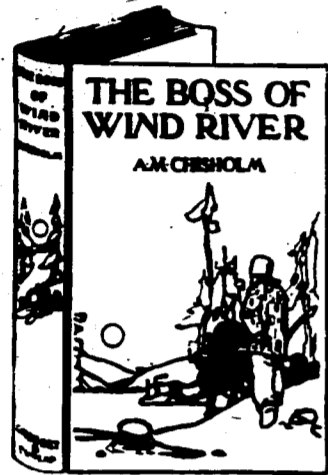
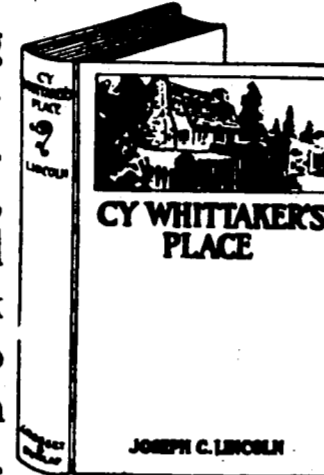


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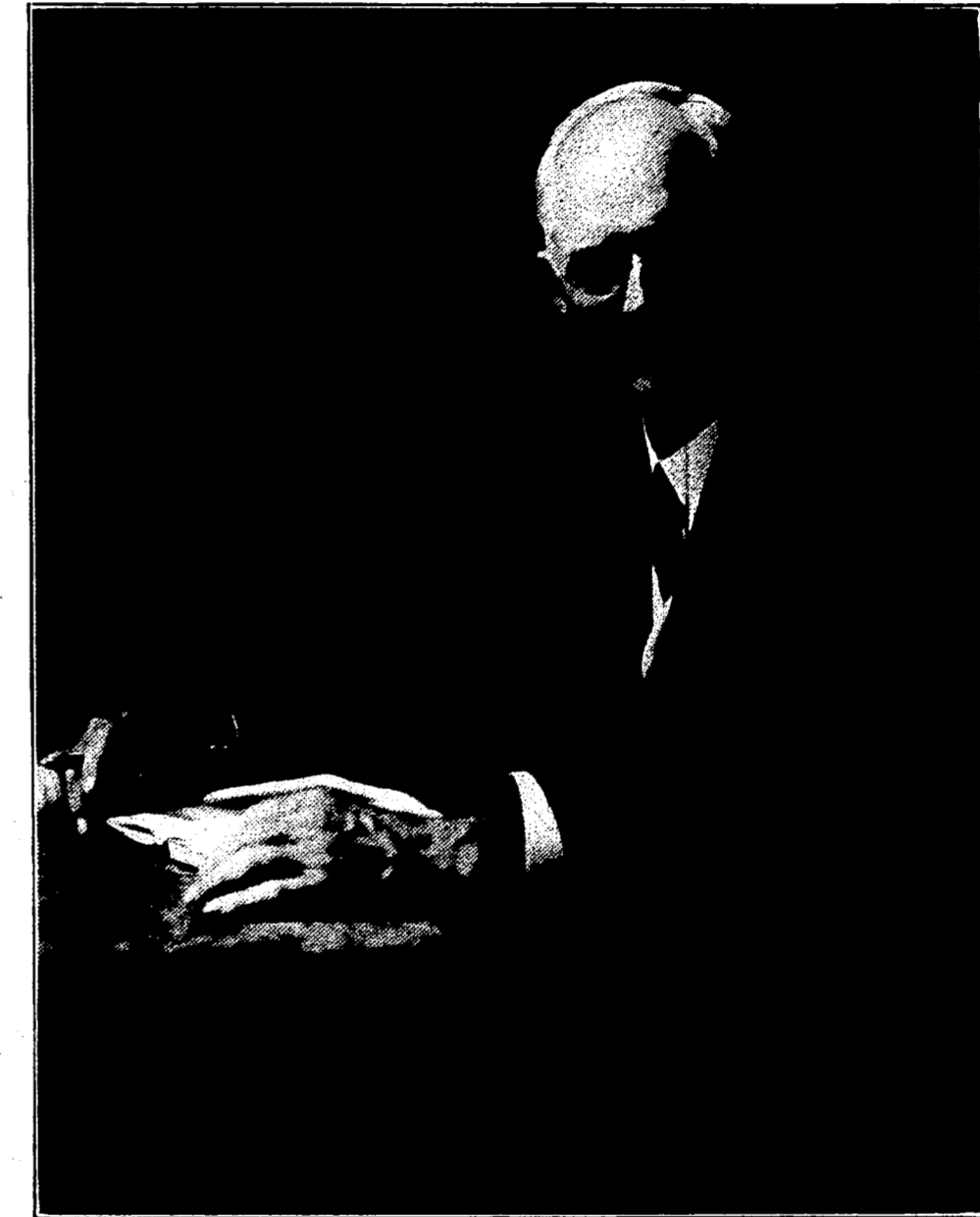
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REV. GEORGE B. SHAW

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WHOLE NO. 3,668

Dedication at North Loup—En Route

On Tuesday, June 1, the editor took train 3 on the Erie, at New York, for Chicago, en route

for North Loup, Neb., to assist in the meetings connected with the dedication of the new church. In many ways the journey was unusually pleasant and restful. To say nothing of the relief from strenuous toil afforded by two or three days' travel on an easy-riding car, and the pleasure derived from changing scenes, it was especially gratifying to be able to make a journey of nearly 1700 miles over four different lines, with trains promptly on time from start to finish. The country throughout the entire route had been flooded by recent rains, until the farms seemed saturated. Showers greeted us every day, so the air was cool and there was no dust. We reached Grand Island, Neb., in a deluge of rain. Here we spent the night, and on Friday, June 4, arrived at North Loup and found a pleasant home with Pastor George Shaw and his family.

At Omaha we improved the opportunity to stop over several hours and visit two lone Sabbath-keepers dwelling in that city, Mrs. Ethel Rogers Gavitt and her mother, both of whom are members of the church at Plainfield, N. J. Those who live near their church homes and have the privileges of Sabbath service, can hardly realize the pleasure it gives isolated Sabbath-keepers to receive a call from friends of their own faith. The writer was never more impressed with the truth of this than during his stop in Omaha, and the visit with these friends will linger long as a pleasant memory.

A Bit of History: The Dakota Colony

The history of the North Loup Church really begins with the organization of the colony in Dakota, Wis., for the purpose of concerted action in seeking new homes for Seventh Day Baptists in some section where government lands were available. The reasons for this action as given in the articles of colonization

were (1) convenience in business and in work; (2) strong family ties; (3) dangers to our cause from scattering among people of other faiths; and (4) the mutual help to be secured by settling in colonies.

The rush for government lands under the homestead acts after the Civil War was depleting the membership of several Seventh Day Baptist churches. The church at Dakota, itself planted in 1857, by colonization of families from New York State, had suffered severely from removals, until at one time only thirteen members were left. In 1870, the mission of Rev. Charles M. Lewis resulted in many additions to that church, making the list of members fifty-four instead of thirteen; and a second visit of the evangelist increased the list still more.

There sprang up a strong desire on the part of the young married people to seek homes of their own under the liberal homestead laws; but the ties of brotherhood and the bonds of faith were so strong that they could not feel justified in scattering every whither. Therefore, in the latter part of winter, 1871, the Dakota Colony was organized, and a committee of investigation was appointed to seek a suitable place for settlement. Each member was taxed \$5 for expenses of the committee, and \$75 was thus raised. In the following May this committee started overland into the unknown lands beyond the Missouri, going as far as the Loup Valley, where they camped on Davis Creek, making that a center for investigation of the surrounding country. The members, however, were unable to agree upon a location and returned to Wisconsin, making an unfavorable report.

One member of this committee, Charles P. Rood, at the risk of being left alone when the wagon started back, hurried to the top of "Sugar Loaf," a high peak in the "Chalk Hills" overlooking the North Loup Valley. From that point he obtained such an inspiring view of the valley stretching away before him that he fully determined to visit it again. Catching up

with the returning team, he went back to Wisconsin, but not to remain there. In the autumn of that same year he took three friends and returned for closer inspection of the valley of the North Loup. So well pleased were they that, upon returning to Wisconsin, they urged the colony to settle in this valley, and began to promote the movement through the SABBATH RECORDER.

The early spring of 1872 found the settlers from various sections beginning to arrive. The first to come was G. H. Johnson, from Minnesota. Then came L. C. Jacobs, of Kansas. These were soon followed by several families from Iowa, Wisconsin, Ohio, and Missouri. By June 1, thirty-five families had responded, or about thirty-five claims had been taken. After proving claims, some families returned home to settle their affairs and came back to North Loup in the autumn.

The articles of organization stipulated that the members of the colony should settle together as Seventh Day Baptists; that they should provide Christian society and good schools; and that no member of the colony could establish or patronize a saloon or gambling-place within the bounds of the colony. Officers were elected and rules made regarding village lots and certain privileges as to holding village lands, so that the principles of equality and justice should prevail.

Religious Activities In the Colony

The first religious meeting in the valley was held in the open air on the first Sabbath after the arrival of the colonists. It was the eighteenth of May, 1872. The wagons were corralled on the prairie near the river, seats from these were used for pews, and a rocking-chair made the pulpit, behind which stood Elder Oscar Babcock as he preached the words of life to the people. Many times during the writer's brief pastorate at North Loup did he listen to the story of this meeting by the riverside, of the spirit that prevailed there, and of how all joined in singing, "Shall we gather at the river?"

A few years ago the church placed a tablet of stone on the spot where this



STONE MARKING SPOT WHERE THE PEOPLE WORSHIPED BY THE RIVER ON THE FIRST SABBATH.

meeting was held. The first picture in connection with our write-up shows this memorial stone, with four of the pioneers standing around it.

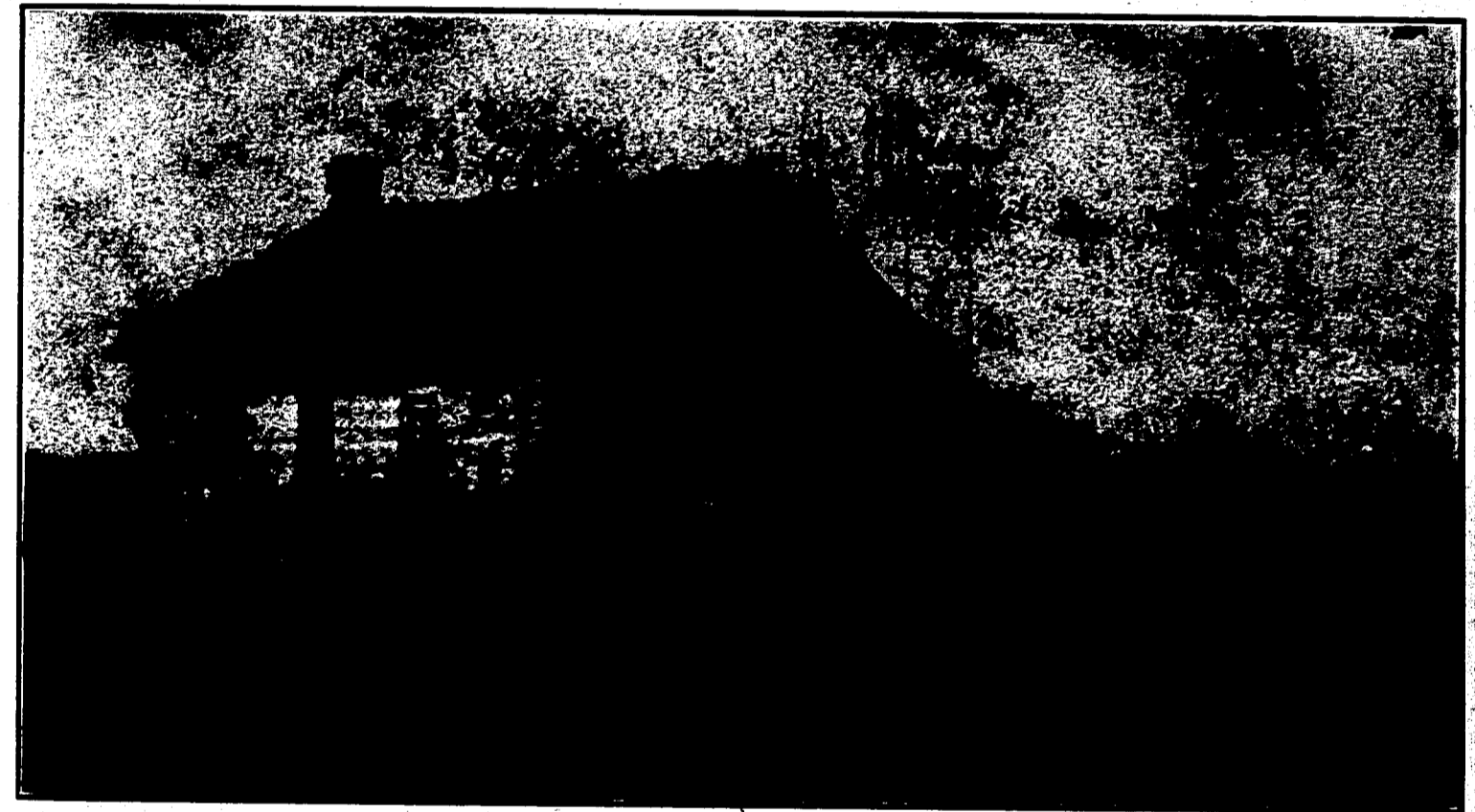
Beginning at the left of the picture, the first man is Charles Rood, a son of Charles P. Rood, who led to the selection of the location for the colony; the second is Rev. Oscar Babcock, pastor and spiritual leader of the colony; the other two are Mr. and Mrs. Mansel Davis. Although Sabbath school and preaching services were begun in 1872, the church was not formally organized until March, 1873. The organization was made in the home of Dr. Charles Badger, with thirty-seven members. At the first church meeting, admission was requested to membership in the Northwestern Association.

Houses of Worship

Early in the winter of 1873, the first steps were taken toward building a house of worship. Meetings had been held in private homes—mostly dugouts—but the col-

onists felt the need of both a church house and a schoolhouse. Not being able to build both, they settled upon one that would do for both church and school. This house is shown in the second picture (on this page). Photographs of this old house are rare, but the writer succeeded in finding an old one, highly prized by the owner, Miss Belle East, who kindly loaned it for use in the SABBATH RECORDER. This little old house has been covered with boards and still stands as a dwelling in the village of North Loup. As shown in the picture, it is made of red cedar logs hewn square. It was built by volunteer workmen, and is 20 by 26 feet square and ten feet high.

Many left the country, others wanted to go but could not, and some *would not* give up. So the church lived. One great prairie fire did much damage, the hot winds and droughts several times scorched the life out of the crops, and one three-days' blizzard buried the colony out of sight. Hauling wood and freight overland fifty miles from Grand Island was an added hardship. But these things tended to draw hearts close together in bonds of brotherhood and have had much to do in making the people one during all the years. When brighter times did come, precious memories of the early days of common suffering filled the hearts of the colonists, and now North



FIRST HOUSE OF WORSHIP, MADE OF CEDAR LOGS

The logs came from some distance, and twenty persons volunteered to haul them in—each bringing one load—while others agreed to chop and hew them.

About this time came the great grasshopper scourge that devastated that country for two or three years and brought such distress upon the church. So the little log house served for about ten years as a house of worship, being also used as a schoolhouse. The picture shows the school children and teacher of years ago standing in the foreground.

For a time it seemed that the grasshopper scourge would ruin the church.

Loup for years has been reaping the harvest of faithful seed-sowing by the godly fathers and mothers who endured hardships for the cause we all love.

In 1891, forty-three members were added in one day. At one stage in its history, at every communion season for about two years the church visited the baptismal waters and members were added.

Five faithful and efficient pastors of our churches today are North Loup boys: Rev. Herbert C. Van Horn, Rev. Jesse E. Hutchins, Rev. H. Eugene Davis, Rev. Royal R. Thorngate, and Rev. Leslie O. Greene.

The second house of worship is shown in the third picture.

This house was built, without the ell, in 1884. After the frame was up, it was demolished by a cyclone, and work had to be begun anew. In 1907, a hailstorm did great damage to its windows. In 1910, a large wing was added to make room for a growing audience and Sabbath school; and in August, 1914, the building was struck

four acres of good land in the parsonage lot belonging to the church, and a fair-sized barn.

The New Church

My first view of the new church was obtained while on the way from the train with Pastor Shaw. As we came to a break in the trees that shaded the street, all at once the new building stood out under the lights



SECOND HOUSE

by lightning and utterly destroyed by fire. One of these pictures shows the old house before the addition was built, and the other, with people in front, shows the church with the addition. This picture (with the company) was taken on the fortieth anniversary of the organization.

We also give a picture of the cozy little parsonage, occupied by the family of Pastor George B. Shaw. There are nearly

and shadows of a lowering sun, in full view. For the writer to say he was delighted with it is putting it mildly, and he stopped for a moment to admire. On reaching the point where we should turn to go to the parsonage, Pastor Shaw said, "Probably you are too tired to cross over and look at it now." "No, indeed," was the reply, "that's just the thing to do." So we set down the baggage by the roadside and went

all through the new building. The photograph on the next page will give our readers a fair idea of its exterior. It is 40 feet by 64, with an airy basement extending under the entire building. In this is a banquet room capable of seating two hundred persons around the long dining-tables, a good-sized kitchen, a comfortable rest room where mothers who bring babies can rest and have them cared for, and two well-equipped toilet rooms. The main audience room is nicely furnished with modern church pews on the principal floor, and

posts or pillars support the gables, and arch of the roof back of the pulpit.

The colors for walls and ceilings blend in a pleasing harmony, and when golden light from the stained-glass windows fills the room it is a thing of beauty—a restful, pleasing retreat for worshipers. The woodwork is dark oak without varnish. The walls from base to window sills, about six feet high, are painted a "leather" brown, with buff above this to the ceiling, and the ceiling itself is in ivory coloring. The decorations are modest and tasteful.



SECOND HOUSE AND PEOPLE (40TH ANNIVERSARY), WITH ADDITION BUILT ON. BURNED

with opera chairs in the fine large balcony. These chairs stand tier above tier some ten rows deep. The main floor of the audience room inclines toward the front, enabling all to see the speaker. Behind the pulpit is a choir loft capable of seating more than fifty people. Indeed, there are about fifty in the choir. We counted fifty chairs that had been filled on the Sabbath of the dedication. To the right of the pulpit is a baptistry. The front effect is fine as one looks toward the pulpit and choir. Four well-proportioned

There is a fine steam-heating plant, with nickel-plated radiators all through the building. In the front entry, which extends the width of the building, are hat-shelves and coat-hangers; and open window-places about five feet from the floor give those in the entry a chance to see the main room. Too wide outside doors in front and one in the back make easy getting in and out. Stairways from the front hall, and from the platform back of the baptistry go to the basement rooms; and there is also a base-

ment entrance to the kitchen from outside at the rear of the house.

The floors of the audience room are light, like ash oiled, and carpets cover platform and aisles. The house is nicely lighted by electricity. The entire cost of the building and equipment is \$15,065.25. There is an indebtedness, over and above the notes and pledges considered good, of \$2,656.07.

In the bell tower are two pleasant upper rooms well finished off, of which the lower

Charles P. Rood, whose faithful and persistent efforts in selecting a site for the early colony were, as has been already noted, largely instrumental in bringing the families hither. This pulpit was suggested by Hosea W. Rood, of Madison, Wis., and was made by his son, Louis P. Rood, of Milton. The body of the pulpit is of red cedar from logs that supported the roof of the first Rood home in North Loup—a dugout in Mira Valley. The columns at the corners are of white oak from the old



NEW CHURCH

would make a quiet retreat for a pastor's study, and the upper would replace the old souvenir room that was destroyed.

The Memorial Pulpit One of the precious things saved from the flames was the pulpit. Aside from this, the piano, and pictures of the pastors were about all that could be got out.

The pulpit was presented to the church by the Rood families of Nebraska and Wisconsin, descendants of the pioneer father,

Rood farm at Dakota, Wis., and the bases and caps of these columns are from the timbers which for many years supported the bell at Milton College. For the top of the pulpit lumber was used taken out of the ceiling of the old Dakota schoolhouse. It will be remembered that, in this schoolhouse, worshiped for years the church from which came the nucleus of the North Loup Colony, and here Mr. Rood, though not a licensed preacher, expounded the gospel. This pulpit is nicely finished and

the grain of the different woods well brought out.

The man it memorializes was born in Vermont, May 31, 1823. At sixteen he was a poor boy chopping wood in western New York State to support the family. His only education was obtained by hard work in the school of experience. He could read the Bible, was conscientious, and at that early age began keeping the Sabbath, not knowing then but that he was the only one keeping it in all the world. In Persia, N. Y., on July 13, 1844, he took as a life companion Marianna Thorngate, the dear old "Grandmother Rood" whose obituary appeared in the RECORDER a few weeks ago. She tarried with her children thirty-seven years after her husband went home.

Elder Crandall greets all who enter at the north front door, as it is placed on the wall of the entry. The others will find places in the church parlors.

In a room fitted up in the old church tower had been collected a number of souvenirs from early days, that reminded the children of the hardships and toils of pioneer life. These were all consumed.

The Two Bells

The old bell was exceptionally fine in tone, and could be heard a long distance. The heat was so intense that it was melted and fell to the ground in globules and chunks of melted bell metal. Many of these pieces were carried away as souvenirs. The ladies of the church had purchased the old



THE PARSONAGE AT NORTH LOUP

Memorial Pictures And Souvenirs

When the old church burned, there hung upon its walls the portrait of Rev. Oscar Babcock, the beloved pioneer pastor of the church; a memorial tablet of Rev. George J. Crandall, the consecrated missionary pastor for many years during the trying times when grasshoppers, and hot winds, and prairie fires wrought such ruin; a fine portrait of Rev. J. W. Morton, presented by his children; and a group of five or six other men who had served the church as under-shepherds in years gone by. All these were saved. The tablet of

bell and placed it in the steeple; and when they, after the fire, determined to purchase the new one, a call was sent out requesting all who had carried away souvenirs of bell metal to return them, as they would bring a good price in the market. Enough was thus found to bring \$34.40. To this the ladies added \$121.60 and purchased the new bell, at a cost of \$156. The same people made the new one that founded the old, and having the records of tone and metal, they made the new bell as nearly as possible like the old both as to weight and tone. It bears an inscription regarding the

Sabbath Day, and rings so much like the old bell that every one is delighted with it.

Faithful Co-operation It is interesting to note how faithfully all classes in the North Loup Society have taken hold of the work and lifted together. After mentioning the receipts of \$3,500 from the insurance companies, \$1,000 from Memorial Board, \$1,081.41 from Seventh Day Baptists of other churches, and \$371 given by people outside our denomination, the records state the amounts given by the home church and society. These show something of the unity of spirit that has enabled the church to complete its work so satisfactorily. The resident members gave \$3,064.77; non-resident members, \$94; the Sabbath school at Heber City, Utah (most of whom went from North Loup), \$39.98. The choir held a concert that realized \$40.90; Pastor George Shaw gave a lecture that netted \$50; the Christian Endeavor quartet earned \$33.25 by singing; the Juniors secured \$40 by giving a concert; and the Sabbath-school classes raised a thank-offering of \$52.67. Then the Ladies' Missionary Society earned in various ways \$200, and the Young Women's Missionary Society matched it by earning another \$200. There was given in labor by many members, over and above cash contributions, \$1,406.25, and, on dedication day and the day following, an offering of \$200 was placed on the plates.

One interesting feature of the case is the fact that nearly all the work was done by our own church people. The carpenters, masons, plumbers, tanners, painters, and electricians were nearly all Seventh Day Baptists, and fully \$4,000 of the money paid out for work went to the people of the North Loup Society.

Services of Dedication The substance of the dedication sermon appeared in the last RECORDER. The services proper began on Sabbath eve with a sermon by the writer from the words of Christ, "Without me ye can do nothing" (John 15: 5). On Sabbath morning five hundred and thirty persons filled the new audience room for the dedication services. The choir of about fifty singers led the congregation with, "Hail to the brightness of Zion's glad morning," and Solomon's prayer at the dedication of the temple was

read as a Scripture lesson. After the introductory services, led by Pastor Shaw, Mr. C. W. Thorngate read a statement from the Building Committee, the points in which have already been given here. Then followed an address, in behalf of the other churches of the town, by Rev. J. W. Crist, of the Methodist church. In introducing him, Pastor Shaw told how all the churches had offered the use of their houses when ours burned, and said that they had used the Methodist house without charge ever since. Mr. Crist made an excellent plea for Christian co-operation on the part of all the churches if the kingdom of God is to be built up and the salvation of sinful men is to be secured. There is such a thing as harmony of action even among churches that stand for distinctive truths which they are called upon to conserve. The speaker said all the churches bade us Godspeed in the work of realizing the wish of God.

In music, mention should be made of the solo by Mrs. Eva Hill, "Jesus Merciful and Mild," and the anthem, "Praise God the Father."

After the sermon, the entire congregation stood, and the following statement of dedication was read by all: "We the members of the Seventh Day Baptist Church of North Loup, Nebraska, do now solemnly dedicate this building which we have made, to the worship and service of Almighty God. Amen."

A canvass by Pastor Shaw showed that in the congregation were 233 members of his church, 177 of his congregation not church members, making 410 of his own people; there were 120 visitors.

On Sabbath afternoon, at 3 o'clock, the writer counted 150 at the Endeavor meeting. Sixty-three of these were children of the primary Juniors, led by Mrs. Charles Barber; and there were 30 to 40 of the older Juniors, in charge of Charles Thorngate. Mrs. Eva Hill had charge of the regular Christian Endeavor meeting at 4 o'clock. The program was excellent. Two quartets favored us with music,—one of boys: Floyd Hutchins, Oscar T. Babcock, Albert Babcock, and Horace Crandall. The other was called the Barber Quartet, composed of a father, two sons, and a daughter: Mr. Charles W. Barber, Glen, Dell, and Fern, all of whom play some instrument and are excellent singers.

On the evening after Sabbath the young people held a public reception, in which a large company were pleasantly entertained. One feature of the evening was the inspection of the new church by many visitors. An orchestra furnished music, and a spirit of hearty fellowship prevailed. Four persons presented the subject of Sociability: from the church's point of view; from the men's point of view; from the women's point of view; and from the young people's viewpoint.

On Sunday afternoon and evening, a large company came together in both meetings, and sermons were preached by Editor Gardiner and Pastor Shaw. The final exercises of dedication week took the form of a brotherhood banquet, in which 170 men and boys were seated around the tables and partook of a dinner prepared and served by the ladies. The editor had never before seen so many men at any one banquet, and the scene was most inspiring. W. T. Hutchins was president of the brotherhood, and Rev. George B. Shaw was toastmaster. The speaking was loudly applauded, the brotherhood spirit prevailed, and Brother Shaw proved himself to be an expert master of ceremonies. This meeting held until after midnight and it will be many days before the people of North Loup forget the hearty good cheer and uplift received from the brotherhood banquet of dedication week.

Contributors to Church Building Fund, North Loup, Neb.

EDITOR SABBATH RECORDER:

Will you please publish, in connection with the report of the dedication of the North Loup church, the following list of contributors from the denomination away from North Loup?

Mrs. George W. Rosebush, Mary A. Stillman, Charles Neagle, Rev. A. E. Main, Mary E. Bowler, Dr. and Mrs. Virgil C. Kinney, Ezra Goodrich; Lura B. Johnson, George M. Cottrell, Lost Creek Church; C. C. Babcock, E. D. Richmond, Sabbath-keepers at Viborg, S. D., First Westerly Church, Rev. and Mrs. A. G. Crofoot, E. E. Whitford and wife, Mary A. White, De Etta Coon, Maude B. Osgood, Rev. and Mrs. Edwin Shaw, Ladies' Aid Society, Dunellen, N. J., Mr. and Mrs. Floyd Car-

penter, Howard C. Stewart, Carrie Stillwell, First Hopkinton S. S., Rev. and Mrs. T. L. Gardiner, Annis Weaver, Plainfield Junior C. E., Mrs. M. H. Wardner, Angeline Abbey, Ladies' Aid Society, Alfred Station, O. W. Babcock, L. A. Hurley and wife, W. A. Johnson, C. E., Westerly, R. I., Intermediate C. E., Shiloh, N. J., Rev. E. A. Witter, Church at Independence, N. Y., C. N. and Mary Maxson, J. V. Hill, Oscar Ellis, Mrs. L. E. Maxson, Fannie Shaw, Mrs. Dell S. Burdick, Amanda Hamilton, C. U. Parker and wife, First Hopkinton Church, S. F. Lowther, Marie S. Williams, Mr. and Mrs. Raymond Burdick, Mrs. Oliver Davis, H. I. Coon, Mary Maxson, Rev. D. H. Davis, Church at Leonardsville, N. Y., H. D. Babcock, G. W. Lanphere and wife, Church at Welton, Iowa, Mrs. Samuel Champlain, Rev. O. S. Mills, Ladies' Aid Society, Adams Center, N. Y., E. M. Holston, Margaret Burdick, LaMont Robbins, S. S., Heber, Utah, H. W. Rood, A. B. West and family, Eldon Cottrell, Asher Allen, Miriam West, Church at Alfred, N. Y., Maryott Benjamin and daughter, Elma A. Cockerill, Union Sewing Society, Alfred Station, N. Y., Lucius Sanborn, S. S., Coudersport, Pa., Ten Hartsville Women, December Babcock, Rev. J. E. Hutchins, Mr. and Mrs. Robert Jones, Mrs. L. A. Loofboro, Grace Oakley, Mrs. B. E. Lanphere, A. C. Rogers, M. D.

These gifts range from fifty cents to one hundred dollars and total one thousand forty-four dollars and ninety-four cents (\$1,044.94). Some of the above are non-resident members of our church. Some other non-resident members paid directly to the treasurer and do not appear on my list. To say that we are thankful to all our friends for this help does not fully express our feelings.

Fraternally,
GEO. B. SHAW.

North Loup, Neb.,
June 14, 1915.

When the mason carries up the wall, the course of the brick which he laid yesterday is the foundation on which he is laying another course today, and all that you do today on the structure which you are building will remain as a basis for that which you do tomorrow.—Beecher.

SABBATH REFORM

A Sunday Sabbath, Authority for Same

CHARLES H. GREENE

Recently I read a little pamphlet by James H. Potts, D. D., "The Lord's Day Our Sabbath," copyrighted 1894, in which the writer vehemently asserts his title page and backs it up by quoting Scripture and history with much freedom. How he handles Scripture may be seen from the following extracts:

"We have shown that the Sabbath was made for man; that it was originally granted him as a boon; that it was not for the Jews merely, but for man as man, in every age and clime where the religion of Jesus should be preached. Paul's teachings show that the Jewish Sabbath is forever abolished, and that the Lord's Day is the true Sabbath adapted to this universal end" (p. 29).

"At length God formally manifested his will respecting the new order of things by inspiring St. John to designate the first day Sabbath by its proper name—'Lord's Day' (Rev. 1: 10)—plainly signifying that the day had already obtained a particular name, which proves that it had become a day of general observance" (p. 44).

Now let us see if Dr. Potts is correct, according to the standard books of reference, all written by Sunday-keepers. The "Ecclesiastical Dictionary of the English Language" (1894) defines "Sunday" as "the first day of the week; the Christian Sabbath."

In the article "Sabbath," found in the "Library of Universal Knowledge" (Vol. XII), we read: "By none of the Fathers before the 4th century is (Sunday) identified with the Sabbath, nor is the duty of observing it grounded on the 4th commandment or on the precept or example of Christ or his apostles or on the Anti-Mosaic-Sabbath-law promulgated to mankind at the creation or continuing in force after the coming of Christ."

The "Century Dictionary and Cyclopedia" (1891) defines "Sabbath" as follows: (1) "In the Jewish calendar the seventh day of the week, now known as Saturday, observed as a day of rest from sec-

ular employment and of religious observance." (2) "The first day of the week, similarly observed by most Christian denominations, more properly designated Sunday, or the Lord's Day. . . . The resurrection of the Lord, on the first day of the week, being observed as a holy festival by the early church, soon supplanted the seventh day, though *no definite law either divine or ecclesiastical directed the change.*"

"In the Middle Ages Sabbath meant only Saturday; . . . first used in England for Sunday, 1554" (Ecclesiastical Dictionary of the English Language, 1894, art. "Sabbath").

"The Puritans (of England) . . . added to Sunday-keeping an austerity by which neither it nor the Sabbath-keeping of the Jews had ever before been marked" (Library of Universal Knowledge, art. "Sabbath," Vol. XII).

"The idea of the Lord's Day is wholly distinct from the Sabbath" (Encyclopedia Americanna, art. "Sabbath," 1904).

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday." (See Church History by Johann A. W. Neander, Rose edition, London, 1831, Vol. I, p. 33 ff. This sentence is omitted from the 1842 imprint.)

As for Revelation 1: 10, so confidently claimed by Dr. Potts as clinching his argument for a Sunday Sabbath, we can but remark that if the learned Doctor had but stopped to consider the possessive case in which the phrase is used he would not have been so rash. It is true Justin Martyr uses the term as referring to the day on which the Christians assembled for worship, but far from calling it a God-appointed Sabbath, he plainly calls it "the day of the sun," which is plain and frank enough to satisfy any one as to where Sunday sanctification came from.

What is the "Lord's Day"? If St. John did not mean "the great and terrible day of the Lord," which would seem to be warranted by Revelation 4: 1, he must have meant the Sabbath Day (Ex. 16: 23). But in no case could Revelation 1: 10 be used to bolster the First Day Sabbath. St. John wrote the Gospel bearing his name

fully twenty-five years *after* the Revelation. If Sunday, about A. D. 96, had become such a well-known institution as to bear a specific name, it is beyond belief that the same author would not have made some mention of the fact twenty-five years afterwards. By all the laws of historical and exegetical criticism, Dr. Potts' claim for a biblical Lord's Day Sabbath falls to the ground.

Battle Creek, Mich.

Not Under Law, But Under Grace

REV. GEORGE W. HILLS

(Concluded)

THE SABBATH

Neither nature nor human reason tells man that he should "remember the sabbath day to keep it holy." Revealed law alone brings him that information and tells him that he is bound by justice, by his own higher interests, by law, and by grace, to observe the Sabbath, and treat it as "holy unto the Lord," as a memorial of creation, appointed by the Creator himself; which puts it beyond the reach of man, to in any way alter it, or set it aside, or to set it as a memorial of any other event in the history of the race. "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it" (Ex. 20: 11).

On the Sabbath of each week man is to be reminded that he is a portion of God's great creation—a very minute, weak, and dependent portion, needing the presence and sustaining power of God to help him live out the divine plan in his creation.

He is to be reminded by it, that God is trying to hold him close to the great divine heart of love, by thus appealing to his mind and heart. Man, in the image of his Creator, is to spend the Sabbath in the immediate presence of his Father of love and bounty. It is for man's highest good.

Man is not only reminded to "remember the sabbath day," but to "remember the sabbath day, to keep it holy." "To keep it holy," is the object for his remembering it. It is for his highest good spiritually, physically, morally, and intellectually, that he set ordinary affairs of the week aside, and relax from its tension, that he may

come close into the divine presence on that day. He is a better man for doing it, and he grows more and more into the likeness of the divine character by thus breathing into his soul the fragrance of the divine presence.

With reverent awe man ought to look upon that race-old institution of divine appointment, and never so degrade his manhood as to insult its Author by desecrating it, or by trying to amend it by his unholy, meddling touch.

Surely, "The sabbath was made for man, and not man for the Sabbath" (Mark 2: 27). "Man" here means generic man, the race. The Sabbath was instituted in Eden, at the beginning of man's life in the world, when there was but one man, so there is no possible grounds for calling it "a Jewish institution, and not binding upon Gentile Christians." The whole Bible came to us Gentile Christians by way of the Jews. Our Savior was a Jew. Shall we cast aside our Bible and our Savior because of their origin?

No one but the author of a law has a right, or the power, to change or abrogate it. Ohio would not do well in trying to change the laws of California. Puny man is not doing well in trying to change God's Sabbath law. And, again, when a law is repealed or amended, the fact is given the same publicity that its enactment received. But the Bible has no record of any change or repeal of the Sabbath law.

KEEP IT IN LOVE

The law of God points out clearly the day that all of his people are to "keep holy," while grace assists the believer in keeping it holy. Law tells man *which* day to observe, while grace tells him *how* to observe it. Without the assistance of grace, man might keep "the letter of the law," on the day appointed by law, but that would avail nothing. It would be cold, formal, heartless, lifeless. That is not keeping it holy.

The element of love, the foundation, the source, and the essence of grace, is essential in acceptable Sabbath-keeping. "Love therefore is the fulfilment of the law" (Rom. 13: 10). That means, that the purpose of the law can not be accomplished without the heart-service of impelling love to the Law-Giver, abiding in the heart of the law-keeper.

The divine plan appears to be, that the Sabbath should do much toward keeping man in close union with his divine Master. He is to "keep it holy," from a heart of love, not from compulsion, but with such a whole-hearted devotion that its grip will bind him, in life and conscience, to his God. Jesus taught this. "If ye love me, ye will keep my commandments" (John 14: 15). John adds: "And this is love, that we should walk after his commandments" (2 John 6). Thus obedience is the test of love. With that kind of love, obedience would not come by effort, but it would flow out from the heart, as a stream from an overflowing spring.

Jesus emphasized the necessity of love, as the element of force in observing law, by summing up the whole Decalogue in two brief statements. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself" (Mark 12: 30-31).

Such love would make Sabbath-keeping a joy, not a grievous burden to be shunned or dreaded. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (John 5: 3). Isaiah had about the same view of the matter. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it" (Isa. 58: 13-14).

Such love and obedience will be a steel armor, to fortify the soul against the great flood-tide of our times that is sweeping away all regard for sacred things, sacred places, and holy time. It will assist God's children to refrain from the popular use of the Sabbath as a holiday, and it will lead them to observe it as a holy day, "holy unto the Lord," as it was intended. Then it will be a delight to them, and a fruitful subject of meditation and study. "His delight is in the law of Jehovah, and on his law doth he meditate day and night" (Ps. 1: 2). "I delight in the law of God after

the inward man" (Rom. 7: 22). Then they will have a greater loyalty for "the Lord of the Sabbath," "whom not having seen ye love" (1 Pet. 1: 8).

THE FORWARD LOOK

We must take a brief forward view or this study will not be complete. There we may see what the final test of the children of the "most High" will be. It clearly teaches us that the great stress will be placed upon their faithfulness in living out the will and plan of God, as he has revealed it to man by his law and by his grace. This fact is definitely pointed out by John the Revelator. He says: "Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus" (Rev. 14: 12).

In this chapter John was looking down the avenue of the future experiences of the Christian Church. As he peered across into the great beyond, the condition of "the saints" was one of the many things that met his view. They were keepers of "the commandments of God," which means that they were keepers of the law of God, called the Decalogue. They also kept the "faith of Jesus," which means, faith in him who is the messenger and representative of grace.

This is a view of the final condition of "the saints." Law demands that man shall build its requirements into his life by living them. Naturally and justly, the eternal Judge will look for the results of that kind of living in the completed life. This will necessarily make "The Commandments of God" the standard of final test, as here shown. Grace helps man keep the commandments of God. But most of all, grace is love's pledge of salvation for sinful men, and it furnishes the only possible way of salvation, which is to be accepted by faith in Jesus, the only perfect keeper of the commandments of God. By faith in him, "the saints" partake of his righteousness, which is essential to salvation, and also a necessary part in the preparation of the life for its final meeting with the great Judge. Therefore "faith in Jesus" must be a point in the final test, as here shown.

The class here referred to is called "the saints." We are told who they are. "These are they that follow the Lamb whithersoever he goeth. These were purchased from among men" (vs. 4).

"The Lamb" is Christ. "The saints" are his followers—the purchased ones by redemption's blood of atonement. This can mean Christians only.

"They are without blemish" (vs. 5). That means, they are "justified by faith" before their eternal Judge (Rom. 5: 1). Their blemishes of sin will not appear against them. Their sins are "blotted out" (Acts 3: 19). "Their sins will I remember no more" (Jer. 31: 34).

There is another fact taught in the findings of this study that we can not afford to overlook. It is this: In whatever manner *we meet* this subject here in our earth life, in like manner *it will meet us* at the bar of final accounts.

The "More Noble"

REV. G. M. COTTRELL

(Secretary Lone Sabbath-Keepers)

We are apt to judge people and credit them with good standing and character according to their treatment of ourselves personally. In Acts 17, the writer declared the Bereans were *more noble* than the Thessalonians, because, instead of trying to mob Paul as they did at Thessalonica, they listened to his messages, and searched the Scriptures daily to see if he spoke the truth.

It is remarkable what conclusions can be drawn from dry statistics and report tables. One can almost read the history and influences that have been at work in a church, a community, a State, from statistical tables that are gathered, and note contrasts almost as striking as that between the two cities mentioned above.

Some localities will show a helpful, responsive spirit to the message given, while others, centered in self, prove deaf to all appeals. Some will show a large element of youth, sent out perchance from our training-schools, imbued with the spirit of service, and as teachers, tithing their first earnings, to give to the good causes that their hearts delight in. Others seem not to be trained in this spirit of sacrifice and service and the effect is seen in the statistics gathered.

In one of our state L. S. K. reports, there were eleven names in succession on the list that were marked as not replying to the secretary's letter. Out of a list of

about forty there were two contributions (\$11.00), besides that of the secretary, who feared that the State would make the poorest showing of all. Another State having about the same number has nearly \$400 to its credit; another over \$325; and so on.

I am sure that we all ought to be ambitious to belong to the "true nobility"; that we should prefer to be classed with the "more noble" Bereans. I feel sure again that this is possible for every one of us L. S. K's. Let us see. Who is there that can not reply to the letter or card sent us by the state secretary? Not one. Indeed, common courtesy requires that we should. Let us be with the "more noble" in this. Who is there who can not take his denominational paper and show his loyalty here? Scarcely one. Let us be of the "more noble" in this. Who are they who can not join the home Sabbath school, or in some form study the Scriptures to know God's will? Not many of us. Let us be true Bereans in this. Who of us should not honor God with his tithe? Not one. This is Scripture that any Berean can verify. "Bring ye all the tithes into the storehouse, saith the Lord." Let us be of the "more noble" in this also. And if we are not ashamed of the amount we give, is there any reason why we should not state it in our report? So many write in here that they give to their own church but don't say how much. That is just what we want to know—"how much?" Five dollars? Ten dollars? Twenty-five dollars? One hundred dollars? By withholding this information you are contributing that much to the poor showing your State will make in our reports. Give the amount, and if it looks too small, add to it, and your state secretary will think more nobly of you. You give where you please, as much as you please, and send it when you please to the place to which it goes, and we record the account.

There is a less and more noble secretaryship. Personally I should like you all to be of the "more noble." This means those who furnish complete reports. Of course it is difficult to make a complete report when your constituency does not report to you. But please report each name. Note those who do not reply, also your letters that are returned to you, indicating that the person's address is changed or un-

known. We must have all of this if we are to get out a new directory that will be of any value. Our time is now short, and I hope all of our L. S. K. secretaries and members will nobly do their duty.

From Mrs. Lois Whitford, St. Andrews, Fla., \$1.00 for the Ministerial Relief Fund.

Alfred Theological Seminary

Summer School of Religious Education
July 12-23, 1915

REV. ARTHUR E. MAIN, DEAN

Our purpose in this movement is to promote intellectual and spiritual growth, and to help Christian workers to a better preparation for meeting the need of religious and social-service leadership in church and community. In principle and practice the school will be non-sectarian.

Schools, colleges, and universities, are giving increasingly extensive and thorough attention to the study of subjects relating to personality, the Bible, religion, and the ethics of individual and associated life.

If religion is what many millions believe it to be; if character and conduct are supreme things as reason and conscience teach; if the Bible is the greatest of all books on morals and religion, as millions think it is; if truest greatness and goodness come by the way of service; if trained and informed minds see deepest and farthest,—then religious education is well worth while.

Dean Main will give thirty lectures on "Studies in the Christian Religion,—Doctrinal and Ethical."

Professor Wm. C. Whitford, ten lectures on "Introduction to Bible Study."

Professor W. L. Greene, ten lectures on one or two of the following subjects, "Psychology of Childhood and Adolescence," "Bible Pedagogy," and "Hebrew History: The Period of the United and Divided Kingdom."

These lectures are open to any one who will attend regularly; but they are intended especially for Bible School workers and for pastors who have not had the advantages of college or seminary.

Registration July 12, 11 a. m., at the "Gothic." The first lecture in the afternoon at 2 o'clock.

We hope also to have a few public lec-

tures by neighboring clergymen of different denominations.

Students will have access to the Carnegie Library and Reading-room.

No tuition will be charged; but students will make their own arrangements for board and lodging. It is suggested that churches and schools might contribute towards the expenses of their representatives; also that small parties might bring tents and pitch them on the hillsides overlooking our beautiful valley.

Semester-hour credits may be had for all approved work. Persons intending to register in the school are requested to send their names to the Dean not later than July 5.

It is hoped that a good attendance this year will justify the permanent organization, at Alfred, of an Inter-denominational Summer School of Religious Education.

"The Summer Session at Alfred University," Dr. Paul E. Titsworth, Director, will also be held from July 5 to August 13.

Any one receiving these Announcements is fraternally asked to promote their circulation and help forward their purpose.

For any further information write to the Dean.

Alfred, N. Y.,
May, 1915.

Not Time to be a Christian

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if life said it had no time to live, when it is life; it is life. Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ.—*Phillips Brooks.*

MISSIONS

Evangelistic Work

As secretary of the Evangelistic Committee, I should have written some days ago a report for the month of May. This work may be classed under three heads: first, the continuation of the work in the East; second, the New Auburn (Minn.) field, to which the workers have gone; and third, the fields which are inviting future work. I hope no one will get the impression that our people do not want meetings of pentecostal power. Of course there are some of us who do not want "broken down the altar and the groves, and the graven images beaten into powder" all at once (2. Chron. 34: 7). I do think, however, that Seventh Day Baptists are far better agreed on this great reform than they were twenty-six hundred years ago, when Josiah cleaned up all the land of Israel.

Two months after the close of the special meetings at Waterford and Jordan, Conn., the spiritual interest and attendance are unabated. At a recent Sabbath-evening prayer meeting in our Waterford church forty-two people were in attendance, and twenty-eight testified. On Sabbath Day, May 22, it was my privilege to visit this church. A large congregation gathered on the beach soon after ten o'clock in the morning. The service was opened by a gospel hymn. Following this Pastor Potter led us in prayer, then stood with radiant face while I administered baptism to nine of his young people. The service at the water closed with a benediction offered by Elder Wolfington, pastor of the Jordan First Baptist Church, who, with many of his people, was in attendance at the waters. After this impressive service we all repaired to the church, where Pastor Potter gave the right hand of fellowship to the candidates, and to Brother and Sister Maxson, who were received into membership on profession of faith. In extending the charge to them all Pastor Potter, who is eighty-three years of age, did not repeat himself, but said the most suitable and spiritual words to each one according to age and condition of life and occupation. Following this the congrega-

tion came forward and gave them the hand of welcome. Afterward we had a most remarkable testimony meeting, followed by the Lord's Supper. Two auto loads of our people from the little Second West-erly (Bradford, R. I.) Church drove over and greatly assisted us in the testimony meeting. Two more people have since united with the church: one by letter, and one on profession of faith. Three of the thirteen people who have united with the Waterford Church were formerly members of First Day churches of New London. Two other people, not in good health, expect to be baptized when the water becomes warm. Not only has the spiritual life of these communities been greatly improved, but the influence is felt for miles around. Worldly pleasures, including the moving pictures at New London, have lost their grip on a lot of people. The First Day people appreciate the change and blessing which have come. The free-will offering from the Jordan Church to our board for the two weeks' meeting held by Brothers Coon and Schmidt was \$75. If there are people who account themselves Seventh Day Baptists and are not enthusiastic over this branch of our work, I hope they are able to sit up and take notice of this church.

After three weeks spent in Rhode Island, Brothers Coon and Schmidt went to Battle Creek, Mich., where a few days were spent; then on to New Auburn, Minn., Brother Schmidt spending one Sabbath at Milton, Milton Junction and Albion on his way to Minnesota. New Auburn (Minn.) is not in Egypt, but the soil is about as rich and black; too rich to grow Seventh Day Baptists. Advancing prices in acres have, among other causes, led our people to sell, and seek less expensive lands. Our church has suffered loss of membership until only a handful are left. Many newcomers came for corn, and not to build godly homes and communities. When one of our churches moves out of a locality, undesirable things come in and grow up. Here is one of our terrible responsibilities, and we have tried to meet it with this campaign at New Auburn, which has been in progress for several weeks. In letters just received, we learn that thirteen people have risen for prayers; that some are turning the "prince of this world" down squarely, and are coming out for Christ. Even the

foreign element, who have a form of state religion, are more or less interested and affected; some of their young people have been converted. Brother Paul Schmidt has made an attack on the devil from a new quarter with his wide range of musical work. We hope that Brother Coon will write this work up more in detail, and at close range.

The next field of labor will probably be Exeland. The semi-annual meeting closed last Sunday night, and the campaign at New Auburn may have closed with it. If the interest demanded holding no longer, they expected to do so. Sister Angeline Abbey has, with others, prepared the way for more special work at Exeland, where our church was planted last year as a result of the quartet work. Other calls have come for meetings; some of them from Wisconsin near by. This is one thing we are attempting: to have as much good work as possible with as little travel as practicable. "Preach as we go."

Brethren, pray for this work, for the Northwestern Missionary Committee, for our Evangelistic Committee, and for the Missionary Board, that God will give us great wisdom, humility, and success.

E. B. SAUNDERS,
Secretary of Committee.

With Rev. H. D. Clarke in the Dakotas

DEAR BROTHER SHAW:

I wrote to you last at, but before I left, Hitchcock, S. D. On Sixth Day I walked six miles, calling on families, leaving my card and inviting them to a service at a schoolhouse on Sunday, May 23, at which time all the seats but two were filled. A little Sabbath truth was sprinkled in with thoughts of a Christian home with a father in it like Abraham, who taught his household the great truths of the word by precept and by example.

My next point was Haley, N. D. I had decided not to go there in view of the extreme distance and isolation and cost, but Brother Horace W. Coon wrote me to "be sure and come." With such an urgent appeal, I could not refuse. Reaching his railway station at Scranton, on the C. M. & Puget Sound Railroad, I found, while waiting for him to meet me, some Dodge County (Minn.) people settled there who

years ago knew me, Mr. and Mrs. Oelkers, Mrs. Oelkers being Pearl Miller, well known in Dodge Center. Mr. Oelkers has a garage and is doing a large business with automobiles. He started with his auto to take me off on the prairie and we had gone four miles when we met Brother Coon coming in after me. It was then four o'clock in the afternoon. We turned about for town, where I was introduced to many of the business men. There have been few Protestant services in Scranton in years, though the majority are Protestants. It might be a good place for Brethren Coon and Schmidt with a tent.

At six o'clock we started for Brother Coon's home, and reaching Haley, N. D., at nine o'clock in the evening, cold, in the rain, we ordered a warm supper at a sod-house hotel. I had had no supper the night before and no dinner that day. Warmed and fed and visiting, in the post-office, store, and hotel, the people (the city comprises two stores, hotel, postoffice, a hall, and one or two dwellings!) we again started out on the prairie for his home, driving twenty-one miles in the evening. Brother Coon, his sister, and an aunt have ranches consisting of about two thousand acres, and they lease about fifteen hundred acres more. His sister, Miss Grace Coon, teaches the school in the sod schoolhouse. I attended the closing exercises listening to patriotic declamations and songs and by invitation gave them a talk. You ought to have heard the children sing enthusiastically:

"How dear to my heart is the little sod schoolhouse
That stands by the hill where the prairies are wide,
How oft in my dreams have I fancied I saw it,
And e'en the green wood where I frolicked and played.
And woe to the hand that shall dare to assail it,
Its champions are many but fearless and brave,
And he who shall threaten its weal will bewail it,
For millions have sworn the sod schoolhouse to save.
We'll stand by our schoolhouse, the little sod schoolhouse,
And long o'er her portals our banner shall wave."

On May 26 we drove fourteen miles, making calls, principally upon Pastor Edwin A. Hobbs, Baptist. Brother Hobbs was educated at the Moody Bible Institute, and Ewing College. He settled on a ranch at Plateau, S. D., just over the line from Haley. He has a printing-press, a good

library, a devoted wife and sweet little girl and is located far on the prairie, and travels on Sunday from ten to thirty-five miles, to meet his appointments in prairie shacks, houses, and schoolhouses. He says he has "sunk \$3,000" in doing this. He has built up by hard pioneer labors his field and said, "I would not exchange it for any city pastorate." He and Brother Coon arranged for me to fill two of his appointments. Pastor Hobbs said he would welcome Brethren Coon and Schmidt gladly in a series of prairie meetings. It is too early just now for me to more than have one service here and there. About July first or last of June is the opportune time, after crops are all in. It was arranged that I should also preach on the Sabbath, May 29, in the Larson sod schoolhouse, which I did, Pastor Hobbs being present, coming miles on horseback to be there. I discoursed from Romans 3: 31. Turning to that text you can readily infer what was the sermon! We made some long drives over the treeless, almost roadless, lonesome, but magnificent prairie, getting back late at night.

People pay little attention to distances out on the prairie. Brother Coon knows the neighbors for a hundred miles about. The nearest railroad on the south is ninety miles! To drive ten miles to see a neighbor is child's play; and when the drive is made, the horses are turned loose. They could, if they would, wander off a hundred miles and not jump a fence! At least one half or more of all the "claims" have been abandoned, and the sod-houses are fallen in, and others lease the lands, or bankers who loaned the money own them. The people are hungry for something better and some say (Brother Horace Coon leading in the request) they would be glad to have our evangelists come and hold meetings. There are no Sabbath-keepers right around here. Some once were convinced of the truth of our position and some are descendants of Sabbath-keepers. I understood that Pastor Hobbs thinks the "Sabbath was done away." Others have "lost time"! Should our committee think it wise to respond to this desire of Brother Coon, arrangements must be made *at once* to secure and send Evangelists Coon and Schmidt. I have tried to be a John the Baptist and prepare the way somewhat.

I forgot to say that, at Scranton, they

all have to buy their drinking water, it being drawn a mile or two; \$2.50 for a tankful.

I heard of a Sabbath convert at Cox, S. D., not far from the Dakota line. I'll write to him and send him literature.

From Scranton we drove, on this Haley and Plateau visit, about eighty miles, returning to take the train again en route to the northern part of the State. Brother Coon needing some lumber, he took me in a lumber wagon and with four horses drove twenty-one miles to the station. Had I space, I'd like to describe, if possible, the scenery en route. I had to go into Montana in order to get north, and was up all night, arriving at Cartwright, N. D., Tuesday, June 1. My letter announcing my date of arrival was not received in time and I had to go nineteen miles in the mail-carrier's wagon. I could never have found the way alone. I had had no supper and just one banana for dinner and was ready for another prairie meal on arrival.

Nineteen miles from Cartwright or twenty-one miles from Alexander (Gt. N. Ry.) live H. C. Livingston and wife, and her sister, Laura Ayars. Brother Livingston came from Fouke, Ark., and Sisters Livingston and Ayars are from Freeborn County, Minn., and members of the Dodge Center Church. Both were teachers here and "took up claims." They expect to "prove up" in a few days. For fuel they find lignite coal on their place. Sister Ayars is now digging a well and has reached forty feet, the last eight feet being solid coal. They have no horses now and the postoffice is six miles away, so they get mail only occasionally; just received the last four numbers of the RECORDER. On one occasion, Brother Livingston walked to a town fourteen miles away, and walked back carrying bundles of groceries and a three-gallon can of oil! How many of our eastern people want to do that? But such things are often the price of being an L. S. K. out on some prairie. The "shacks" of these two sisters are only a few rods away. Another "girl," from Eau Claire, Wis., taught school here and "filed a claim." She lives alone in her shack a few rods from here. I walked over the prairie to see Mrs. Ida Drury on her "claim." She came from Freeborn County, Minn., and remembered hearing me preach once at Trenton. She is not a Seventh

Day Baptist. The only services held about here are Catholic and Lutheran, on alternating Sundays, at a schoolhouse three miles away. When the Lutherans (Norwegians) do not have the schoolhouse, they hold a Ladies' Aid meeting on Sunday at some private house or shack, serve dinner, and have "a good time." It costs \$20 to have a doctor for one visit.

On Sunday, June 6, Sister Laura and I went four miles to the Norwegian Lutheran Ladies' Aid. Whole families came from four to eleven miles that day. After serving lunch for ten cents, about forty took seats just outside the shack and I preached to them. The best of attention was given. I again "wove in" some Sabbath truth, which was kindly received, and one lady expressed herself after the sermon as convinced of the truth we present and was an eager conversationalist on the subject, as also of baptism, as we showed her from the New Testament the mode and significance of the ordinance, a few others listening. She had been sprinkled in infancy. This meeting being a success, we agreed to have another Monday evening at the home of Miss Ayars, and then we leave for another L. S. K. ranch a hundred miles away, but to get there we have to go west, north, east, southeast and back west. North Dakota is a big field and the L. S. K's are far apart. Out on some of the prairies, one feels terribly shut in, if a visitor.

Indulging in some pleasantries and comments on the "lay of the land," I wrote for these friends this jingle:

No barbed-wire fence, no hedge of trees,
And no Siberian guard;
'Tis rolling land, like waves of seas,
And shades few on the greensward.

No laid-out roads for travelers' feet,
No guideboards pointing the way,
The buttes are high, the gullies deep,
The clouds have been thick each day;

The points of compass—who can tell
Where's north, or south, or east?
The coyote's bark, the goblins yell,
The wolves howling for a feast.

Yet happy are these folks in shacks,
No fears have they of tramps,
Some, with no horses, use their backs
Bringing groceries from the camps.

Prairies are good, and buttes all right,
Be happy here if you will,
With coyotes, wolves and snakes to fight,
But give me my own home still!

Cathmere, N. D., June 7, 1915.

"Do It Now"

REV. WILLARD D. BURDICK

A few weeks ago, as I was bidding friends good-by at the depot in a certain town where I had been spending a few days, one of them slipped the following poem into my vest pocket.

The poem itself, and the way it came into my possession, have often been in my mind since then, and I wish to pass the poem on to RECORDER readers, in hopes that they will carry out its teachings.

"If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him,

For he can not read his tombstone when he's dead!

"More than fame and more than money is the comment kind and sunny

And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you like him, let him know it;

Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,

For he can not read his tombstone when he's dead!"

Are we not too slow in giving words of encouragement and deserved praise to others?

As you read this poem again can you not think of some one to whom you prefer to send a note of approbation *now*, rather than flowers for his coffin by and by?

Perhaps a former teacher, or your pastor of many years ago, or some of the men and women of the denomination who have been, or now are, heavily burdened with the work in the churches and on the mission fields, will be encouraged and helped by a hearty expression of your "words of true encouragement."

"If you think some praise is due him, now's the time to slip it to him,

For he can not read his tombstone when he's dead."

And, children, it will do you good, and it will cheer the hearts of father and

mother, if you will *tell them* how grateful you are for what they have done, and now are doing to make your life what it should be. If you have gone from the parental home, write to the home folks—if they are living—words of praise and thanksgiving such as will make their hearts leap with joy, and cause tears of gladness to fall from their eyes. It will be worth while!

Grand Marsh, Wis.

After Eight Months at Fouke, Ark.— Impressions and Observations

C. C. VAN HORN

I am intensely interested in, and anxious for, our work in the Southwest. Just now Fouke is uppermost. In passing, I will say that Elder Burdick's visit was greatly appreciated by old and young. At the last meeting, many testified that they had been greatly encouraged, strengthened, blessed and uplifted by his very practical and spiritual sermons.

Excellent work has been done in the school the past year, many of the pupils maintaining splendid grades in all their work. The teachers, however, have been more perplexed and tried than in any year since the school was organized.

The object and regulations of the "Randolph School" are appreciated and endorsed more fully, if possible, by the First Day population of the town and vicinity than by our own patrons. I have heard nothing but words of approval, two of which follow:

From a physician: "I shall, if possible, send all of my children to your school next year."

A Methodist lady of influence: "I patronize the Seventh Day school because of the superior educational advantages and the strict discipline enforced (emphasis on enforced). I do not want my children to learn to dance."

A pastor who moved into town just after the holidays enrolled his children at once in our school.

Our graduates do not have to go into a far country to get employment. They are wanted right here.

A young lady who taught her first term last winter in a school five miles out, said, in her remarks in Christian Endeavor meeting on "The Sabbath from the Teacher's

Standpoint," that the school board in that district had heard so much favorable comment on the work done in this school they wanted to try one of the teachers. It is needless to say her work was very satisfactory.

Anything that has been done for our society at Fouke is fully appreciated. It is a live society and help given will be used to the very best advantage.
Gentry, Ark.

Leading College Men Into Volunteer Service

More than one hundred college men of Chicago have been enlisted by the Y. M. C. A. as volunteer workers in voluntary social, civic and religious service. This work is a feature of the activities of the association that is little known. Through the help of college alumni associations, registrars and other agencies the College Alumni Social Service Commission obtains a mailing list of about 800 graduates who annually enter business life in Chicago. Each October these men are invited as guests of the commission at an alumni dinner, when representative business men emphasize the opportunities presented by Chicago for altruistic service. The men indicate on blanks their preferences as to form of work they would be willing to undertake. The commission annually publishes a booklet, "Chicago's Needs," based on a yearly survey, which lists nearly 600 opportunities for volunteer service in the city. Between October 13 and February 1 alone fifty-two men were enrolled and put to work.—*The Continent*.

It was the work of a colored schoolgirl that won the prize in a recent Cincinnati competition. Under the heading, "What I Can and Will Do to Make Cincinnati a Better and Bigger City," Marion Carr wrote: "I love my city as I love my garden, and in my chosen occupation in life I shall not be content to reach the topmost rung alone, but shall try to lift others as I climb, and feel that this will help to make Cincinnati a bigger and better city." Her essay was printed by the superintendent and sent to all the schools of the city.—*The Continent*.

WOMAN'S WORK

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

Somebody Cares

Go, thou discouraged one,
And a lesson learn from the woodland rose,
Blooming there in the underbrush;
Nobody cares, who knows?

All through the early summer days,
It blooms unseen by friends or foes,
Sweetly perfuming the woodland air;
Nobody cares, who knows?

Nobody cares? Ah! somebody does;
'Tis God; he cares and his love bestows;
He plants, he waters, appreciates;
Somebody cares; God knows.

Go, thou discouraged one,
This lesson learn from the woodland rose:
Your prayers, your tears, are not in vain;
Somebody cares; God knows.

—J. Wm. Kirschner.

Dr. Crandall Writes of Lieu-oo Affairs

DEAR HOME FRIENDS:

The spring time is with us. There should be peace and joy everywhere when the world is so beautiful. But still we read of wars and rumors of wars, injustice, selfishness, and hatred in the hearts of men. These things stir our hearts so deeply that it is almost impossible for us to write without speaking of them.

We are wondering how much of the truth about the Eastern situation is known in America. I suppose the negotiations between Japan and China are finished. Japan has presented her final demands and demanded that China answer "Yes" or "No." China has answered "No" with a few more concessions—too many, we think. It is said that today, May 5, Japan's ultimatum is likely to be presented.

It is a strange new development in international diplomacy when one nation can demand rights in another nation's territory, the two nations being at peace, and such demands as these: that the first nation shall be allowed to furnish half of the police in all important cities of the second nation; that the second nation shall buy at least half of her military supplies of the first nation or make all of her own ar-

senals joint arsenals of the two nations; that she shall not borrow money or lease important parts of her territory without the consent of the first nation, etc.

We foreigners look on in amazement, wondering what has become of the treaties in regard to China's rights and integrity. Then when we see an article from a magazine like the *Outlook* saying that the only place to learn the truth about the Japanese demands is in Tokio because the Chinese are too excitable and the foreigners in China are unreliable, we are still more amazed. When there is a burglar in the house, the inmates are apt to be slightly excited, to be sure, but is the burglar's den the place where the police look for accurate information? Perhaps, there is some germ in China which changes American and English residents into excitable fanatics. But I must change the subject or I shall show that I am unneutral and neutrality is rather to be preferred than justice just now.

Our own little part of the world isn't much different from usual in spite of outside conditions. Dr. Palmborg has been away for several weeks; at first, to teach for Miss Burdick while she had a little outing in Nanking; then to care for two pneumonia cases in the boys' school; finally a few days on Mokanshan to recuperate from the worn-out condition due to so much loss of sleep, and anxiety. Her vacation was due at this time, anyway.

Soon after she went away, one of our church members, a Mr. Tsang, died. He was an old man, a teacher of the old school. He seemed to hold his faith, though, to the last, and wanted no false rites practiced over him. The family consented to a Christian burial. The church members planned the funeral, which was held at his home. It was Chinese in a way, but all heathen customs were replaced by the Christian service. There was no noisy wailing, the absence of which caused wonder on the part of outsiders. Our little organ was carried over and Miss Su, our helper, played the hymns. I never saw a bigger crowd for the space. It was with the greatest difficulty that we forced our way to the organ.

The coffin stood in the center of a large room opening on a small courtyard. At the head of the coffin hung a picture of Mr. Tsang painted on silk, and several

banners with appropriate inscriptions. The organ was in front of these and Mr. Toong stood on a chair beside it.

We had told all the church members to sing softly. The first hymn was, "I'm but a stranger here." The Chinese do not sing well. Many of them have little idea of time or tune, but this time the singing really had some of the sacredness of a softly sung hymn at home. I felt the spiritual effect of it and I think the crowd did, too, somewhat. At any rate, a hush fell over them and it was remarkable the attention they gave to the service, packed so tightly and uncomfortable as they must have been. We were all standing, of course.

Miss Su had made a large cross of evergreen with white flowers. The men had six large wreaths of evergreen with paper flowers. When we started for the grave, the cross was put on the coffin and the wreaths were carried by six little pupils of Mr. Tsang. There was a long procession of chairs and wheelbarrows and some of us walked. At the grave there was a hymn and a prayer.

The wreaths and cross were left on the grave, but en route they had lost all their flowers. That little touch is characteristic of China. If those in the procession had not taken the flowers, the country people would have done so. Simply first come, first served.

Mr. Toong is keeping up the meetings in the schoolhouse Monday and Thursday evenings. There is usually a very good attendance and good interest. I think this continued service on the street will tend to break down some of the prejudice against the Jesus doctrine. They do not come out here from town much unless they are already interested. Our congregations here, aside from regular attendants, are often largely of country people.

While Dr. Palmborg was away, I had charge of her Sunday afternoon Bible school at the schoolhouse. There were always from 30 to 60 children there, eager for the picture cards. Some of them also seemed to understand the lesson fairly well, for the next Sunday they could tell many things about it.

The girls' day school is still a tiny infant but I am inclined to think that it is worth while even though the pupils be few. The

few are getting gospel training and we can not know the results.

I started a little free school from 4 to 5 p. m. Mondays, Wednesdays, and Fridays. The pupils in that are also few but those who come now are very faithful, and are learning nicely. I teach only Chinese characters and each time give a little gospel talk. They are children who can afford neither time nor money to attend other schools. All these efforts furnish opportunity for a little seed-sowing and we have the Master's promise that his word will not return unto him void.

Just before Doctor went away, she and I worked up tentative plans for the new hospital. They were presented to our fellow-workers in Shanghai and some suggestions were made which will be carried out. We shall soon have them revised and we hope soon to let the home people see them. According to our plans Mr. Toong's present residence will have to be torn down. So we have decided to buy a small piece of land and build a Chinese two-story house for him. We have started negotiating for some land just opposite our house on the northwest. If we can get it reasonably, we think it will do nicely.

There will be more, later, on these subjects. We can not, of course, decide the question of going ahead and building the hospital this fall, until we know if Japan and China are to have war. We certainly need your prayers for wisdom in all ways, for we feel very insufficient. If we do not have the Holy Spirit leading, our efforts will certainly be in vain.

GRACE I. CRANDALL.

Lieu-oo, China,
May 5, 1915.

Mrs. A. E. Whitford, our secretary, wishes to call your attention to the fact that she must soon close her books for the year, as the Conference year closes June 30. No money received after that date will be reported this year. Last year Mrs. Whitford received several checks very early in July and the donors were rather disappointed that credit could not be given them in last year's report. If no more money comes in before the close of the year, we will be unable to fulfil our pledges, and some of the workers who are depending on us will be disappointed. If you

have any money to give, even if you feel that your society has more than paid its apportionment, please send it on as soon as possible. Mrs. Whitford is a very busy woman, who gives her time cheerfully to this work, and it is too bad to have her worrying over, "How I am going to meet my bills," especially when they are not her bills at all but ours.

Response to the call for funds for the hospital was very good indeed, but we must not let our regular work suffer, and I do not believe that we will, now that we know the need.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Crosley on June 7, 1915.

Members present: Mrs. West, Mrs. Clarke, Mrs. Crandall, Mrs. Whitford, Mrs. Crosley, Mrs. Maxson.

Mrs. Todd, of Brookfield, N. Y., was also present.

Mrs. West read a Psalm and offered prayer.

The minutes of May 3 were read.

The Treasurer's report for May was read and adopted. The receipts were \$291.73; disbursements, \$2.00. Mrs. Whitford read a letter from Mrs. Clarke, of West Edmeston, N. Y., concerning the Lieu-oo Hospital Fund.

A communication was read from the Woman's Peace Party urging all Woman's societies to join this movement.

Cards, "A Call to Prayer" for the Woman's Congress of Missions in San Francisco, June 6 to 13, were distributed.

Mrs. Crosley made a report of the program arranged by the committee for the Woman's Hour at Conference. This report was accepted as a report of progress.

Mrs. West read a letter from Miss Agnes Babcock regarding the completion of the Biography of Mrs. Carpenter.

It was voted that the Board accept the conditions mentioned by Miss Babcock in undertaking this work.

Mrs. West read the minutes of the meeting of the Chicago Territorial Commission of the Federation of Women's Foreign Mission Boards.

Mrs. Crosley read a letter from Dr. Grace Crandall.

Mrs. Todd, on invitation, told briefly of the work of the Brookfield Woman's Society.

The minutes were read and approved and the Board adjourned to meet with Mrs. Crandall, on the second Monday of July.

DOLLIE B. MAXSON,
Recording Secretary.

The Baptist Principle

Foremost among the special teachings of Baptists is the doctrine of soul liberty. From time immemorial, our ancestors in the faith have been advocates of the individual responsibility of all men, and along with this the God-given right of personal freedom. The new-born child of the kingdom enters into no mean citizenship. His is a heritage guaranteeing the amplest development of the whole man. He is answerable to God, and to him alone conscience bows with reverential regard. In all else he may yield to expediency, but in this regard he is fixed. Even in this loyalty there is no thralldom, but a delightful swaying of the will by a superior power that brings him into happiest harmony with his environment and with his Master. Then truly does he learn that God is love. This soul liberty means to the believer the privilege of walking in the light of God. It favors development along the right lines, with the great model ever before us. In the language of Scripture, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." The Psalmist caught a vision of this principle when he exclaimed, "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance."—*The Maritime Baptist.*

"I've struggled with problems so vast
I am dizzy with turns, twists and crooks;
My reason is failing me fast—
I've read all the season's new books."

Today, you say, a moment's fleeting breath?
Today shall live when suns have plunged to death?

Kingdoms shall pass,
Worlds fade as grass,
Yet shall abide the fruitage of Today.
—Thomas Curtis Clark.

YOUNG PEOPLE'S WORK

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

National Ideals

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, July 3, 1915

Daily Readings

Sunday—Righteousness (Prov. 14: 31-34)

Monday—Justice (Deut. 16: 18-22)

Tuesday—Charity (Gal. 5: 22-26)

Wednesday—Purity (Ps. 15: 1-5)

Thursday—Godliness (1 Tim. 6: 5-12)

Friday—Peace (Isa. 2: 1-5)

Sabbath Day—National ideals and how home missions will promote them (Isa. 62: 1-7)

If I were to ask the readers of this article which of the nations of the earth was greatest, I think the answer would unanimously be, "The United States." Now the United States is not the largest nation in point of numbers. Its army and navy are not as strong as those of other nations. Other countries exceed the United States in wealth and commerce. Wherein, then, can we lay claim to the title, "The Greatest Nation in the World"? The superiority of America must be found, not in her battleships, not in a large population, not in wealth and commerce, but in her ideals.

We look across the ocean and what do we see? The nations of Europe destroying each other in the world's greatest war. Why? Because they wish more territory or more extensive commerce, both purely selfish reasons. On the other hand, the policy of the United States is an unselfish one as is clearly expressed by the words of our peace-loving President as follows: "We want no nation's property; we wish to question no nation's honor; we wish to stand selfishly in the way of the development of no nation; we want nothing that we can not get by our own legitimate enterprise and by the inspiration of our example, and, standing for these things, it is not pretension on our part to say that we are privileged to stand for what every nation would wish to stand for, and speak for those things which all humanity desire."

Let us, then, put down as our great national ideal, *unselfishness.*

This idea of unselfishness can be applied to the immigrant question. There have been, from time to time, attempts made to limit the number of immigrants coming to this country, on the ground that they were lowering our standards of civilization. It seems to me that this attitude is entirely wrong. These immigrants are mostly people who come to this country for the purpose of bettering their conditions. What we should do is not to turn them away but lend them a helping hand. In this way, the children, at least, can be raised to a civilization as high as our own. It is a sad fact that thousands who come to America thinking that it is the "land of opportunity" find that they are neglected and left without friends in a strange land. Let us increase our home-mission work among foreigners. This is a place where Seventh Day Baptists as well as others can work.

America will be the greatest nation in the world if it is the most helpful nation. A nation is made up of individuals. As the individuals are, so the nations will be. The key-note of Christianity is "unselfishness." If through our home missions we can create an unselfish spirit in the hearts of the American people, then and only then can this great national ideal of "unselfishness" be reached.

SUGGESTIONS

Motto for the meeting (to be written on the blackboard and repeated by all present):

"Not America for America's sake, but America for the world's sake."

Objects for special prayer during the meeting: The President of the United States; ambassadors in foreign lands, that the United States may be kept at peace; immigrants.

Questions (to be given out at the Sabbath-morning service previous to the meeting):

What national ideals were set up by the founders of our country?

What national ideals are threatened today?

What can Christian Endeavor do toward upholding our national ideals? (Give this to several.)

Assign the ideals mentioned in the daily readings to different members for discussion.

FOR THE JUNIORS

With Our Missionaries in China

No. 3

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, July 3, 1915

Lesson text, Isaiah 49: 12-13.

Dear Juniors: Are you looking for another history lesson? The next few years were very busy ones, and many lines of work were carried on by our missionaries and their Chinese helpers.

The oldest member of the church, Zah Tsing-san, the blind preacher, died at the age of seventy-seven years. In 1857, he heard the gospel preached by Elder Carpenter, and soon professed Christ. He and Dzau Tsung-lau, another of the early helpers, were baptized and joined the church the same day. At that time there were but four hundred members of the Christian Church in all China. When he died, there were about sixty thousand.

Think what a change had come to the people of China through missionary effort, even in the lifetime of this man.

For many years he had been preaching and trying to lead others to Christ. A Bible woman, Lucy Daung, took his place in talking to the waiting patients in the dispensary.

Elder Davis, his wife, and Miss Susie Burdick had many children under their care, in the several schools. Do not forget that the children in our Chinese schools study the Bible every day, and are taught about the true God. There was a day school opened in the little village of Loo-ka-wan, about a mile west of Shanghai, where on Sabbath mornings Elder Davis would hold a short preaching service and Sabbath school. Besides the regular lesson, the children would often recite verses of some familiar gospel hymn, which they enjoyed learning during the week.

Besides teaching school, Mrs. Davis held a sewing-class for poor heathen women, and while teaching them to sew, she talked to them about the Savior.

Miss Burdick sometimes went with Mrs. Davis' Bible woman out among the people, to tell them about Jesus.

A Band of Mercy was organized by the Chinese teacher in the boys' boarding school, and meetings were held once a month, thus teaching the boys to be kind to animals and all living things.

The work of Dr. Palmborg was steadily growing, and besides the hospital and dispensary work, she was teaching medicine to two or three young girls who helped her.

Some of the young men and women, after finishing their course in the boarding schools, became successful teachers in the day schools. Once in a while pupils were baptized and joined the church, which made the missionaries very glad. Sometimes they were made sad by the death of a pupil, teacher, or older church member, but when these people loved and trusted in Jesus, the missionaries rejoiced.

In October, 1899, Mr. and Mrs. Jay W. Crofoot arrived in Shanghai. For several years Mr. Crofoot has had charge of the boys' boarding school, making a most successful missionary teacher. Mrs. Crofoot also helped in some of the school work.

In February, 1902, the medical department of our China Mission, in charge of Dr. Rosa Palmborg, was removed to the city of Lieu-oo. She opened a small school at once, and soon began to treat the sick. The Seventh Day people who lived in Lieu-oo, and the helpers who went with Dr. Palmborg made a little company of eight Christians, who belonged to the Shanghai Church. Once in a while Elder Davis would visit them and preach and hold the communion service on the Sabbath. I want to tell you about three little children, taken by our missionaries. The parents, who died very suddenly, were Christians, and Mr. Waung was a teacher in one of the day schools. The oldest, a girl, was taken into the girls' boarding school. The boy was supported by Elder Davis, and sent to a day school. The baby girl was adopted by Dr. Palmborg. Since that was more than ten years ago, she is now about the age of some of you, and perhaps is a Junior herself.

Dear children, should we not be thankful for the gospel being preached in Asia? Can you not help send it?

For your lesson prayer, ask God to watch over and bless all our missionaries in China.

CHILDREN'S PAGE

"And Peter"

ALICE ANNETTE LARKIN

(Taken from Kings' Treasuries)

No one seemed quite to understand Peter Harmon. His mother called him queer, his father said he was lazy, while his teachers had almost given up calling him anything at all, he was so seldom at school. The truant officer, while declaring him to be incorrigible, was half willing to give him every chance to redeem himself. Mrs. Harmon had many others to think of besides Peter. Nine children should surely keep any one's mind occupied, especially if one never knew where the next meal or the next pair of shoes was to come from. So, though she worried not a little over this member of her flock, she still kept on hoping that the lonely, wandering little fellow would turn out all right. Some troublesome boys did.

Peter did not really mean to be bad, but for some reason, he hadn't seemed to find his niche in the world. It would have to be a very small niche, for he was a small boy, though he had passed his thirteenth birthday.

"Whew!" said Peter Harmon, as he dodged around the corner of the old meeting-house sheds, just in time to avoid the watchful eyes of the truant officer. "That was a narrow escape all right, all right. Dick Bowen's father fairly haunts me. If he thinks he's going to send me to school again, he's wrong, for I can't study, so there! And he just better chuck his job and go to work. If I could learn like Dick Bowen, I wouldn't be hiding behind sheds, and sneaking around folks' woodpiles. No sir, you can just guess I wouldn't. And I don't want to be bad either, though every one seems to expect me to be. I wonder why some one doesn't expect me to be good sometimes?"

Peter watched Dick Bowen's father until the man had turned the corner of Maple Avenue and Ashland Street, then he slowly advanced from his hiding place. It would be well not to hurry too fast, for other eyes might be watching him; there might be eyes peering at him from every one of the

windows in the church, not two hundred feet away.

This was Peter's first thought, but by the time he had gone halfway across the lawn, the beautiful music that came floating out to him drove everything else out of his mind. Cautiously he stole among the pine trees, then up the long flight of steps that led to the back piazza, where he crouched in one corner near the door. For queer little Peter Harmon was passionately fond of two things—music and baseball.

Dick Bowen, bearing a note from his teacher, hurried toward the church. He saw Peter at once, and began to be glad that he had come. If only he could get word to his father now! If Peter would run away from school, the reform school was just the place for him. But first of all, the note must be delivered.

A Sabbath-school convention was being held in the little old church at Cohasset, and Dick had to wait until the music had ceased and two reports had been read, before he could attract the pastor's attention. After the note was delivered, and he had started to leave the vestibule, he stopped to listen to something the minister was saying. And that something caused Dick to stop right there by the door.

"What a queer text," thought Dick, as the words were again repeated: "Go tell his disciples and Peter."

Dick Bowen suddenly sat down on the front steps. It really would be interesting to know just why Peter, the disciple who had proved so untrue, in spite of all his boasting, should be so especially mentioned. Dick knew much about Peter, but there was much more that he wanted to know. He had always felt sorry for him. It must have been dreadful to have been so sure of oneself, and then to have failed.

Suddenly Dick Bowen thought of another Peter, a queer little Peter, who was even now crouching down in one corner of the back porch of this very church. Dick jumped to his feet with a whispered cry, "Oh, I'm afraid I've lost him, and father will blame me. Something will just have to be done for him, because folks are talking of sending him to the reform school."

"And Peter," came the bothersome thought again. "Why would it keep coming back to me?" thought Dick, as he tiptoed softly down the walk. "What can I do about it? I have nothing to tell him

anyway. But even with all his running away, he is not so bad as that other Peter. Perhaps Peter Harmon should be noticed more by all of us."

Now another disturbing thought, a thought that persisted in staying, came into Dick Bowen's mind. Way down deep in his heart, Dick knew that there was one chance of his doing something for Peter, though it would mean great sacrifice for himself. "I can't tell father about him just now," he decided at last, without going to the back porch. "I'll have to think a lot first."

While Dick was doing his thinking, Peter Harmon was crossing Willow Brook, far away from the little old church. He didn't care much for sermons, and he really dared not stay any longer. The reform school was always before him, and a boy couldn't take much comfort with only that to think about.

"Father," asked Dick Bowen, as he sat down to supper that night, "would you be willing to give Peter Harmon another chance, if I would promise to be responsible for him?"

Mr. Bowen half smiled at Dick's question, but he answered soberly enough: "Why, I don't know, Dick. I'm sure that something will have to be done immediately, for Peter is getting to be pretty wild. I don't like to keep following him, but he must stop breaking windows all over the town. His place is at school. Have you seen him lately?"

"Yes, sir, I saw him just about three hours ago. He was on the back porch of the church, listening to the music. I thought at first that I would come and tell you about it, but I just couldn't, that's all."

Mr. Bowen studied the sober face opposite him. Perhaps a little responsibility would be good for Dick, and it surely could not do any great harm. "If you really want a job, son," he said finally, "I'll transfer mine to you for a few days, though I don't see how you are going to manage Peter, when I can not."

"Neither do I see the way, so far as school is concerned," admitted Dick, "but I'm going to try."

"Well, if you find that you need any help, remember that I am still here."

(To be continued)

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.

SABBATH SCHOOL

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

Personal interest. That is one of the key-notes of successful Sabbath-school work. A young business man said to me the other day, "I like to go to our Sabbath-school class better than I like to go to church, because I feel at home in the class. The fellows act as though they liked to have me there. I belong to it. It is mine. I do not feel so sure of this in church." He had been given a very cordial invitation to the class a month or so before, and he now was inviting others. "Think over his words. There is a lot in them. Then, having thought a while, act. For it is our privilege to infuse into the larger congregation the same home atmosphere and welcome, the same "I belong" feeling, if we will all take hold together.

* * *

It can not be too much emphasized that the church and the Bible school are one. The morning service is the church worshipping together and receiving a special message in the form of a sermon. The Bible school is the congregation studying the word of God together—in classes. The president of our Sabbath School Board spoke very strongly and truly at the quarterly meeting at Milton Junction recently on this line. When the children going home from Sabbath school meet their parents on the way to church, the family unity is being broken up, the parents are missing the Bible study they need, and the children are not forming the habit of church attendance which is so vitally important. Let all the family go to both. That means unity and power for the home, the church—yea, and the individual life.

* * *

I wish you might all have a chance to read in the RECORDER the sermon preached by Elder George Burdick at the last quarterly meeting. (Send it on, Elder.) It seems natural to call him Elder. That word is largely giving place to "Pastor" now, but many of us younger ones knew him and looked up to him in more senses than one in the days when that was the

common affectionate title given to a beloved pastor. He divided the Scriptures into four groups: preceptual, prophetic, devotional, and historical; and showed how the Divine Spirit breathed through all. His subject was The Enduring Word.

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, June 6, 1915, at two o'clock.

The meeting was called to order by the President, Professor A. E. Whitford, and prayer was offered by Pastor H. N. Jordan.

The minutes of the last regular meeting were read; also the minutes of the special meeting held April 8 were read and approved.

The Secretary reported that notices of this meeting had been properly sent to all members of the Board.

The following Trustees were present: A. E. Whitford, D. N. Inglis, A. B. West, H. N. Jordan, E. M. Holston, L. M. Babcock, G. E. Crosley, L. C. Randolph, and A. L. Burdick. Visitor, Rev. E. F. Loofboro.

The Committee on Publications reported matters in regard to the *Helping Hand*, which report was adopted.

The Committee on Field Work reported, through the chairman, H. N. Jordan, and upon motion the report was adopted and the bills for printing and postage were allowed and ordered paid.

The Treasurer's report was presented and, upon motion, was adopted as follows:

GENERAL FUND	
Balance on hand March 20, 1915	\$ 277.28
Received to date	107.62
	<hr/>
	\$ 384.90
Paid out	\$ 149.71
	<hr/>
Balance on hand June 6, 1915	\$ 235.19
JUNIOR QUARTERLY	
Received	\$ 10.88
Due	\$ 10.52
	<hr/>
Balance	\$.36
Balance due Publishing House	\$ 84.81
Balance due editing Junior Quarterly....	17.50
HÖCKER FUND	
Balance on hand	\$ 10.81
	W. H. GREENMAN, Treasurer.

It was moved and carried that the Sabbath School Board, through its Secretary, request the American Sabbath Tract Society to assume the responsibility for the publication of the *Junior Quarterly*, the Sabbath School Board to be responsible for the selection of the editor, and payment of the editor's salary.

The Committee on Conference Program, through the chairman, A. E. Whitford, presented a preliminary report which was accepted as a report of progress. The Committee on Revision of the questions to be used in institute work reported that the work had been done and that 1,000 copies had been printed. On motion the report was adopted and the Secretary was instructed to place a copy of the list of questions on file.

Correspondence was read from the Rev. G. B. Shaw, Rev. J. T. Hutchins, and Rev. W. C. Whitford. In the matter of a "Proposed Course on International Peace," suggested by William E. Chalmers of the American Baptist Publication Society, it was voted to endorse the reply made by the President, A. E. Whitford, to Rev. W. C. Whitford, in regard to publishing a series of peace lessons, in which he stated that the Board approves the lessons, and heartily endorses their use as an elective course for adult classes, but that the Board does not think it wise to undertake their publication. It hopes that some denomination will publish the series, from whom those of our people who are interested may secure copies for use.

The following bills were allowed and ordered paid: to the Davis Printing Company, for purchasing and printing 200 return post-cards for statistical reports, \$6; to the secretary, for file case, \$30; to the Davis Printing Company, for printing, mailing and postage for programs for Children's Day, \$10; to E. M. Holston, for postage on Peace programs, \$1.

It was voted that when we adjourn we adjourn to meet the third Sunday in July (July 18), at two o'clock.

The minutes were read and approved.
Adjourned.

A. L. BURDICK, Secretary.

Lesson I.—July 3, 1915

ABSALOM'S FAILURE.—2 Sam. 18: 1-15
Golden Text.—"Children, obey your parents in the Lord: for this is right." Eph. 6: 1.

DAILY READINGS

June 27—2 Sam. 18: 1-15. Absalom's Failure
June 28—2 Sam. 15: 1-12. Absalom's Ambition and Deceit
June 29—2 Sam. 18: 31-19: 8. David's Sorrow over Absalom
June 30—Prov. 13: 1-11. A Father's Instruction
July 1—Gal. 4: 1-7. A True Son and Heir
July 2—Prov. 3: 1-10. The Way to Success
July 3—Heb. 5: 1-10. The Divine Son
(For Lesson Notes, see *Helping Hand*)

Home News

MILTON JUNCTION, WIS.—

Maiden that read'st this simple rhyme,
Enjoy thy youth, it will not stay;
Enjoy the fragrance of thy prime,
For oh, it is not always May!
—Longfellow.

Judging by the activity along all lines of Christian work, the month of May—the month of sunshine and springing flowers—is representative of the spiritual life of our church. The first event of interest this month was the Christian Endeavor rally at Albion, which was attended by about twenty-five young people from our society. On the second Sabbath of the month Pastor Jordan exchanged pulpits with Rev. W. D. Tickner, of Grand Marsh, Wis. This was Dr. Tickner's first visit to his old home at Milton Junction since his ordination to the gospel ministry. The theme of his discourse was the Sabbath. He explained his position on the Sabbath by relating an anecdote. I can not give the anecdote in his exact words but the substance of it was this. Three men—an Englishman, a Frenchman, and an Irishman—were standing talking together one day when the Frenchman addressed the Englishman thus: "What would you rather be if you were not an Englishman?" The Englishman said, "I would rather be a Frenchman." Then the Englishman addressed the Frenchman: "What would you rather be if you were not a Frenchman?" The Frenchman said, "I would rather be an Englishman." Then one of the men asked the Irishman: "What would you rather be if you were not an Irishman?" The Irishman replied, "I would be ashamed of myself if I were not an Irishman." So the speaker said he would be ashamed of himself if he were not a Seventh Day Baptist.

Because of an unavoidable delay Moth-

er's Day was not observed until May 15 when the pastor gave us an appropriate sermon for that time. That evening services were held at the church. It was expected that Rev. D. B. Coon would speak but in his absence Rev. W. D. Burdick gave an interesting sermon on the Prodigal Son. The music for the evening was conducted by Professor Paul Schmidt. Professor Schmidt also reluctantly gave a talk on the evangelistic work in which he and Rev. Mr. Coon were engaged last winter in the East. The sending out of these men into evangelistic work seems like a step in the right direction, especially when there is a prospect of their stepping towards Milton Junction to hold a series of meetings. The church and her auxiliaries are all right, but unless the church sends out special workers into the fields of sin we do not believe she is fulfilling the command of the Savior, "Go ye into all the world, and preach the gospel to every creature."

Sabbath Rally Day was observed with exercises nearly in accordance with the program sent out by the Tract Society.

On the evening of May 27 the Ladies' Aid society served the banquet for the high-school alumni. The next afternoon, at 5 o'clock, it also banqueted the delegates of the Christian Endeavor rally. The Ladies' Aid society has been very zealous in trying to raise money to help along the good cause which it represents. The ladies have in various ways made nearly \$100 during the past two months.

Friday afternoon and evening, May 28, the Christian Endeavor rally of the southern Wisconsin district was held in our church. Although the weather was dark and gloomy outside, the spirit of the meetings was sunshiny and inspiring. The stirring addresses of Rev. E. T. Farrill were exceptionally good. No Christian Endeavorer could listen to them without being infused with a desire for a greater spirit of enthusiasm in Christian Endeavor work. The more Christian Endeavor rallies of that kind the young people can have, the better, and the most of us older people could attend with profit.

Because of the resignation of Rev. H. E. Davis, of Walworth, president of the southern Wisconsin district of Y. P. S. C. E., Carroll West, of Milton Junction, was elected to fill that position.

The class organized in April for special

study along the line of the essential principles of belief is making excellent progress. More than twenty Endeavorers have joined the class.

Memorial Day exercises were held at the cemetery on Monday afternoon, May 31. They were pronounced unusually good. There was sadness in the thought that only a few more Memorial days and these gray-haired veterans of the Civil War would be seen no more. Lincoln's address at Gettysburg was recited by George Greenman.

This month closes Pastor Jordan's second year with this church. The faithful work of the pastor and his family is appreciated by the people, and we trust that the present pleasant relationship may long continue.
K.

Denominational News

In the Editor's absence, Pastor Shaw of the Plainfield Church has kindly furnished the following news items.

In the letter containing his report for April and May, Rev. George Seeley tells of moving from Sunnie Brae to 26 Cameron St., Moncton, N. B., Canada. He had the mishap during the moving to crush rather badly two fingers on his right hand which gave him considerable annoyance and pain for several weeks, and somewhat interfered with his work of mailing tracts. The output for the two months was about 76,000 pages. Let us remember in our prayers this faithful lonely worker in Canada.

From T. L. M. Spencer.—The good work is still going forward and God is blessing. Myself and family are well. I lost my only sister in March at Barbados. I am left without any near relatives now. During last month I distributed 3,000 pages of literature, made 19 visits, preached 9 sermons, and printed 1,000 tracts and 400 *Gospel Heralds*. The Sabbath Rally Day programs have just come to hand. Am very glad to receive them.

From T. W. Richardson.—During the quarter for which this report is written we have maintained our usual activities and services. Tracts distributed, letters written, sermons preached, all supporting the Sabbath of Jehovah, represent our constant work.

Good reports of six of my sermons appeared six successive weeks in our local paper, the *Daily Gazette*. I am joining in the special Sabbath sermons on May 22, but with us the Sabbath is always at the front. I often wonder if our American brethren realize our true mission. It is to preach the gospel "sin no more," i. e., keep Sun Day no more, transgress the Sabbath law no more, for "sin" is the transgression of the law. Thus our mission is essentially one to *Christians*, so-called.

For our little church, with a nominal roll of 25 members, we are doing a great work, but we ought to do more. During the half-year ending March 31 we had 9 of those 25 attend Sabbath service. The greatest attendance at any one service was 6, the lowest, 3, the average 3.6. I think you will agree that it requires some courage to work on under such difficult circumstances. The number of non-members who attended during the said half-year was 49, making a total of 58 persons. The greatest total attendance was 31, on November 7, our Orangemen's service; this was the highest for at least 12 years. The average total attendance was 14.6, and the lowest 9. This is a fair sample of the usual. From an old report for the year ending September 30, 1898, when I was church secretary, I have these figures: Members, average just over 4, greatest 7, lowest 1. Total average 14, greatest 21, lowest 5. At that time we did not have a semi-annual church meeting. I do not think I have given you these particulars before, but I keep a record of all attendances, and make out such statistical report each half-year for our church meeting.

If this were the only result of our labors we should almost despair, but, thank God, our work extends far beyond the walls of our meeting-room, even to the "ends of the earth."

I am trying to get news of our Persian doctor at Jerusalem, but as our correspondence with the holy city is cut off it is somewhat difficult. A Belgian here is getting her correspondence through to Germany, via a neutral country, at a shilling (24 cents) a letter.

I had thought of holding French services for the Belgians, but the difficulties are great. Many of them don't speak French at all, and but few speak it well. Flemish

is their common language. They have but very little idea of religion—Roman Catholicism is not religion, but it is all the religion they know. In personal conversation, however, I can interest them in the Bible. We have to beware of curious differences in translation. They readily understand that "Samedi" is "Sabbath," but the fourth commandment in the French Bible does not contain the word "sabbath," and to them "le jour du repos" means Sunday. Of course this has to be explained. One man, a Belgian soldier on a visit to his wife, became so interested in what I read that he came and sat by my side to follow the book, and exclaimed, "Is that a *real* Bible?" Of course in French. Later on I gave him one in which I marked a number of passages on various subjects, and made a paged index to them at the end.

If I do succeed in holding services for them, the Church of England prayer book in French will be of invaluable assistance, for I have forgotten much of my French. Curiously Mill Yard's new organist is the organist of the French Episcopal Church.

Our 16th Annual Conference of Christian Sabbath-keepers will be held on May 20. The chairman, B. Andrew Morris, is now a member of Mill Yard Church.

The Future of the World

Dr. C. I. Scofield, editor of the famous Scofield Reference Bible, has written a series of six articles under the title of "Six Simple Studies in Prophecy or History Written in Advance." About the last of June these articles will begin to appear in the *Sunday School Times*, an every-week religious paper published at Philadelphia, Pa. A three weeks' free trial of the paper, including one or more of these articles, may be had upon request, as long as the supply lasts, if you mention the article wanted.

WANTED.—Work for months of July and August on a Seventh Day Baptist farm by a Seventh Day Baptist High School boy—18 years old, 6 feet tall and weighs 175. Practical experience on up-to-date farm especially desired. Address "Work," care SABBATH RECORDER, Plainfield, N. J.

DEATHS

BEAGLE.—Catharine Edwards, fifth child of "Uncle" Daniel and "Aunt" Clara Edwards, was born at Little Genesee, Allegany Co., N. Y., December 11, 1834, and died at her home in Ontario, Ore., May 21, 1915, aged 80 years, 5 months and 10 days.

About 1865 she was married, by Rev. T. B. Bucrere, to Israel Beagle, and they built themselves a cozy home, buying a part of her father's farm for it. In 1870 they sold out and removed to Fullerton, Neb., where they took up a homestead under his soldier's claim and later added to it more land under the tree culture act. They at first built (as did others) a sod house and lived in it until they could build a better one. After a number of years they sold out and moved to Ontario, Ore., where they built another home and where two sons took up homesteads. Mr. Beagle died about three years ago.

Their children were: Carrie Leona, who married in Fullerton but died a few years later; two sons, Richard and William, who married and are living in Ontario; Felora, married to Mr. Scott, and living at Fullerton, Neb; and Kate, married to Mr. Shaw and living at Durkee, Ore. All were present at the last but Flora.

After leaving Little Genesee she did not keep the Bible Sabbath, as she had been brought up to do, but in time united with the Methodist church at Ontario, and was a consistent member at time of death. There was no particular disease, but life had run its span. While she was ready to go, she expressed a desire to live that she might be of service to her children and others. Two days before her death, she sat up in bed and, unassisted, wrote her name conveying her property to her daughter, Kate Shaw, that it might be more easily and cheaply disposed of for the benefit of all the children. She had drawn a widow's pension since the death of her husband. In 1908 she visited her niece, Alice Edwards Everett, and family, and Brother Daniel R. (whom she had not seen since 1870), at Fostoria, Tex., and considered this visit as one of the brightest events of her life.

Her death leaves only a brother, Daniel R., of the nine children born to "Uncle" Daniel and "Aunt" Clara.

Farewell services were held at the Methodist church and the remains were laid to rest beside those of her husband in the Ontario Cemetery. Many flowers, and a large crowd of relatives and friends were in evidence to testify their love for the departed.

D. R. E.

CLARKE.—Mrs. Mary Lucinda Weaver Clarke was born in Schenectady, N. Y., January 3, 1837, and passed to her rest, at her home in Unadilla Forks, N. Y., June 4, 1915, aged 78 years, 5 months, and 1 day.

Sister Clarke was the daughter of Ebenezer Sloat and Helena Emma Maxson Weaver, and granddaughter of Rev. Wm. B. Maxson, D. D., who was the third pastor of the First Brookfield

(Leonardsville) Seventh Day Baptist Church. Early in her girlhood life she made a profession, was baptized by her grandfather, uniting with the church of which he was pastor. She attended the local schools in early youth, and later attended West Winfield Academy and DeRuyter Institute.

On October 28, 1858, she was united with Mr. Edgar B. Clarke in marriage, her grandfather officiating, and for 56 years, 8 months, and 6 days they have happily traveled life's road together. In 1868, they removed to Westerly, R. I., where they united with the Pawcatuck Seventh Day Baptist Church, but on their return, reunited with their home church, at Leonardsville, to which she has been a faithful and loyal member all these years. She leaves her aged companion, two sons, two sisters, and many friends who will miss the influence of her lovely Christian character, and those amiable traits manifest in her daily life, that gave her the love of those who knew her best.

Funeral services were conducted at her late home, by the writer, assisted by Rev. Mr. Walise, of her home town, and burial was in the Unadilla Forks Cemetery, June 6, 1915. J. T. D.

KELLY.—Isaac H. Kelly, son of Rev. Hugh and Jemima Kelly, was born at Portsmouth, Ohio, August 3, 1853, and died at his home near Stone Fort, May 27, 1915, aged 61 years, 9 months, and 24 days.

He was the youngest of eight children, four boys and four girls. All have preceded him to the other world, except one sister, Mrs. Eliza Lindén, of Christopher, Ill. His father moved to southern Illinois in 1858. He attended the common schools, and began teaching at an early age. He began the study of medicine, 1875, and graduated at the Keokuk Medical College, at Keokuk, Iowa, 1879, and practiced medicine with remarkable success the remainder of his life. He professed a hope in Christ, and joined the Seventh Day Baptist Church at Old Stone Fort, 1877. He was married to Henrietta L., daughter of Rev. Robert, and Sarah Lewis, April 25, 1878, who died April 3, 1906. He was married to Mrs. Nancy Aldridge, December 25, 1907, who survives him.

His life was spent in administering to the needs of others, alleviating the pain, suffering and sickness of all who called on him, the poor and the rich alike, and he will be greatly missed in the community in which he lived. He practiced in Idaho, Washington, California and Arizona, but the most of his work was in southern Illinois.

The funeral services were conducted at the Joyner Cemetery, by Rev. Mr. Zaracor, pastor of the Baptist church at Stone Fort. His remains were laid to rest beside those of his wife at the Joyner Cemetery, to await the call of the Master. Truly there is no greater love than this, that a man lay down his life for his friends.

S. A. L.

Heaven doeth with us as we with torches do, Not light them for ourselves; for if our virtues Did not go forth of us, 'twere all alike As if we had them not.

—Shakespeare.

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. Sewerance, 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.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.—*Marcus Aurelius.*

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Sir Arthur Helps.*

The Sabbath Recorder

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

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Questions for Scoffers

I can not forget the confusion into which I saw a conceited young fellow thrown once, when he turned to an aged minister, and as if challenging discussion, said, "I am told you believe in the inspiration of the whole Bible." The good man answered quietly, "Oh, yes, my friend; what do you believe in?" A little laugh covered the defeat, but he continued, "But you certainly know what the great scholars say about it?" when again the calm answer met him, "Somewhat, but what did they say to you about your soul?" Now the inquirer grew restive. "They say you are leading men along with a farthing taper in your lantern." To this the aged preacher only said, "Do they say men would see any better if we would let them put the taper out?"
—*The Christian Age.*

"If we give all we have, and do all we can, and yet think unkindly, it profits us nothing. Our thoughts mold our life, because life and thoughts are one."

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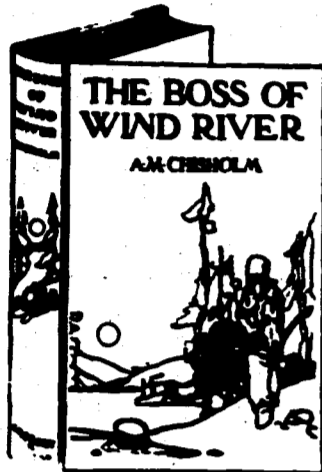
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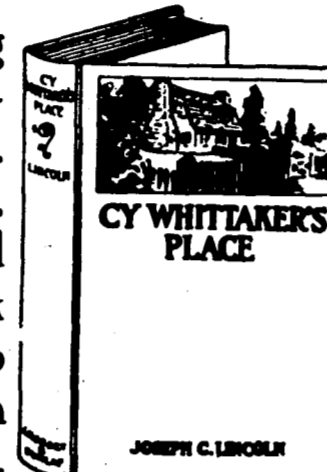
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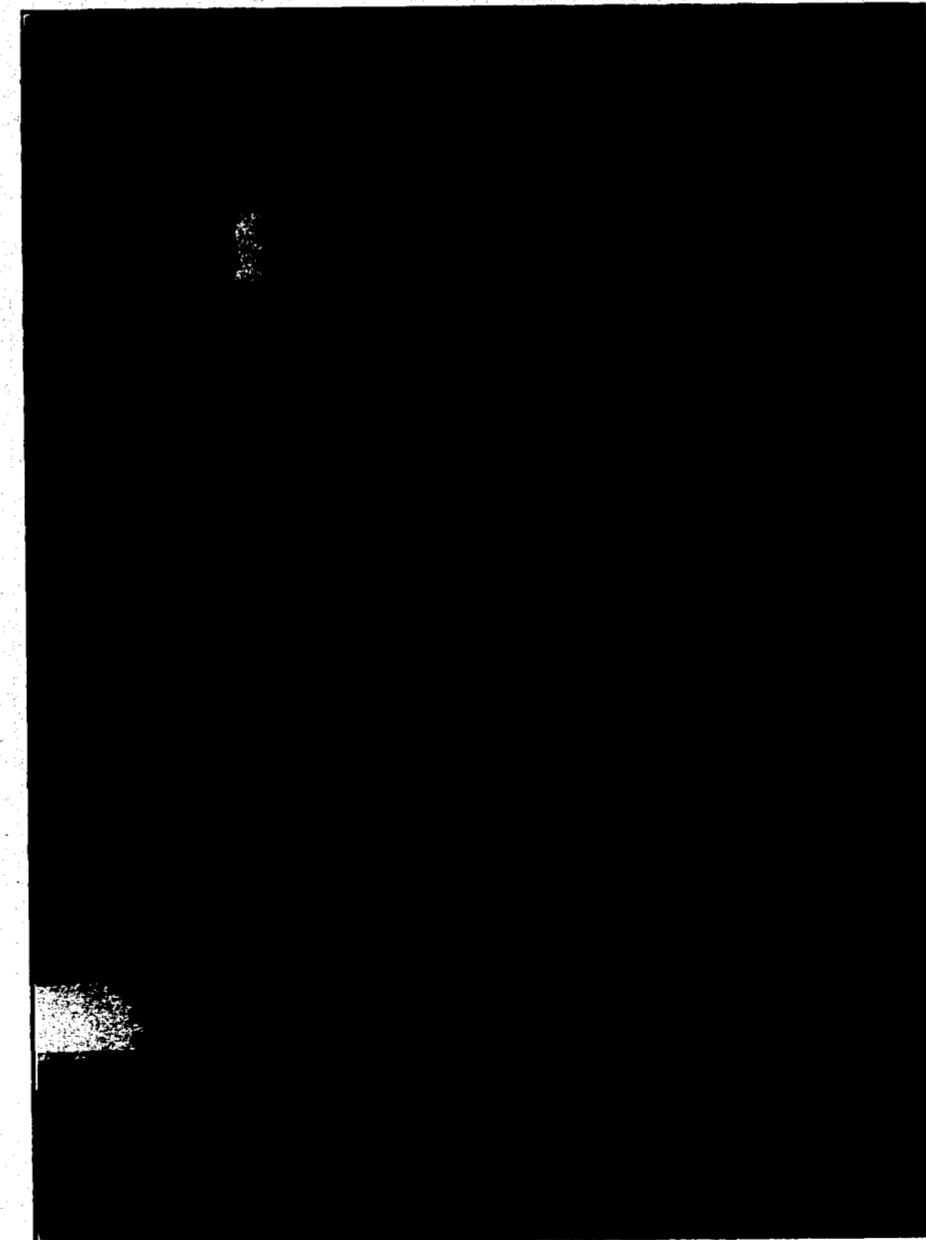
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