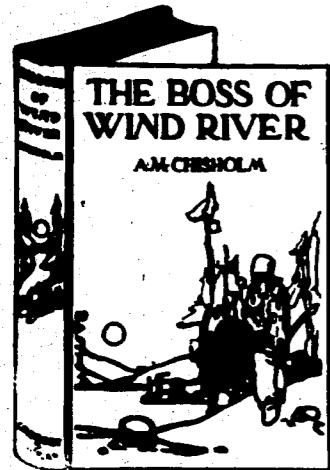


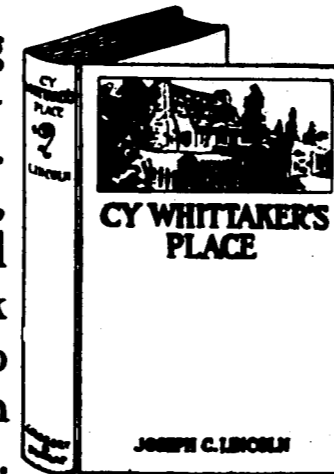
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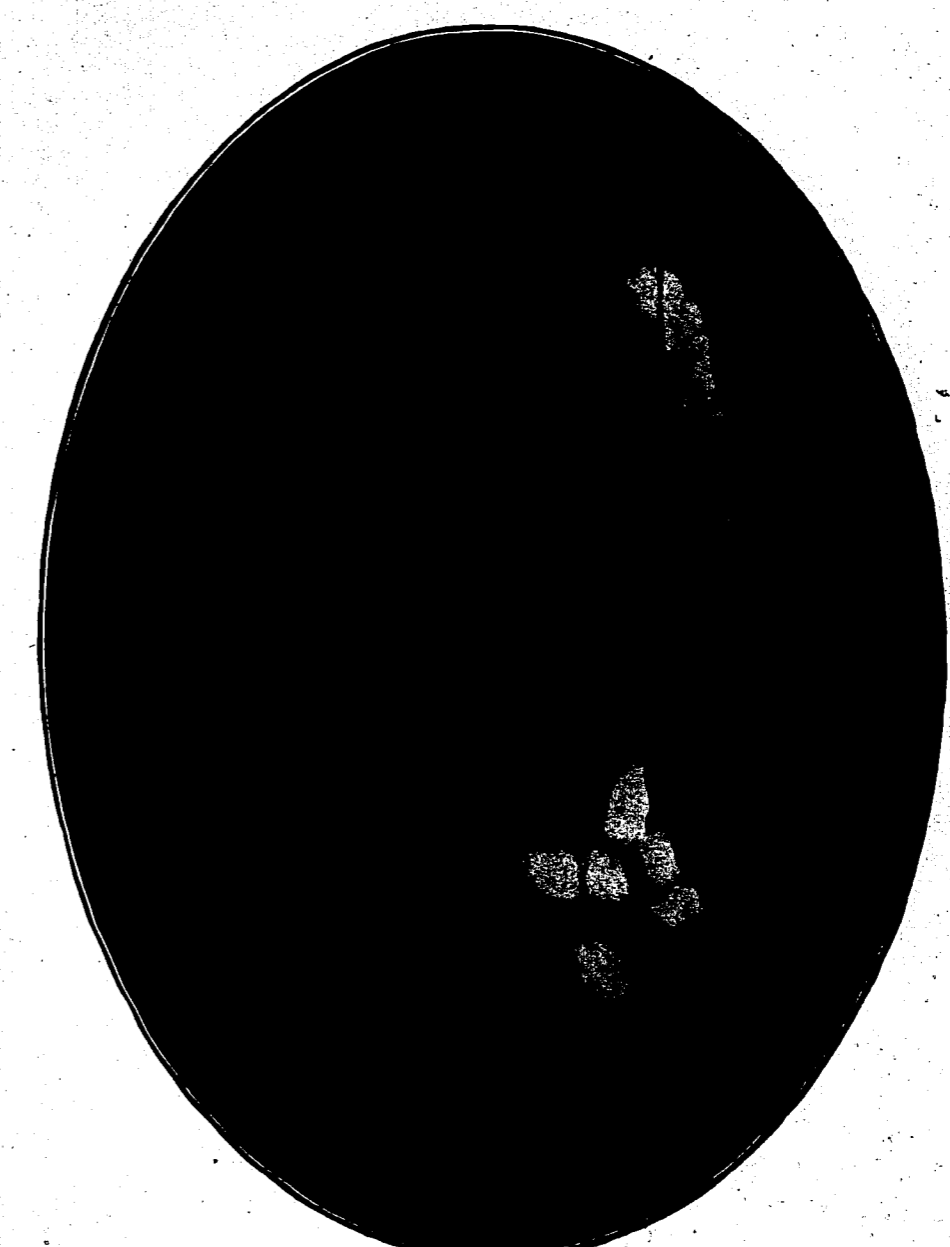


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# The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 18, 1915

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### Must We Again Go in Debt?

Who can bear to hear the word "debt" again in connection with any line of our denominational work? Probably no one dislikes to write upon the subject more than the editor, and I am sure no body of men dread to see a financial shortage that compels the hiring of money for Christian work any more than the men composing the Tract Board. For several years the Tract Board has managed to keep out of debt; but now, with the enlargement of its field work, with the revising and reprinting of Sabbath literature, and with the necessity of keeping up certain old lines of work which *can not be dropped* even if we wished to drop them, a debt in the near future seems almost inevitable.

One thing is certain: if gifts from the people come in no faster than they have been coming for the last year, the funds will be exhausted and money will have to be borrowed before the next board meeting. Steps were taken at the last meeting to provide for the making of notes on which to hire funds, in case the treasurer is driven to the necessity of resorting to loans. The only thing that can prevent going in debt now is a generous response from the people—a willingness to meet at once their obligation by providing the wherewithal to carry on the work.

It will be a matter of universal regret throughout the denomination if our boards become handicapped by debt, for we all dread to see the day when we must begin a long hard strain to pay up after the debt is made. There is no need of seeing such a day if the people have the cause upon their hearts, and realize the immediate necessity of doing their part. That part done systematically as the days go by will be no hardship; but, left to be done on a last hard strain, will become a burden indeed.

### Then Why Not Face the Facts Now?

The only way to avoid the embarrassment and burden of a debt is to face the facts right now and keep from making one. Get the RECORDER of Sep-

tember 20 and carefully read Treasurer Hubbard's "Finances of the Tract Society," until you fully comprehend the situation. There you will find how it was that the Tract Board was able to squeeze through the year with only 40 per cent of the funds called for by last year's budget. A surplus to start with and a curtailing of the work planned for last year enabled it to get along with four tenths of the money the people should have given. But this year things are different. The work has been enlarged, and there is no chance to cut it down without being unfair to the workers. This year four tenths of the money asked for will not do at all. If we try to get off with paying the 40 per cent again, we shall find the board at the year's end in *debt for the six tenths we fail to pay*. When the people fully understand this, their hearts must be touched, their interest aroused, and they will respond.

### Hearts Must Be Touched And Interest Aroused

I know no way to make things go in church affairs but by direct appeals to the hearts and consciences of men, either through the printed page or by some person whose heart the Lord has filled. Figures are cold unless warm hearts press them home to those who do not study them enough to comprehend their full meaning. The mere printing in the RECORDER or in church bulletins of the assessments of the Board of Finance, or even the frequent reading, from the pulpit, of the figures pertaining to each church will never bring the required results, unless somebody puts his soul into the figures and pleads with his fellows to respond. And this needs to be frequently and tactfully done in most of our churches. It is so easy to forget or to neglect! Men do not mean to *ignore* the claims of the boards, nor to shirk duty; but unless frequent reminders are given, they are apt to neglect them. Unless the pastors and other denominational leaders faithfully do their duty with the figures and statements of the Board of Finance, their plan for raising money is bound to meet with signal failure. Indeed, the failure



has already begun; and it will continue to be a failure month by month throughout the year, unless personal appeals everywhere in our churches are able to arouse interest and awaken the spirit of generosity.

#### Our Hope Lies in Christian Liberty

We shall fail to secure the necessary funds if we accustom ourselves to think of the per capita assessment announced by the Board of Finance—so much for each resident member in all the churches—as the basis for our own giving. Many churches should exceed the figures fixed upon them by this assessment many times over. To go strictly by the rule of 90 cents a member for the Tract Board, for instance, would require as much from the poor missionary churches, and churches in farming communities where the people have small incomes, as from the wealthier churches. This would not be fair. The per capita gifts of many churches should, in justice, be several times 90 cents a year for the Tract Board. And even in these same churches, there will be some who could not well give the 90 cents, and those in better circumstances must enlarge their gifts to meet the demand. So the statement of the Board of Finance should not be regarded as a fixed rule for all, but only a general averaging.

Then, after all, the real basis must be the *generosity* of our people. Free-will offerings from a liberal membership will meet all demands if interest is aroused and hearts are warm. Seventh Day Baptists have never been known to fail in free-will offerings when their generosity has been appealed to. At such times the grace of liberality has abounded.

In the light of these things study the messages that come to you from the Board of Finance, from treasurers of the boards, and from others, until in your heart of hearts you feel that "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Then, with the purpose in your heart not to give grudgingly nor of necessity, but liberally as God has prospered you, come speedily to the rescue of your boards. Don't wait a single day! See that the Tract Board does not have to go in debt. Pay off the debt of the Missionary Board, and rejoice that God has

counted you worthy to be a co-laborer with him in giving his light to the dark places of earth.

#### A Pastor Welcomed

Everybody will be glad to know that our little church at Gentry, Ark., has succeeded in securing a pastor. This church is located near the foothills of the Ozark Mountains, surrounded by a fine fruit-growing country, and in a live, progressive town. It is an excellent center for missionary operations, and we are glad to know that the Missionary Board has helped to locate an experienced missionary pastor there. Years ago, with headquarters at Stonefort, Ill., Mr. Van Horn, then fresh from the seminary in Chicago, began mission work on the Western and Southwestern fields. He was a member of the original quartet, and joined in the work that aroused our people to the grand opportunities before them in the whitening harvest fields of these outlying countries. In 1895, as missionary in the Kentucky field, he was instrumental in starting the work in Louisville that brought several to the Sabbath. Thus Gentry's new pastor knows the ground. He is at home as missionary pastor, and we believe he is the right man for the place. Several successful pastorates East and West have also brought him experiences that help to fit him for the work to which he now gives himself.

#### Christians and Church Members Are They Different?

A certain evangelist recently arrested the attention of his hearers by saying, "Christians and church members are two different things." It ought not to be that any man could say this and have his words prove true, but in all too many cases the terms "Christian" and "church member" can not be understood to mean the same. We fear that too many are gathered into the church who know nothing of the real change of heart to which Christ referred when he said, to one who appeared to be an excellent moral man, "Except one be born anew, he can not see the kingdom of God."

A real spiritual transformation, a birth from above, an incoming of the Holy Spirit to abide, to lead, and to teach the things of Christ, would make a wonderful

change in many a church member. If we are to judge by the fruits they bear, there is no other conclusion than that many whose names are on the church roll need genuine conversion before they can truly claim the holy name "Christian."

#### "He Has His Father's Example"

An old friend in one of our churches, in writing of a young man and his father who are having a hard battle with habit, with the victory yet doubtful, closes by saying of the boy, "He has his father's example," and requests that we pray for him. Many a man might write in this pathetic way about friends in whom he is interested, but the circumstances in this case appealed to me strongly. May God bless, strengthen and uphold those dear ones for whom prayers were requested.

The words, "He has his father's example," have wonderful import. "Like father, like son," is a common adage that every father should heed. Boys whose fathers walk in the ways of the sinful world can hardly be expected to walk in paths of righteousness. If such boys are saved from sinful lives, it must be in spite of the example of their fathers, rather than by its help. Of many a careless, thoughtless, reckless worldling, whose influence is harmful to others, it may be said with sad significance, "He had his father's example." Father, are you satisfied with the example you are setting your boy? It will have much to do with the shaping of his destiny. Live before him in these passing years as you would have him live in the years that are coming. Now is your time to help him.

#### An Ordination Sermon At Nile

On June 26, 1915, occurred the ordination, at Nile, N. Y., of William M. Simpson, an account of which was published in the RECORDER of July 19, page 67. We have just received the excellent sermon preached on that occasion by Rev. William L. Burdick, pastor of the First Alfred Church, and give it to our readers in this number. Nile is the old home church of the editor. There he found the Savior, and there he, through the influence of Rev. L. A. Platts, gave himself to the gospel ministry. This church has given

several ministers to the denomination, and many today looking back to it as their early church home, will enjoy an ordination sermon preached there.

### The Christian Ministry

REV. WILLIAM L. BURDICK

*Sermon at the ordination of William M. Simpson, Nile, N. Y., June 26, 1915*

"Make full proof of thy ministry." 2 Timothy 4: 5.

There are many institutions in the world; the fabric of human society is a network of them. They are not all of the same value, and among the greatest are the family, state and church; these three tower above all others as Mount Everest and Mount McKinley tower above other mountain peaks or the sea level itself, and with these three the life, redemption and advancement of humanity are inseparably linked.

You are asked to turn your minds to the church today and to one great office in it, the ministry, an office so important in its influence and vital in its relation to the welfare of human society that for centuries, when one was to enter its sacred duties, the custom has prevailed of holding special and holy services to consecrate him to them.

The text refers to this sacred work. It is true that the word rendered "ministry" did not have the conventional meaning we give it today; it meant any service to God and man; but Paul, in writing to Timothy, had in mind that service which we today call the Christian ministry, and we are therefore justified in giving it that meaning. The Revised Version renders the passage, "Fulfill thy ministry." The thought is "Fully perform the duties of thy ministry."

The discussion of this subject is not needed so much for the ministry as for others, for the young from whose ranks God is calling his ministers, for the world for whom the ministry is toiling, and for the church and Christian people who can make or unmake the minister. I wish in this sermon, out of a full heart and more than twenty years of experience, to discuss some very common things, pertaining to the Christian ministry.

I. Its Aim. If one is to make full

proof of his ministry, he will need to know its aim. We may pass some things in the minds of men in this connection, such as to be conspicuous, to get money, or to have a life of ease, as false to the situation and unworthy.

Coming to higher aims, we say that the aim of the ministry is not to teach. There is teaching in the ministry and the church. I have pleaded with all the passion of my soul for years that the ministry be a teaching ministry and the church a teaching church, but teaching is not the object of the ministry; it is only a means of accomplishing an end. The aim of the ministry is not preaching, as high and holy as is that work; this also is only a means to an end. The aim of the ministry is not visiting, making calls, or doing personal work; these are means to higher ends.

What then is the object of the Christian ministry? It is to save men from sin and lives of sin; it is to turn men from sin to righteousness; it is to transform human society and human institutions by bringing men into fellowship with God. The Christian ministry is the ministry of reconciliation.

Christ has undertaken the colossal and superhuman task of evangelizing this world. It is his purpose that the lives of all men of all nations be transformed till they conform to the image of the Father, and all institutions be changed till they conform to the institutions of heaven. "Thy kingdom come, thy will be done, as in heaven, so on earth." To this work Christ has set his hand and he has called men to the ministry to lead the work. To this end teaching, preaching, singing, visiting and all are merely means.

The mission of Christ was to redeem men and society made up of men. The purpose of the Christian ministry can be nothing less than this. Unless one has as the supreme passion of his soul the desire to save men from their sins and transform human institutions, he has no business in the ministry, or to pose as a minister of the gospel. He may be good, nice, smart, scholarly and eloquent, but until love for men and a passion to save them from their degradation, sin, pain, shame and sorrow take possession of his life, he has no place in the ministry; he can not "make full proof of it."

II. The Call. If one is to make full

proof of his ministry, he must be called of God to its sacred duties. To start with, I want to set right what seems to me to be an error in regard to this matter of a call to the ministry. It is the opinion that in every case once called always called. There is nothing in the Scriptures, reason or history to show that once a minister always a minister. It is entirely reasonable, Scriptural and in accord with history that God calls some men for only a few years, or months it may be. As the head of a government—the President of the United States, for instance—sometimes appoints an ambassador for a special mission, giving him the name "Ambassador Extraordinary," and when that mission is performed the ambassador is released, so God may call, and has in the past called, men to perform a special service and released them when this service was rendered; or after having been in the ministry awhile, something may come into a man's life through his own conduct that nullifies his call; or other people may follow courses that make it impossible for him to continue in the ministry, and he be justified or even compelled to leave the work.

The question of a call to the ministry is one with which multitudes wrestle. Some enter who never ought and some refuse to take up this high and holy work who are called of God to enter it. How are we to know?

There are several things which may help determine the way God would have us go. Among them the advice of friends is to be taken into account. The advice of friends is not an infallible proof that one is called to the gospel ministry. Had Moody taken the advice of friends, he never would have entered the ministry, for he met the most discouraging advice on every hand.

The voice of the church is more to be depended on in this matter than that of friends, and yet this is not absolutely dependable, for sometimes the church is so worldly that God can not speak through it, the men who lead it having a form of godliness but denying the power thereof.

A man's tastes may point the way; they are at least to be taken into account. If one finds his tastes drawing him to the gospel ministry, happy is he if God call him. One's tastes, however, are not an infallible indication as to what duty is, for

men are often asked to go directly counter to their inclinations. Jonah is a classical illustration of this point.

The natural gifts with which God has endowed one may point the way. If one find that he has gifts which would be of marked service in the ministry, he may well earnestly and prayerfully consider whether he ought not to dedicate himself to that work. This is not an infallible test, because God has in every generation passed by men who were supposed to be particularly gifted for this work and chosen men who were handicapped in regard to natural gifts. This was demonstrated in the case of Elder William Satterlee. Here was a man without education and a stutterer besides, a man whose inclinations did not lead him to the ministry, and yet God called him, giving him no rest till he yielded. Few men, if any, among Seventh Day Baptists did a greater work during the last century than did this man with a stammering tongue.

The need for "laborers" may be another thing pointing the way. If one find that owing to the needs of the hour he can be of more service to humanity in the Christian ministry than elsewhere, it is pretty good evidence that he should put his life there, providing the way opens for him so to do. The fields already white for the harvest may be God's call to the work, as the need of soldiers in time of war is a patriot's call to the colors.

These things, the advice of friends, the voice of the church, natural tastes, special fitness and the needs of the hour, are all to be taken into consideration in settling this troublesome question, but none of them nor all of them are final. The great thing, the final thing is that God impresses the call on the soul of a man until he feels he ought. Is not this mystical? It may sound so, but it is reasonable and in harmony with human experience. The man who has not come near enough to God for deity to make an impression on his soul is not yet in line for the gospel ministry; neither is the man whose heart is so hard that the Almighty can not make an impression on it. Let no one enter the ministry till Jehovah God has written on the holy of holies of his soul that he ought; and when he is thus impressed, let him not refuse, for if he does, he does it at the peril of his own soul and that of

others. When God speaks, no one can afford to disobey his voice; man's answer should be, "Send me, send me."

III. The Man. If one is to make full proof of his ministry, he needs to possess certain qualifications, and our third consideration is The Man.

First of all, a minister of the gospel should be a regenerated and consecrated man of God with a warm, living Christian experience. If one be not a regenerated man, he can not lead other men to regenerated lives; for one can not lead others to that which he does not have himself. If he have not a warm, living and growing Christian experience, he can not minister to other Christians or lead them to higher planes of Christian living; and if one be not fully consecrated to God, he is nothing but a hireling.

As already indicated the minister of the gospel should have a love for all men and a passion to save them. Next to being a regenerated and consecrated man of God this is the supreme requisite.

A minister should be chaste in life, word and thought. This does not mean that there is one standard for the minister and another for other men—one for the minister and another for the doctor, one for the minister and deacons and another for the laymen—for all such talk is fallacious and pernicious. If one is not pure in heart and life, Christ simply can not use him in his service.

Another imperative essential in the man of God is honesty. The minister should pay his debts; his dealing with all men should be fair and just, always on the square; otherwise he brings disgrace to the cause. But more imperative than being square and fair in business transactions is that other phase of honesty we call sincerity. There is probably nothing except impurity that will destroy a man's influence so quickly as for him to give the impression that he is not sincere in his speech and conduct. For one to say things he does not believe, to profess to be what he is not, or to be given to palaver is to destroy his influence whatever gifts and qualities he may possess. One does not need to tell everything he knows—no one except a fool will do that,—but what he does say and do should have the stamp of absolute sincerity.

The Christian minister must be a man of self control, patience and wisdom. He



needs self-control to steady him when things go wrong and to keep him from outbursts of temper under every circumstance in life, even when his reputation and character are assailed. When a man loses his temper he not only loses his influence as a man of God but his Christ as well. He needs patience with the erring, dull, stupid, fossilized and those who oppose his plans. There is no man on earth who needs patience more than the minister of the gospel. He needs more than human wisdom that he may direct aright the affairs of the kingdom of God and his own life. All these can be his in sufficient measure only by prayer, watchfulness and endeavor.

Industry is another qualification in the life of the man who aspires to the holy office of leadership in Christ's church. His duties are the most arduous and unceasing, and his task the greatest. His tasks are never done. People will get no more from him than he puts into his work. Being busy is not being industrious; many people are busy doing nothing that amounts to anything. The minister should plan his work and hold himself to his plans in a way that will tell for Christ and the church.

A man in the ministry of today needs to be a trained man, one trained for leadership, a specialist in the work of the church. This training may come in part from the schools, which are the quickest and most successful way to acquire it; or from many other sources, books, magazines, men and the experiences of life. The man who ceases his training with his school life, in ten years will be behind the man without the help of the schools but who strives to keep himself fitted for the work. The church and brethren in the church may not grant the pastor the place of leadership, but it is that to which Christ has called him, not to be a figurehead. He should by some means train himself to be a specialist in doctrine, in handling the word of God, in preaching, in ministering to men in all conditions of life, in Bible school work, in young people's work, in church finances and in Christian benevolences. Not that the minister should be a boss, lording it over God's heritage or that he should always be wanting something different, but he should be a man who

knows the best methods in every branch of church work.

Once more, a minister of the gospel should be a man of vision and high ideals with sufficient independence to follow his vision and stand for his ideals. In this respect he is the successor of the prophets, Elijah, Elisha, Isaiah and John the Baptist. While he should never be personal in his preaching, he should not preach to please the people, for in that case he is a mere time-server. He will do well to consult others, but his work demands a higher aim than pleasing the people. He should seek his message from Christ, and when it is given, he should hew to the line with love, kindness and firmness letting the chips fall where they will. When he has fully decided that a given course is right and best under all circumstances, he should stand for that course though he go down in thus doing. At the time of the State Convention in Springfield, in 1858, Lincoln read his speech before its delivery to a number of his friends. With the exception of his law partner, all said, "Too advanced, too advanced." Lincoln rose and after walking to and fro stopped and said, "Friends, I have thought about this matter a great deal, have weighed the question well from all corners, and am thoroughly convinced that the time has come when it should be uttered; and if I must go down because of this speech, then let me go down linked to truth—die in the advocacy of what is right and just." Lincoln's position in that trying hour is the example for the ones whom God has called to stand on Zion's walls.

IV. The Support of the Church. If one make full proof of his ministry, he must have the support of the church and Christian people. This principle is true in any line of activity; the teacher in a little district school must have the support of scholars, parents and school officers if she makes a success of her work. This principle of following the leadership of the one chosen to be the leader and giving him support is doubly essential in the work of the church.

The support of the church commences, or should commence, in encouraging young men who give promise of being suitable candidates, to enter the ministry. Every church should expect that as many men

from its fold enter the ministry as it needs in its service at home and some to help supply the world's workers. That young men growing up in its midst should enter this important field should be the constant prayer and endeavor of the church. It can do much to encourage or discourage men in this important matter.

It is the work of the church to provide for the training of the men who are to serve it. This means that it is to provide school and render attendance thereupon as inexpensive as possible. The expense of preparation is a tremendous burden on the men who consecrate their lives to the work of the church and it is largely without compensation, for in most cases they must work for what amounts to only board, clothes and shelter. This involves the supporting of denominational schools and the providing of funds to support the men while they are in the seminary. The most of those who enter the ministry are young men without means of self-support, and how are they to get their preparation unless the churches provide for it? They can run in debt, to be sure, but when can they pay the debts thus contracted? A debt on a man in the ministry rests like a pall on his life and it is the height of folly for him to contract debts. How then is he to get the preparation the churches demand? The churches must provide it.

The church must help the minister make full proof of his ministry by furnishing financial support when he has taken up the active work. Here is the churches' great neglect and injustice, and yet many can not see it and others will not. People do not understand the situation which is upon the ministry today, but the minister can not tell them; the less he says about it the better; it is his in Christ's name to endure it as long as he can. But there is a side to this question which he may present and that is this: The number of members in our churches is about equal to that of twenty-five years ago, but we have eighty or eighty-five ministers now where we then had one hundred and fifteen. What is the cause of this? One cause is the fact that our churches are putting up an impossible proposition in the way of finance. There are other causes, but this is the chief one. The salaries were very small then and the conditions imposed very hard, but the salaries have remained about

the same in most cases and the cost of living has increased greatly; this has brought about conditions of hardship of which the recent past knew only a little. At the present rate of decrease the Seventh Day Baptist ministry will be a thing of the past in fifty or sixty years, and that means the extinction of the denomination. It is a life and death question. Can our churches comprehend the situation and rise to it?

There must be more than financial support if the minister make full proof of his ministry. There must be moral support, also. I mean by this that the members must lay their hands to the work of the church, support its appointments, respect the minister and follow his leadership. It too often happens that the members think the pastor the only one under obligation to support the appointments of the church, particularly the prayer meeting, and the pastor is sometimes the object of criticism, slights and other acts of disrespect which heap contempt on him. A true Christian pastor, being above such things will never notice them and will serve all just as faithfully, but he who criticizes the pastor in the family or before men, who gives him slights and shows him disrespect, dishonors himself, the church and Christ, and places himself on the side of evil and the author of evil. As a child refrains from that which would cast reflections on the parent, and the parent from that which would cast reflections on the child, so the church and its members should be very careful about any disrespect to the pastor. Any pastor, worthy the name, will defend his members, one and all; not that he will defend their wrongdoings, but will scrupulously avoid anything in word or conduct which will cast reflection on them, and if they are in error, he will try in love to lead them back to the right instead of talking their mistakes abroad. Is there not as much need and obligation that the members of the church respect the pastor and his office and uphold him as that he should them? Not that the pastor can ever be expected to be above criticism, but he stands for the church and Christ himself and if any one sees things he wishes different, he should cover them with a mantle of charity and go to the pastor with them in the spirit and love of

Christ rather than to the neighbors and the world.

Moral support means that the pastor's leadership is to be recognized in the church. Here is one of the weaknesses in the life of many churches with congregational polity: Pastors are called and made responsible for the work of the church, but denied the right to direct large parts of it or even to advise regarding it. What Sabbath school wants to carry out the plans of the pastor? Young people's societies are more likely to look to the pastor, but they sometimes forget that the church has a man trained as a specialist in young people's work. What board of finance thinks the pastor could give it any help by his counsels? What ladies' aid society thinks of looking to the pastor for advice? Here are a number of activities, making up much of the life of the church, all working independent of the pastor and one another, largely ignoring the leadership of the man trained and chosen for that purpose. This order spells weakness to the church; it is a plan that no successful business or educational organization follows or can follow and succeed. The railroad has its head officer who directs its affairs; the manufacturing plant has its manager whose plans are followed; the college has its president who directs the college; the superintendent of schools is a specialist who plans for the schools of his city; and it is left for the church to choose a trained specialist and refuse him leadership except in name. This is all wrong. The church should look to the pastor to plan for every branch of the work, after careful consideration adopt as many of these plans as are good, and all join in pushing them. This is not a thrust at democracy in the church any more than it is in school matters, it is democracy working through a chosen and trained leader; it is democracy making itself efficient.

No pastor can be strong in every point. The church and Christian people should endeavor to strengthen the points in which the pastor and his work are weak. I often wonder that God does not call angels to do the work he has laid upon the ministry; but inasmuch as he has not, the church must be loyal to the man upon whom God has laid this colossal work with its tremendous responsibilities. Pastors, as a rule, are loyal to the church to a fault and in

most cases have laid all on the altar for it; the church can not afford to be other than loyal to the pastor in the small matters as well as the great. The situation demands loyalty on the part of the pastor to the church and loyalty on the part of the church to the pastor. In the stormy days of Charles I, king of England, unable to rule the House of Commons, he determined to force them by arresting those who opposed his plans of oppression. He sent to the House demanding their arrest. Speaker Lenthall refused to surrender the members; but the next day the king came in person with an armed force, and stationing soldiers at all the doors, he entered and naming the members whom he wished arrested demanded, "Mr. Speaker, do you espouse these persons in the house?" It was a trying time for Speaker Lenthall, his own life was at stake, but he was loyal to the members of the House, the people and cause of liberty. Falling on his knees before the king, he said, "Your Majesty, I am Speaker of this House, and being such, I have neither eyes to see nor tongue to speak save as this House shall command." This was humble, majestic loyalty. The Master has undertaken a colossal task, the redemption of the world, and has called his church and ministry to accomplish it. This task will be accomplished in proportion as the church is loyal to the pastor, the pastor to the church and both to Christ, their adorable Redeemer.

One writing of a torchlight procession at a country station in honor of a returned hero, says: "As the procession started, one torch after another blazed into radiance, as if touched by electricity. One couldn't tell what lighted them, but presently a small child was discovered crouching under some timbers to keep away from the wind, with a lighted candle in his hand. Every torch-bearer came to him for light. Silent, smiling, happy, with one little hand sheltering the flame held in the other, this little fellow was lighting up the world of darkness!" The gospel is the light of the world, but somebody must hold it and give it out; a child may.—*Great Thoughts.*

Don't do things by halves. If it be right, do it boldly. If it be wrong, leave it undone.

## SABBATH REFORM

### The International Lord's Day Congress

REV. GEORGE W. HILLS

To answer a multitude of questions, I will say a few things regarding the International Lord's Day Congress that was recently held in Oakland, Cal., in connection with the World's Fair. Enough might be said to fill two solid issues of the RECORDER, but a few brief notes must suffice.

*The Congress and the Federal Council of Churches in America are entirely separate and distinct organizations.* The Congress exists only for the promotion of Sunday observance, while the Federal Council strives to promote many lines of activity.

As its name suggests, the Congress is made up of representatives from many organizations clustered about its own Executive Committee.

#### ITS PLATFORM

Its Platform is ingenious in its construction and of much interest; but a single quotation will show the spirit and aim of the movement. It is as follows: "That the physical well-being and the social privileges of all citizens may be safeguarded to them, the Weekly Rest Day has been made a civil institution, embodied in law and custom."

This is the keynote, and shows that the whole movement is an effort to weld more closely, the ties of church and state, against which every loyal Protestant has vigorously protested ever since the days of the Reformation.

#### CLAIMS

Much was said in the Congress about the "Weekly Rest Day for the Toilers." But it was not hard to see that the "toilers" were not all the promoters had in mind. They strongly advocated legislation that would compel Sunday observance with no exceptions. They claimed that exceptions have shorn "many otherwise good Sunday laws" of their strength and value.

Conscience, justice, and the Bible were carefully omitted in the discussions, excepting in three or four addresses, which were very fair. But these were not received with favor by most of the promoters present.

#### EXTRACTS

By quoting a few statements from the speakers, the spirit of the meeting will be apparent to any careful reader. I copy from my notes taken at the meetings.

"The Saturday Sabbath is a cut flower. It is withered, and has lost its fragrance."

One speaker gave us a new version of Matthew 28: 1, in these words: "In the end of the Jewish Sabbath, as it began to dawn toward the Christian Sabbath."

Several advocated a return to the old New England Blue Laws, and the practice of compelling the observance of Sunday as did the Puritans.

"We need a particular day to keep, and a particular way to keep it. Laws should direct in both."

"Since our Lord's resurrection the Sabbath has been observed on the first day of the week."

"Legislatures should determine the day we observe and regulate its observance."

"Christians have nothing to do with the Old Testament Sabbath."

"At first, the Jewish converts in the church kept the Seventh Day Sabbath, while the Gentile members kept the First Day. Soon the latter so far outnumbered the former that the Jewish Seventh Day Sabbath was dropped." And the speaker acted as if he really believed that he was disclosing to us a great historic fact.

#### STRAWS IN THE WIND

I think the Congress succeeded most remarkably in securing on its program the world's greatest experts in evading the real facts on the question at issue; for the whole civilized world was represented on its official list and on its program, though less than a quarter of those on the program were present.

It was claimed by one speaker that "salvation" and "Sunday" were well-nigh equivalent terms.

A large map of the United States was hung on the wall, showing, by shades and colors, the relative value of the Sunday laws of the different States. California was the only State in black. The color was to show that it has no Sunday laws. The fact is that California has the best Sunday laws of any State in the Union, if any can be called good. This State requires that one day in the week must be observed as Sabbath, but the individual may choose which day it shall be. It may



be either the first or the seventh day.

California was spoken of many times as having no Sunday laws, even after attention was called to the error, showing the unwillingness to call it a law unless it said Sunday only. One young lawyer came thousands of miles, after spending much time and gray brain-matter in the preparation, to present on the program a "Model Sunday Law." And he had the astounding conceit to make the remark, in the delivery of his address, that he really hoped that California "would have it adopted at its next session of legislature, and free itself from the odium of having no Sunday laws." And he acted serious and condescending, and said it with the air of real pity for the heathen of the black State on the map out on the West Coast.

It was remarked several times that the legislatures are coming more and more to this attitude. "The church people know what they want, and are usually about right; so we had better give them what they ask for."

I think they are correct in that statement of the attitude. I also think it bodes no good to those who conscientiously keep the Sabbath of Jehovah, and accept the Bible as the guidebook of life.

Several referred to what they called a fact, that "Pennsylvania has the best Sunday law of any State in the Union," referring to the old law under which the Waldos and others were persecuted, two or three decades ago, which some of us distinctly remember.

#### "FOES OF SUNDAY REST LAWS"

On Friday afternoon the topic of the Congress was "Foes of Sunday Rest Laws." One speaker had the sub-topic: "Seventh Day People," and he appeared to enjoy his subject. He referred to the Jews in favorable terms. Then he gave the Seventh Day Baptists two sentences, saying, "The Seventh Day Baptists are a very small and waning people. It is hardly worth while to consider them in this connection." Then he took great satisfaction, apparently, in saying a lot of unchristian, unjust, and not a few incorrect things about the Seventh Day Adventists.

#### THE BEST

By far the best address of the whole Congress, and given in much the best spirit, was that by Rabbi Drachman, of New

York City. He held the interest of all; and he had the full sympathy of all except three or four of the most zealous promoters, who grew restless. He had hardly resumed his seat when the most officious of the promoters was on his feet, and asked "the indulgence of the chair, to say just a word."

He plainly showed that he was not satisfied for a Jew to get and keep such a grip on the meeting, and advocate measures based upon "the Bible, conscience, and justice to all." His speech of "just a word" was a vigorous attempt to get the minds of the hearers back from the Rabbi's address to his own speech, delivered but a little before, in which he advocated rigid laws, rigidly enforced.

The Rabbi and several of his special friends left the room; and he told me later that he thought he was unfairly treated.

The Roman and Greek Catholics were much more fair and just in their addresses than were most of the Protestants.

#### SIZE

The smallness of numbers, of itself, is nothing against any meeting. But in this case, with the spirit shown, it is far different.

Only twice did the number present reach about a hundred people. I counted at nearly every session, and the range was from 36 to 97, though usually there were less than 60, and they were largely promoters and the few who were on the program. On Sunday afternoon the meeting was held in the Greek Theater at Berkeley, when about 2,500 were present.

At one time five simultaneous group meetings were announced, but they were taken up on account of the small attendance; only about 70 were in the one meeting at the time appointed. A great reception was announced; but not a member of the Reception Committee was present when the time arrived; so, of course, that was omitted.

Much display was made about meeting in "the great new Municipal Auditorium," having a capacity of 12,000 people, but the meetings were held in a room on the second floor having a capacity of only a few hundred.

The Congress promoters present displayed great zeal, and not a little of the modern methods of politicians, which greatly strengthened my belief, which was

strong before, that there is still surviving much of the "old-fashioned" spirit of persecution of the Dark Ages, only awaiting, and not very patiently, an opportunity to exercise itself.

### Systematic Giving a Success

REV. E. ADELBERT WITTER

*Prepared for Conference*

In the question given me I am at this time asked to present to you some thoughts upon a definite subject, "Systematic Giving a Success," that has been more or less prominently before us, as a people, for the last fifteen years or more. I am not asked to thrill you with the discussion of a new question that will hold before you points of vital interest, but I am asked to bring to your attention an old question. I am asked to lead you in the consideration of a question that is possessed of vital importance to every one who has a deep personal interest in the present and future welfare of our people and the cause of the Sabbath of Jehovah, for which we stand.

A vast amount of literature has been prepared upon this question by the people of various denominations as well as by our own. He who would be informed upon this question in all phases of its workings "may read as he runs." If one is desiring to know what is meant by systematic giving he needs but to read two leaflets that our Board of Systematic Giving has prepared for distribution: "Systematic Giving," and "How to Make Systematic Giving a Success." Had these leaflets been carefully read by all our people and their thought incorporated into their life and practice, this paper would never have been asked for.

For the sake of definiteness in this discussion we wish to briefly consider the question, "What is Systematic Giving?" No better definition can be found than that given in one of the leaflets referred to above, namely, "It is regular giving according to some previously accepted plan."

Our Board of Systematic Finance has had before the people for a number of years a plan, the adoption and carrying out of which by our individual churches would have kept all our boards free from

anxiety so far as finances are concerned. To many of our church officials, unacquainted with carefully devised systems, this system of the board's has seemed to be cumbersome, necessitating much exacting work on the part of church officers and committees; hence the slowness with which they have fallen into line with the work. Others, having adopted the system and procured the books recommended, for want of a little tutoring in the use of the system have found it cumbersome, hence unsatisfactory, and becoming discouraged have gone back to old methods or to no method at all as they realized their own lack in adjusting the system to the needs of their church. This class of church officials remind me of a certain energetic young business man who entered, untrained in business methods, upon a business career. He was energetic, honest, and soon found his business growing. For want of well-defined methods in accounts and correspondence he found himself with much lost time and energy as his business grew. An agent introducing a new and elaborate filing system found him. As a result he adopted the system and set himself about mastering the same. Some six months after, this agent stepped into his place of business and inquired how the system worked. "Perfect," was the reply. "Well, how is business, now you have this system mastered and installed?" "Don't ask me about my business," was the reply, "I haven't any time to look after business, I am so busy with my system." This leads us to say that no matter how perfect a system may be, it is of no value in the individual case unless it be well adapted to that case.

The system of finance that will be successful in every case is one that can be readily adjusted to every church. The exact form of the system that will work well with one church will be but a bugbear or means of failure to another. The Board of Systematic Finance has been wise in proposing a method with such a universal or sliding joint that it can be articulated with any church condition and need. While the general plan of this system calls for a careful canvass of each church and society by a special committee who shall ask each man, woman and child to pledge some certain amount to be paid each week into the church for the support of the

gospel, not only in that church and community, but for the work of the denomination as represented by its various boards, it is so planned that this work may be arranged for by each church in such manner as shall be best suited to its own needs and conditions. Not only so, but each person pledging is permitted the privilege of paying weekly, monthly, or quarterly, as is most convenient. What plan could be better suited to give freedom to church and individual in the matter of attending to the financial side of their obligation to promote the work of God among men? It is taken for granted that all recognize the need of money to do efficiently the work of the church laid upon it by the Master when he said, "Go ye into all the world, and preach the gospel to every creature." The nature of this commission and the fact of this need of money form the basis upon which rests the obligation to give as the Lord has prospered us. If our heavenly Father had not wanted all to realize the importance of this work, he would never have left for our guidance such explicit directions upon the matter of finance as are to be found in, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10.) To be sure this is the Old Testament teaching concerning the temple and the worship of the Jews; but turning to the New Testament, we find the Christ, our Lord and Master, speaking earnestly upon this matter and in harmony with the Father when he said, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's" (Luke 20: 25). Paul, in his teaching upon this point, is very explicit when he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2). Notice, please, that the laying by in store is to be the first thing attended to as the work of the new week is begun, and not the last. The apostle would have the children of God think of the matter of giving for the gospel work as a first duty. He would have us do it as a means of de-

votion from a full heart of love for the Master and the work of his kingdom. He does not think of it as a church tax, as a definite amount fixed and demanded by the church, but as an offering of the heart as God hath prospered us. A system founded upon such a teaching and carried out by the people of God would revolutionize the world and fill it with heavenly chorals.

No matter how perfect and faultless a system may be, if it is to result in success, there must be behind it a living, loving, throbbing heart and life. There stands in front of the door a new automobile, built upon the most perfect lines, fitted with all the newest and most approved appliances for speed, safety and comfort. The eight cylinder engine is perfect. The gasoline is in the tank. The batteries are in place, all wired and full of the energy needed to give the spark that will change that machine from a heap of inert matter into a throbbing, moving thing of beauty and usefulness; but there it stands immovable. One thing is still lacking to make this faultless machine a power for usefulness. There is needed the controlling, directing presence and touch of a living, throbbing soul filled with interest in, and love for, the machine and the work that it may be made to accomplish. Just so with the work of systematic giving. It is not enough that a faultless system shall be worked out; this is but a tool in the hand of the worker. There is need that your heart and mine shall be so filled with interest in the work of the church that we shall find a real joy in regularly and systematically helping to carry forward the financial side of that work as well as giving support to its devotional side.

The old method of raising money for church and denominational work dealt with the fathers and mothers and those of mature years, taking no account of the children. By this method the children were left to grow to manhood and womanhood without thought of personal responsibility in the matter and with no chance for a training that would arouse and strengthen the spirit of real benevolence.

The new system that has been prepared and given for the church to work by takes note of every member of the family and in its use the child comes to mature life with a training that helps him to recognize re-

sponsibility in the matter of church finances, and to meet it as he meets other recognized responsibilities of life because of the training had. This is practical application of the Scripture, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22: 6).

A father once said to me that he pledged for his son, four years of age, a certain amount to be given to the church each week. He put the money into the envelope with the boy's name upon it and each week helped him to remember to take it to church. He talked with the son about what it was for, and ere long the son was interested for himself. The father said he wanted the boy to be so fixed in the habit of giving that when he grew up he would never get away from it. This is the kind of training that will hasten the day when the tithes will be joyfully brought into the Lord's house. Systematic giving will become a success when the membership of all our churches shall have come to realize its importance and shall use it with love and devotion both for themselves and for the training of their children.

### Our Gifts

ANGELINE ABBEY

Thanksgiving is not far away. Is it not time we were deciding how we are going to celebrate it?

How about that thank offering we made last year to the Ministerial Relief Fund? Did it make us glad, or sorry? Probably it affected the most of us both ways,—glad that we could give something to help, and sorry that we could not give more.

It is safe to say that none of us lacked bread and butter because we gave one day's income. It amounted to simply this, that we gave one day to help those self-denying, consecrated workers who have given many years to help others. Are we going to do the same this year? If not, *why* not?

Let none of us take this out of our tithe money, but let it be an extra gift of love, gratitude and appreciation.

Can we not, also, give a Christmas gift to help pay the Missionary Society's debt? There are millions of souls who need the gospel. Why not begin denying ourselves

things which we do not need, to give to famishing souls the Bread of Life?

*Give of ourselves.* If we have no crumbs of the true Bread, let us give up some of the foolish things of earth, and obtain the Bread of Life, for we surely will perish without it. You have no doubt heard of the man upon the sinking vessel who was seen hurrying to the lifeboats carrying bags of gold. He never reached the lifeboat because the weight of the gold took him to the bottom of the sea. Are there any who read these lines who are clinging to glittering things of earth, as to something dearer than God and his work? Know this, that they will surely drag you down to death unless you let go. "Seek ye first the kingdom of God, and his righteousness." We have the promise that all our needs shall be supplied.

Let us each ask ourselves, "Am I going to help in the forward movement?" Then pray, "Lord, what wilt thou have me to do?" Ask for the infilling and the leading of the Holy Spirit, then go forward in his strength and power to accomplish the task. Even though the task may seem small and insignificant to us, it will set forces at work undreamed of by ourselves. A religious teacher recently said: "In all the people of the world who are God's children, there are depending questions which may affect thousands of lives. . . . What a privilege that we who are set here in this difficult world have each a definite place!"

Some may be required to wait, but they can pray and encourage others: "They also serve who only stand and wait." If we are called into fields new and difficult, let us not shrink nor falter, but go forward conquering in His Name. "What shall I render unto the Lord for all his benefits toward me?"

"MAY there rest upon us that peace which is the cure of care, taking from love its anxiety, from bereavement its anguish, from desolateness its loneliness, resting upon human hearts as sunlight upon all the land this day."

A good name is rather to be chosen than great riches—but there is no law against acquiring both.—*Youth's Companion.*



## MISSIONS

### Letter From Holland

DEAR BROTHER GARDINER:

While writing this letter to you and the dear friends abroad I realize again those precious blessings I enjoyed during my short stay in your good country. While the spirit of destruction is raging all round our dear country, the Lord in his great mercy has still preserved us from the horrors of war, under the vigilance and good care of our Queen and Government. It has been a hard year in many respects. Still the consequences have not been so bad, from a moral and social point of view, as I had feared at first. Our soldiers (the mobilized army numbers about 300,000 men) generally behave well and everything is arranged as well as can be expected under present circumstances.

Our own so-called Midnight Mission and other societies have held a great number of meetings and distributed many thousands of leaflets. The deepening of religious feeling, however, that we witnessed during the first months of imminent danger, has disappeared. People begin to trust that all will end well for Holland. Still this is very doubtful. God alone knows when and how the end of this terrible conflict will be and if we shall be saved from peril.

For our dear cause as Seventh Day Baptists it has been a very important year. Who could have prophesied that the very Sabbath of the Conference in Milton (the mother church of Haarlem) would be the day on which Rev. D. P. Boersma preached his first sermon in a Seventh Day Baptist church, our dear old chapel at Haarlem, where forty years ago my father first planted the truth of God's holy Sabbath in Holland. On the first day of the following week, his little flock from Arnhem came over to be baptized, five brothers (three full-grown men and two young men) and five sisters, all Sabbath converts by means of Brother Boersma's work. In the morning of that day he was ordained as a Seventh Day Baptist minister, Brother Lucky and myself giving him the charge and Brothers Spaan, Bakker and Van der Kolk assisting. There are several signs

which seem to foretell new blessings are coming.

Impressive were the meetings in the morning of the ordination as well as in the evening of baptism—impressive not so much by the great numbers of attendants (though in the evening service every seat was occupied and several persons standing, and listening with great attention to Brother Boersma's stirring words, while he explained the beautiful and terse symbol of Bible baptism) but more impressive still by the convincing power of faith speaking to every conscience by the heroic action of this brother who, having no other trust than the promises of God, had followed the voice of his conscience to live as a free child of God and to enter our denomination as a pastor without any guarantee for the future from our side, poor as our Seventh Day Baptist churches in Holland are. There is no doubt with any of us whether this brother has the true divine call to the pastorate by the Spirit of God. The souls he won, in Arnhem and elsewhere, who follow the great Shepherd in the narrow path of the obedience of faith, are the divine seal on his calling. So he may be sure the Lord will not forsake him but fulfil in him all his wonderful promises which illuminate every page of the word of God. The new church in Arnhem is not yet completely organized, but probably it will number fourteen members. We are considering now the best ways to work and pray for the opening of new doors to preach the pure gospel for Brother Boersma.

Dear brothers and sisters, readers of the RECORDER, will you join in prayer with us for this beloved fellow-worker, that he may experience the grace of God abundantly? In this very time there are special opportunities if the Lord will incline the hearts to accept his service.

I feel very sorry I have been silent during such a long time but our hearts and prayers were often with you, especially during the Conference, and I am sure so it has been with you. Now you see your prayers have not been in vain and these present blessings, I trust, will be the earnest of new grace. I hope soon to be able to write you other good tidings.

In Amsterdam there is more interest than before and from Java we received good news from Sister Alt and Brother and Sister Graafstal. We were very anxious about the latter, she being so weak

and suffering from a kind of tropical disease to such a degree that we feared her death was very near. But the Lord heard our prayer and she has been rendered to her family, Sister Alt caring for the poor patients Brother Graafstal formerly had adopted. There are great opportunities for Sister Alt in Gambong Waloh, if her health will be preserved, for evangelizing, teaching the children and caring for the sick, but she very much wants help. There is hope this help will be found. She is very happy in the way the Lord has led her. Her health is much better in the climate of Gambong Waloh than it was at Pangoengsen, still she is not yet quite free from malaria.

She, the Graafstals and Cornelia Slagter all are like-minded and harmonize, so I trust their prayers will be heard for our mission work in Java and we may expect lasting blessings for the future. Humble-minded, they are waiting for the Lord's time and for his hints about the development of the work.

It has been a great privilege for us to send them our support. Small as it may have been, it was sufficient to provide for their primitive wants, and so we trust, according to what really is wanted, God's help will always be.

I hope to be able in my following letter to write more about the Java field. From Pangoengsen we have heard little of late. I trust Sister Jansz will have written to the Conference, and you may have later news than we have in Holland.

Brother Lucky is continuing his good work in Rotterdam. His health is delicate. He is longing to return to his terribly distressed flock in Galicia. We should miss him sorely just in this important time in our work here. I hope this letter will reach you safely. Some letters and numbers of the SABBATH RECORDER have been lost by fire on board or water damage or by some boats being destroyed in this war. I shall mail a second copy for security's sake. By the grace of God we are in good health and cheerful. We hope the Conference in Milton has been a time rich in blessings for the present and the future of all the churches.

May the Lord dwell in heart and home with you and with all his faithful people, that all grace may abound in us and, having always all sufficiency in everything, we

may "abound in every good work." With fraternal greetings,

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,

Sept. 20, 1915.

### Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 10, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, W. M. Stillman, H. M. Maxson, T. L. Gardiner, Esle F. Randolph, M. L. Clawson, J. B. Cottrell, Theo. G. Davis, Iseus F. Randolph, Jesse G. Burdick, F. S. Wells, H. L. Polan, R. C. Burdick, C. P. Titsworth, I. A. Hunting, Jacob Bakker, A. L. Titsworth.

Prayer was offered by Rev. H. L. Polan.

Minutes of last meeting were read.

The Recording Secretary reported the receipt of the following letter from Mrs. Stephen Babcock:

Mr. A. L. Titsworth, Rec. Sec.,  
Plainfield, N. J.

MY DEAR MR. TITSWORTH:

Your very kind letter of the 12th reached me on the 14th and I want to assure you, and through you the other members of the Board, of my sincere appreciation of your remembrance of us. It is a very great comfort and blessing to me to know and believe in the continued love and loyalty to my dear husband, of the brethren of the Tract Board with whom he was so long associated.

Mr. Babcock's condition has changed but little for the past year. He is physically free from suffering; mentally there seems no change. There are brief periods in which he seems like himself, but for the most part he lives in the past with friends who are gone.

The fact that he is free from pain and suffering is a very great blessing, and I am very thankful that we can take care of him at home and know that he is tenderly and carefully treated.

Please accept for yourself and for the members of the Board my thanks for the expression of brotherly love and sympathy conveyed in your good letter.

Faithfully yours,  
MRS. STEPHEN BABCOCK.

Sept. 22, 1915.  
48 Livingston Ave., Yonkers, N. Y.,

The Recording Secretary also reported as having written the following letter to Mrs. Lewis A. Platts, as requested at the September meeting of the Board:

Mrs. Lewis A. Platts,  
Milton, Wis.

MY DEAR MRS. PLATTS:

At the meeting of the Board of Directors of the American Sabbath Tract Society, held at Plainfield, N. J., on Sunday, September 12, 1915, I was requested by unanimous vote of the Board to extend to you our sympathy in the sorrow that has come to you in the calling home of your beloved husband. We all feel we have lost a very dear personal friend, but beyond that we realize we have lost one more of our denominational leaders, and we mourn with you personally and denominationally.

We are grateful for the long life of efficient service rendered by Dr. Platts as a teacher; pastor; editor; extensive writer for our publications; and a wise and pacific counsellor at our Associations and General Conferences, his unbroken attendance at the latter being a remarkable record of his faithfulness. His life was full of years and good deeds, and while we mourn with you, we also with you rejoice.

With assurances of our sympathy, brotherly love and esteem,

Yours very sincerely,

On behalf of the Board,

ARTHUR L. TITSWORTH,  
Recording Secretary.

Plainfield, N. J., Sept. 15, 1915.

The Advisory Committee presented the following recommendations:

The Advisory Committee makes the following recommendations:

1. That a vote of thanks be extended to Rev. W. L. Burdick for his work in representing the Tract Society at the recent session of the Western Association.

2. That the action of the Corresponding Secretary in arranging for Professor Paul Titworth to represent the Tract Society at the session of the Central Association be approved.

3. That the action of the President and Corresponding Secretary in arranging for Rev. W. D. Burdick to go directly to Salem, W. Va., instead of attending the October meeting of the Board be approved.

4. That the Corresponding Secretary be authorized to send to Rev. Ch. Th. Lucky a statement showing him to be in the employ of this Board.

5. That Rev. W. D. Burdick be requested to represent the interests of the Tract Society at the coming session of the Southeastern Association.

6. That Rev. Geo. B. Shaw be requested to represent the interests of the Tract Society at the coming session of the Southwestern Association.

Recommendations adopted.

The Committee on Distribution of Literature presented the following report:

No. pages tracts distributed since last meeting .. 41,717  
No. of new RECORDER subscribers ..... 8  
No. taken from list ..... 9  
(These were people who asked, when sending in their subscriptions, to have it discontinued at expiration.)

The Supervisory Committee reported that as anticipated the installation of individual motors at the Publishing House, has resulted in a substantial decrease in the expense for motive power.

The Committee on the Italian Mission reported sermons in New York and New Era each week in September by Mr. Savereze, and 300 tracts distributed during the month and one convert to the Sabbath.

The Treasurer presented his report for the first quarter, duly audited, which was adopted.

By vote of the Board the Treasurer was authorized to pay to Mrs. Calista A. Sears the sum of \$125.00 from the amount heretofore received from the executors of the estate of Electa A. Potter, which amount represents the income from said estate prior to June, 1915, and also to transfer to the principal amount of said estate the sum of \$24.00, being the accrued interest on bonds of the Pulp Co. The above transfer makes the corpus of said fund \$3,917.36, and two bonds of the Pulp Co. at the par value of \$500.00 each. The Treasurer was also instructed to pay to Mrs. Sears during her life, the net income of said estate, semi-annually, on the first of January and the first of July of each year.

Correspondence, from or to, or both, once or more, was reported as follows: Rev. George Seeley, Rev. T. L. M. Spencer, Rev. L. C. Randolph, Rev. W. L. Burdick, Rev. A. E. Main, Mrs. W. T. Colton, Rev. C. B. Clark, Rev. W. M. Simpson, Professor Paul E. Titworth, Rev. Ch. Th. Lucky, Rev. G. Velthuysen, Rev. George W. Hills, Rev. W. D. Burdick, Rev. E. H. Socwell, Professor C. R. Clawson, J. A. Saunders, Rev. E. B. Saunders, Rev. Edgar D. Van Horn, Rev. Clayton A. Burdick, Mrs. D. J. Friar, Theophilus A. Gill, Rev. James L. Skaggs, Leslie Lee Saunders, D. H. Leshar, J. M. Rodrigues, Dr. S. C. Maxson, Miss Loretta Wing, Rev. Thomas W. Richardson, Rev. Antonio Savarese, Rev. J. J. Kovats, Mr. Frank S. Williams, Philip L. Coon, Lynn A. Worden,

Corliss F. Randolph, Rev. S. S. Powell, Mrs. T. J. Van Horn.

Correspondence from W. L. Burdick relating to the distribution of the *Year Book* was referred to the Supervisory Committee.

By vote, the President and Treasurer were authorized to execute such notes as may be necessary to raise funds for our current expenses for the balance of the year, and Editor Gardiner was requested to call the attention of our people to our need of funds, through the columns of the SABBATH RECORDER.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

**American Sabbath Tract Society—Treasurers' Report**

F. J. HUBBARD, Treasurer,  
In account with  
The American Sabbath Tract Society

|  |            |
|--|------------|
| Dr.  |            |
| To balance cash on hand July 1, 1915           | \$ 982 30  |
| To funds received since as follows:            |            |
| Contributions:                                 |            |
| July .....                                     | \$ 335 74  |
| August .....                                   | 126 16     |
| September .....                                | 132 94     |
|  | 594 84     |
| Collections, September .....                   | 57 00      |
| Income from invested funds:                    |            |
| July .....                                     | \$1,750 24 |
| September .....                                | 339 00     |
|  | 2,089 24   |
| Estate Rhoda T. Greene .....                   | 1,500 00   |
| City National Bank, interest on balances ..... | 8 28       |
| Publishing House Receipts:                     |            |
| Recorder .....                                 | \$ 532 71  |
| Recorder stock sold .....                      | 171 97     |
| Visitor .....                                  | 193 70     |
| Helping Hand .....                             | 270 50     |
| Pulpit .....                                   | 239 45     |
| Tracts .....                                   | 1 25       |
| Critical History of Sabbath and Sunday .....   | 75         |
|  | 1,410 33   |
|  | \$6,641 99 |

|   |           |
|---|-----------|
| Cr.   |           |
| By cash paid out as follows:                  |           |
| G. Velthuysen, appropriation                  | \$ 151 50 |
| George Seeley:                                |           |
| Salary .....                                  | \$75 00   |
| Postage .....                                 | 30 00     |
|   | 105 00    |
| Marie Jansz, appropriation ..                 | 37 50     |
| Joseph J. Kovats, salary ..                   | 60 00     |
| T. W. Richardson, salary ..                   | 75 00     |
| Los Angeles, Cal., Church appropriation ..... | 87 50     |
| Italian Mission, New Era, N. J. ....          | 87 50     |
| T. L. M. Spencer .....                        | 30 00     |
| Ch. Th. Lucky .....                           | 75 00     |
| Willard D. Burdick:                           |           |
| 2 months' salary ..                           | \$150 00  |
| Balance expenses ..                           | 50        |
| Corona typewriter ..                          | 50 00     |
|   | 200 50    |
|   | \$ 909 50 |
| Sabbath Reform Field Work:                    |           |
| H. D. Clarke:                                 |           |
| Salary .....                                  | \$ 112 50 |

|   |            |            |
|---|------------|------------|
| Expenses .....  | 38 56      | 151 06     |
| Theo. L. Gardiner:  |            |            |
| Balance expenses to North Loup .....  | 8 27       |            |
| Expenses to Conference ..   | 40 00      | 48 27      |
| Corliss F. Randolph, President:   |            |            |
| Expenses Snow Hill and Shiloh .....   | 28 11      |            |
| Expenses to Conference and visiting churches ..                                     | 111 20     | 139 31     |
| Edwin Shaw, Corresponding Secretary, expenses to Westerly .....                     |            | 7 58       |
| Committee on Revision of Literature:  |            |            |
| W. D. Burdick, entertaining committee at Milton ..                                  | 40 00      |            |
| Corliss F. Randolph, Chairman ..  | 17 32      |            |
| A. E. Main, books .....   | 4 27       |            |
| Mildred Fitz Randolph, research work, 2 months ..                                   | 50 00      | 111 59     |
| Legal Services:   |            |            |
| Herbert G. Whipple, in re estate of Rhoda T. Greene                                 | 300 00     |            |
| Leon A. Ackerman, Clerk, copy will Orson C. Greene                                  | 75         | 300 75     |
| Rhoda T. Greene Bequest, transferred to Permanent Fund ..                           |            | 1,200 00   |
| Calista A. Sears, 3 months remittance acct. income from estate Electra A. Potter .. |            | 60 00      |
| Publishing House Expenses:  |            |            |
| Recorder ..   | \$1,495 93 |            |
| Visitor ..  | 242 60     |            |
| Pulpit ..   | 565 29     |            |
| Tracts ..   | 256 82     |            |
| Annual Statement to Conference ..   | 57 54      |            |
| Envelopes for George Seeley   | 4 59       | \$2,622.77 |
| By balance on hand September 30, 1915 ..  |            | \$5,550 80 |
|   |            | 1,091 19   |
|   |            | \$6,641 99 |

F. J. HUBBARD,  
Treasurer.

E. & O. E.  
Plainfield, N. J.,  
October 4, 1915.

Examined, compared with books and vouchers and found correct.

Theo. G. Davis,  
Asa F. Randolph,  
Auditors.  
Plainfield, N. J.,  
October 10, 1915.

A youth in a passenger coach persisted in sticking his head and shoulders out of the window. The brakeman touched the youth on the back. "Better keep your head inside the window," advised the man. "I kin look out of the winder if I want to," answered the youth. "I know you can," warned the brakeman; "but if you damage any of the ironwork on the bridges, you'll pay for it."—*Life*.

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded.—*E. E. Hale*.



## WOMAN'S WORK

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

### Letter From Java

MY DEAR FRIEND:

Not long ago I received the RECORDER of May 31, and I saw my letter in it, written April 6. It is good for me to read again what I have written, for I do forget so soon. Now I saw that I wrote about some of our converts and other people who had left me to go to some one who promised them land, buffaloes and money. But since I forgot that I wrote about that, I never mentioned in my last letter to you that they all came back not long after. It is true that the man I wrote about had tried to oppose my work, because I am keeping the Sabbath. He said so to me several years ago, he would do all to oppose me, and I have felt it keenly. But, very strange, this time he seems not to have had that intention. After the people had left me, I received a letter from him—very friendly indeed he wrote—asking for some information about those people, as they had told him I was giving up my work. So I answered him, that was not the truth; I was still going on with my work, but those people had been dissatisfied a long time, because I could not give them more help than already I had given. He sent them back immediately, because they had told him a lie in telling I was going to give up my work; and since that he has been very kind indeed. He visited me, and again and again offered his help, if he could do something for me. Is that not what God's word is saying: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him"?

Also I wrote about a young man who was coming to assist me in the work. I don't know if I have written that he has been here, but only for two months. He felt so lonely here, he said, right among the natives; and he wanted a good salary. I saw he did not like the work, and his heart was not in it, so I was not sorry at all when he spoke about going away. So I am alone again; but I do not mind. I feel very happy in my precious Lord who

is always with me. He has raised me up again after my long sickness, and I am so glad I can do a little for him. In his due time he will give me a real good help: a *man* to be the head of the work and the leader of our little church, and a *woman* to do the household work. Only, it is very urgent *that you all*, who take an interest in this work, *shall pray for it*, as our Lord says: "Ask, and it shall be given unto you."

Oh, how he again has taught us to pray! We have had an awful time with mad dogs and cats. I think we killed six dogs and two cats,—that is, besides the dogs that died from the disease before we knew that madness was raging in this district. One man in a neighboring village was bitten by a mad dog, and he himself got mad and died. Two of my dear Javanese girls were scratched by a mad cat, and when I wrote to the doctor about it, he advised immediately to send them to the institute "Pasteur," at Weltevreden. It is three days' traveling (by train) from here to Weltevreden, Java's great capital; and the natives there do not speak Javanese; and my poor girls have never been away from their village and they do not understand any language but their own dialect. So you will understand what it was for those poor things to go all alone, under care of the police, to such a far-away, busy city. How I longed to go with them. But I am not strong enough for such a tiring journey, and especially in these circumstances I did not dare to go away, and to leave all these people without care. My poor girls have not come back, and the doctor in the institute "Pasteur" wrote to me that the one who is scratched in her face is a serious case. But I believe our God will hear our prayers. We have just seen it again, as one of my people, who came from another place, got typhus. His temperature went up very high, and he was so delirious that his wife could not manage him. He ran away over and over again; sometimes he would beat his wife; once he climbed the wall and fell off. And oh, how I remembered so very well how almost all my people got that disease about ten years ago, and how half of them died. That is because the Javanese are so dreadfully careless, and it is in vain to prescribe them a diet; they will just eat whatever they like. Oh, I did get

frightened when this man got the typhus, and I thought: "How could I ever stand such a hard time again, now that I am old and weak, and without any European help!" I invited the converts to have a special prayer meeting with a half day of fasting. And oh, how wonderful did our Father answer our prayers! The next morning the man was without fever and very quiet—yes, quite sane; and since that (it was about one week then that he had been sick) he has got well. It is four weeks ago now that he got ill; and he is walking about and eating common food. And no one else has caught the disease.

I want you to help me, dear friends, in praising our wonderful God and Savior! Bless his precious name! And in other things, too, I have realized his great help and kind care. The funds for this work got very low last month, and the poor people were increasing every month. In April, after I had sent 19 persons to my friend's colony, I had 49 left; and now I have 78. Every month I sent in my report to the papers in Java; but before they could have read my report, I received 100 guilders from our Governor-General; and from two Europeans 50 guilders each; and somewhat later 250 guilders from a perfect stranger.

So you see, I have very much to be thankful for; and I am realizing that difficulties and trials are only opportunities for our wonderful God to show his mighty help.

I hope that you will go on with praying for us, as you see that your prayers are not in vain.

May our heavenly Father reward you all for your kind interest and for your practical help!

Yours in his happy service,

M. JANSZ.

Pangoengsen, Tajoe P. O., Java,  
August 9, 1915.

### Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. S. Maxson on October 4, 1915.

Members present: Mrs. West, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Miss Phoebe Coon, Mrs. Maxson.

Mrs. West read Romans 12, and Miss Coon offered prayer.

The minutes of September 13 were read. The Treasurer read the September report and it was adopted. Receipts, \$120.00; disbursements, \$574.64.

The Treasurer's report for the quarter ending September 30, was read and adopted.

It was voted to authorize the Treasurer to advance the \$75 due on the fund for the China missionaries' outfit, borrowing the amount necessary at her discretion.

The Corresponding Secretary read a letter from Mrs. R. J. Mills, of Hammond, La., and one from Miss Susie Burdick, written to Mrs. S. E. R. Babcock, of Nortonville, Kan.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. Babcock in November.

DOLLIE B. MAXSON,  
Recording Secretary.

### Their Battle Hymn

M. E. H. EVERETT

Thou God of battles, be our shield  
In battle's flame and hail,  
Lest, when the hosts of darkness charge,  
Our hearts within us fail;  
We are His witnesses who died  
That strife and war might cease  
And Earth, rejoicing, hail the morn  
Of Eden's holy peace.

Our bodies heap the trenches wide  
And mingle with the sea,  
And strewn o'er many a wild morass  
They leave our spirits free;  
We perish that forevermore  
Rapine and war shall cease,  
And Earth, rejoicing, hail the morn  
Of righteousness and peace.

Oh, let the whirlwind of thy wrath  
Be quickly overpassed,  
Break down the tyrant's bloody throne  
And bind the binder fast;  
Accept our willing sacrifice,  
Bid war forever cease,  
And let thy dark East greet the morn  
Of Eden's holy peace.

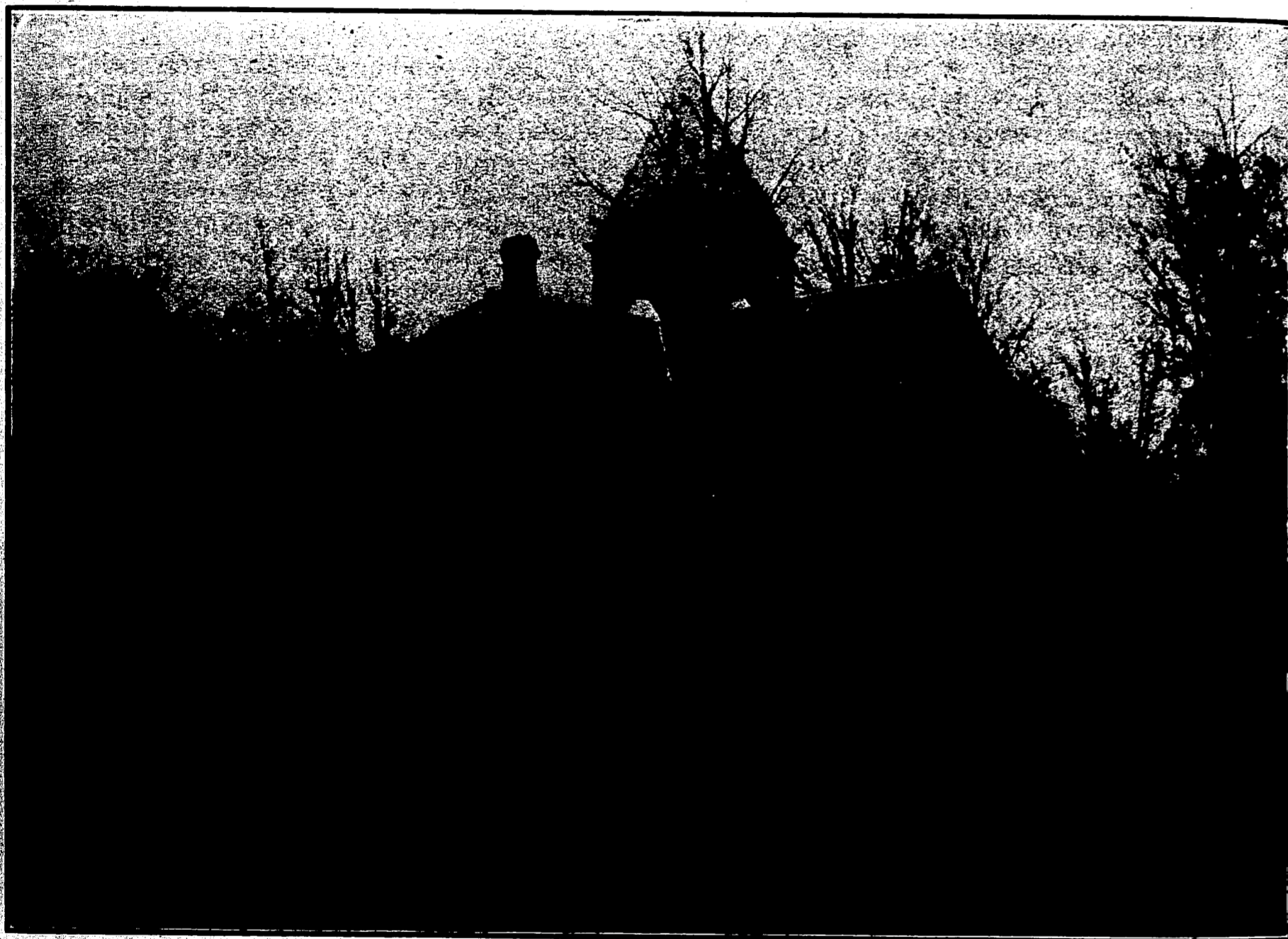
What thought can be more rich and solemn than this of God so utterly filling the universe with himself that out of no unexplored corner of it can start any anxiety to surprise him?—*Phillips Brooks*.

**Installation Services at Gentry, Arkansas**

It may be of interest to some to know that Gentry has a settled pastor after so long a time of waiting, longing and looking. Rev. Theodore J. Van Horn and family arrived here September 13, to take up the work on this field, and were gladly welcomed by all.

It was thought best to have installation services take the place of the preaching service Sabbath morning, September 25,

Turner, pastor of the Congregational church, presented the relation of the pastor to other evangelical churches of the city. Mr. Turner also gave Pastor Van Horn a hearty welcome in behalf of his own church and the other churches, he being the only resident pastor at this time. Pastor Van Horn followed, speaking very tenderly of his reception by the people, and the outlook for the work. The solo, "Building Day by Day," was beautifully rendered by Mrs. Van Horn, accompanied by her



SEVENTH DAY BAPTIST CHURCH, GENTRY, ARK.

and the following program was carried out, Brother Nathan Ernst in charge.

After the Doxology, and the invocation by Pastor Van Horn, came responsive reading, led by Rev. Madison Harry, who also offered prayer. Then followed singing, "Sing On," the address of welcome by C. C. Van Horn, and song, "Doing His Will." Rev. John Biggs spoke feelingly of the relation of the church to the pastor; Mrs. Witter on the relation of the pastor to the church; while Rev. Mr.

daughter, Miss Amy, on the violin. The congregation then sang, "Blest be the tie that binds," after which Pastor Van Horn dismissed the congregation.

There was a reception in the evening at the church, at which almost the entire society was present, besides some First-day people. All seemed to enter into the spirit of the occasion with a hearty good will, and the evening passed very pleasantly in social intercourse interspersed with choruses, solos, and instrumental music. I am

sure that I voice the sentiment of the entire membership of the church when I say we feel to thank God and take courage. We feel very grateful to the Missionary Board that, through their kindness, it has been made possible for us to have these good people with us. And we trust that we may be made better and stronger in Christian character, and that God's cause may prosper in this place.

CHURCH CLERK.

**"Thy Kingdom Come"**

MRS. MARTHA H. WARDNER

*Prepared as an emergency paper for the General Conference at Milton, Wis.—not read*

Our subject is taken from the all-comprehensive prayer that Jesus taught his disciples, the prayer that Christian mothers for more than nineteen centuries have taught their children as they bent lovingly over their white-robed forms at nightfall, the prayer that from infancy to old age guides, comforts, sustains, and when the lengthening shadows proclaim that life's day is drawing to a close points clearly to the life beyond, the prayer concerning which no doubts of its acceptability ever find lodging place in the Christian's heart, for it is clothed with the divine authority of the Son of God. Jesus taught his disciples to pray, "Thy kingdom come"—hence the assurance that it will come and that God's will shall be done on earth, "even as it is in heaven."

The petition, "Thy kingdom come," is the first of the seven petitions contained in that prayer after the one which hallows the Father's name. Jesus understood far better than we understand what it would mean to bring his kingdom into the world, and when he speaks we should be attentive.

"Not e'en when time's swift tides  
Shall mingle with eternity's broad sea."

The kingdom of God is one, whether on earth or in heaven. It is an everlasting kingdom, not like the temporal kingdoms of this world that rise up and flourish for a day and then pass away and are known only in their historical records; but it has existed ever since the first created intelligences were brought into being and it will never cease to exist.

The kingdom of God is of great magnitude, embracing all the inhabitants of the heavenly world and all the redeemed of earth; and yet each one of us may increase its magnitude. All may belong to this kingdom and by their influence bring others into it also, thus increasing its strength and glory.

It is a glorious kingdom. With the omniscient God as its ruler, the angels of light and glorified saints its appointed guardians, the noblest of earth's sons for its subjects, can it be anything else than a glorious kingdom? And who does not want to belong to it? Surely such a kingdom on earth is the greatest blessing ever bestowed upon mortals.

The kingdom of God on earth is a spiritual one, existing in the hearts of its subjects. Its warfare is a spiritual warfare, warring not with carnal weapons, but with the sword of the Spirit; wrestling not against flesh and blood, but against spiritual wickedness in high places.

The prayer, "thy kingdom come," is a petition for the reign of Christ on earth and embodies the chief desire of the Christian's heart. It comes welling up spontaneously from his heart and goes directly to the throne, and as he prays he works. When a person enters the kingdom of God his first great desire is to see others brought there also, and this desire grows with his growth and strengthens with his strength until his soul is permeated with its divine glory. Tell me the amount of zeal a Christian manifests in the salvation of a lost world and I will tell you the amount of spirituality he possesses; for in proportion as his own soul is blessed will his heart flow out to the perishing, and the deeper he drinks of the spiritual water that flows from the Rock, the louder he calls to the thirsty to "come to the waters."

The kingdom of God on earth is a blessing. It helps us over the rough places of life and supports us in the midst of the severest trials. When the tempests rage around us and with faltering steps we grope our way through the blinding darkness, vainly seeking light, silently, as the daybreak steals in upon the night's darkness, the Holy Spirit comes into our hearts and sweetly whispers, "Be still, and know that I am God." Often in our pil-



grimage here below we catch foregleams of the glory to be revealed in us hereafter and we sing songs of praise and thanksgiving to God who gives us the victory; but who can conceive of the joy that awaits us when we step out of the kingdom on earth into the kingdom of heaven, and the glory of the celestial world dawns upon our enraptured souls. Ah, we'll not repent then that our lives were spent in the service of the Master.

God designs to save the world. He wills not the death of any but rather that all should come to him and live; even the vilest are entreated to come to the cleansing fountain and be made pure. It matters not what the past has been, the first cry of penitence is carried by wireless telegraphy directly to the Father's great heart of love.

A story is told of a girl in London who left home and went down into the depths of degradation. At length she came to herself and said, "I will go home and beg my mother's forgiveness." Ragged, sick and dirty she reached home at midnight. The mother heard her footfall, sprang out of bed, threw open the door, and before the girl could say more than the word "mother," she was encircled in her mother's arms of love and forgiveness. Calling to mind the fact that her mother had always been very particular to keep the door locked, she asked how it happened that the door was unlocked.

"My child," the mother replied, "the door has never been locked since you went away. I was sure you would come home some time and I didn't want to have to wait to unlock the door when you came."

As Jesus Christ uttered those ever memorable words from the cross, "It is finished," he unlocked heaven's gate and flung it open to all repentant souls; and although he is now the glorified Man seated at the right hand of God, his ear is ever turned toward that gate, listening, listening for the repentant footsteps of those for whom he died.

The kingdom of God brings with it joy, happiness, purity, and peace that flows like a river. It raises us in the scale of civilization and qualifies us to live happier, better and more useful lives. Satan's kingdom drags us down. It spreads moral

darkness over the world, and instead of elevating its subjects plunges them deeper and deeper into the whirlpool of misery, pollution and destruction. Since we know this is the case, ought not we whose souls have been lighted, make every possible sacrifice, labor long and earnestly for the promotion of the kingdom that is founded upon the eternal principles of truth and righteousness? We know that our work is not in vain, for,

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

This theme is inexpressibly dear to my heart. I love to think of the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; "when the desert shall rejoice and blossom as the rose"; when "nation shall not lift up sword against nation, neither shall they learn war any more," and from one Sabbath to another all flesh shall come to worship before the Lord.

Let the prayer, "Thy kingdom come," ascend to the throne from every heart and speed on the day when the entire world shall anthem the praises of God; when the bloodstained banner of King Immanuel, long trodden under the foot of man, shall be lifted up and wave triumphantly over every mountain and valley, hilltop and plain, while from the battlements of heaven peals forth a mighty chorus of a great multitude like "the voice of many waters," "saying, Alleluia: for the Lord God omnipotent reigneth."

There is plenty of feeling, but it does not show itself. This is bad for all parties. It is bad for those who keep the secret of their own love, and bad for those who have a right to know of that love. Remember the awful story of John Foster. He idolized his son, but concealed his love till within an hour of the son's death. Then, from his father's agony he detected the secret, and tried to comfort him by saying: "I die happy, for I know now what I have never dreamed of—how well you love me." This was bad for both father and son.—*Dr. Hale.*

"A great many Christians live so near the world that they never bring forth any fruit."

## YOUNG PEOPLE'S WORK

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

### Increase and Efficiency

MABEL E. JORDAN

*Christian Endeavor Topic for Sabbath Day,*  
October 30, 1915

#### Daily Readings

Sunday—First Increase Campaign (Acts 2: 14, 37-41)  
Monday—Effectual work (Acts 5: 12-16)  
Tuesday—Increase in effort (2 Tim. 4: 1-5)  
Wednesday—Learning by doing (John 7: 14-18)  
Thursday—Persistence in well-doing (Heb. 10: 35-39)  
Friday—Efficiency crowned (1 Pet. 5: 1-4)  
Sabbath Day—Increase and efficiency: two permanent Christian Endeavor ideals (Eph. 4: 1-16)

Christian Endeavor means Christian Efficiency, and vigilance is the price to pay for it, as for liberty. We need all the time to watch the details of our work, and compare our results with our standards. We need to set our standards high, and not be afraid to raise them higher from time to time.

The standard set by the Young People's Board this year is:

125 Converts  
200 New Christian Endeavorers  
125 New church members  
125 New dollars for missions  
1000 Members of Peace Union  
10 New societies  
500 Comrades of the Quiet Hour  
50 New members of Tenth Legion  
75 Christian Endeavor Experts  
50 Life Work Recruits

The standard is set high, but if each Christian Endeavorer will put into his or her heart the motto of the Chicago Christian Endeavor Convention, "Trusting in the Lord Jesus Christ for strength, *I will*," we can and will do the work that we are asked to do.

#### SUGGESTIVE THOUGHTS

The more Christian Endeavor means to us, the more eager we shall be that it shall mean much to others.

All parts of our nature add to our Christian growth; we can gain strength and beauty in no part without thereby benefiting every part.

Some Christian grace has been given to each of us; to doubt it is to doubt the kindness and justice of our Lord.

#### TO THINK ABOUT

How can we make our society more efficient? In what particular does our society lack efficiency?

#### A CLUSTER OF QUOTATIONS

Learn the lesson that there is nothing that so ennobles and dignifies a common nature as enthusiasm for a great cause.—*Alexander Maclaren.*

An essential feature of the true life is advance from faith to faith, from hope to hope—yes, from glory to glory.—*E. E. Hale.*

Press on, and prove the pilgrim-hope of youth.—*Henry van Dyke.*

"Be something in this living age, and prove your right to be  
A light upon some darkened page, a pilot on some sea.

"Find out the place where you may stand beneath some burden low;  
Take up the task with willing hand; be something, somewhere, now!"

### Report of the General Superintendent of the Junior C. E. Work

MRS. H. EUGENE DAVIS

Thirteen Junior societies reported at the end of the year July 1, 1914—July 1, 1915. Four other societies were heard from during the year, so that at least seventeen Junior bands are at work in the denomination.

The several Junior superintendents have done particularly thorough work this past year. The general superintendent has had more than full hands, and could give practically no time to that which she should greatly have enjoyed doing—helping others help the children. Excellent help and material for Junior workers has been given in the RECORDER through the efforts of the editor of the Young People's Page and the kind co-operation of Mrs. F. E. D. Burdick. This has been very much appreciated by the general superintendent, and by many of the local Junior workers.

The greatest drawback to Junior work among us, common to many sections of the denomination, is the disadvantage to which the workers and children are put in the long distances which they must go to at-

tend Junior meetings. Irregular or entire lack of attendance have often resulted. Thus, in several churches, Junior societies have been obliged to disband. In one church, it is proposed to combine the Junior society with the Primary Department of the Sabbath school, the superintendent of the one being also superintendent of the other. This superintendent will devote some time in the exercises on certain Sabbaths to a prayer service, and include temperance and missionary instruction together with the memorization of the Bible, etc., in her weekly Sabbath school program. Committees to carry on week-day work may be appointed as in other societies, and the children still "learn to do by doing." Another suggestion as to the way out of the attendance perplexity, is to meet at the various homes of the children for the Junior service, instead of at the church. A contest to see at whose home the largest number would be in attendance would add zest and interest.

The old problem of lack of interest and sympathy at home, seems, as before, to be a source of discouragement to the superintendents. Tardiness and absence affect a Junior's spiritual growth as do such irregularities in the secular school his mental and moral growth.

Some of our encouragements are these: In one society of *eight* very young children, all are interested and are very prompt. In another, there are twelve Junior Christian Endeavor Experts. Think of that, you who say that the Efficiency plan is impossible! We venture to suggest that training in efficiency in the Junior society will not detract in future years from efficiency in business or professional life.

The children in some societies have written to those in other localities, thus forming new friendships beyond their own number, and giving and getting new suggestions for work.

Financially, about \$135 has been raised by the children by means of collections and socials. This has paid for supplies, and has sent help to Java, Belgium, China, and to the poor and needy in America.

But there is the best report yet: "Our promoted Juniors are our active Seniors." That is the test met. "By their fruits ye shall know them."

It has been said that every child, especially after ten years of age, should be

taught to be quiet for a few minutes each day. Could not the beginnings of the Quiet Hour habit thus be formed among the children? Nearly every child is nowadays given something of a more or less regular allowance; is, at least, allowed some money each month either to spend or to bank. Is it too much to suggest that our children be trained in giving some part of their own money to the work of the kingdom? They will thus love to do so from their youth up, and it will be no hardship in mature years.

There are now prepared graded missionary lessons for the children. Shall we not make use of these, and pray that efficient leaders may be raised up, who shall instruct our boys and girls in the fascinating missionary lore of the world, creating in them an unselfish love for the world, and teaching them to grow up, giving of themselves and of their means to bring about the coming of the kingdom of God?

### Young People's Hour, Western Association

The Young People's Hour of the Western Association was in charge of the field secretary, Miss Mabel Jordan, of Nile.

The hour was opened with a praise service, led by Miss Fairbanks, of Little Genesee. Rev. Ira Goff, of Alfred Station, read John 4: 27-36. This was followed by prayer by Rev. L. D. Seager and Rev. B. E. Fisk.

The leader presented to the young people the apportionment of work for the various Christian Endeavor societies of the Western Association as outlined in the program of the Young People's Board for the coming year.

Rev. W. L. Burdick, of Alfred, gave an excellent address on "Life Decisions." He used the hillside life decision meetings of Conference as the basis of his address. He urged the young people to determine, early in life, what their life work is to be. First of all, accept Christ as your Savior, and then, with prayer and meditation, do the work that is best adapted to you.

Decision cards were distributed at the close of this address. Fourteen cards were signed. One decision was made to become a member of the Tenth Legion, two wished to become members of the

Quiet Hour, two decided to attend the church prayer meeting, and two became Life Work Recruits.

An offering of \$9.65 was taken for the Young People's Board.

### Report of Quiet Hour Superintendent

*To the Young People's Board of the Seventh Day Baptist General Conference:*

Your Quiet Hour superintendent would respectfully report that her records show that there are now in our young people's societies two hundred and fifty comrades of the Quiet Hour. These comrades represent thirty-four societies. The star society is Walworth with thirty-five comrades. Battle Creek is a close second with thirty.

The superintendent is quite convinced that her records are incorrect, especially so since such strong societies as those at North Loup, Milton, and Alfred are represented by only one comrade each. Even our enthusiastic society at Riverside reports only one member.

Only one society in New York State (the one at Nile) is represented by more than one comrade, and New Jersey has not a single society reporting more than one. This either means that our Eastern churches are behind in this great movement aiming at deeper personal consecration or that the societies are remiss in sending in reports.

Only two societies in the entire denomination answered the questions which your superintendent published in the RECORDER.

The Young People's Board appropriated last winter \$5 for the Quiet Hour work; \$4.30 was spent for literature and blanks, and 45 cents for postage and exchange. This leaves 25 cents still unexpended.

The superintendent is more than ever convinced of the importance of this work. The goal set by the young people for the coming year is five hundred new comrades, an exact tripling of the new number now on our list. It is the opinion of your superintendent that we should find no stopping place until every active member of every Seventh Day Baptist Christian Endeavor society is a comrade of the Quiet Hour.

Respectfully submitted,  
EMMA ROGERS,  
*Quiet Hour Superintendent.*

### Meeting of the Young People's Board

The Young People's Board met with Rev. H. N. Jordan, September 19, 1915, at 3 o'clock.

Those present were Miss Zea Zinn, Miss Nelson, Professor Stringer, A. L. Burdick, H. N. Jordan and Miss Beulah Greenman. Miss Nelson led in prayer.

Voted that the Treasurer be instructed to pay Dr. Palmberg's salary regularly without further instruction from the Board.

Voted that Miss Zinn write to our Quiet Hour Superintendent, asking her to write to the Board once a month regarding her work.

Voted that we ask the Associational Secretaries to give a monthly report to the Board regarding plans and progress in each Association.

Voted that the Associational Secretaries be notified of their apportionment for their respective Associations and that they in turn notify each society in their Association of their apportionment of new members, Life Recruits, Quiet Hour Comrades, Tenth Legioners, new dollars for missions, and new societies.

Voted that the chair appoint a committee to make the apportionments for the Associations.

Committee: Miss Zinn, Chairman, George Thorngate, Miss Nelson.

Voted that the Secretary be instructed to draw an order on the Treasurer for \$75 for the Fouke School.

Minutes read and approved.

Prayer by A. L. Burdick.

Adjourned to meet with A. L. Burdick, the third Sunday in October, at 1.30 p. m.

BEULAH GREENMAN,  
*Recording Secretary.*

### Christian Endeavor a Denominational Asset

COURTLAND V. DAVIS

The original and fundamental purpose of Christian Endeavor was "for Christ and the Church." That purpose was written into its motto and has been the rallying point and the goal of Christian Endeavor in all the years which have followed. There has been an ebb and flow toward and away from that goal, but the greater movement has been toward it, and Christian Endeavor stands today, as never be-



fore, "for Christ and the Church." Let me read from Father Endeavor Clark's great message to the Chicago convention: "Here is what I ask you to achieve, in the name of the Master, and trusting in him for strength, during the next two years. A million new Christians. A million new members for our societies. A million new church members. A million new dollars for missions. A million new members of the Peace Union. Ten thousand new societies. Twenty thousand new comrades of the Quiet Hour. Ten thousand new members of the Tenth Legion. Ten thousand new Christian Endeavor Experts. Five thousand new Life Work Recruits." In all this magnificent program, only three items can be found which can be considered as being for the advancement only of Christian Endeavor. Does it seem to you that Christian Endeavor is self-centered, working only for its own end? Or does it seem to you that it is yet keeping in mind its motto "for Christ and the Church"?

But to what denomination and church do the gains to be expected from such a campaign accrue? To the Seventh Day Baptist Denomination—just so far as our members make use of that program. Christian Endeavor is not undenominational. It is intensely denominational. United Christian Endeavor is organized solely for the purpose of aiding each and every society in working for its own church and denomination. Hence I say the advantages of Christian Endeavor are ours to the extent to which we take advantage of the opportunities which it offers. Let us see what our own young people are planning to do next year. Among other goals set for the year may be found these: fifty new Life Work Recruits, five hundred new comrades of the Quiet Hour, and a thousand new members of the Peace Union.

But Christian Endeavor is more than denominational. It is interdenominational. The United Society has done for the societies of our country what the Federal Council is attempting to do for the churches. It is, while leaving them absolutely free to work and believe as they choose, furnishing them with materials and methods of work, a medium of interchange of method and idea, and a splendid organization for working in a common cause—the welfare of man and the glory of God.

One of the significant and encouraging

features of the work at present is the Help-our-Church Campaign, which sets before the young people definite standards of church attendance, denominational education, Sabbath school evangelism, and increased financial support of the denominational missions. There is nothing in Christian Endeavor which in any way tends to draw one away from church or denomination, but rather, that which encourages young people to continue strong in their beliefs and faiths, and gives them strength and preparation for a more noble Christian life and for more efficient Christian service.

Young people! You have heard the call to work if we are to fulfil our mission as a people, as it has been given this afternoon. You can do it if you will, you must do it if you can. Will you do it?

### Quiet Hour Demonstrated

EMMA ROGERS

*Young People's Quiet Hour Service, Conference*

I have been asked to make this service a demonstration of what the Quiet Hour should be. It is apparent that this can not be in a full sense a demonstration of such a service, because the Quiet Hour is intended for individual devotion, that is, the kind of devotion Jesus was speaking of when he said, "Enter into thy closet;" but so far as possible, we shall try to show you what we think the Quiet Hour should be.

It seems to me there are six things to be sought for in the Quiet Hour, and I shall speak of these. First, be quiet. Second, be undistracted. Third, practice the presence of God. Fourth, speak to God. Fifth, let God speak to you. Sixth, determine to follow the leadership of God's Spirit.

There are certain means we may employ in gaining these ends, and some of them we shall make use of tonight. First, the use of prayer; and I recommend that this be used at the beginning and the close of the Quiet Hour service—in fact, the whole service should be permeated with the spirit of prayer. Without this I do not think one can get the good out of it that he should. Second, the reverent study of some passage from the Holy

Scriptures. Third, the discreet and thoughtful use of the writings of Christian men of all ages. And, fourth, the proper use of poetry and gospel song. All of these we shall make use of in this service.

I have told you that I believe the Quiet Hour service should begin with prayer; so we shall begin tonight with silent prayer, and I ask that every one of you be as quiet as possible during this service. I ask that every one of you enter into the spirit of the service, that, so far as it is possible, you bow your heads on the chair in front of you while we pray, asking God that he will lead us, that he will give us some message that will sink deep into our hearts, and lead us to a determination to be of service to him.

While we pray, Mr. Stringer will sing for us the beautiful song, "Open my eyes." Let us bow our heads now in this service. (Here followed silent prayer and song, followed by audible prayer by Miss Rogers.)

I have chosen for our Scripture lesson a few verses from the most wonderful, perhaps, of all sermons, the Sermon on the Mount. You will remember that these are the words of Jesus Christ. You will note as I read that they were spoken not to the multitude, but to the disciples. So we may draw the conclusion that if Jesus Christ were with us now, and were speaking to us as he spoke to his disciples at that time, he might be saying the same thing to us tonight.

(Scripture lesson: Matt. 5: 1-2, 13-16.)

I have asked Mr. William Burdick to give us one thought on the lesson.

#### Short Talk by William D. Burdick

Jesus has made very clear the mission of his followers on earth, and we can not mistake the call. He said, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life," and again, "When I am in the world, I am the light of the world." But when Jesus ascended into heaven, he left the commission to his disciples, "Yet a little while is the light among you. . . . While ye have the light, believe on the light, that ye may become sons of light." It was to these disciples that he spoke the words of our lesson, "Ye are the light of

the world. A city set on a hill can not be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your father who is in heaven."

The light of the disciples was not to remain hidden, not to lie obscure and useless. It was to shine,—to shine into the hearts of the people of all the world, into the hearts of the Gentiles as well as of the Jews.

God through Isaiah had said, "I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." The light was not to remain one unified body, sending forth its rays, but rather was to become a multitude of smaller lights which should penetrate the dark places of the earth, and make the rough places plain.

The light of the disciples was to be that which comes from good works. These were intended to be "seen of men," but for what end? That men might glorify the disciples? No. That men might "glorify the Father," who is the source of this wonderful light and grace and power. The disciples have given to us from the hands of Christ this great mission, to be the light of the world. To us, as Christian Endeavorers, it comes as a message from God, to let our lives shine to the glory of our Father in heaven. But in order to fulfill God's commission to us, one thing is needful. Jesus said, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?" Mark says, "Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another."

We are Christians, followers of our Savior, but if the Christian has lost the vital spark of Christianity, his communion with God, how can he teach the world the story of salvation? Christian Endeavorers, if we have as our watchword, "For Christ and the Church," and we are not in close touch with him, how are we to be the light of the world that will lead others to the Savior?

The fundamental principles of a true Christian life, which Christ had just given in the Beatitudes, are the "saltness" of

which he spoke. It is these qualities which reveal to the world the story of Christ, and they can only come when we allow his spirit full control of our lives. Is this what the Quiet Hour brings to us, a communion with God that molds the life and softens the heart? It should be so, and may not this service tonight mean that to us?

Christ has given us the mission to tell his story to all the world. He has given us the Bible to train us for that work. And he has given us prayer to guide us in our service for him. Let us consecrate our lives anew to him and to his service. Let us seek for that power which comes only through a personal touch with God. When we have found that power, let us keep so close to him that it can never fail us. Then let us say, "Trusting in the Lord Jesus Christ for strength, I will."

### India's Call

REV. G. M. COTTRELL

I hesitate to try to get into the RECORDER; but the editor will leave this out if he has no room for it. I went to the First M. E. church yesterday to hear Dr. L. E. Linzell, of Bombay, India. And as one of our girls, Dr. Sinclair, is soon going to India, I can not refrain from telling part of the message.

The Doctor said India was teeming with life. The birds, insects, reptiles, dogs, flies, and even wild beasts were everywhere. The reason for this was, that they regard all life as sacred, and will not kill even the flies, or frogs. Human life also is everywhere. A missionary up toward the North Pole told about going a hundred miles in one direction to preach to the people of a village, and then a hundred miles to another village to preach; but in India you have no such trouble. The people are everywhere. You turn to your right and you have an audience; or you turn to your left and you have a still larger one.

The Indians are transmigrators, that is, they believe that they live in many forms or lives. When they die their soul goes into some other, and helps to make that other life. So what they are is the result of all that has gone before. This belief helps to make them fatalists, which they

are. Hence they do not use ordinary caution to preserve life, since they think what little they can do would be infinitesimal to overcome all the past, that is pushing through them into the future. Thousands die yearly of snake bites, but they will not wear shoes by day or carry lanterns by night to avoid the danger. Many die of hunger, and it is said that sixty-five thousand never know what it is not to be hungry.

We are nearer akin to the people of India than to others in Asia, since they and we had one common origin, both coming from people from the highlands of Asia, they going southward, and we westward into Europe. They had a high civilization, too; and I have stood for two hours at a time looking at their wonderful temples, built centuries ago, and never tired—a thing I could not say of any modern buildings. They had a pure religion, at first, too. Their language has a term for Our Heavenly Father, like our own, and at the first they worshiped him. But they have gone far from him, until now they worship all sorts of things,—the heavenly bodies, animals, and even devils. And as people can rise no higher than the things they worship, we can appreciate how low they have fallen.

But they are *religious*. From morning to night, from birth to death, almost every act has a religious prompting. Imagining they can secure some favor from their deity, they will undergo various forms of torture, such as lying upon a bed of spikes, standing with their arm raised to heaven, until it withers away, and they are flocking to Christianity faster than we can receive them. Thirty-seven thousand were converted by the Methodist Church alone last year, and other denominations did as well. But do you think we took care of all that came? No. We had to turn away four for every one that we received. We had not the men or the means to educate them and train them into the Christian life. A great and unprecedented opportunity is before us, and the church at home is so far from appreciating it, and coming to reap the harvest.

I was to speak in a millionaire church, recently, and as I came into the church, a wealthy lady was reading a paper upon giving for missions. The wind blew her

(Continued on page 512)

## CHILDREN'S PAGE

### The New Teacher

School opened later in the year than usual, and when Louis at last heard the bell ringing out its call the sound was very welcome. "I'm going now, mother," he called. And he hurried eagerly away. He felt very proud and important with his new book in his hand, for he was promoted to the second room.

There was, however, one matter that troubled him a little, and that was that Miss Avery would no longer be his teacher. "I don't see," he complained to himself, "why the teacher can't get a promotion card and go to the second room, too."

But the second room was a disappointment to Louis. Miss Brooke, the teacher, was very busy with her big, new class and had little time to get acquainted with each pupil. And she was certainly very different from Miss Avery.

"I don't like her one bit," Louis declared at home that noon.

"I've noticed that when a boy doesn't like his teacher there is usually something wrong with the boy," said his mother quietly.

"But she doesn't do things right," argued Louis. "She doesn't teach a bit like Miss Avery."

Louis had only one teacher, and he had felt all morning that everything that was not done as Miss Avery did it, was done wrong. Why, Miss Brooke didn't even gather up the crayons, and she ought to know that bad boys sometimes carried them off and marked up walks and fences. And they hadn't marched once that morning or sung a single song. What troubled Louis most, however, was that Miss Brooke had seated him opposite Jack Elkins, with whom he had a quarrel. And Jack had made trouble for him all forenoon.

"I 'most wish I hadn't been promoted," he complained as he trudged back to school. "Then I'd have a teacher I like."

When he reached his room Miss Brooke was standing in the doorway, looking rather troubled. "I forgot a book I have to have this afternoon," she explained. "I

wonder, Louis, if you would run down to my home and get it for me. It's not far."

"Yes, of course," answered Louis. And he hurried off for the book, for which Miss Brooke thanked him warmly on his return.

"Would you like to have me gather up the chalk?" he ventured.

"Why, yes, if you will," Miss Brooke answered. "What a help you are to me! You see, there's so much to do the first day that I can't crowd it all in."

"I learned a lot this afternoon," Louis announced at home that evening. "We had a good nature lesson, and we learned a new song, and oh, so many other things! I like the new teacher, too, now." Then, after a moment's thought, he added, "I guess you're pretty sure to like a teacher better after you've done something to help her."

"That's the biggest lesson you've learned today, Louis," answered his mother. "But there is more to it. You are pretty sure to like any one better after you've done something for that person."

"It wouldn't make me like Jack Elkins," Louis declared.

"I'm not so sure of that."

"It might make him like me better, but I don't see how it could make me like him."

"Try it and see."

And Louis did try it and found that the plan worked almost as well as it had done with the new teacher.—*The Child's Gem*.

At Plymouth, Pa., a saloon-keeper hit the trail at the George Wood Anderson tabernacle meetings. He immediately handed his saloon license to Dr. Anderson and said, "I'm through." Dr. Anderson went with him to his saloon that night, where he smashed his bottles, and during the clean-out there were several conversions.—*Christian Advocate*.

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition, it means humility and charity, it means a generous appreciation of others and a modest opinion of self.—*Thackeray*.



## SABBATH SCHOOL

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

### The Relation of the Home to the Bible School

EMMA ROGERS

Read at the Bible School Institute, Farina, Ill.

There was a time, before the organization of the Bible school, when the child received practically all its religious training in the home. Probably none of us would care to return to that condition, but it is an indisputable fact that we are going too far in the other direction. There are many persons who are delegating, or trying to delegate, the entire responsibility for their child's moral and religious training to the Bible school. No longer is the child taught Bible stories at his mother's knee. No longer is it thought necessary for parents to ground their children in the fundamental principles of their faith. Not long since I heard a Congregational minister of broad experience say that, if the Protestant churches did not awaken to the importance of religious training, the time was not far distant when Christianity would be represented only by those churches that did give this training—notably the Roman Catholic Church. And he was not far wrong. The law forbids the giving of religious instruction in the public schools; the Bible school, as now organized, can not give enough of this training; the home must give it or it will not be given.

The parents of the children in our Bible schools may be roughly divided into two classes—those who themselves attend Bible school and who have considerable interest in their children's religious training, and those who never go and who send their children only because they have a vague notion that it is the proper thing to do or because they feel that they want their children to receive religious training of some sort.

Even in the case of the first class, there is frequently too great a tendency to delegate all the child's training to the Bible school. This is a dangerous thing for two reasons. The first I have already touched

on, the fact that the training which the Bible school can furnish is too meager; the second is the fact that by this method the child gets the impression that religion is too much a thing apart—something that is to be touched on once a week, not a thing to be thought about outside the church, or practiced in daily life.

But what of the child of the other class? We find him an irregular attendant in our Primary and Junior departments and then somewhere in the Intermediate period he drops out and is lost to the church and to Christianity. Did you ever consider how many more pupils we have in our schools between the ages of five and fifteen than we have between the ages of fifteen and twenty-five. Perhaps your school does not lose its pupils during this period, but most schools do, especially their boys.

Why are we not able to hold these pupils? A complete answer would involve many factors, but one of the chief reasons is this: the child has placed on the Bible school just the value that the parent has placed on it.

The father who gives his child twenty-five cents a week for candy and the picture show, and then hands out a penny on Sabbath or Sunday morning for the Bible school is unconsciously placing a value on the Bible school which his child is not slow to appreciate. The parent who feels too tired to go to the Bible school, and yet who feels quite fresh enough in the afternoon to make a visit or take an automobile ride or go to the "movies" at night, will soon find that his child has no great interest in things religious.

Adults often fail to appreciate what strange things habits are. Good habits are always far more difficult to cultivate than bad ones. You ask me why, and I will ask you why weeds grow in your garden without any encouragement whatever from you, while those choice beans or cucumbers must be planted and digged about and encouraged in every way, if you are ever to have any vegetables. If your children are to have good habits you must yourself plant the seeds in the early springtime of their lives, and then cultivate them patiently and painstakingly through the years. Do not think that this can be delegated to another. Do not lay your boy's lack of interest in the Bible school or in religious matters in general to the dulness of his

Bible school teacher. The teacher can not do your work for you. In the first place, he does not get the child early enough; and, in the second place, he does not have him long enough. There are 168 hours in the week. Do you think that Bible school teachers can in one short hour give your child all the religious training it needs?

In all our Bible schools we try, I think, to teach our boys and girls to love the Bible—to make it a daily companion. If we do not do this our work has in a sense failed. But are we to expect that the boy or girl in whose home the family Bible or Bibles lie unopened from one year's end to another, while every magazine and popular novel that can be procured is eagerly devoured, is going to easily form the habit of Bible study—is going to feel that Bible study is really very important?

Fortunately the organized class movement is drawing into the Bible school many adults who formerly never thought of attending. That is a splendid thing. But the parent has not done his full duty when he has accompanied his child to Bible school. He ought to be following the child's lessons (this is quite essential, now that so many Bible schools are using the graded lessons), and helping the child to make the fullest and most efficient preparation for the Bible school hour. He ought to encourage the child to read the daily readings for the week. This can probably be best done, in the case of a young child, by the parent reading them with him and explaining the meaning of the various passages. He ought to make the acquaintance of the child's teacher, find out if he or she is a proper person to be teaching his child. I am not taking it for granted that the parent knows the teacher—I myself taught this past year a class of eight ten-year-old girls in a Wisconsin Sunday school. In the case of only three of the girls did I ever meet the parents, or even one parent. It was my fault, you will say. Perhaps; but our Bible school teachers are often drawn from one of our busiest classes of people, our public school teachers. The teaching of the class alone is sometimes as much extra burden as the teacher can carry. And besides, the pupil is not his child. The parent's responsibility is certainly greater. Do you ever think it worth *your* while to form the acquaintance of those who are giving your

children many of their religious and moral ideals? Do you know whether your child's teacher is a proper example for your boy and girl to pattern their life after? Does it ever occur to you that that teacher may need an occasional word of encouragement or appreciation?

And, finally, are you demonstrating to your children by practical, everyday Christian living, by your attitude toward the church and the Bible and those who are carrying on God's work in the world, that you believe Christianity to be a worth-while thing, more worth-while than pleasure-seeking, or money-making, or fame—the very most worth-while thing in the whole world? If so, you are, through your home religion, co-operating with the Bible school, making it possible for that splendid organization to do its best for your boy and girl and for every other boy and girl with whom you come in contact.

#### Lesson V.—October 30, 1915

THE BOY JOASH CROWNED KING.—2 Kings 11: 1-20

Golden Text.—"The house of the wicked shall be overthrown; but the tent of the upright shall flourish." Prov. 14: 11.

#### DAILY READINGS

Oct. 24—2 Kings 11: 1-12. The Boy Joash Crowned King  
Oct. 25—2 Kings 11: 13-20. Worship Reformed  
Oct. 26—Ex. 2: 1-10. The Boy Moses  
Oct. 27—1 Sam. 3: 1-14. The Boy Samuel  
Oct. 28—Prov. 4: 10-27. Advice to Boys  
Oct. 29—Luke 2: 22-39. The Child Jesus  
Oct. 30—Luke 2: 41-52. The Boy Jesus  
(For Lesson Notes, see *Helping Hand*.)

#### Denominational News

President Davis leaves today for DeRuyter, N. Y., to attend the meeting of the Central Association of Seventh Day Baptist churches. From October 11 to 14, he is to attend the inauguration of Dr. Henry N. McCracken as president of Vassar College at Poughkeepsie. The fiftieth anniversary of Vassar is to be held at the same time. He then goes to Ashaway, R. I., where he will attend the Eastern Association of Seventh Day Baptist churches; then to South Bethlehem to attend the inauguration of J. H. McCracken as president of Lehigh University. Following that he will attend the University Convocation at Albany on October 21.

Dr. Paul E. Titsworth goes to DeRuyter,

N. Y., today to attend the Seventh Day Baptist Central Association, going as a representative of the Education Society and the Tract Society.

**Home News**

ALFRED STATION, N. Y.—Dean A. E. Main will have charge of the services next Sabbath and Rev. Randall, of Andover, a week from next Sabbath. Pastor Ira S. Goff left this morning as a delegate to the Central, Eastern, and Southeastern Seventh Day Baptist associations.—*Alfred Sun.*

SALEM, W. VA.—Rev. W. D. Burdick, of Milton, Wis., arrived in Salem on No. 12 last Tuesday. He will remain in Salem for a stay of about two weeks, assisting Rev. A. J. C. Bond, of the Seventh Day Baptist Church, in the work of giving instruction and holding devotional meetings for those contemplating the joining of the church. A meeting will be held at the Buckeye church by these two pastors, on the evening of Thursday, October 7. Rev. Mr. Burdick will preach at the Salem church Friday evening, and at the hour of the regular weekly Sabbath worship, on the following day.—*Salem Express.*

(Continued from page 508)

paper back, so that I saw her hand as she held the paper, and her fingers were covered with diamonds. And she read that she had found so much joy in giving her two cents a week to convert the heathen to Christ.

Shame on us. "Two cents" or one cent a week for the heathen. I wish our "mite boxes" might be put out of business. This is no penny job. Christ gave himself for this work, and what he wants now is you. The call is just as much to you as it was to me. It came to me and I went. And my wife went. We gave ourselves. And every Christian man and woman is under just as much responsibility as were we. We think we must dress just as well as the millionaire's family. We must have all the luxuries of the rich about us. We try to imitate them in our dress and pleasures, and manner of life, until we spend all our money upon ourselves, and have nothing left but "mites" for the spread of the king-

dom. What will you do for starving India, hungering for the bread of life? One hundred fifty-two thousand that sought the gospel of us last year, that we could not give it to. May the Lord open our eyes to the great harvests of golden grain, lost for the want of reapers.

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

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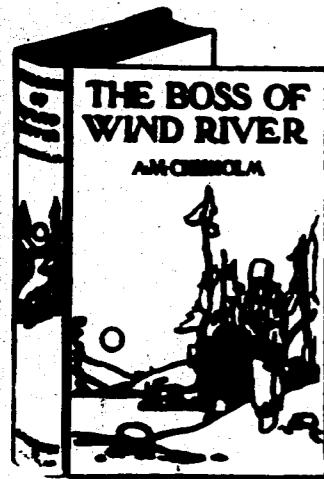
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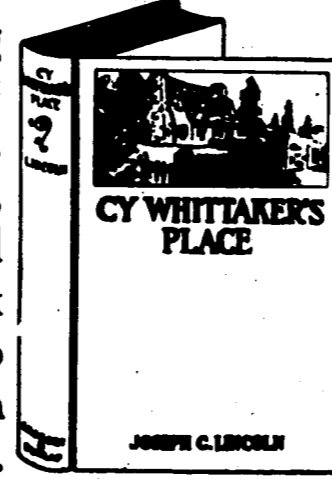
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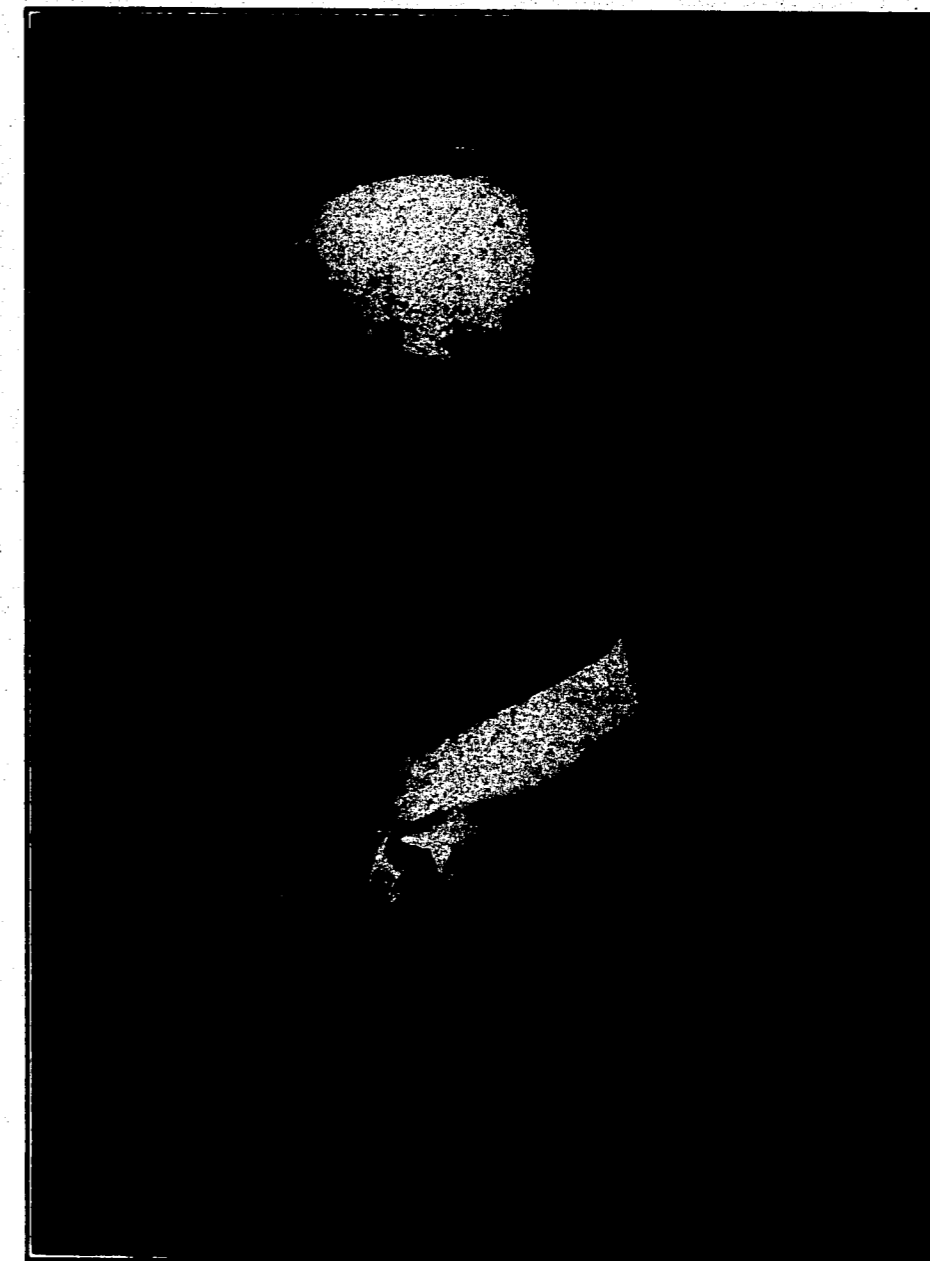


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