preparing his one lecture, while the preacher seldom has more than six days in which to prepare his sermon.

#### Two Opinions Which is Right?

Recently an article appeared in one of the denominational papers, entitled, "Ministers and Fool Critics," in which the writer reviewed a criticism on the ministry by "An American Woman." We do not remember ever having seen a more sweeping and severe criticism of the minister and the church. This woman described preachers as not so well informed, not so broad-viewed as the average business man; and when compared with the average newspaper man, magazine writer, or sociologist, she declared the minister to be "a mere babe prattling foolishness." She claimed that men have grown tired of the churches because nothing is offered in them but "dry husks of biblical research and interpretations," and that "men with red corpuscles in their blood no longer enter the ministry." She even denied the ability of leadership to ministers and declared that men possessed of that "kingly

quality" go into "politics, social reform, and journalism." According to this woman the church succeeds only in "boring and irritating."

**The Other Side** After admitting that ministers and churches have faults and weak points, and that they should welcome honest and fair criticism and profit by it, Mr. Alva J. Brasted, the reviewer of the article, has presented the other side. He shows that quite "as much ignorance to the square inch" is to be found in the other professions as in the ministry; he compares the usual education of other men with that of ministers, and shows that ministers do more work for newspapers and magazines than do any other class of men. Ministers are the most potent leaders in reforms, and are found among the advanced educators. Mr. Brasted thinks he is better prepared to form an estimate of ministers than any woman who has seen comparatively few of them; for he was educated with them in a great university and for years observed closely the kind of men studying for the ministry. He says:

Let one who has been associated with ministers all his life, been in school with them, chummed with them, met them at state and national conventions, labored with them, let one who knows ministers, judge. From actual acquaintance and association I can say that in the highest qualities of citizenship and true manhood and general excellence there is no profession that measures up to the gospel ministry.

Speaking of the criticisms on the church Mr. Brasted says:

What is the church in action? It is the Bible school, the prayer meeting, the mission movements, the temperance movements, the religious service. It is the good Samaritan unbinding the thongs of the Publican. If there is a single great movement for good that has neither been born in, nor received mighty help from, the Christian Church, I do not know what it is. . . . Good people want their children under the influence of the church. They want them in the Bible school. All statesmen, all competent citizens recognize the value of the church as a moral and religious teacher. To belittle the influence of the church for good is as great folly as to say better do away with the public schools because we have some "blockheaded" teachers.

As to a minister's business qualities, they can not be greatly inferior if we consider all the demands made upon the minister and the way he meets them with the average salary men of his profession receive.

It certainly takes business ability, economy, prudence and forethought to make a few dollars go as far as the average minister makes them go. The ordinary business man with no more income than the preacher, and with the same demands upon him, could hardly pay his bills and keep his credit good.

**Drifting** As we stood on a bridge above a running brook, an empty can just above us floated down the stream. It was making good progress in the current, but as it rounded a slight curve its own gravitation toward the land, aided by a gentle wind, moved it out of the current into the eddies. Thenceforward its progress was wavering and uncertain. It edged toward the current now and then but not enough to get under way again, whirled slowly with the eddies, sometimes actually going up stream, then, hesitating, it would touch the current enough to be carried to the next eddy, and finally coming where a pipe-line crossed the creek it caught on that and stuck fast. There it will stay until the next freshet raises the stream enough to float it again.

There are many professed Christians who waver and halt, and take a crooked course in the religious life. They do not keep in the strong spiritual currents that would bear them continually heavenward. A little adverse influence affects them as the wind did the can, and their own inclinations take them dangerously near the back currents of sin and worldliness; and so they make crooked ways, until finally they cling to the world as driftwood does to the shore or as the can did to the pipe-line, and there they stay until some great religious inflow raises the stream enough to float them again. Some of the saddest sights in the world are the stranded men and women, lying like deadwood along the stream of Christian life, who once made good progress, but who never will go forward again unless some flood tide of revival comes to float them. There are hundreds who are interested in spiritual things only during times of revival. They are of little or no use to the church, and are no nearer the kingdom now than they were years ago; for they are only stranded driftwood along the river of the water of life.

**Different Temperaments** In a certain revival where a large number of seekers had found peace and were unmistakably happy—entirely satisfied with their experiences—one young lady could not rejoice, for she had not found what she was looking for. Two or three evenings her friends remained to pray with her, but to no avail. She was in distress of soul, perfectly willing to do her Master's will, but the looked-for joy would not come and she pleaded with the friends not to leave her but to pray until it did come. Her father, too, was distressed and requested the minister to remain and talk with her.

She finally found peace, but not until she learned that religion does not consist in feeling alone. People of different dispositions and temperaments must be affected differently, and the one who looks for an experience exactly like that of another is very sure to be disappointed. Then the past life, the depth of one's sense of guilt, the distance one has wandered from God, the amount of light sinned against,—all these have an effect in determining one's experience at conversion. There may be much emotion in a genuine conversion, and there may be very little. And many times emotion or religious ecstasy may be no sign of genuine conversion. The one essential thing is a readiness to do God's will, to serve him from principle whether there is rapture or not. Voluntary submission of the soul to God is the essential thing in true religion.

#### "Study to Show Thyself Approved Unto God"

REV. E. ADELBERT WITTER

In these days of special activity along all lines of agricultural, scientific, and economical studies, it seems to me that it would not be amiss for all, and especially the young people, to avail themselves of every opportunity of a personal acquaintance with all questions that pertain to a strong and vigorous religious life especially marked by a deep spirituality.

If it is necessary that a young man shall give special time and energy to those studies that shall teach him how to develop a strong physical life in himself or in the animals with which he has to do, that he may

have reasonable hope of success in the battle of life, how much more necessary is it that he shall devote time and energy to the study of those things which shall help him in the development of his spiritual nature. Jesus said, "Ye shall not live by bread alone." It is not enough for one to be prepared by study and practice to produce the foodstuffs, and clothing for our bodies. This is well, but it is even more important that the life shall be trained in true righteousness, that there shall be a just conserving of all the forces of our nature.

In these days of readjustment in the work of agriculture that mother earth may be helped to produce more abundantly the crops of roots and grains upon which the world is to be fed, we find special bulletins upon every phase of this great question sown broadcast like the leaves of autumn, that he who runs may read and reading may be instructed in proper and widely tried scientific methods. The best that has been gathered through careful study and patient scientific experiment is thus placed within the reach of every one who is seeking for needed information. Wise parents commend these sources of information to their boys and girls and seek with patience to awaken in their minds an interest in these studies. This is done for the one purpose of helping to increase their efficiency as breadwinners and bread-producers.

Is it not equally important that all shall be fitted for heirship in the kingdom of God? I think so. As for our own denomination the RECORDER has been, for a long time, a special bulletin of information and inspiration along many lines helpful for soul-building and soul-culture. While many have thoughtfully read the various articles that have appeared bearing upon real spiritual growth in active religious life, it is to be hoped that all have read and meditated upon the series of articles on "Young People and Their Problems." These were timely and especially fitted to some of the questions that struggle within us for solution.

Paul seeing the tendencies toward worldly things, and realizing the effect these tendencies would have upon the children of men, cried out with great energy, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good,

and acceptable, and perfect will of God." It seems to me that God has moved upon the heart of some of his servants to speak forth the word that will call the people of this day to consider the danger of being too much conformed to the habits and customs of the world. The real Christ-spirit has been manifest in all these writings and they do well who take heed thereto.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Have we faith that enables us to believe the word of God and accept it as the man of our council and the guide to our feet? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Set a watch over thy path, for "happy is he that condemneth not himself in the thing that he alloweth."

Hopkinton, R. I.,  
June 7, 1915.

### Emotional Evangelism

REV. S. R. WHEELER

Is any one afraid of emotional evangelism? Listen to mental philosophy:

*Emotion*—"One of the three primary divisions of the powers, capacities or qualities of the human mind, the others being intellect and will. . . . What the stream of water is to a water wheel working complex machinery the emotions are to man's will and partly to his intellect. *They are the moving power of action, and in some respects of thought.*"

Here we learn the great importance of arousing the emotions. A cold, indifferent professor of religion knows he ought to be active in Christian work; a moral man is fully convinced he ought to confess Christ before men; and a winebibber is just as fully convinced he ought to stop the drink habit.

There are multitudes of such men and women rebelling against sober intellectual conclusions. The head gate of the water of life is closed. They stand dumb, inactive, and seemingly immovable. Who shall arouse them?

Prominent among human agencies stands the Emotional Evangelist. As the fire

alarm arouses the citizens from their slumbers and calls them out to the streets, so he arouses them from their self-complacency and calls them out to hear his burning words.

Emotions are aroused. The lukewarm go to work in the Lord's vineyard, the unconverted turn to Christ for salvation, the intemperate sign the pledge, and pleasure-seekers stop their dangerous pastimes and sing the songs of Zion. These changes, impromptu as they sometimes seem, are in full accord with intelligent and very thoughtful conclusions and sometimes with long-standing heartfelt convictions.

In Philadelphia "Billy" Sunday stood up, raised his hand and said, "Come." A multitude accepted the invitation. He had not preached a profound theological sermon but he had lifted the head gate, the living stream of water flowed on to the water wheel and the complex machinery started. An unusual emotional evangelist he mightily stirred the emotions, and the people moved forward.

Such is the evangelism that is to conquer the world for Christ and bring in the millennium. Such evangelism will fill the theological seminaries with those anxious to become efficient evangelists, or evangelistic pastors, or teachers in Christian living.

Not long since a layman from a large church in Denver came to Boulder and gave a Christian talk to young men. At the time, he said something like this: "Our scholarly pastor for some twenty years resigned about six months ago. We went to church, heard and enjoyed his fine sermons, and then went home. Last summer "Billy" Sunday stirred us up. Now we are doing personal work in Denver and getting to Boulder, Ft. Collins, Greeley, and other towns, doing something to bring sinners to Christ."

Paul names evangelists, pastors, and teachers as necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." No one of these three should be underestimated.

But it is to be feared that the exceeding importance of evangelistic preaching and of revivals that stir the emotions has been somewhat discredited. Our numerical progress and spiritual life as a denomination will be measured by the gracious re-

vivals produced by emotional spiritual preaching, spiritual emotional singing, emotional prayers, testimonies and personal work. It can hardly be questioned that our loss in past years was caused by the lack of such emotional evangelism.

Without emotional revivals we shall only gather from our own people, and only that portion having the best religious home-training, who are therefore the most easily influenced by the regular services of the church.

Can we be satisfied to make no effort for those not so fortunate in home or community? Surely not. "For the Son of man is come to seek and to save that which was lost" (Matt. 18: 11). We should do the same. "Go out into the highways and hedges and compel them to come in" (Luke 14: 23). We should obey this order. No means have as yet been found to do this so effectually as soul-stirring, emotional revivals. Bless the Lord, those thus brought in stand the test of time and temptation.

Thanks be to God we have Seventh Day Baptist pastors who are powerful in revival work. My soul was much stirred and greatly rejoiced to read in the RECORDER of the revivals at Marlboro, Shiloh, and Waterford.

Baptism and church membership at Shiloh, three years of membership at the Waterford Church, four and a half years of pastoral work at Marlboro with very close association with Shiloh at the same time, give me increased interest in the good news from those churches.

Also it was very cheering to read Brother Coon's account of his work at Jordan village. To go there was just right. Our evangelists can do nothing better to honor God, the denomination, and themselves than to improve every opportunity, in city, village or country, to preach to any church or people sound, strong, emotional sermons that will produce soul-saving revivals.

"Go ye into all the world, and preach the gospel to every creature—to the whole creation" (R. V.)—(Mark 16: 15).

Boulder, Colo.,  
May 13, 1915.

"'Tis easier to build two chimneys than to keep one in shape."

## SABBATH REFORM

### A Sabbath Keeper's Experience

[The following paper was read at the Sabbath Rally meeting held at the Pawcattuck Seventh Day Baptist Church on Sabbath evening. It was so well received that I am sure our RECORDER readers will enjoy it.—E. B. S.]

While reading over the program for the Sabbath Rally Day, several thoughts concerning the Sabbath came home, which I would like to express here this evening. First of all, my mind went back to my home, and the beginning of my Christian life. I had the blessed privilege of being reared in a home where God's word was honored. At my home we had a family altar. There was prayer and reading of the Bible three times daily. So, even before knowing the Lord by personal contact with him, I was well versed in the Scriptures. Before leaving home I do not remember of ever having heard of Christians by the name of "Baptists" (my parents were members of the Dutch Reformed Church); neither did I know that there were Christians in the world who observed the seventh day of the week as the Sabbath. My parents were strict Sunday-keepers. Once, after I had left home, I happened to come into a gathering of Christians, of whom afterwards I learned that they maintained the rite of immersion of believers. I felt drawn toward them, because I was convinced that this was the only scriptural way of baptism, and very soon afterwards I was baptized, and united with their church. This was the first Baptist church in Holland, of which the late Elder Gerard Velthuysen was the pastor, and which at that time, like other Christian churches, kept the First Day. I remember, when a child, when the Bible was read, sometimes the question would come to me why we kept the first day of the week, while according to the Bible the seventh day was the Sabbath? And when, one day, one of the members of our church told me that our pastor's views concerning the weekly rest day were changed, that after this he was going to keep "Saturday" in-

stead of Sunday, I at once felt convinced that he was right, although I was very much more frightened than pleased with the news. I thought I never would be able to do it. But neither could I see how I dared to expect forgiveness of sins while knowingly living in disobedience. And although I did not know the Lord well enough to render him *loving* obedience, the fear for the consequences of disobedience drove me to surrender to his will. Right here I want to say that I believe it is better by far to obey God for fear of punishment, than to live in disobedience, although I found that a life of such obedience is a life of bondage.

I was only seventeen years old then. When I told my mother my decision, she wept. She said: "O child! what will become of you?" I told her that it was the Lord's will, and that he would take care of me. Mother said: "Well, if that is your sentiment, then it is all right; you go ahead."

Now the word says: "The path of the just" (a just person, it seems to me, is a God-fearing person, whose desire and purpose of life it is to do the right under all circumstances) "is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18), and I have found this true. I wanted the right thing at any cost. And following the light as I saw it, I received more light; and as the light increased, my peace and comfort and joy also increased. And now I can praise the Lord that to follow him is no longer a burden to me, but it has become my supreme delight.

There are a great many devoted, whole-hearted Christians observing the First Day, in commemoration of the resurrection of Christ, who are undoubtedly sincere, believing that they are doing the right thing. And they are a help and a blessing to the world and the cause of Christ. But as far as my observation goes, I find that a person who is convinced of the truth, and closes his eyes against the light, no matter how zealous he is in religious activities, lacks spiritual backbone. There is nothing so weakening to the spiritual life as conscious wrong-doing.

As for keeping a *day* in commemoration of the resurrection, it has no ground in the

### Not Under Law, But Under Grace

REV. GEORGE W. HILLS

Ye are not under law, but under grace.—Romans 6: 14.

This is a plain statement, made by Paul, an inspired penman of God, and was addressed to followers of our Savior, regarding a strictly Bible subject that is of vast and vital importance. The subject is easily understood, if taken as the Bible teaches it. But, as it is usually treated, it is a shoreless and fathomless sea of turbulent waters; a place of many mistakes, much misunderstanding and confusion, and a field of bewildering, fruitless controversy.

Some claim to see a grave conflict between law and grace. Not a few hold that grace has supplanted law, destroyed its force, and removed all human need of law in the divine government of men. Others claim that, by obedience to law, they can earn salvation as a wage-price, or a reward of merit. Another class holds that the love of God, without the law of God, is amply sufficient to save the soul.

There is but one way of escape from this babel of confusion, where we may find a safe anchorage-ground for our faith. That place is the Bible, the only source of information on the subject.

#### FOUNDATION FACTS

To simplify the study of this subject, and gain a correct angle of vision, let us notice a few fundamental facts.

1. There are *four* great facts treated in the Bible; namely, *God, man, sin, and salvation*.

2. There is one great dominating purpose taught in the Bible; namely, *to lead man*.

(a) *From sin to salvation.*

(b) *In building character in the likeness of divine character.*

3. There are *two* lines of *revelation* followed in the Bible, by means of which its Author is working out his purpose in the world of humanity; namely, *law and grace*.

4. The forces employed in accomplishing this end are *God and man*, who cooperate in the work. "For we are God's fellow-workers" (1 Cor. 3: 9).

5. The teachings of the Bible find their *expression and interpretation* in human life, in what is known as *Christianity*.

6. The *philosophy* and *impelling force*

Bible. The word of God *does* teach the believer to commemorate the resurrection of Christ, not in a *day*, but in an *act*,—the yielding to the holy sacrament of baptism. In baptism we confess before the world our faith in Christ's dying for our sins, his "rising" again from among the dead, and living for us for evermore; and that in Christ we have died to sin; and are "risen" with him to newness of life—a life unto God. This is Bible doctrine. Baby-sprinkling and Sunday-observance both have their origin from the same source, the Church of Rome, which always has shown her antagonism to the Bible and its teachings.

What has the Sabbath done for me? First, it has led me to a more diligent searching of the Scriptures, in order that I might be able to give a convincing answer to those who would ask me why I kept the day. And through thus searching the word, I acquired a fuller and richer knowledge of God and his salvation in Christ. And through the seeming difficulties connected with the keeping of this day, I have been kept, through prayer, in closer communion with God, and in fellowship with Christians whose faith and religion are founded on God's word, which is the only sure foundation for our faith to hold out on.

What have I done for the Sabbath? Well, I have faithfully kept the day. By keeping the Sabbath we are constantly witnessing for God and his word. I am somewhat cautious in speaking about the Sabbath, as I believe that even the Sabbath itself can become a snare to the believer, by having his mind constantly occupied with the *day* of the Sabbath, instead of with the "*Lord* of the Sabbath." Any blessing, great or small, if substituted for the *Blesser*, ceases to be a blessing and becomes a menace to our spiritual life.

My prayer is that our hearts may be filled with the spirit of Christ; then we shall love God and everything proceeding from him. We shall love his Book; we shall love his day; we shall love his church; we shall love his people; and he himself shall be our exceeding joy, and he will teach us how to win others for his cause and kingdom.

of Christianity is *love*—love directed by law.

#### WHAT IS LAW?

Law is the will of a governing person, or body, expressed to the governed, as the standard by which they are to conduct their lives. The law of God is the expression of his will according to the justice of his own nature and character, as a standard for humanity to live by. Hence, divine law is a revelation of God to the race, and also a revelation of man to himself. God's law is therefore as unchangeable, indestructible, and eternal as is the life of its Author.

Divine law is not a set of arbitrary demands that might just as well have been something else. It is the will and "good pleasure" of the divine "Ruler of men," that man should have everything that is for his highest good, and all that will help him attain his highest and best possibility. For the accomplishing of that object God sent his law, as an offer to help man attain that high estate. Hence, it requires man to do that only which will make him a better man by doing it; and it prohibits him from doing that only which is best for him to abstain from. Thus, God's law not only expresses the divine will, but, at the same time, it shows man *what* is for his highest good, and *how* to attain it.

#### CHARACTER

Character-building is man's greatest and highest occupation in life. It is the only means by which he can attain his highest and best estate. It is the developing and building up of his selfhood according to an ideal. The true ideal is found in the divine character. Character is the only possession that a person can acquire in this life that he can carry with him over into the next. All are building character, good or bad, whether they realize it or not. God, in his "loving kindness," has given his law to guide and assist all in their all-important life-work. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

#### THE LAW OF OUGHT

Then it appears that the divine will, expressed in law, is man's law of *ought*. It shows him what he *ought* to do, and what he *ought* to refrain from doing, holding man's great goal of life in view. This fact establishes another important fact, namely,

the law of God could not be different, nor could it require less. Thus, man's true way to live is God's appointed "way of life," divinely prepared at the solicitation of divine love, directed by Infinite wisdom. Man never could have found or provided for himself a sufficient way of life. The terminal of this way is at man's true goal—eternal union with God.

#### THE LANE

The "straightened way, that leadeth unto life" (Matt. 7: 13-14), is a lane, on one side of which is the fence of the first table of the Decalogue. It shows man his true relations to his God, and appeals to his religious nature, the exercise of which is called piety. On the other side of the lane, the fence is the second table of the Decalogue. It shows man his true relations to his fellow-men. It appeals to his social nature, and instructs him in the field of morals. This lane is man's true path of life, and leads to union with God.

Thus, law teaches man how he ought to live on both his Godward side and his manward side. It also shows him that it is utterly impossible for him to reach his goal by any other way than that pointed out by law. And more, it shows him that he can not be moral enough to secure divine acceptance without piety; nor can he be pious enough to meet divine acceptance without true morality.

#### DIVINE UNWILLINGNESS

According to justice as expressed in law, every sin must be suffered for; yet law does not excuse or punish the violator of law. The Law-Giver does not excuse or punish the offender. God "is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3: 9).

To demonstrate his unwillingness "that any should perish," and suffer the full results of his sins, God gave his Son as a ransom-price for his redemption, while man was still "under law," condemned to die for his sins. "While we were yet weak, in due season Christ died for the ungodly" (Rom. 5: 6). "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 16).

#### SEED-SOWING AND HARVEST

Thus, we have found that the transgressor brings his sufferings and punishment

upon himself. They are the natural result of his sinning. "The sting of death is sin; and the power of sin is the law" (1 Cor. 15: 56).

By sinning, man weakened his character and his nature, corrupted his life, and robbed himself of vitality, power, energy, opportunity, time, and possibility, that he seriously needed for use in working out his high destiny and in attaining his true goal.

Man was not created to sin, and fail, and suffer. He was created to succeed, and enjoy, and be blessed, and be a blessing. His success rests alone in the character he builds. His character must be in the likeness of the divine character, or he can not attain to eternal union with God.

God will forgive him of his sins, and wash the stains away in the blood of atonement, and smooth the wrinkles out of his sin-battered life, if he repents of his sins and turns to him. But the losses he has sustained in power, growth, and efficiency can never be made good, in time or in eternity. To do the best possible all the time, was his duty. This would leave him no time to gain a surplus by which he could make up the losses he had brought upon himself by sinning. Therefore, the reinstated man will always be a smaller and less efficient Christian than he would have been had he never sinned. But more, vastly more; the weaknesses he produced in himself by sinning, he transmits to his posterity. Neither he nor they can avoid this result. He *compels* them—the innocent—to enter into the sufferings for his sins and selfish indulgences.

Thus, we find that every sin has within itself the elements of its own punishment. Therefore, "Whatsoever (of conduct) a man soweth (into his life), that (in kind) shall he also reap (in results). For he that soweth (sin) unto his own flesh shall of the flesh reap corruption (sufferings, weakness, decay of powers, a dwarfed character, and a legacy of weakness for his posterity); but he that soweth unto the Spirit shall of the Spirit reap eternal life" (eternal union with God). (Gal. 6: 7-8.)

Nothing that the transgressor can do can free him from the punishment he thus brings upon himself. "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12). Neither can he escape by

any form of legalism. "A man is not justified by the works of the law" (Gal. 2: 16). "That no man is justified by the law before God, is evident: for the righteous shall live by faith; and law is not of faith" (Gal. 3: 11-12).

#### THE DIVINE BEST

Law is exacting—unyielding. Why? Simply because it can not be otherwise; for it requires of man only that which is for his highest good. That highest good is righteousness. Less than righteousness is unrighteousness. It is the divine wish that man should *have* and *be* the best possible. God's law would not be a perfect law, if it could accept from man less than exact obedience. Anything less would dishonor the all-wise, all-just, all-loving Law-Giver. Man could not attain his highest and best possibilities with less than exact obedience to the law of God. Hence law could not retract, and accept less than exact obedience, as if it asked too much at first. That would indicate a lack of wisdom on the part of the Law-Giver. Therefore, it is impossible that law should allow the lowering of standards, or of compromises, excuses, or of repentance. Neither can it grant mercy, sympathy, favors, or forgiveness; though man needs them all. The law unequivocally stands for justice, and demands that man shall live justly, in full accord with its high standards; then his life will be such that he will not need favors.

God sent his law to show man his duty, his highest and best possibility, and the highest ideal, with the intent that he should heed its warnings against sin and its results; and that he should accept its power to guard and protect him, and so guide him, that he would not go wrong, and still leave him morally free to act in accord with his choices. But the selfishness within man prompted him to violate the law. By that violation man deprived himself of the possibility of attaining his highest and best estate. Sad, tragic picture! "Sin is the transgression of the law" (1 John 3: 4). Justice adds: "The soul that sinneth, it shall die" (Ezek. 18: 4).

#### DECEIVED BY SIN

The transgressor was led astray by "the deceitfulness of sin" (Heb. 3: 13). He did not receive the pleasure, and the profits, and the immunity from the results of sin.

that sin had promised him. The iron hand of justice was laid upon him, and his sins shut him out from divine favor. He had voluntarily placed himself "under law,"—under its condemnation to die. He was lost, helpless, hopeless, with all avenues of escape cut off, as far as his own powers and resources, and the aid of the law could avail for him; yet the law still demanded righteousness of him, a condition that was utterly beyond his power to attain.

But when he "came to himself" in repentance, and he found that he had been deceived, cheated, he turned around, with his back on sin, and stood face to face with his Savior, who "came to seek and to save that which was lost" (Luke 19: 10).

#### WHO?

Who sent his Savior to meet him when he needed him most? Who planned that meeting? Who had his needs at heart, and sent a deliverer? Grace did that work of mercy. It came as an intervention by the loving Father, "the God of all grace." "Because he first loved us" (I John 4: 19). That salvation was sent in fulfillment of the divine promise of a deliverer that was made in Eden, and reiterated again and again (Gen. 3: 15).

#### WHAT IS GRACE?

Grace is favor—unmerited favor—shown an offender by the one against whom the offence is committed. Divine grace was prompted by, and is the expression of, divine love to man, who is the transgressor of the divine law.

By sin man forfeited all claims upon divine favor. But the Author of both man and law, by the tenderness of his love for man, was prompted to offer terms of mercy to the offender, that would in no wise impair the dignity or power of justice as expressed in law, by which man could come from "under law," and be a free man "under grace."

"Under law," and "under grace," refer to conditions that are opposites. "Under law" means, to be under the condemnation of the law for violating it. "Under grace" means, to be under the divine favor that is bestowed because of divine love. It means, to be "free from the law of sin and death" (Rom. 8: 2). It is to be "free in Christ." "If therefore the Son shall make you free, ye shall be free indeed" (John 8: 36). That is, to be free

from the penalty of the violated law, but not free from the obligations to obey it. The Bible in no wise teaches freedom from obedience of the law. To be free from the obligation of obeying the law, would give license to violate it at will. It would insure anarchy. Paul makes this point clear. "Do we then make the law of none effect through faith? God forbid: nay, we establish the law" (Rom. 3: 31).

#### WEAK MAN

By sinning, man weakened his abilities, and deprived himself of his God-given perfection and strength of life, which rendered him unable to meet the requirement of the law, which is righteousness—rightness of life in all its relations.

Since violating the law, even by doing his best, man is not able to repair the damages he has done to himself. The law remains unchanged. It makes no allowances for his losses of power and his weakened will. It continues to demand righteousness. The changes sin has wrought in him are very great. He is now puny—weak. He has failed.

Thus, law prompts man to look within himself. There he sees what he really is, in contrast with what he ought to be. Then, because of man's weakness, law is now the scales to show him his short-weight. It is the yardstick to show him how far short he comes of what he ought to be, and what he ought to do. It also makes him realize that he alone is responsible for all this shortage. It shows him why he is condemned and "under law." He is thus led to know that he needs something that he can not secure for himself. He needs mercy.

#### THE TERMS OF MERCY

The terms of mercy are by the way of the atonement. Atonement means, to make amends. Atonement is made by offering, in sacrifice, an unforfeited, uncondemned life, in place of the forfeited life that is condemned to die, in order that the demands of justice may be met, and the forfeited life be permitted to live, and be restored to the place before the law that it held before it transgressed it.

The Savior came as a representative of grace. He offered to also become the representative of the offender, and die in his place—"the innocent for the guilty." This would save the sinner from execution, and

it would also vindicate the law and meet the demands of justice, that required death for transgression. Thus, the Savior fully obeyed the law in his living, and paid man's death-penalty in dying; meeting every need of man, and every demand of law. "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil" (Matt. 5: 17). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53: 5).

#### IF

If man had kept himself free from sin, he would have remained perfect in life and "pure in heart," as when he came from the hands of his Creator. He would then have been able, of himself, to build up holiness of character, and righteousness in his relations in life.

Holiness is that state of character that is in the likeness of the divine character, that results from the continuous, never-failing internal government of the life, in exact conformity with divine holiness. It is acquired by always *choosing* the right in the government of the personal activities of thought and conduct. Or, holiness may be called, the result of transmuting into character human choices that are made in complete conformity with the ideal, divine character, as revealed in the life of our Savior.

Righteousness is acquired by always maintaining a right state of government of the life in its external relations, directed by divine justice as expressed in law. Or, in other words, human righteousness is divine justice transmuted into human life.

Self-government begins, and must first be established, within self, before it can reach out to its environment: therefore, righteousness can be attained only by a holy person; but sin has deprived man of the possibility of ever acquiring holiness or righteousness of himself. Relative holiness and righteousness are mentioned as requirements in the Bible, but the absolute are beyond human power to acquire. As it is, man's Savior paid his death-penalty for him, having the holiness and righteousness of life to make him the perfect sacrifice necessary, which leaves the holiness and righteousness resting, not in man, but in Christ, his representative. Man can

make them available for himself, only by faith in his atonement-representative (2 Cor. 5: 21; 1 Pet. 2: 24; Gal. 3: 13).

By accepting Christ in faith, "the Savior of the world" becomes his own personal Savior, and he is placed in at-one-ment with the law and the Law-Giver, and stands "justified by faith" (Rom. 5: 1-2), and passes from "under law," to dwell "under grace" (Rom. 6: 14). He passes from spiritual death, which is separation from God, into life, which is union with God. "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5: 24).

#### OUR PASSOVER

The death-stroke, as penalty for sin, passed over the sinner, and struck his representative, who voluntarily stood in his place. That was the work of Christ on the cross. "Our passover also hath been sacrificed, even Christ" (1 Cor. 5: 7). That was the climax of the plan of God in the salvation of his sinning creatures, first expressed in his prophetic promise in Eden (Gen. 3: 15), and begun in his furnishing coats of skins to clothe Adam and Eve. Those skins were furnished at the death of innocent animals, for Adam's sake, because he had sinned (Gen. 3: 21).

Because the death-angel saw the blood of the passover lamb on the "lintels and door-posts" of the houses of the Hebrews in the land of Egypt, on that first passover night, he was reminded that those people were God's chosen, covenant people, and members of the great Abrahamic Blood-Covenant, and passed over them, striking the first-born in the homes of the Egyptians who had no blood-protection, "from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon" (Ex. 12: 29). This was as God had warned the haughty monarch previously through Moses. "Israel is my son, my first-born; and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born" (Ex. 4: 22-23).

#### NOT OF WORKS

Obedience to the law, alone, can not save the soul, but disobedience of the law will forfeit salvation, and place the soul

back "under law"—condemned, as it was before grace came to its aid.

The Christian rejoices in doing "good works"; yet he does not do such works in order to be saved. He works because he is saved. Neither does he try to keep in divine favor by "good works," or earn merit of his own. He is a worker because work is a channel of opportunity for expressing his love for his Master and his joy in salvation, which is a "joy unspeakable and full of glory" (1 Pet. 1: 8). "Faith, if it hath not works, is dead in itself" (Jas. 2: 17).

#### HARMONY BETWEEN LAW AND GRACE

Then, we find in this study, that law was given as a helper to man, by which he might be directed in attaining his highest good. But man defeated himself and the purpose of the law by sinning. Then God offered grace to the offender, that it might help complete the work for him that he would not accept at the hand of the law. The work was to help man secure righteousness in life.

In this way, law and grace work together, hand in hand, for the same original purpose, that man might be saved and cultured in righteousness. Law continues to point out sin, and make man know that he is lost and needs a Redeemer, while his Redeemer continues to "save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

#### FROM OF OLD

This atonement thought runs through the Bible from Genesis to Revelation. It was taught with emphasis in all the old Hebrew sacrificial worship, which, in type, pointed to its consummation in Christ on the cross. That was the meaning of the sacrifice at the brazen altar. It was the meaning of the killing of the bird, that the leper might be clean. It was the meaning of the scapegoat. It was the language of the slain lamb every morning and evening, to show the people the daily need of pardon, in order that they might be a pure people with whom God could dwell. That was the teaching of the bason of blood carried by the high priest into the most holy place on the day of atonement.

"Apart from shedding of blood there is no remission" (Heb. 9: 22). There was atoning blood on the altar; upon the cur-

tains and hangings; upon the veil; and upon the floor of the temple. None could miss seeing blood, to remind them that "shed blood" meant offered life for the atonement of sins, and that it was necessary to their acceptance with God. Blood meant life (Gen. 9: 4). The giving of Christ's blood was the giving of his life, that we might live in his life and merit, and not in our own.

The old truths of those far-away days prevail now, only in a new garb. Their sacrifices were in type, pointing to the Christ to come. Ours point to the same Christ who has come. If any man stopped short of seeing Christ in his worship in those days, he missed the intent and design of the law and of the worship. If any stop short of seeing Christ in his worship now, the intent and design of the law and his worship are defeated.

#### THE LAW CAN AND CAN'T

The law can not save the transgressor, but can show him that he is lost and needs to be saved. Paul said: "I had not known sin, except through the law" (Rom. 7: 7).

Law condemns the sinner to death, but can not remove the death-penalty, though he "repent in sackcloth and ashes." But grace co-operates with law, doing the part that law can not do—saves the penitent. Law points out sins, grace saves from them. "For it is he that shall save his people from their sins" (Matt. 1: 21).

Law can thunder at man its "Thou shalt," and its "Thou shalt not," but it can not extend the sympathy and mercy that his penitent soul needs and craves. But Jesus, the exponent and representative of grace, says: "Him that cometh to me I will in no wise cast out" (John 6: 37). Paul preached grace, and said: "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus" (Eph. 2: 4-6).

Law raises exalted standards of righteousness for man to live by, but can not "raise the fallen," even though they come in broken-hearted penitence. But grace takes the sinner where law leaves him, and assures him that "the sacrifices of God are a broken spirit: a broken and a contrite

heart, O God, thou wilt not despise" (Ps. 51: 17). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

Law teaches lofty lessons in justice, but can not bid a sin-wearied soul to come back to favor, nor can it relight its extinguished torch of hope. But grace invites, in the words of our Savior, the Messenger of grace: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28-30).

Law condemns the offender, but can not bring peace to his conscience-troubled soul. Grace finishes the work that law began, and provides a way of relief, with the assurance that "with joy shall ye draw water out of the wells of salvation" (Isa. 12: 3).

Law reveals sin and shows the "exceeding sinfulness of sin," and the needs of salvation, which points the offender to Christ the Savior. "So that the law is become our tutor (schoolmaster) to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor" (Gal. 3: 24-25).

Law is the sheriff's deputy that shuts the offender up in prison, "under law," in the dark cell of condemnation for his sins, that he may have time and opportunity to think his offences over, and see himself in the light of the law, which convinces him that he needs something higher and better than himself and the world to depend upon, and he turns his eyes and longings to Christ, where he finds deliverance. "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Col. 1: 13-14).

Law is the surgeon's knife that cuts away the "proud-flesh" of self-righteousness, that the heart may be prepared for the touch of the divine Healer.

Law shows the transgressor the wide gulf of separation that his sins have made between himself and God, but can not bridge the chasm, that he may pass over to the side of his Father of love. But grace makes the crossing possible, for "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3: 13). "Having made peace through the blood of his cross" (Col. 1: 19-20).

The last invitation made by divine grace in the Book of God emphasizes this whole subject, and brings to us a beautiful charm of comfort and assurance across the wide sea of nineteen centuries. "The Spirit and the bride say, Come. And he that heareth, let him say come. And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22: 17).

#### ONLY BY REVELATION

Law and grace are direct revelations from God, by way of Sinai and Calvary. Had man been left to himself he never could have secured the knowledge they reveal to him. Neither could nature have imparted it to him.

Of himself, man realizes that he needs something that is higher, and better, and stronger than himself to depend upon: but within himself there is nothing to tell him *how* or *where* that need may be supplied.

Nature tells man of God, or of gods, but not of "The God": the definite, living, personal, redeeming, saving, keeping "God of all grace," the covenant-making and covenant-keeping God, the Creator of "the heaven and the earth, the sea, and all that in them is." That knowledge came to him only by direct divine revelation.

There is nothing in his being or in nature to tell him that he should not covet, or steal, or bear false witness against his neighbor, or profane the name of his Maker, or commit murder, or be disrespectful to his father and mother, or to be impure in his morals, or that he must have but one God, or that he must not worship idols. Direct revelation brings all these points of *ought* to him. His own nature, and the nature about him, tend to lead him to the opposite of the teachings of revelation. Instead of "Deny yourself, and take up your cross daily," his inclinations tend to lead him to gratify self, and be controlled by impulses instead of reason and the Spirit of God.

(To be continued)

The test of your Christian character should be that you are a joy-bearing agent to the world.—Henry Ward Beecher.

"O God, protect us; for our boat is little and the sea is great."—Prayer of the Breton fisherfolk.



## MISSIONS

### Monthly Statement

May 1, 1915, to June 1, 1915	
S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand, May 1, 1915 .....	\$2,042.65
Howard C. Stewart .....	10.00
L. A. Van Horn .....	10.00
Dr. Bessie B. Sinclair, General Fund .....	10.00
Dr. Bessie B. Sinclair, "The India" Hospital Fund .....	10.00
Churches:	
Plainfield .....	22.62
Pawcatuck .....	21.00
Boulder .....	7.30
Milton .....	10.00
Dodge Center, Lieu-oo Hospital Fund .....	6.90
First Verona .....	7.15
Syracuse .....	1.37
Jordan First Day .....	18.07
Boulder Sabbath School, birthday offerings .....	6.15
Young People's Board, Dr. Palmberg's salary .....	50.00
	\$2,233.21
Dr.	
J. J. Kovats, April salary .....	\$ 20.00
Angeline Abbey, April salary .....	10.00
Paul H. Schmidt, April salary .....	50.00
D. B. Coon, April salary, trav. exp. ....	94.80
E. B. Saunders, April salary, clerk hire and exp. ....	86.08
T. L. M. Spencer, May salary .....	50.00
J. G. Burdick, May salary .....	29.16
H. N. Jordan, Northwest Miss. Convention .....	15.00
American Sabbath Tract Society, prop. 1914 Yr. Book .....	89.00
Treasurer's expenses .....	25.00
	\$ 469.04
Balance on hand June 1, 1915 .....	1,764.17
	\$2,233.21
Bills payable in June, about .....	\$1,500.00
Notes outstanding June 1, 1915 .....	2,500.00
E. & O. E. .....	S. H. DAVIS, Treasurer.

### "If Thou Doest Well"

LOIS R. FAY

If, once in a while, we could have a sermon preached to us from the text found in Genesis 4: 6-7, untold benefit might be derived from it.

Even better than that, if the text could be recognized as a treasure for the mental storehouse, and be laid up to derive sustenance for the inner needs and most perishable part of man, the resulting benefit would be even greater.

The text is this: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? But if not, sin lieth at the door."

This is a communication of God to man—first to an individual man, Cain by name, who did not profit by the instruction given; but through his downfall the divine communication has been published to the world.

Given to the human race not far from its beginning, this text descended to posterity through change after change in custom and language. It has been said, "The word of the Lord abideth forever," and the handing down of revelations of divine will from generation to generation and from age to age, with the constant exemplifying of the truth of the revelation, is one way in which the word of God ever abides. It is copied and recopied, translated and retranslated with painstaking care not to "add thereto or diminish from it," as each succeeding generation seems to require.

And how very often, as in the case of the text under consideration, is it found difficult to convey to the new translation all height and depth of meaning expressed by the old. Then there comes to the reader a desire to "search the scriptures," to reach back to the language of one's own ancestors and predecessors for the high and noble thoughts, the deep and profound thoughts that preserved the prosperity of mankind in the days of old.

In the "plain English" of God's words to Cain, there exists much of great value; they open with a reproof against that base anger that arises at God's showing more respect to the offering of another; and such a base emotion as this demands reproof. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you with all malice," is a warning which has been given, and there are others about evil surmisings, envyings, seditions, heresies, jealousies, murders, and all such things, which are connected with that emotion reproved by those words uttered so long ago,

"Why art thou wroth? and why is thy countenance fallen?"

The rest of the text continues with the reason why there is no need of indulging in base wrath when efforts of another meet with more recognition than our own. The idea seems to be that those who perform their duties faithfully and well will meet with acceptance; and the best part of the influence of this text is, that it applies to all, from the infant just beginning to mingle with fellow-mortals, to the aged who

are nearing the time when they must cease that association.

To all, this verse applies. The temptation comes early for children to feel jealous, to indulge in incipient wrath at phases of parental authority and judgment, and this tendency to anger, if not checked by some instruction, becomes most virulent and troublesome. Instead of overcoming real or fancied disfavor by continuing in patient well-doing, the aggrieved one wears a fallen countenance, and a burden of wrath in the heart that eventually seeks, as Cain did, to right matters by committing some great and irretrievable crime.

Children grow to manhood and womanhood actuated by this destructive way of righting wrong, and from generation to generation the iniquities of the parents are visited upon the children.

Why can not we learn that if we do well we shall be accepted, but if not—"Sin lieth at the door!"

In the Hebrew of this text additional ideas are expressed. In the clause, "Shalt not thou be accepted?" the last word contains suggestions of support, raising up, exaltation. It is difficult to find one word that expresses it all; how that if we *do well*, support, acceptance, exaltation out of present difficulties are guaranteed to us. These are all essentials of happiness and of true living, and what a comfort, what an encouragement to feel that so long as we are *doing well* all essentials for existence are assured; and no matter if parents, brothers and sisters, neighbors, and even enemies are prospering in the respect of man and the Creator, care should be continually exercised that the countenance fall not, that wrath be not the controlling impulse, and deeds not *well done* follow.

For "If thou doest not well," what follows? "Sin lieth at the door."

In this warning the Hebrew discloses the idea that sin, like a beast, makes its lair, its habitation, its lodging-place at the entrance to the soul that *does not well*.

This proved true of Cain. The downcast countenance and wrath in heart were followed by the crime of murder. Such is still to this day the cause and effect of unchecked evil-doing. But let us dwell on the alternative, the cause and the effect of well-doing.

The purpose for which man is created

is exaltation. Our Creator is exalted, King of kings.

It is the prayer of our Savior that those who accept him as the way of salvation be one with him and his father, all made perfect in one.

The way to become thus exalted is not by proxy, not by wealth, not by respect which we can command, but by *doing well*. And notice the individual appeal. This text says, "If thou doest well." A temptation comes often to act as if it said, "If thy neighbor" does well. But the appeal is to the individual "thou"—if "thou" *doest well*; not "If thou canst make the other fellow do well," thou shalt be accepted, but "If *thou* doest well."

The story of the utterance of this truth when it was first given to man is a familiar one. Cain and Abel are names well known to the Christian world. But more than this is necessary. Unless each individual "thou" who hears the warning given to Cain will profit by it, great opportunities for acceptability and exaltation are lost.

Let us, therefore, take for one of our mottoes, and carve upon the impressionable walls of memory these words:

"If *thou* doest well, shalt thou not be accepted? But if not, sin lieth at the door."

### Railroad Rates to Conference

As one of the Railroad Committee for the General Conference, to be held at Milton, Wis., I think some notice should appear in the RECORDER. Mr. William C. Hubbard has full charge of the Eastern arrangements. I find that no rates can be had below the regular fare, only as round-trip tickets may be purchased for summer-resort points. Madison, Wis., is the nearest resort point to Milton (only 30 miles west of Milton). Tickets should be over the C. M. & St. Paul Road as this is the only direct one to Milton. The regular fare from Chicago to Milton is \$2.02 each way, and train leaves 7.35 and 10.10 a. m., 4.00 and 5.45 p. m.

The Erie Railroad and B. & O. sell to ministers, missionaries, and licensed preachers at one half of the regular rates from any station in the Eastern or Western Passenger Associations. Permits have to be obtained from the general passenger

agent. These can be had by applying to your local railroad agent, or by sending to the general office of your general passenger agent. Your permit must be obtained before you can get this reduction. This reduction can not be obtained in Michigan, Ohio or Indiana, or on any railroad west of Chicago. All round-trip tickets have stop-over privileges; so if people wish to go farther west than Chicago, they can stop over at Chicago, going or coming, and attend Conference. There may be those who intend to visit the Exposition or some other western point.

Now if you will have a talk with Mr. Hubbard, and make out some sort of a notice for the RECORDER and have it appear soon, it may increase the attendance for our meetings. Our only hope for any reduction with the common people is the resort round-trip ticket which their local railroad agent can get them.

J. M. MAXSON.

### Changes

REV. GEORGE W. BURDICK

The last days of March and the first days of April were, and all succeeding days in a degree have been, strenuous days for the writer and his family. Many things had to be done, and some things have been neglected, or, at least, delayed.

These conditions have been occasioned by a transplanting process, the removing of the household into another place, and a changed sphere of employment. From a resident pastorate of a little more than fourteen years, to a little home and soil-tilling is quite a change.

I have often wondered how a shrub or plant would feel (if it could feel at all) when removed from the seed bed, with tendrils severed, and put into entirely new and strange environment to make a new start.

I remember my father saying, when I was quite young and we were doing some transplanting, "It does not matter if you do break the taproot. It will have to start a new one anyway." That seemed a hard thing for a sensitive plant.

A few years ago I visited a niece near the city of Indianapolis. They were making a new home near the city limits. It was in winter. As they did not wish to

wait for young saplings to grow to perfect the landscape beauty, they had employed a gang of men to take quite large trees from the forest and put them in place. Some of these trees were thirty feet high. I learned that this kind of transplanting can be done only in winter when the upper soil is frozen solidly to the fibrous roots of the tree and can be removed with the tree so that the connection of soil and roots remain. These trees, with a block of soil, were grappled to the axles of high-wheeled carts and drawn by several strong teams to the place, much as granite blocks are handled in Westerly.

I wondered how these trees would feel when they wakened in the spring and found themselves in a measure isolated. The shock would be great.

We have hardly yet become accustomed to the changed environment. It will probably be all right when the taproots get a good start and begin to catch the soil.

Our long pastorate at Welton was very pleasant. The people are devoted, true-hearted, and generous. We were recipients of many tokens of regard while living there. No pastor could be associated with such a people and not come to appreciate the value of the warm friendship, or to experience great loss when ties made strong by many years of association are severed.

Just before the final packing up, nearly all the members of the congregation, and a number not connected with the society, made a farewell dinner at the parsonage. The pastor's wife was given some fine table linen, and one brother, W. J. Loof-boro, for himself and family handed the pastor \$20. These gifts were appreciated, not alone for their intrinsic value, but as expressions of the loving regard of the donors.

Many people not belonging to our society, some living in other villages, expressed hearty regrets at our coming away.

We treasure the memories of the pleasant associations of our pastorate at Welton, as we do of the preceding ones at Milton Junction, Wis., Little Genesee, N. Y., and Utica, Wis. Our four pastorates have all been pleasant and have afforded opportunities for warm and lasting friendships. We feel grateful to our heavenly Father for causing our lines to fall to us in such pleasant places.

Milton, Wis., May 30, 1915.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

Our fathers fared not forth alone,  
With sifted seed new lands to sow;  
He came with them who has his throne  
In heaven, and footstool here below.

The Holy Word our fathers bore;  
Its heroes stood upon their deck;  
Invisibly they paced the shore,  
Safeguarding church and state from wreck.

Together marched they toward the West;  
Immanuel's star before them shone;  
Storm-swept, we scaled each mountain-crest;  
His crowned archangels led us on.

Schools have they sown from sea to sea,  
And church-bells rung from strand to strand,  
Their falchions champion liberty;  
Their wings beyond the seas expand.

In step with them have we had strength  
Appalling foes to overthrow;  
But, out of step, have learned at length  
Disasters from divergence flow.

Lead, Lord of Hosts, our erring feet!  
A cloud of witnesses sublime  
Keeps step with thee, and no retreat  
Make they whose march with God keeps time.  
—Unidentified.

### "Faust" and the Gospel

(Karl Busse in the *Tägliche Rundschau* of Berlin)

When I sat today in the sun I heard the joyous noise of school children streaming homeward. Over the wall which separates the hospital garden from the street came fresh voices in the quiet air. A youthful laugh broke out so heartily in the distance that I turned my head to see where the happy lad was hiding. But my gaze struck only the still wall which cuts me off from the world without.

How long has it been since I taught such happy youngsters? It seems as if years lay between instead of a few months. I can at times hardly understand. The people here are all touchingly kind. I talk with them and the doctor jokes each time he comes. The wound is not dangerous—a shot through hand and arm. At the worst only a slight stiffness will remain.

But the strange thing is that there al-

ways seems to be a still invisible wall about one. And when I am asked as to what I do all through the day I am compelled to return that I am continually wondering. Whether it is so with others I do not know. I wonder that the children are so happy. I wonder that I should daily get my good warm meals. I wonder at those things which seem natural to everybody. I wonder that I sit here and am talking with my same old voice.

Yet I have not experienced anything in the field which others have not experienced. I have been no hero and have brought back nothing more than wounds and this little torn book in which I always now prefer to read. I went to the front with a copy of "Faust." I came back with a New Testament.

One of my men gave it to me,—a reserve soldier who at home was a cobbler. It belonged to him. He was a quiet man who at first did not attract my attention. His comrades chaffed him, but he did not let that trouble him. He would take out his little book, and I saw him often in the rests by wayside ditches reading away to himself in the midst of the talk and laughter. He had the habit of following the words with his lips, but without sound, and when he turned a page, he wet his forefinger to do so. The men for some reason or other nicknamed him "Trittchen," but as he stood his ground quietly the chaffing became more and more infrequent, and after a little one and another of the older men joined themselves to him.

As I think of him I am almost of the opinion that he was some sectarian. But I never asked him. I noticed him for the first time on hearing certain curious words from his lips. He had favorite phrases which he was accustomed to repeat with a certain impressiveness. When he heard the thunder of cannon for the first time he nodded once or twice and said, more to himself than to his neighbor: "That's God's wonder chariot which is rumbling through the world." And at this moment when we listened with bated breath and many felt a catch of anxiety at the heart these words seemed so striking that I could almost think of this little cobbler as coming direct from Jacob Boehme and the German mystics. No one laughed this time.

Now "the great chariot," which vomited

terror and death, rumbled nearer. It rumbled over villages which went up in flames. It thundered over the just and the unjust. It passed over our heads casting down its iron hail. We pressed forward behind its wheels, often reeling from fatigue, storming past death and unspeakable suffering, digging graves for the dead and trenches for the living, without thought of yesterday or of tomorrow. When a day or two of respite intervened "Trittchen" would infallibly be seen with his book. He never read much. Often only a few minutes.

"I am just getting breath," said he once. And gradually this and that one began to borrow the book from him. At first secretly. The men were a little ashamed of it. "Give it to me, 'Trittchen,'" they would growl, "it's so monotonous here." And the little cobbler nodded and gave it, took it again, and nodded,—all quietly enough without a question and without presuming to advise. Then it happened that we must advance again and intrench ourselves. For nearly ten days we lay 400 metres from the enemy. It rained night and day. The straw rotted. Wet and hidden we cowered under the gray sky. Only under the cover of darkness could food be brought from the field kitchen and it was cold when we got it. Death and the enemy were close at hand; but far away, the life from which we had come. One could hardly believe in the possibility of returning to it. One hardly longed to. One felt indifferent and confused.

Many times at evenings when the artillery crash let up for an hour or two I would draw my "Faust" out and try to read. We had constructed a little room in the ground to which access was difficult, but which otherwise was comfortable enough. By the aid of an acetylene lamp I would turn the pages of the book, but—I am almost ashamed to say it—the time came when it, too, went back on me. It related itself to conditions and presuppositions which had slipped from under our feet, and with a strange sense of oppression I raised my eyes from its pages.

Just then, quiet and modest as ever, came in "Trittchen," sat a little way off in order to get a beam or two from the acetylene lamp, and began in his way to read in a favorite part of his little book. And as he sat there by himself, now and then touching his index finger to his lips,

completely taken up with the words which he was reading, a certain envy seized me and with it a desire to have in my own hands that book which gave such calm. I asked him if he would change with me. Nodding in a friendly way he passed on the New Testament, but when I offered him my "Faust," he thanked me and declined. That annoyed me for a moment and I made him understand what kind of a book he was rejecting. But he remained by his quiet refusal. He did not wish to read more. He expressed this fact in his own original way, saying merely: "I have had sufficiency."

So I read here and there in his little book which had gone through the hands of so many of our *Landwehr* troops and bore their finger prints on all its pages. After a time I returned it and sought rest for an hour or two. But I did not succeed, for, from some reason or other, the artillery fire started in and kept up almost all night. We were released from duty in the chill morning and slept like dead men the following day. When the next evening came and we were back again in the subterranean chamber, "Trittchen" came in and brought me his book. He was embarrassed, but I nodded to him and laid the Testament on my "Faust," remarking that now I could not go wrong. His only answer was: "Mine is better," and then he crept back to the trenches.

Days came and went. Our army continually crumbled away,—dead, wounded, and still more sick. Life—which went on elsewhere with business, the reading of newspapers, going to walk, holding school,—here drowned in mist. Over our heads continually roared the uncanny fire of our artillery. It was not difficult to realize that before long we were to storm the hostile position. "Trittchen's" Testament now passed from hand to hand more frequently than ever. It became ever more torn and dirty. It became, apparently, more frail in the measure that it gave out its secret power. And truly there went a still power and clarity through us. All that was secondary fell away from us. The new recruits wondered. One of them said, and reddened in saying it: "How strange your eyes look!"

One evening the little cobbler again sat down with his book, longer than usual. The shells howled clear into the night. When

"Trittchen" had finished and shut the book I reached my hand out for it. With the familiar look he pushed it to me. Then he stood up and half apologetically remarked that it was getting to look worn, but perhaps I would keep it—that would please him. I lifted my eyes, perplexed, but as if to forestall my objection he said in his quiet, simple way: "I shall not need it any more."

An hour later came the command to attack. Our artillery had prepared the way in good shape. Noiselessly we crept nearer and drove the enemy by storm out of the earthworks. But it cost much suffering and blood.

Among the fallen was "Trittchen." We did not find him for a long time. He must have crawled far in spite of severe wounds. In his death struggle he had apparently seized on a stubby grass clump. The straws remained within his locked fingers. His face, however, was calm as in life. It seemed to say: "Please don't trouble yourselves about me." The older men buried him. It was done quickly—a little mound, a cross of wood, a wreath of juniper, the helmet on the grave, a brief prayer. That was all.

The New Testament now belonged to me. I did not need further to lend it, for a Bible society had despatched great quantities of Scriptures to the front. So I had the old one to myself, and when I read in it, it seemed as if the little cobbler sat by me and moved his lips and read with me. He had lost his earthly plainness and outer commonness. He was illumined with the light of the inner life, and his saying, that the greatest king wrapped himself in the poorest garments and that God always went masked, would not out of my memory.

Then I was wounded and was shipped here with many others. Railway station after railway station. Curious peering men. Helpers—both men and women. Oh, they all meant well. But I just shut my eyes. I could neither understand nor had I strength to endure it. They gave me books. I pushed them wearily aside as Trittchen did the "Faust." Many times I could have said, as he: "Mine is better." The New Testament, which seemed so soiled in the great cleanliness of the hospital, satisfied me.

I have no desire. They ask me often and would gladly do anything for me. But I don't trouble my head. No, I wish nothing. What I have is much, too much. So much that I wonder at it all day long.

Only I would gladly have a picture of the little cobbler. But who knows where his people live? He apparently had no relatives. But I can not think that he ever had himself photographed. He would have felt himself of too little importance for that.—*Translated for the Record of Christian Work.*

### The Church—Its Business Affairs

REV. WILLIAM L. BURDICK

It sometimes happens that the business affairs of the church are conducted as though they were matters of indifference, and the opinion sometimes prevails that, inasmuch as it is a religious organization, people are justified in transacting its business in a slipshod way.

This is a serious mistake; very much depends upon the way the business of the church is transacted and great care should be given to this matter, for its spiritual efficiency, to say nothing of other matters, is often nullified by the way the temporal matters are conducted. For this reason some general principles may be suggested to the younger members of our congregations who are anxious to make the church the most possible.

1. The business of the church should be transacted in the best approved manner; up-to-date parliamentary rules should be followed in its business meetings and up-to-date methods should be followed by its committees and officers.

The one who presides should post himself regarding parliamentary practice, if he is not already well informed concerning such matters, and insist with firmness and skill that all things in the business meetings be done in a way that will not make the church a laughing-stock. Any member has the right to insist that parliamentary rules be observed, but for a member to do this often causes ill feeling, while the presiding officer can direct such matters without causing friction.

The work of all officers and committees and all who do business for the church should be done in a way above criticism.

Business methods have greatly changed in the last generation; transactions that were once looked upon as proper are now condemned as slack and some of them as so improper as to deserve punishment at the hands of the law. All transacting business for the church should do it in a way that would be a credit to an approved and up-to-date banking house or other business concern.

The writer has known churches to be the butt of ridicule because of the way in which the business meetings were conducted and the manner in which their officers and committees did their work. Real live business men have said, "Why not transact the business of the church man-fashion?" This state of things belittles the church of Christ in the eyes of the world and gives the impression to the young that they can follow loose business methods in other matters. The church should be a model in the matter of business as well as in matters of morals and spirituality. "Let all things be done decently and in order."

2. All things pertaining to the business of the church should be done promptly. It not infrequently happens that the entire work of the church, spiritual interests as well as business, is at a low ebb because the officers and committees of the church act on the plan that any time will do in regard to the affairs of the church; people who are prompt regarding other matters are sometimes very slack when it comes to the affairs of the church.

One should never accept the appointment to any work for the church, whether as an officer or a committeeman, unless he intends to promptly do the task assigned; otherwise he becomes a stumbling-block to the cause of Christ. "Diligent in business" applies here.

3. Those assigned to work should perform the tasks assigned as directed by the church. Officers and committees sometimes ignore the instructions given by the church as though the other members were mere riff-raff. This is really an insult to the church and when tolerated tends to lessen respect for it. There is no voice on earth higher than the voice of the church, and its instructions as to polity and business matters should be promptly and implicitly followed. When officers and committees are not willing to do this they should give place to those who will.

4. Another principle of tremendous importance in the business of a church is that just as many should be brought into the business as possible. It is not fair nor in accord with the gospel that a few should bear all the burdens, neither that a few should have all the honors. To the end that all may have part in the work, no one should be elected to more than one office and no one should accept more than one office till every available person has been brought into service. Also, the offices should be passed around from term to term; only in exceptional cases should one person hold the same office more than five or six, or eight years at the longest. A good clerk may be one of these exceptions, for such are hard to find and his work is very important; but even in case of the clerk it is well for him to have an assistant who shall be in training for the work. We can not expect people to be interested in that in which they are given nothing to do. One reason why multitudes of church members take but little interest in the work of the church is that they are given no place in its work, consequently they turn to other organizations for work and fellowship, and the church wonders why.

Those not accustomed to the work of any given office should be elected and helped to perform its duties till they become efficient; this is the unselfish way. But it will often turn out, as the writer can testify, that some of the unused men and women are the most efficient when given places of trust in the church.

It should be one of the first concerns of the leaders in the church to see to it that the weak and backward and every one coming into it be given places in its work and helped to perform their tasks; the destiny of souls hangs upon this method of work, for if it were followed there would not be that vast army of backsliders. Can our churches wake up to it?

Alfred, N. Y.,  
May 26, 1915.

#### The Harbor

When the world hurts, then speedily we turn  
To one dear place, where love may not discern  
The worst that is within us; where mean hate  
Gaineth no entrance; all inviolate  
This spot from sorrow, and its sacred name  
Is Home—the harbor holding naught of blame.  
—May Austin Low, in *The Canadian Magazine*.

### God is Able—A Bible Reading

M. A. SAUNDERS

God is able to save to the uttermost:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 16.

But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 12-13.

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.—Hebrews 7: 25.

He is able to keep that which is committed to him:

My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand.—John 10: 29.

For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Timothy 1: 12.

Who are kept through the power of God unto salvation ready to be revealed in the last time.—1 Peter 1: 5.

He is able to build up the sanctified:

And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified.—Acts 20: 32.

So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.—Acts 9: 31.

God is able to deliver the tempted:

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.—1 Corinthians 10: 13.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Hebrews 2: 18.

For an illustration read Daniel 3: 8-27.

God is able to give all needed grace, at all times, for all circumstances:

And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.—2 Corinthians 9: 8.

And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.—Philippians 4: 19.

He is able to do above that which we ask, according to the indwelling of the Holy Spirit:

That ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled until all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Ephesians 3: 17-20.

He is able to give the inheritance of the sanctified:

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20: 32.

He is able to present you faultless before the presence of his glory:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen—Jude 24.

"With a message answering to every mood of the human spirit, the book of Psalms is doubtless second in favor with lovers of the Bible. In hours of ecstasy and in times of deepest gloom, the Psalms have the right word for us. The whole gamut of emotions is swept by this eternally human collection of songs of the soul."

Love thyself last; and oh, such joy shall thrill thee

As never yet to selfish souls was given.  
Whate'er thy lot, a perfect peace will fill thee,  
And earth shall seem the ante-room of heaven.  
—Ella Wheeler Wilcox.

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.  
Contributing Editor

### \$500 Within the Next Two Months

From time to time, within the last few months, attention has been directed to the failure of the various Christian Endeavor societies and churches to respond to the apportionment for the Young People's Board. All during the year the funds have failed to come in freely, but it was hoped that the closing months of the Conference year would bring a freer response. The expectation has not been fulfilled. A personal letter from Professor L. H. Stringer, of Milton, Wis., treasurer of the Young People's Board, brings the information that last month (April) was the poorest month of the year. He says: "I received only \$7.50 for that month. This month (May) I have received \$38. In order to complete the work we have planned I must receive at least \$500 within the next two months. That would make less than \$1,000 for the year."

The entire amount included in the budget is \$1,200. In order to complete the work which the board has planned it must have at least \$500 within the next two months, or before the close of the Conference year, all of which when analyzed means that up to the present time the different societies have failed to respond to the apportionment by more than one half of the amount of the entire budget. In other words, the board has received only about \$500 out of a possible and rightful \$1,200. Are you going to let it go this way? Are you willing that our board should go to Conference this year and report a deficit of more than one half of its budget? That is what must happen unless your society does something and does it promptly.

### International and World's Christian Endeavor Convention

#### Denominational Rallies

A feature of the International Christian Endeavor Convention that has been very helpful and attracted much attention the last few years has been the denominational

rallies. One afternoon is usually given to these. It is a family gathering; the delegates of each denomination meet by themselves in a place assigned by the Executive Committee of the United Society and carry out a program which their representative has prepared and which is published in the official program of the convention. At the Los Angeles Convention, two years ago, nineteen denominations were holding their rallies at the same time in different parts of the city.

All members of a denomination in reach of the convention are expected to attend the rally of their own denomination, and all others who wish to. Since Seventh Day Baptists have had a representative on the board of trustees, they have held their rally the same as other denominations and generally some not members of the denomination have been in attendance.

The purpose of these rallies is to strengthen denominational ties, furnish each denomination one afternoon during the convention to consider and advance its own work and give the delegates an opportunity to meet each other. With an attendance of ten or twenty thousand, delegates well acquainted will do well if they get a glimpse of one another during the entire convention unless there is some prearranged plan for meeting.

The denominational rallies are to be held this year Friday afternoon, July 9, and all Seventh Day Baptists, young and old, in reach of Chicago, should plan to attend. Below is the program which has been prepared for our Seventh Day Baptist rally, which will be held in room 913, Masonic Temple, northeast corner State and Randolph streets.

Leader—Rev. H. Eugene Davis, President Seventh Day Baptist Young People's Board, Walworth, Wis.

Greetings—Dr. George W. Post, Jr., Chicago, Ill.  
Messages from the Seventh Day Baptist Young People's Board—Rev. H. Eugene Davis, Walworth, Wis.

The Place of Christian Endeavor in the Church—Rev. William C. Daland, D. D., President of Milton College, Milton, Wis.

How to Make the Local Society Count for the Most Possible—Rev. Henry N. Jordan, Milton Junction, Wis.

The Best I Know of Christian Endeavor—Rev. L. O. Greene, Farina, Ill.

The Future of Christian Endeavor among Seventh Day Baptists—Rev. George W. Lewis, Jackson Center, Ohio

Five-minute Addresses, What Christian Endeavor Has Done for Me—  
Mrs. C. S. Sayre, Albion, Wis.  
Miss Jennie Marvin, Walworth, Wis.  
Miss Mabel E. Jordan, Nile, N. Y.  
Mr. Carroll West, Milton Junction, Wis.  
Miss Grace L. Babcock, Milton, Wis.  
Mr. H. R. Loofboro, Welton, Iowa; and others.  
Round Table—Leader, Rev. L. C. Randolph, D. D., Milton, Wis.

WILLIAM L. BURDICK.

Alfred, N. Y.,  
May 31, 1915.

### Song and Its Meaning

REV. HERBERT C. VAN HORN

Christian Endeavor Topic for Sabbath  
Day, June 26, 1915

#### Daily Readings

Sunday—Sad Songs (Ps. 137: 1-9)  
Monday—Glad songs (Ps. 138: 1-8)  
Tuesday—Songs in the heart (Eph. 5: 18-20)  
Wednesday—Wisdom in song (Col. 3: 16-17)  
Thursday—Songs of praise (Acts 4: 23-31)  
Friday—Songs of worship (Rev. 5: 9-14)  
Sabbath Day—Song and its meaning (Ps. 33: 1-5)  
(An evening of hymns and comments, led by the Music Committee)

The psalm from which our lesson is taken has no title or author's name appended. It is the glad outburst of some joyous Old Testament believer, and breathes of devotion and piety. It is a simple song of praise and thanksgiving, probably intended for use in the Temple service, and is worthy our attention and admiration.

"Praise is comely for the upright" (vs. 1). "The Prayer-book version gives the meaning less literally, but in more idiomatic English, 'For it becometh well the just, to be thankful.'" In our so-called busy Christian lives, we take so little time really to be thankful! So little time for real praise! Such a psalm as this calls our attention to this neglect and stimulates and inspires to "praise God from whom all blessings flow."

In verse 2, the worshiper is called to "praise the Lord with a harp." The harp was a simple instrument, triangular in shape, strung with seven strings. It was "regarded by the Hebrews as peculiarly fitted for sacred music." (See 1 Sam. 10: 5; 1 Chron. 15: 16; Neh. 12: 27, etc.)

In verse 3, "A new song" does not mean one never heard before but "one fresh from

the singer's heart." Think of this for a moment. "Fresh from the singer's heart." How much it would mean if we were to sing the old familiar songs fresh from the heart. How enthusiastically we sing, "I'll go where you want me to go, dear Lord, I'll say what you want me to say"! Then how seldom we think of making actual application of the sentiment, and go on our own way unconcerned. How often in the prayer meetings after having sung the song, our mouths are tight shut as oysters, and in vain the leader tries to pry from us a word of testimony for the glory of God! What wonderful things would happen were we to make a complete surrender, as we say we do in the song, "I surrender all." "Open my eyes, and I shall see," we sing and then have them tight shut to the duties and opportunities lying thick on every side of us. Joyously we sing, "Brighten the corner where you are," and then fret and frown and worry and cloud the day for ourselves and others. O that Christians would "let a little sunshine in," and let the Lord have his way in their hearts. What freshness then would brighten the old hymns and they would indeed become new songs unto him.

Verses 4-5 give the splendid reasons why God should be praised. Let us remember that music is "one of God's choicest gifts, and its highest use is in his praise." Then "rejoice in Jehovah," giving thanks unto him with songs fresh from loving and consecrated hearts.

#### HINTS FOR THE LEADER

(Meeting led by the Music Committee)

Make your meeting one especially of praise. Arrange a quartet among some of your younger members and have them prepared to sing some of the splendid old Gospel Hymns pieces not found in your own song books.

Ask the pastor to use five minutes in telling of the place of music in the Temple service.

Have each of the leaders of this meeting prepared to give, briefly, the history of some good hymn, which he shall then lead in singing.

Tell of the power of song in evangelistic meetings. Have some one answer the question, What is the secret of power in Mr. Rhodeheaver's conduct of song in Billy Sunday's campaigns?

## HINTS FOR THE TIMID

Dare to speak a word for Jesus, today. If you read a verse of a hymn tell how it has helped you.

Give some story or illustration of the way in which some hymn has helped others.

"Another six days' work is done;  
Another Sabbath is begun.  
Return, my soul, enjoy the rest;  
Improve the day thy God has blest.

\* \* \*

"In holy duties let the day  
In holy pleasures pass away.  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

This hymn was written by Joseph Stennett, an English minister of the gospel, of the seventeenth century. Multitudes sing this hymn today, and apply it to Sunday, the first day of the week; but the author wrote it for the Seventh Day Sabbath of Jehovah, of which he was a faithful keeper all his life and an ardent defender. He was a scholarly and polished preacher, looked upon as an able leader of the Baptists, and on Sunday preached in many of their churches, though he "remained the faithful pastor of the Pinner's Hall Seventh Day Baptist Church until his death."

## ABOUT SOME HYMNS

"There is a fountain filled with blood" was being sung on a street of Glasgow by a little boy one night, when a Christian policeman joined in the beautiful song. A homeless woman, standing near, heard and was saved from sin, losing all her "guilty stains."

"Take me as I am." Mr. Sankey tells of a young girl who replied when her pastor told her she could become a Christian by praying and reading her Bible, "O minister, I canna read and I canna pray! Lord Jesus, take me as I am." Her prayer was answered, and a lady who heard of the experience, wrote the hymn, popular now for many years.

"The Ninety and Nine." When Mr. Moody and Mr. Sankey were holding meetings in Scotland, one night after preaching on the "Good Shepherd," and while the audience was under deep conviction, Mr. Moody turned to Mr. Sankey, asking if he would sing a solo appropriate to the occasion. Mr. Sankey says: "The Twenty-third Psalm occurred to me but this had been sung severa<sup>1</sup> times. . . . Every Scotch-

man in the audience would join me if I sang that. . . . At this moment I seemed to hear a voice saying, 'Sing the hymn you found on the train.' But I thought this impossible, as no music had ever been written for that hymn. . . . Again the impression came . . . that I must sing the beautiful and appropriate words I had found the day before. . . . I lifted my heart in prayer, asking God to help me sing that the people might hear and understand. Laying my hands upon the organ I struck the key of A flat, and began to sing. Note by note the tune was given, which has not been changed from that day to this. As the singing ceased, a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. . . . With tears in his eyes, he said, . . . 'Where did you get that hymn? I never heard the like of it in my life.' I also was moved to tears and arose and replied: 'Mr. Moody, that's the hymn I read to you, yesterday, on the train, which you did not hear.' . . . Thus the 'Ninety and Nine' was born."

## A Christian Endeavor Song

The following song was written for the Westerly Local Union; for the Rhode Island State Convention of Christian Endeavor, held in Westerly, February 22, 1915, and respectfully dedicated to the founder of the Christian Endeavor movement, Rev. F. E. Clark, D. D., by John G. Dutton, minister of the Christian Church, Westerly, R. I. All rights reserved. Used by permission.

Tune: "Onward, Christian Soldiers."

We are Christian Soldiers,  
Fighting for our King,  
Christ, the Son, our Leader,  
And his praise we'll sing.  
Deeds of love shall ever  
Our songs employ,  
For the name of Jesus  
Fills our soul with joy.

## Chorus.

Rally, then, ye Christians,  
Work with heart and hand,  
Till the Church, united,  
Joins our conquering band.

Lift on high your voices,  
And together sing,  
Glory to the Father  
And to Christ our King.

We, a band of brothers,  
Need not fear the foe,  
For with Christ our leader,  
Shall the victory know.—Chorus.

We this promise making,  
On the pledge to stand,  
In the bonds of union  
Make a Christian Band.  
Let us then Endeavor  
Jesus to proclaim,  
Till the Church united  
Rallies round his name.—Chorus.

See the ranks about you  
Moving to and fro,  
With Christ's banner o'er us  
On to Victory go.  
For on him believing  
We can never fail,  
Over wrong and error  
We shall yet prevail.—Chorus.

## FOR THE JUNIORS

## A Story About Neighbors

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, June 26, 1915

Lesson text, Luke 10: 30-37.

Dear Juniors: You remember the lesson of two weeks ago about the lawyer and his question, and Jesus' answer by referring him to the two great commandments, to love God, and our neighbor as ourself.

The lawyer said to Jesus, "And who is my neighbor?" Jesus replied by telling a little story, which is usually called the story of the Good Samaritan.

One day a man started out from Jerusalem to go to Jericho, a city about twenty miles away. It was a rough and lonely road, and down grade most of the way. In some places there were dangerous rocks and deep caves or ravines, and sometimes bands of robbers were hiding there, who waylaid the travelers.

As the man was walking along by one of these places, out came some bad men to rob him. Perhaps he carried something that looked valuable to them. The thieves took all they could find, even the man's clothing, gave him a cruel whipping, and left him to die.

After a while another man came along that same road. He was a priest, whose work was to offer sacrifices in the temple at Jerusalem. Many priests lived in Jericho,

and went up to Jerusalem for a week at a time, twice a year.

This priest may have been on his way home. He saw the poor wounded man, but "passed by on the other side" of the ravine. Was he in too great a hurry to get home, or was he afraid the robbers might still be around and harm him? Or did he think the man was dead, and did not wish to touch him?

We do not know. But we do know that he should have helped a brother man, for the law required him to stop and help even a dumb animal (Deut. 22: 1-4).

Soon another man came down the road. He was a Levite, who also worked in the temple. The Levites took care of the temple, keeping it clean and in order, and carried in the fuel. When this Levite came to the place, he looked on the poor dying man, and he, too, passed by on the other side.

Had he worked so hard in the temple that he was too tired to help a brother in need? Or did he think some one else might come along and do it instead of himself?

We do not know. But we do know that he did not keep the command, "Love thy neighbor as thyself."

By and by another man came journeying along that way. This man was not a Jew as were the others, but a man of Samaria, a country in the central part of Palestine, and the Jews and Samaritans were not usually friendly.

This Samaritan had a kind, loving heart. He pitied the poor unfortunate man and was soon at his side. How carefully this Samaritan handled the suffering man, pouring wine on the sore places to cleanse, and oil to heal. How tenderly he bound up the wounds, making the poor man as comfortable as possible. Then he placed him on his own beast, and walked along beside, until they came to an inn, or boarding-house.

The Samaritan took good care of his new friend that night, and the next day when he must go on and attend to his own business, he gave money to the host saying, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." What more could he have done?

Then Jesus, turning to the lawyer, said,  
(Continued on page 768)

## CHILDREN'S PAGE

### The Boy Who Forgets

I love him, the boy who forgets!  
Does it seem such a queer thing to say?  
Can't help it; he's one of my pets;  
Delightful at work or at play.  
I'd trust him with all that I own,  
And know neither worries nor frets;  
But the secret of this lies alone  
In the things that the laddie forgets.

He always forgets to pay back  
The boy who has done him an ill;  
Forgets that a grudge he owes Jack,  
And smiles at him pleasantly still.  
He always forgets 'tis his turn  
To choose what the others shall play;  
Forgets about others to learn  
The gossip things that "they say."

He forgets to look sulky and cross  
When things are not going his way;  
Forgets some one's gain is his loss;  
Forgets, in his work time, his play.  
So this is why I take his part;  
Why I say he is one of my pets;  
I repeat it, with all of my heart:  
I love him for what he forgets!  
—Pauline Frances Camp, in *St. Nicholas*.

### Marjory Bee's Un-Birthday Gifts

"Deary me!" sighed Marjory, as she looked up at the pretty new house and spied the card near the front door. "It must be the measles after all. Now every one of the little nephews and nieces will probably catch them, and maybe Miss Baker won't get back to school in weeks and weeks. It's a shame!" And Marjory looked anxiously down at the big white package she was carrying so carefully.

"I guess we won't need you today, or any other day," she thought regretfully. "And we did have such a perfectly splendid time on Miss Baker's birthday last year. And the things are all bought and now there's nothing to do but just to go to school and be frowned at and scolded by Miss Decker. I don't like substitute teachers one bit. My, but I don't believe I'd ever want to celebrate Miss Decker's birthday; I guess nobody would."

At the thought of this, Marjory's face became very sober, and a worried look began to appear in her blue eyes. "Why, nobody ever does give her anything," she remembered, almost remorsefully. "And all

the other teachers have lots of flowers and fruit and candy. Maybe it isn't the pleasantest thing in the world to be a substitute teacher and never know where you're going to be sent next."

The more Marjory thought about this—and she had quite a little time in which to think, for she was unusually early that morning—the more unpleasant it seemed. Perhaps Miss Decker had reasons for being cross. It surely wasn't nice for Donald Deane to pin that big measles card on her desk where she wouldn't see it at first, and then to have the superintendent come in and call her attention to it.

"It was, too bad," declared Marjory, as she changed the white package to the other hand. "If I only knew when her birthday is, I almost believe I'd give her something."

Marjory Bee suddenly stopped stock-still right there in the middle of the sidewalk. "Why, I believe I'll give her something anyway," she said quite decidedly. "Un-birthday presents are just as nice as birthday presents—yes, nicer because you don't know when they're coming. An un-birthday surprise party ought to be nice, too. Why, we might celebrate this very day like we would for Miss Decker."

By this time Marjory Bee's feet were hurrying very fast—so fast, indeed, that she almost ran into several other girls who were coming to meet her.

"O Marjory, the cake won't be needed," was Netta Armstrong's first greeting. "We'll leave it at my house till you go home. Didn't you see the card on Miss Baker's house? Isn't it a shame that she has to have the measles!"

"Yes, it is," agreed Marjory, as she hastened to display the beautifully decorated cake. "But there isn't any card on Miss Decker's house, I'm sure."

This queer remark needed such a long explanation, and there were so many interruptions and exclamations of "oh!" and "oh my!" that the nine o'clock bell rang before everything was told.

Miss Decker, looking anxiously around the schoolroom two hours afterward, wondered what new mischief was brewing. "It must be something serious," she finally decided, for never in all her substituting in these two grades, had she known the room to be so still.

"This has been the best day I've had," she thought when the last pupil had gone

### The Seventh Day Baptist Pulpit

The publication of the *Seventh Day Baptist Pulpit* will be resumed the first of July, 1915. This is a monthly magazine containing a sermon for each Sabbath. The sermons are by Seventh Day Baptist clergymen. The magazine was first started largely through the interest and effort of Dr. H. A. Place at the time of the General Conference at Ashaway in 1902, and the first number was issued in February, 1903. At the end of the eighth volume, January, 1911, it was discontinued, owing to a lack of funds to support it. The Seventh Day Baptist Missionary Society, which had charge of the magazine, has now given permission to the Committee on the Revision of Tracts of the American Sabbath Tract Society to resume its publication. It will be conducted on the same lines and for the same purpose as before. It is designed to supply helpful interesting reading, and especially for those who can not attend church. In particular it is intended for pastorless churches, and little groups of Sabbath-keepers that meet for Bible study far away from church privileges, where some one will read the sermon for the week to the others. Then volume by volume it makes a valuable collection of choice sermons by our own clergymen.

For a time at least the magazine will be illustrated with pictures of the writers of the sermons, and with now and then pictures of the churches where they are serving.

The subscription price will remain the same as in the past, fifty cents a year. But it will require more than a thousand subscribers to support the magazine. Unless that many can be secured we shall have to rely upon the gifts of people who are interested in the matter.

Sample copies of the first number will be sent out the last part of June, and it is hoped that these will so appeal to the people that we shall soon get our desired list of one thousand paying subscribers.

The compiling editor is Rev. Clayton A. Burdick, of Westerly, R. I.

Address all business communications to the publishers, American Sabbath Tract Society, Plainfield, N. J.

quietly out at four o'clock. "If the superintendent could only have come today instead of yesterday! But what is this?"

It wasn't strange that the little substitute teacher was startled, for in front of her and back of her and around her had suddenly appeared the thirty boys and girls she had just dismissed. In their hands were packages and bags of many shapes and sizes, while blue eyes and brown eyes and gray eyes looked out from smiling, friendly faces. And Miss Decker's own eyes suddenly filled with tears that seemed bound to run right down her cheeks.

"They do like me after all," she thought when she had recovered a little bit from her surprise, and was cutting the two big, delicious-looking cakes. "Perhaps I've been too stiff with them. They don't seem at all heartless just now."

An elderly gentleman, hastily retreating from the open door of Miss Decker's room, turned to the principal of the Summerville School. "Miss Decker seems to get along better than I thought she would," he said, after a moment. "The children must like her, or she couldn't handle a noisy crowd of them the way she is doing now. She'll work into that place all right, I think."

"Un-birthday surprises, and un-birthday presents are a great deal nicer than I thought they'd be," said Netta Armstrong, as she and Marjory were arranging a dainty basket to go to Miss Baker in the pretty new house. "And I guess Miss Baker will like what we did."

"Of course she will," agreed Marjory, happily. "It's nice to be remembered sometimes, even if it isn't your birthday."  
—Alice Annette Larkin, in *The Young Evangelist*.

That religion and society, the church and the community, have values to exchange becomes clearer in the consciousness of those working for each other. Indeed, it becomes more and more evident that work truly done for one serves the other. Though not identical in aim or method, the church and community can not be separated.—Graham Taylor.

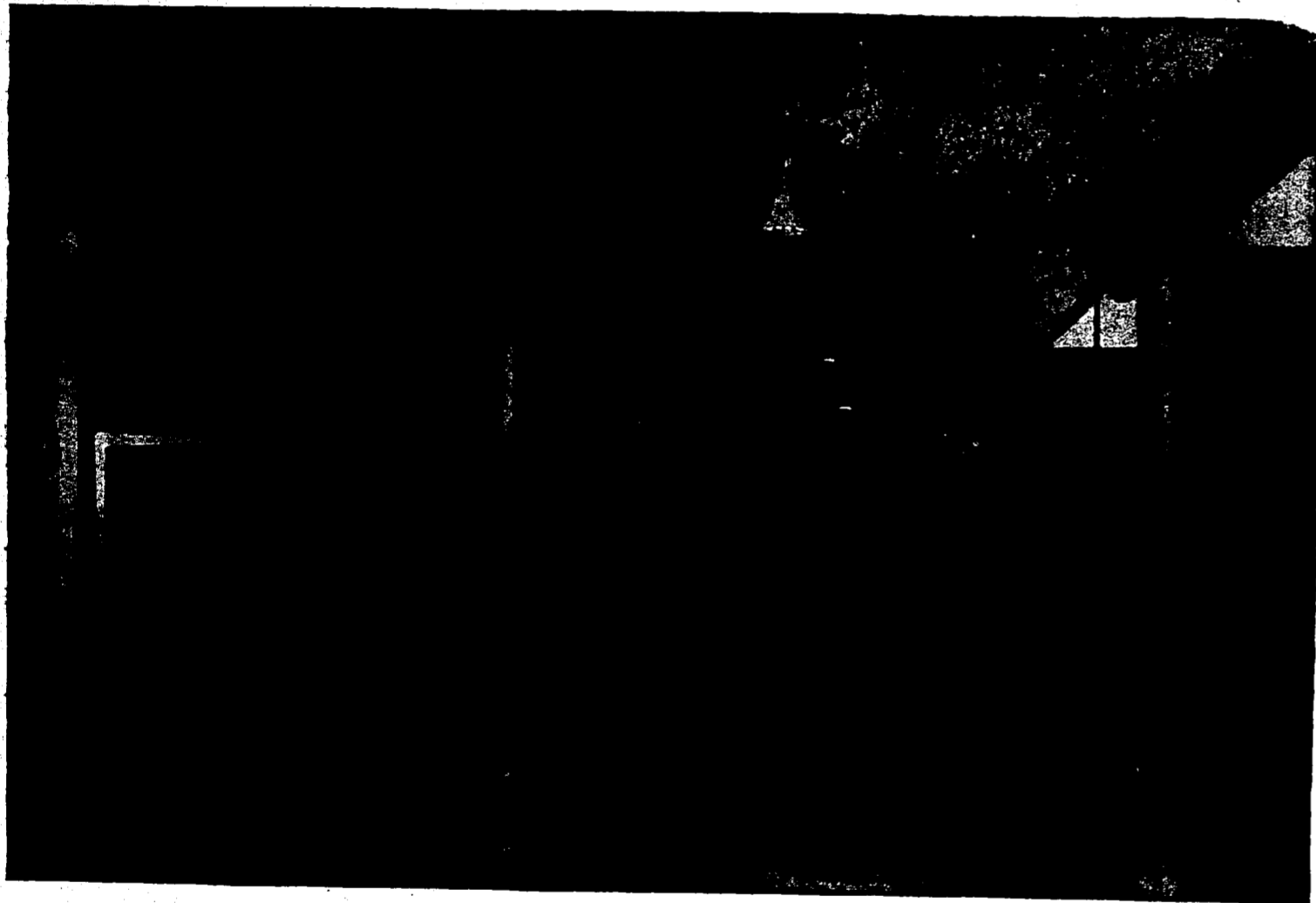
We may be sure there is deliverance from every unfavorable condition of our lives when we have fitted ourselves to accept it.—Charles B. Newcomb.

## SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.  
Contributing Editor

### A Prayer

"Hear me, O thou Commander of courage; look upon my weakness. I can not attain thy heights, except thou wilt take me into thy covenant of pity and power. Conquest belongs to thee, and thy absolute conquest of me is the purpose of my entering into thy sanctuary. My soul feels purer



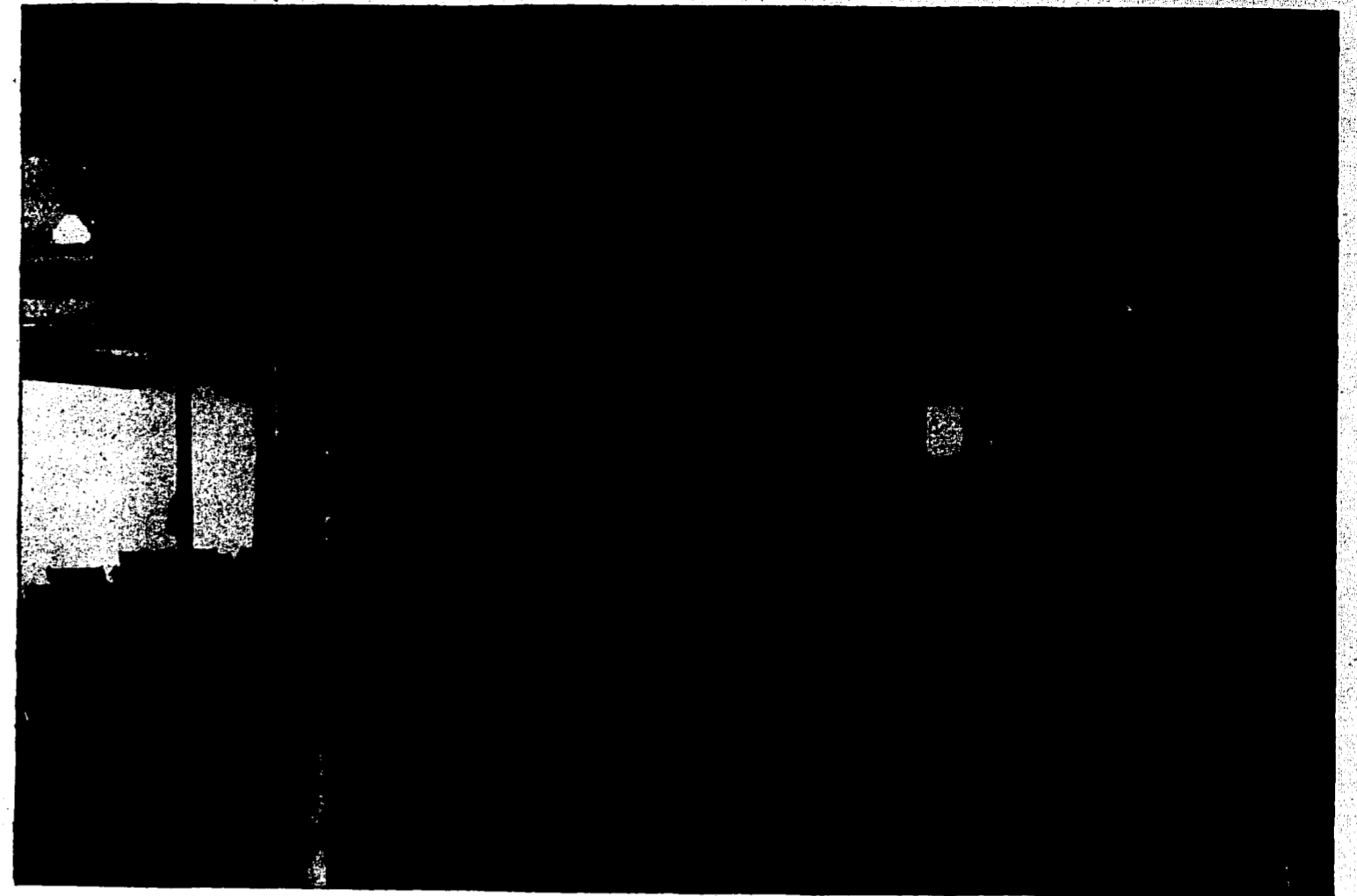
### Sabbath School Room With Roller Partitions

The Milton Bible School is enjoying a system of roller partitions in the new basement of the church which makes it possible to divide the large room into seven rooms upon short notice. These partition curtains were presented to the Milton School by Mr. and Mrs. Giles Belknap and of the ladies mentioned above were formerly on the roll of the Sabbath school as Lulu Spicer and Jennie Dunn.

The large main basement room of the Milton church is used as a whole for prayer

when I have breathed thy holiness; and, in my worship before thee, my heart is the censor swung by thy hands, and my thanksgiving and obedience make the incense of a sweet smell unto thee. Only when I knew that I loved thee, did I possess joy, and my heart was never safe until I was hid in the fortress of thy love, but tasks, disappointments, trials, vexations, heart battles—these have so hedged me in that to look above is my only confidence, and out of thy calmness has come my peace. Amen."

meetings, Christian Endeavor meetings, lectures, suppers, etc. At 10.15 a. m., however, each Sabbath, the partition curtains are let down, and each class meets in a room by itself. The distractions that come in through the ear gate from the adjoining class are not all cut off, of course; but those that come in through the eye gate are effectually removed, and the different groups attend to their work very nicely in temporary privacy. The length of the curtains and their ingenious adjustment make the plan unique. We have never seen any-



thing exactly like it before. Indeed, this was the first room ever equipped with just this kind of arrangement, but we believe the plan is destined to have an extensive usefulness. Milton enthusiastically recommends it.

One of the accompanying cuts shows the room with the partitions rolled up. The other picture shows some of the partitions let down wholly or partially.

#### Lesson XIII.—June 26, 1915

THE QUESTION OF PEACE: A BIBLE STUDY  
(For Lesson Notes, see *Helping Hand*)

#### Semi-annual Convention of Western Association

Nile, N. Y., June 25-27, 1915

Outline program

Friday Afternoon

2.30 Examination of Mr. William M. Simpson for ordination to the gospel ministry  
Friday Evening

8.00 Praise Service

8.15 Sermon and Testimony meeting—Pastor B. E. Fiske

Sabbath Morning

11.00 Ordination Sermon and Consecration Service

Sabbath Afternoon

2.00 Sabbath School, conducted by the Superintendent of the Nile Sabbath School

3.00 Young People's Hour, conducted by Mr. Paul Burdick

3.00 Children's Hour, conducted by Superintendent of Nile Junior Christian Endeavor Society

#### Evening after the Sabbath

7.45 Business  
8.00 Vocational Symposium, conducted by Pastor W. L. Greene  
Sunday Morning

10.00 Business

10.15 Praise and Devotional Service

10.30 Missionary Interests, conducted by Pastor W. L. Burdick

11.15 Sermon—President B. C. Davis  
Sunday Afternoon

2.00 Praise and Devotional Service

2.30 Address, "The Church and the Social Life of the Community"—Professor Paul E. Titsworth

3.00 Sermon—Pastor G. P. Kenyon  
Sunday Evening

8.00 Sermon—Pastor Ira S. Goff

Farewell Service—Pastor W. M. Simpson  
L. C. Livermore,  
President.

Edson Langworthy,  
Secretary.

We shall be driven to our knees only when we feel keenly that nothing limits success so much as lack of prayer; that he who works, absolutely must pray; that he who prays most and best, helps most in the tasks committed to the church; that we have not because we ask not; that the sob of weariness and pain in the heart of Christ has not died away into the silence of victory and peace because prayer is not yet the passion of our lives.—*W. E. Doughty.*

He who has conferred a kindness should be silent, he who has received one should speak of it.—*Seneca.*



## HOME NEWS

GRAND MARSH, WIS.—Although little has been said in the RECORDER about Grand Marsh and the little band of faithful ones who have for years held high the banner of the King, God has nevertheless been keeping watch over his flock. From time to time he has sent his messengers to visit them, and encourage them to hold fast their profession, nothing wavering. As I write, the names Hills, Loofboro, Mills, Hurley, Van Horn, Sayre, Coon, Boss, Helston, Hutchins and others come to mind. These servants, ambassadors for Christ, came not for reward, but to glorify God. They sowed the good seed of the kingdom, and passed on to other fields. God sent the showers and sunshine. He kept watch and zealously guarded the precious seed. Years have come and gone since Loofboro and Mills were called to labor in other fields. Years have passed since Sayre scaled the highest point on Light House Rock, and fastened his handkerchief there in plain sight of passers-by. Who knows but that climb may have been an inspiration to some one to begin the struggle heavenward. Certain it is, the memories of those days are still pleasant to those who were favored with association with him and the other members of the quartet—Rood, Burdick, and Platts—all full of life and energy, singing the message of salvation. Why not? Are we not exhorted to speak often one to another in psalms and hymns and spiritual songs? Yes, those boys (men now) sang the sweet gospel message, and no one can estimate the value of this service. God alone can measure its importance.

Others did what they could and gave God the glory. First the blade, then the ear, after that the full corn in the ear. This is the order of the kingdom of heaven. "One sows and another reaps. I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors." We reap the harvest of former seed-sowing. We sow the seed for the future harvest. Who will be the reapers?

Last Sabbath was a red-letter day with us. Brother W. D. Burdick was with us

and preached a strong sermon on the theme, "Personal Work," basing his exhortation on the story of Philip and the eunuch. After service we repaired to the lake, about three miles distant, where the pastor had the pleasure of burying in the baptismal waters three members of his congregation, one of them being a convert to the Sabbath. His wife united with us that day, having held her letter from the Dodge Center Church for several weeks, in order that she and her husband might unite with the church on the same day. Others will follow in a short time. Surely, last Sabbath was a day of spiritual feasting. God is doing great things for us, whereof we are glad.

Grand Marsh is a small but rapidly growing village on the Chicago and Northwestern Railway, in central Wisconsin. Here is a grand opening for Sabbath-keepers, especially for those having small capital, but who have the will to hustle. Land is cheap, and although sandy, yet by proper care and attention good crops are being raised. Dairying is very profitable. Grass will grow if given half a chance. We want more Sabbath-keeping farmers. A physician is also needed. Come and look over the field, then decide to make your home with us.

W. D. T.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take lessons in gladness and gratitude from the happy bird that sings all night, as if the day were not long enough to tell its joy.—*Samuel T. Coleridge.*

### SEVENTH DAY BAPTIST COLONY IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. DAVIS,  
Ft. McCoy, Florida.  
T. C. DAVIS,  
Nortonville, Kansas.

## MARRIAGES

DAVIS-SHARP.—At the parsonage of the Marlboro Seventh Day Baptist Church, June 5, 1915, by Rev. J. E. Hutchins, Belford E. Davis, of Shiloh, and Reba E. Sharp, of Seeley.

MILLS-STILLMAN.—At the home of the bride, Orange St. and Merry Ave., Hammond, La., April 22, 1915, by Rev. S. H. Yockey, Mr. Rolla J. Mills and Miss Phoebe Charlotte Stillman, both of Hammond.

SLOCUM-GABRIELSON.—John Anderson Slocum, of Ashaway, R. I., and Miss Hilma Christine Gabrielson were united in marriage on the evening of May 14 at the home of Rev. E. Adelbert Witter, who officiated.

RICHMOND-CASWELL.—At the home of Mrs. Stone in the town of North Stonington, on the afternoon of May 19, Jesse H. Richmond, of Hopkinton, R. I., and Miss Lena S. Caswell, of North Stonington, Conn., Rev. E. Adelbert Witter officiating.

## DEATHS

CRANDALL.—Sarah A. Crandall, daughter of George and Ann T. Burdick Holland, was born November 20, 1856. She died on the morning of May 4 and was buried May 6, 1915.

She was converted in early life and for many years was a member of the First Westerly Seventh Day Baptist Church. She was married to Daniel A. Crandall on her nineteenth birthday. Three children were born to this union, one of whom died in early childhood. She leaves a husband, two sons, a mother, sister and brother to mourn her loss.

She was a sufferer for several years from a malady that claimed its victim. She lived in anticipation of this change and went in the confidence of a child of God.

E. A. W.

BOWEN.—Walter Cox Bowen, the oldest son of Charles E. and Belle Mitchell Bowen, was born at Shiloh, November 17, 1886, and died in the hospital at Spring Lake, May 8, 1915.

Walter Bowen was one of the promising young men who went out from Shiloh. He attended the Shiloh High School, from which he was graduated in 1904. He then taught three years at the Buttonwood School, after which he entered Rutgers College at New Brunswick, N. J., from which he was graduated in 1912 with the degree of B. Sc. He was held in high esteem by his college associates, both among the students and faculty, as he was known for his honesty and fairness of judgment, and on that account his opinion was often sought. After his graduation he entered the employ of Clyde Potts,

civil and sanitary engineer of New York. It was while engaged at this work that he entered a man-hole in the city of Ocean Grove with a party of men on a tour of inspection, and met his untimely death. He had repeatedly warned the men not to strike a match, but in this case the warning was not heeded. Three men had entered the hole, when the first one in started to light a cigar. The hole was filled with gas which immediately exploded, burning one man so severely that he died at once. Walter was taken to the hospital where he died from his burns after several days.

The body was brought to his home in Shiloh where the funeral services were held. The president of Rutgers College, Dr. Demarest, preached a most comforting and inspiring sermon from the words of Paul, "We are more than conquerors through him that loved us." He also paid a high tribute to the life of the deceased, as he had known him as an undergraduate. The services were held in the midst of great banks of floral decorations, the tokens of his wide circle of friends. In his immediate family he leaves, to mourn his loss, his father and mother, a sister and two brothers.

J. E. H.

CLARKE.—William A. Clarke died at his late home in Independence, N. Y., June 1, 1915.

He was a son of Stephen S. and Azubah Woodcock Clark, and was born on the Stephen Clarke homestead, November 18, 1835. The eldest of four children, he is survived by one brother, Milton S. Clarke, of North Bingham, Pa., and one sister, Mrs. Amelia Cottrell, of Independence, N. Y., and a wide circle of friends and relatives. On September 27, 1873, he was married to Miss Delphine Stout, who passed to the life beyond a few years since. To them was born one son, Samuel W., with whom they passed their declining years. Twenty-eight years ago, he built the house where his son now lives. Ill health through many years prevented him entering many public and social activities. In early manhood he was baptized by Rev. Jared Kenyon in the membership of the Independence Seventh Day Baptist Church, of which he continued a member until called to the church triumphant. Through these years he was a great sufferer, and his longing and prayer for release from pain has been granted and the frail body is at rest.

Funeral services were conducted at the Independence Seventh Day Baptist church, June 3, 1915, by his pastor, Rev. Walter L. Greene.

W. L. G.

Many are lamenting that the Church is in bondage, and has lost her power. Let her forget herself; let her cease striving to save her own life, and let her gladly lose it to save the city, to save the nation, to save civilization; and lo! as she prays, and sacrifices, and gives her life for these, her captivity shall be turned, and she shall live abundantly.—*Josiah Strong.*

## SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 191st St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath Eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

"Earth is sweet, but heaven is sweeter;  
Faith complete, but love completer.  
Close beside our wandering ways,  
Through dark nights and weary days,  
Stand the angels with bright eyes,  
And the shadow of the cross  
Falls upon and sanctifies  
All our pain and all our loss.  
Though we stumble, though we fall,  
God is helping, after all."

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

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(Continued from page 761)

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer said, "He that showed mercy on him." He had answered his own question, "Who is my neighbor?" Jesus said, "Go, and do thou likewise."

Jesus would say the same to us today.

Will you try to be a good neighbor to everybody?

## ILLUSTRATION

The story is told of Billy and Joe, who were rival newsboys. On a day, Joe was run down by an automobile, and had to lie in a hospital. During the whole time Joe was laid up, Billy took charge of his beat, also put to rout all the other urchins who tried to encroach. Every night Billy carried the money he had earned for him to the little, disabled fellow, and when Joe recovered, he went back to his own beat, thus kept for him. Billy was a neighbor.

Lesson prayer: Show me thy ways, O Lord; teach me thy paths" (Ps. 25: 4).

Key-word, "Love."

Speak thou the truth. Let others fence  
And trim their words for pay;  
In pleasant sunshine of pretense  
Let others bask their day.

Guard thou the fact; though clouds of night  
Do upon thy watch tower stoop;  
Though thou shouldst see thine heart's delight  
Borne from thee by their swoop.

Face thou the wind; though safer seem.  
In shelter to abide;  
We are not made to sit and dream;  
The safe must first be tried.

—Henry Alford.

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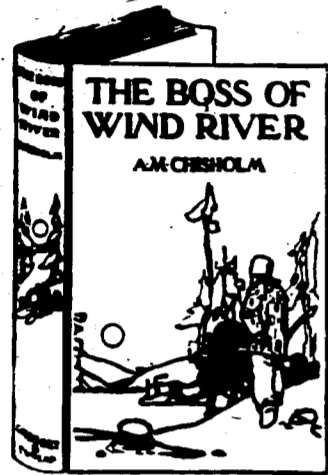
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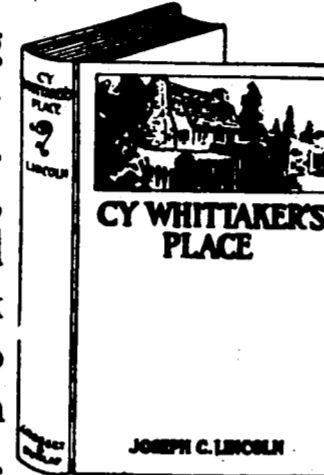
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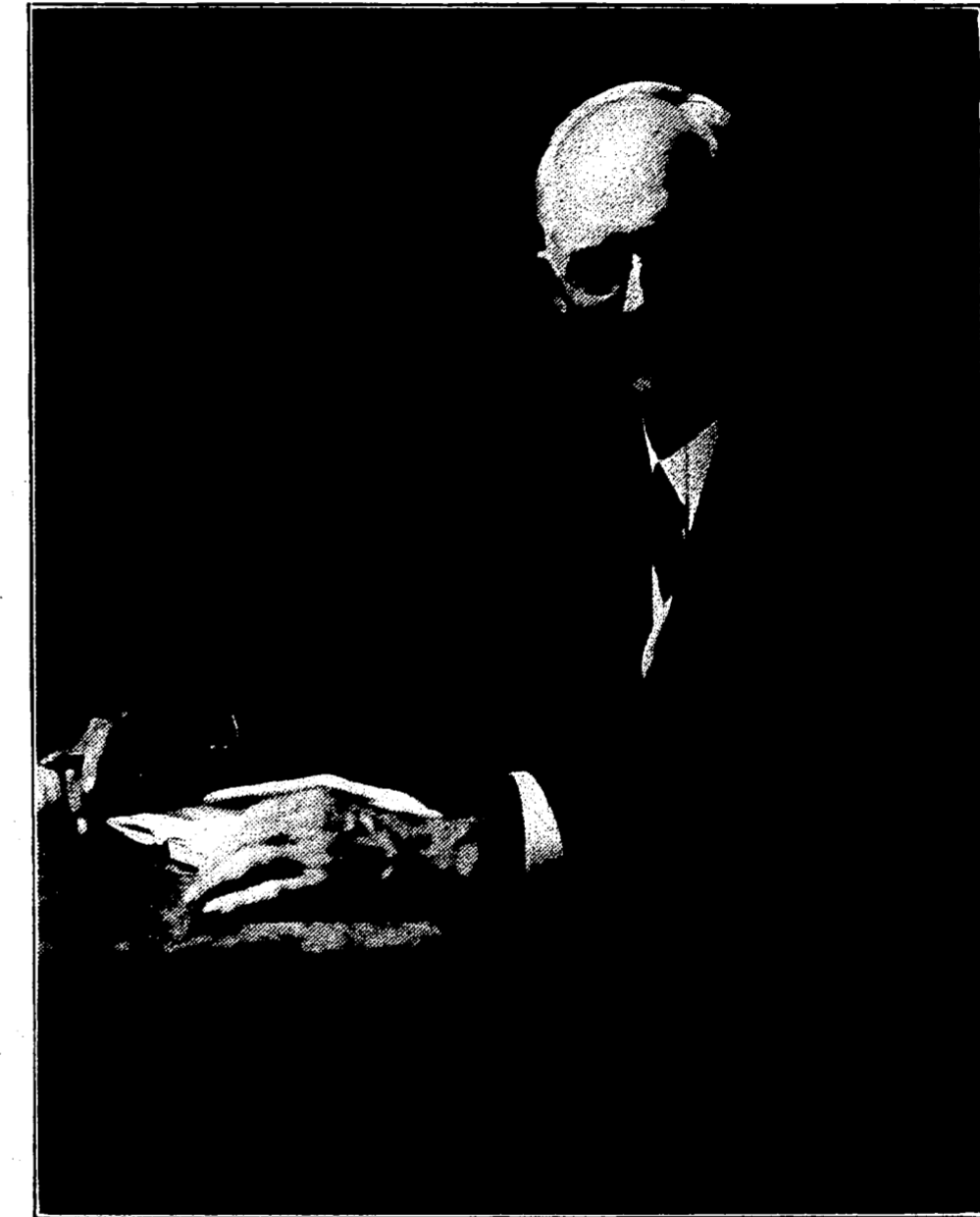
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