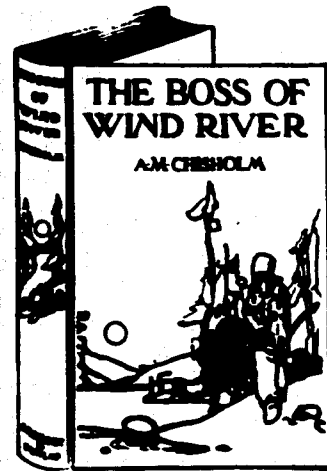
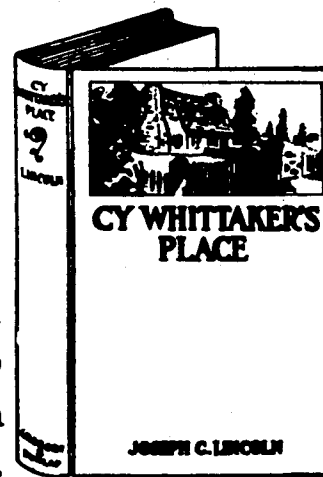


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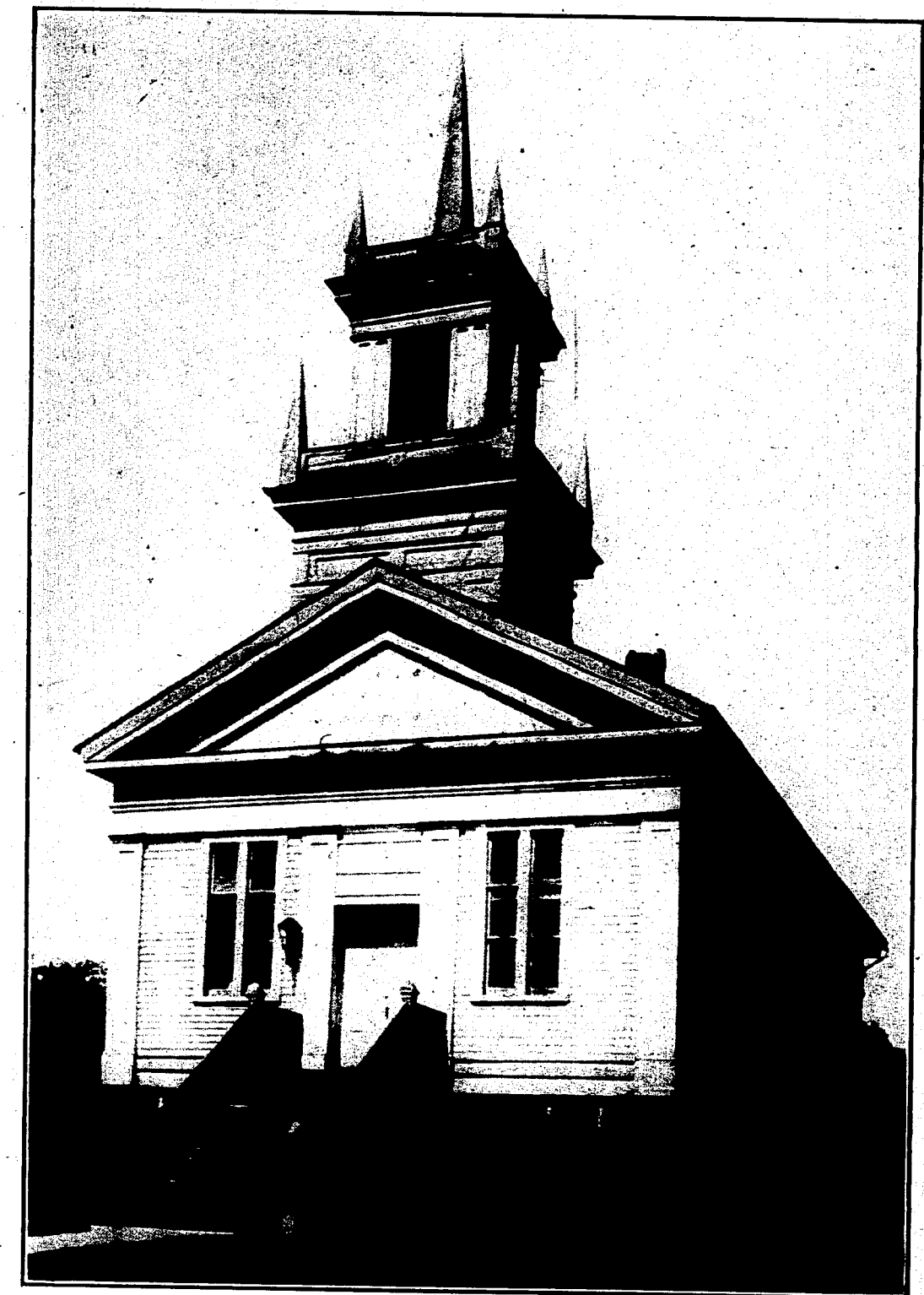
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The Sabbath Recorder

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

VOL. 79, NO. 3

PLAINFIELD, N. J., JULY 19, 1915

WHOLE NO. 3,672

"Seventh Day Baptists The *Defender*, published by the Lord's Day League of New

England, whose object is "to maintain the observance of the Lord's Day as a civil rest day and a day for religious uses," makes the following friendly comment on our Sabbath Rally Day program published in the SABBATH RECORDER of May 22:

We are glad to notice that the Seventh Day Baptists have distributed a four-page program which outlines the importance of the Sabbath Day to the young people. This program could be used in any Christian church, as an uplifting and awakening service. If we could forget that the Sabbath which they are seeking to maintain is on Saturday, rather than on Sunday, we would be thinking along the same lines. We hope the time will soon come when these good people will see eye to eye with the other Christian denominations and worship by their side on the Lord's Day.

Yes, "If we could forget!" But what would we have to forget in order to "think along the same lines" with our friends of the *Defender*? We would need to forget that the Bible is our only authority for any Sabbath, and that as followers of Christ we are under obligations to keep holy the only day his Father made sacred, and the day our Savior kept. We would have to forget that this holy Book which is our guide in matters of religion gives no hint of Sunday being a Sabbath, and that there is no evidence that the so-called "Lord's Day" of Revelation refers to Sunday. We would have to forget that Sunday is a man-made substitute for God's Sabbath, forced upon the world by the Church of Rome. We would have to forget that God made no distinction between the *institution* and the *day* of the Sabbath, and that the two can not be separated.

Our friend the *Defender* hopes the time will soon come when Seventh Day Baptists "will see eye to eye with the other Christian denominations and worship by their side on the Lord's Day." We hope our First Day friends of the *Defender* will come to see eye to eye with Jehovah and his holy men of old, and worship with

Christ himself on the holy Sabbath Day which he honored and kept all his life.

Only a Link in Memory's Chain It is wonderful what a train of memories one commonplace incident

will start. At a little country station on the Erie Railway a farmer's team, with the wagon rack loaded to the top with hemlock tanbark, stood in the road waiting for our train to pass. For years I had not seen a load of bark, and instantly my mind reverted to scenes of other days. The lapse of more than half a century had not dimmed them, though for many years, as I now look back, they were apparently forgotten. One glimpse of that farmer's load was all that was needed to start the train of thought which quickly took me back to the old hemlock woods of childhood days. Again I saw the deep shadows of the forest through which glinted the brilliant beams of an afternoon sun. There were the old moss-covered logs, the soft mossy beds, the running evergreens, the patches of new wintergreens, loaded with the red berries we children so eagerly sought, and there were the two little sisters who sometimes went with me to find them. Again I could hear the souging of the wind in the hemlocks, the gurgling of the trout brook over its pebbly bed, and see the speckled beauties as they were flipped out upon the bank by the expert hand of a beloved uncle who held the rod. Again the air was laden with the smell of hemlock boughs and with the peculiar humidity of a thickly shaded forest vale.

Then the scene changed and I saw once again great stacks of tanbark in two or three distant villages, smelled the odors of busy tanneries, saw the loved ones of long ago in their homes by the wayside and on surrounding farms, and listened to their voices until, for the time, I seemed to be living over again the days of my childhood.

These memory-links that connect us with our past are the things that make life, here and hereafter, one life. Even boy-

hood days are shaping and coloring the world that shall be ours in old age. Under the law of memory we can not get away from our past if we would. Things that are seemingly insignificant will, without our solicitation, thrust themselves upon us and we can not escape. In spite of us they return and retell the tale of our lives.

Many an old man who has learned this lesson too late sits in the shadows today because his memories of other days are not bright. Old age is not always beautiful, simply because some have failed to learn and to heed the inexorable laws of their well-being. Under the laws of memory it is possible for youth to so live that old age may be happy and beautiful; or the years of young manhood may be so lived as to make our last years miserable. Passions and evils indulged in early days start the fountains from which the old man must drink. Consciously or unconsciously every young man is now settling the question as to whether his old age shall be sweet and peaceful or bitter and wretched. O that I could get the ear of every young man in this land! I would tell him that under this law of memory nothing but a well-lived past can bring perfect peace in old age.

Take the Stairs Elevator Not Running

Probably some who attended Commencement Day exercises at Milton will think of Dr. Sadler's lecture to the graduates every time they see the notice, "Take the stairs; elevator not running." Many times since that day have we thought of the fitness of these words in cases where persons are trying to secure good positions and to get up in the world without hard work or thorough preparation. In most cases nothing but a willingness to work his own way up can give a young man assurance of success. There is no easy-going way to an education, to master a trade, or to become prosperous in business. The fact that he is a Sabbath-keeper or belongs to a Sabbath-keeping family is sometimes urged as a reason why shop, office, or store should open its door to an applicant for a position, even when he is poorly prepared for the place. If one were thoroughly fitted and competent for the position sought, then his being a Sabbath-keeper should go a good ways toward securing him a place. Other things being

equal, the one who is true to the Sabbath should be chosen by Seventh Day Baptists wherever the choice stands between him and one who does not keep it. Our people are not always as true to this principle as they should be. But where one has neglected his own education, refused to begin at the bottom and learn well his trade or prepare for the desired place in business, his being a Sabbath-keeper can not make up for his lack of fitness, and he can not complain if, for him, the elevator is not running.

Did you ever notice the different way in which men act when they see the notice, "Take the stairs," on a closed elevator? It is an interesting study. As a rule every one walks promptly up to the door with the full assurance that the elevator will carry him up. Then comes the blank look of disappointment. There is no effort to conceal it, and most men turn away in disgust. Some just sit down and wait, hoping the "lift" will soon come; some complain of their "luck" and find fault with the elevator man; while others cheerfully and without hesitation begin to climb the stairs.

We admire the thoroughgoing man who stands ready to work his way up, and who is willing to take another and more difficult way than the one chosen, rather than to compromise principle. When the "elevator" closes he quickly looks for the stairs. We have in mind one man, employed in a shop, who was told that he must work on the Sabbath, or leave. Promptly he replied, "Then I will go." This he did and accepted a much less remunerative position in another shop. Finally, when hard times practically closed that shop, the plucky fellow rented a little room and began repairing and doing odd jobs on his own account. Thus he began climbing the stairs when the elevator stopped. Today, true to conscience, he is working hard, but is prospering well.

Walter B. Cockerill In America

On July 12, Mr. Walter B. Cockerill, who went alone to Africa at his own expense more than a year and a half ago, arrived in New York on board the White Star steamship *Baltic*, from Liverpool, England. He reached Plainfield during the session of the monthly meeting of the Tract Board, where he was welcomed

and given opportunity to tell something of his experience in Africa.

The war has made a great difference in conditions for mission work in the Dark Continent, and disturbances arose which made it impossible for Brother Cockerill and other missionaries to go on with their work. He was given free pass to the coast. The trip to England on shipboard took him seventeen days. After spending a few days in England with relatives, he sailed for New York, making the trip across the Atlantic in seven and a half days.

Mr. Cockerill is looking well after the hardships he has endured. He is not sorry he went, and would gladly have stayed if the government had allowed him to do so. He left the East for his Wisconsin home on the evening of July 13.

Ordination of William M. Simpson

On Sabbath Day, June 26, 1915, during the semi-annual session of the Western Association, William M. Simpson was ordained to the gospel ministry. Mr. Simpson is a Jackson Center (Ohio) boy who, while attending the Seminary at Alfred, has been acting as pastor of the Friendship Church, at Nile, N. Y. The Associational Committee on Ordination had charge of the examination on Sixth Day afternoon, acting in response to an invitation from the church at Nile, where the association was held.

Delegates were present from the First and Second Alfred, Independence, First Genesee, Richburg, Hartsville, Friendship, and First and Second Hebron churches.

The council was organized with Dean Arthur E. Main as chairman and Paul Burdick as secretary. After the names of those appointed to the council were recorded, Mr. Simpson was requested to make a statement of his faith, his Christian experience, and his call to the ministry, which he proceeded to do as follows:

To the Members of the Council: When the First Seventh Day Baptist church of Friendship by vote called me to ordination to the ministry of the gospel, I was not ready to consent to be ordained. Related to ordinations are certain things from which I naturally shrink. However, after considering the question for several weeks,

I concluded that I ought to yield to the will of the church and to consent to an examination. The following is written in an attempt to cover the points mentioned in a letter from the committee which conducts the examinations.

1. My Personal Religious Experience.—My childhood was spent chiefly under Christian influences. My mother taught me to love God and to pray. My father taught me to read the Bible. They took me to church and Sabbath school where I had good teachers. When I was about twelve years old I began to attend the Junior society of Christian Endeavor, of which Mrs. W. D. Burdick was superintendent. The next year I publicly confessed Christ, was baptized by Rev. W. D. Burdick, and united with the Seventh Day Baptist church of Jackson Center, Ohio.

When I was about eighteen years old I desired to know more of the reasons for the religious tenets which I had been taught to believe. Formerly I had accepted them without question. Then questions came more rapidly than their answers; and I began to doubt the Christian religion. Still I never lost faith in God. The struggle lasted about three years. During that time I cost my father many tears. My mother's death when I was nineteen years old added to my religious problems. No one understood my perplexity or helped me to rise above it. "In my distress I cried unto Jehovah, and he answered me."

Since that time, I think, I have made more or less steady progress in Christian faith and living. Still my life is too full of mistakes, sins and failures.

2. My Call to the Ministry.—I can not remember when first I expected some time to become a minister of the gospel. At the time of my struggle with doubts I almost gave up the hope of becoming a minister of the gospel for the ambition to teach languages. This pull at the pendulum only caused it to swing farther back to the side of the ministry and there to lodge. I have had some inclinations towards foreign missionary work and some towards evangelistic work; but I think myself best adapted to the work of the pastorate, and the expressed opinions of my friends confirm my opinion. This opinion has been confirmed further by official "calls" of several churches. There are two essentials to the call to the ministry of the

gospel, of which the council must judge without any word from me. They are "spiritual gifts" and consecration. I have fairly good health. I was graduated from Milton College in June, 1911, and have since done about two thirds of the work required for graduation from Alfred Theological Seminary.

3. My Gospel.—God, the Creator of all things, is our loving heavenly Father. Jesus Christ, his Son, is our example and Savior. The Holy Spirit is our ever-present Helper. Man has a two-fold nature—physical and spiritual. He has both good and evil capabilities and some power to choose between them. He is subject to God's law. Transgression of that law is sin, which is punishable by death. Every sin originates in man's heart. However, God likes better to forgive than to punish. If we confess our sins, he is faithful and just to forgive us our sins. Our part is to turn from more or less sinful lives to such a belief in Jesus Christ as leads us to try to follow him. Then God bestows upon us salvation. The fruit of salvation is righteous living in harmony and fellowship with God. Such life is eternal, for God is eternal. One can not obtain salvation selfishly; for he who selfishly seeks to save his life shall lose it and he who gives his life to the cause of Christ shall save it (Matt. 16: 25).

The kingdom of God is that sphere in which his will is done. The church is the body of Christian believers, organized for the extension of that kingdom. Every Christian should have a part in this great task, which is never done once for all, but is continuous. The minister of the gospel is the chosen leader of the church in the planning and directing of this work. His planning and directing are in a measure subject to the church that chooses him. The field of operations is world-wide. Each church, with its body of workers, is responsible for its particular part of the field.

Christianity today is lamentably divided into many sects. These are divided within themselves. Meanwhile, sin, crime, heathenism, poverty, and war, challenge all Christendom to a united effort for the extension of the kingdom of God throughout the whole world. These issues are of far more importance than those that have divided the church. No church should re-

fuse to co-operate with other churches, wherever possible, in the great movements of evangelism, missions, social service, and Christian culture.

While the minister of the gospel is in a measure accountable to the church that chooses him, he should not depend upon it for his ideals. He is to be a man of prophetic vision, ever by his daily life as well as by his preaching, inspiring men to follow Jesus Christ in whom we find life eternal.

At the close of Mr. Simpson's statement, opportunity was given to ask him questions concerning any essential point not made clear in his statement. To the three questions asked he gave the following answers:

1. The Bible is the inspired word of God to men through many years. It is our chief source of information concerning Jesus the Christ in whom we find life eternal. Its one word is "Jesus."

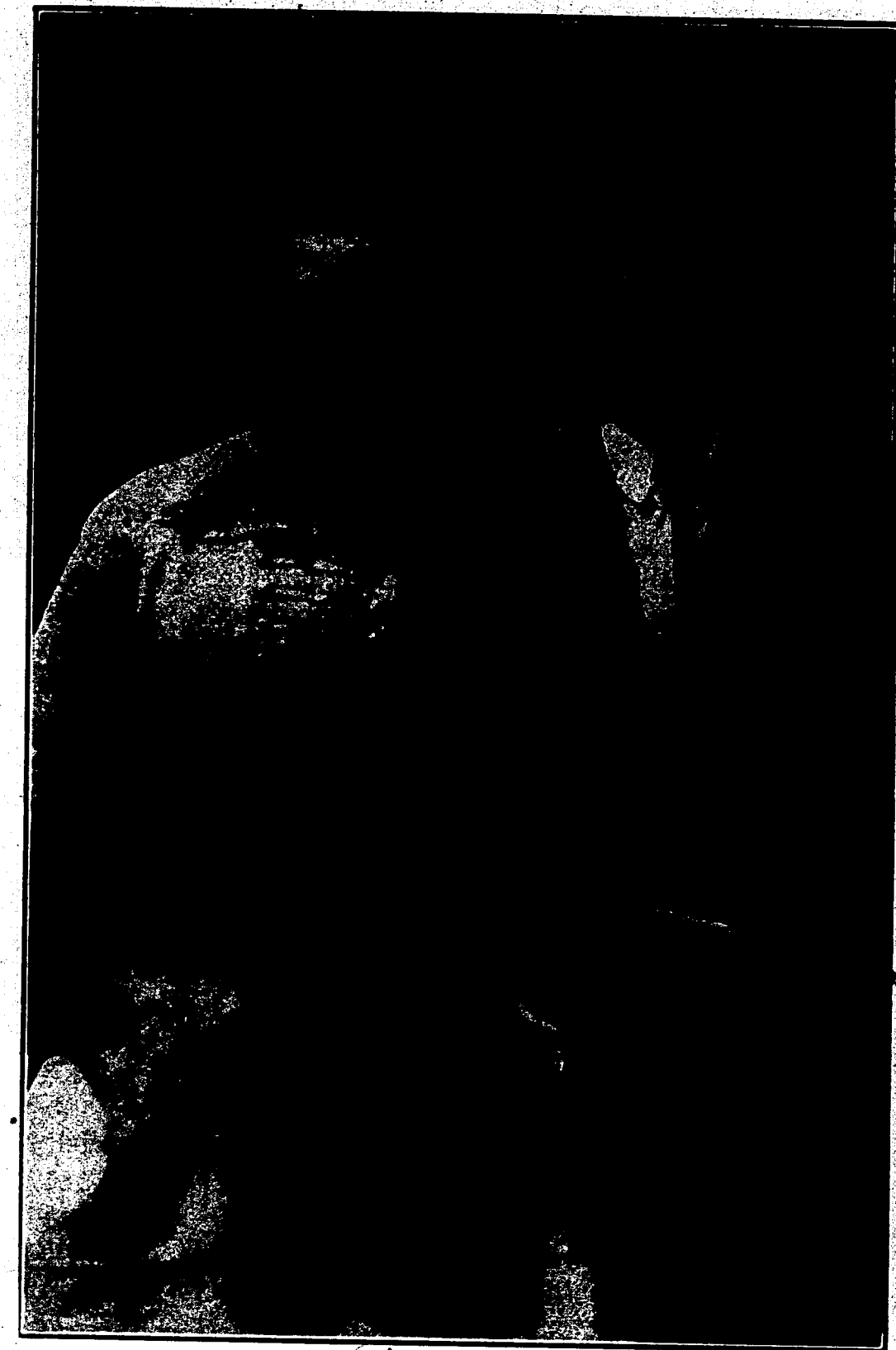
2. Sin is the transgression of the law. The wages of sin is death. If we hack a tree, a blemish results, which nature tries to heal. If we girdle a tree, death ensues. Likewise, as long as we do not cut ourselves off from the Source of Healing, there is still forgiveness.

3. Denominationalism is a historical growth—in part healthy, in part unhealthy. As far as possible, Christians ought to work together. Our excuse for existence as a denomination separate from other Baptists is our conviction that we should emphasize the importance of the return of all Christians to the Sabbath of the Bible.

The council then voted to accept Mr. Simpson's statement and answers to questions as satisfactory, and arranged for his ordination to take place during the Sabbath-morning service on the following day. Prayer was then offered by President Boothe C. Davis, and the meeting adjourned.

SABBATH MORNING SERVICES

The ordination services on Sabbath morning were opened with an invocation by Elder Joseph Hull, of Little Genesee. Rev. George P. Kenyon led the responsive reading, using Psalms 19 and 24. 1 Timothy 3: 1-7 and 1 Corinthians 13 were read by Rev. J. F. Derr, of the union Sunday school at Nile. The ordination sermon was preached by Rev. William L. Burdick.



REV. WILLIAM M. SIMPSON AND WIFE

We hope to give it to our readers in due time. The consecrating prayer was offered by Rev. Walter L. Greene, during which all the ministers assisted by the laying on of hands. An address of welcome to the ministry was then given by Professor William C. Whitford, of which the following is a summary:

My Dear Brother: In the practice of your calling you need three virtues in a particular degree: industry, discretion and sympathy.

The minister of the gospel should cultivate industry not only because of the vast importance of his work, but also because

of the temptations to laziness. Beyond the meeting of a few appointments in the course of the week the minister has his time at his own disposal. I do not mean that there are no demands upon his time,—quite otherwise. But it is for him to decide to what he shall give his attention. The danger is that when he is worried by the cares of his pastorate he will fail to give time to study. It is easy for a man to depend upon past inspiration, and particularly when he is endowed by nature with a facility of speech, there is a temptation to substitute the thought of the moment for a deep study of the oracles of God, the situation of the world, and the

conditions of his own parish. Some would go even so far as to say that the minister of the gospel ought to spend all of every forenoon in his study with his books. Very likely that would not be too much time, but this is a busy world, and each man must decide for himself in his own situation. Not every man, however, who is alone in his study is studying. The point is that the minister should attack the work before him with vast energy, and not be content with anything less than painstaking study of the Bible and of men's thoughts about the Bible, and about the world and men. God helps those who help themselves, and the diligent man will have a message while the idler will have mere words.

The minister should be diligent also in his avocation if he has one, in order that he may thus hold the respect of those who labor with their hands. I have heard of a minister who lost the respect of a portion of his congregation because he scamped the job of caring for his horse.

By the way, I do believe that a minister should have an avocation. It will serve as a relaxation of mind. His parishioners certainly will not complain when they remember how little they are paying him. Then those who think that preaching and visiting is an easy job may be convinced by the avocation that the minister is really industrious. St. Paul supported himself and his companions in Corinth by tent-making. It is good for a minister to realize that he can make money; for then he will not be obliged to lie awake nights wondering how he can send his children to college, and he will be able to present an unpleasant message with more assurance, knowing that if he should be dismissed from his office he can make his living in other fields.

If the minister's avocation happens to be gardening he should have early vegetables and few weeds in order that he may preserve his reputation for industry, and set a good example.

The minister should certainly possess in high degree the virtue of discretion. Upon his deeds and words weighty consequences for the welfare of his community depend. He is the most conspicuous figure in the parish, and is a shining mark for both kindly and unkindly criticism. The old-time reverence for the cloth has passed,

and the minister must stand for what he is just as any other man in the community. That is really well; for who desires to have this profession as a protecting hedge? Let the minister be judged for what he is and what he does the same as any other man. While he will use his best efforts not to incur criticism unnecessarily he will not waver from the course which he considers right for fear of any critic. By exercising a due discretion the minister of the gospel can often accomplish results that would be simply impossible for the man who would ride roughshod over the opinions of others, and compel all to yield to his opinions or suffer his hot displeasure.

Alike in the pulpit and in the parish is this virtue of discretion needed. The manner of presenting truths as well as the selection of the particular truths that should have the early attention of the congregation are matters of no small consequence. A man may preach about the errors of the Adventists and the Roman Catholics in such a way as to whet the appetite of his people for polemics and turn them away from the gospel, or he may discuss doubtful amusements with such intolerance as to drive away the young people, and arouse the fighting spirit of the elders.

But whatever we may say of industry and discretion, the pastor must have sympathy. He can not preach at people and do them good. He must bring a message to them. This loving sympathy must be felt in the minister's public addresses, but in a greater degree it must be felt in his social intercourse with the people. The pastor must not begrudge the time that it takes to become really acquainted with his people. The people also must not be negligent of their part. They must strive to become acquainted with him, and be tolerant of his shortcomings if they would be helped by him. It will require vast patience for the pastor to reach the hearts of some in the community; but moved by the spirit of the Master he can accomplish results which will not only astonish others but himself as well.

In conclusion let me add one precept, Don't worry. In all the trying situations in which you find yourself in the ministry of the gospel, depend upon the loving Father who giveth wisdom and comfort to those who seek him. Take the medicine which

you prescribe for others and listen to your own preaching. Trust in the Master whose name you bear. Rejoice that you may suffer with him, that you may be a co-worker with him, and that you may share in his glory.

Then followed an address to the church and pastor by President Boothe C. Davis, and Rev. William M. Simpson pronounced the benediction. At the close of the services Mrs. Simpson took her place beside her husband in front of the pulpit, and the members of the congregation came forward to give them the right hand of fellowship. The impressive services of this Sabbath morning will long be remembered by the people at Nile.

West Virginia State Sunday School Convention

REV. M. G. STILLMAN

There were ten of us from our county who served in the business of the convention, in the broad auditorium, known as the armory, near the state capitol, at Charleston, May 13, 1915.

We were told that the recorded delegation was about 1,400, and that it was the largest convention of any kind the city had ever received.

About three thousand people could gather in this auditorium. Here we heard Governor Hatfield make a short speech. We heard a delegate privately commending the Governor's strength, by telling of his daring to go alone among the miners in their recent troubles, and reason with them when it would seem a daring adventure to thus privately go among them. This is like the missionary spirit, to trust in faith and Providence to win confidence.

There were prominent men, able to give strong speeches, and this is always the most general attraction and benefit for the delegates. In the main speech of the first night of the three days' session the speaker made it his leading point to distinguish between preaching and teaching. Preaching consists not so much in trying to inform the mind as in urging with faith and grace the acceptance of the new life of salvation,—getting souls converted, and yet, to edify must include good teaching.

As to the music, many of us had never seen the famous E. O. Excell. He is certainly interesting, with a power of gift and training, and that smile is ever evident.

His real, living, walking, gifted and trained piano-player, Professor Alvin Roper, delighted the audience with his music. Never had any one brought tears to my eyes with the sound of a piano until that day. He and our gifted President Daland might get in a lively race on the keyboard. As to the other special features in the music, the company of colored singers from a near-by institute gave the audience such delight that they, the noisy ones—"rooters"—kept cheering so long that it looked like a slim chance for the speeches from the state officers for the hour, but by an eloquent appeal to reason, the president of the convention got the colored people to sing their good-by.

To a mass of people who have more eye for display than nerve for thought, the parades were the best part. It was a very beautiful and most worthy display to see two thousand children march or ride in the parade, then gather in the armory to hear a few special speakers. But in a city of 30,000 there might be a few more thousand to be gathered in, provided there could be more faith among parents. It was a very interesting sight to some of us to see a few floor-managers try to guide the men's big parade into the farther part of the big room. Some seemed to know very positively that they wished front seats, but I trust they were not the scoffing back-seat people so often found at times of special revival interest. I must ring off now lest the copy be too long. Hope to attend at Morgantown State Convention next year.

There the workman sees his labor
Taking form—
Every mason in the quarry, every builder on
the shore,
Every chopper in the palm grove, every raftsmen
at the oar,
Hewing wood or drawing water, splitting stone
or cleaving sod,
All the dusky ranks of labor in the regiment
of God
March together toward his triumph; do the
tasks his hands prepare;
Honest toil is holy service, faithful work is
praise and prayer.

—Henry van Dyke.

A Business Man's Views of Keeping the Sabbath

FLOYD CROOP

Paper read at Sabbath Rally, Leonardsville, N. Y.

Keeping the Sabbath from a business standpoint is a subject which I think embraces many things, among which the following seem to me of great importance, namely, sacrifice, stability, and courage.

As we all know, a man who conducts a business of any kind and who keeps the Sabbath as it should be kept, must necessarily make many sacrifices, especially so should he be located in a community, or a city, where the first day of the week is observed. In this case the greatest sacrifice would come through the loss of business, affecting the man financially. For example, let us take the grocery store located in a fair-sized city of First Day or Sunday people, where our Sabbath is known by all to be the busy day of the week. This is the day on which two thirds of the shopping of the week is done, orders given by phone or in person, and the goods delivered for Sunday use. This is the one day that the live merchant looks forward to for big sales, and on which he puts before the public all kinds of bargains and inducements. Therefore, first of all, we see that the merchant who closes his doors on this day, must sacrifice a very large volume of business each and every week, and in the course of a year this will mean that many dollars in business and profit will go to the competitor who is on the job. Also in this case the closing of his doors on the Sabbath means that he loses practically two days each week, as the amount of business done on Sunday is small compared with the operating expenses. This man must also be very much handicapped in the way of clerks, delivery boys and office help, as these employees are not in favor of working on Sunday or losing two days' time each week.

Now the question arises, can a business as above be carried on successfully, the different problems and difficulties overcome and disposed of, or will it be necessary for the merchant to give up and go back to the Sunday idea and keep his store open on the Sabbath as the rest do? This, in

my opinion, will depend very much upon the firmness or stability of the man. Of course he must make up his mind and do it quickly; and supposing that he decides to continue keeping the Sabbath, he must have courage, strength, and he must stand firm, as there will be many other things coming up in the way of discouragements and disadvantages besides the sacrifice of business and profits. There will be hundreds of reasons why this or the other thing ought to be done on the Sabbath whether necessary or not, and if he allows these things to take advantage, the doors will soon be open again and he will find himself back in the old rut. Therefore I say that much must depend upon the stability and courage of the individual.

Assuming that the individual in this case has the stability and courage, will he be strong enough in the face of the financial sacrifice and the other difficulties and trials to overcome or overthrow them if he depends upon himself alone for the necessary strength, or will it be necessary for him to call upon some one else to assist? I doubt very much if any one could in a case of this kind make a success and keep the Sabbath Day holy without the aid and help of the divine master. With this help I dare say the man with courage would win out and would in time succeed in bringing the people to his ways and customs, thus greatly reducing the loss as sustained at first by closing on his Sabbath.

We find that from a business standpoint, there are many hardships, trials, disappointments and disadvantages as well as sacrifices in keeping the Sabbath. Many things for consideration and many obstacles to be overcome, including the main one, financial loss. However, if we will but willingly concede it, is it not worth while in the end? And will we not be repaid many times and in many ways for our concession? What do you think?

There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self.—*Hindoo Sayings.*

When a man wrongs another, he wrongs himself most, and so really is an object of pity, not revenge.—*Elbert Hubbard.*

SABBATH REFORM

Inconsistency

REV. H. D. CLARKE

At this writing, I am far away on a North Dakota prairie ranch. There are three "shacks" near each other and the others are very far apart. I am told that there are several people who have said they believed the Seventh Day (Saturday) the right day to keep. There are two Sabbath-keeping sisters here who give occasion for that remark from these ranchers. In one of these "shacks" I have taken up a book and read it, in which the author, J. H. Stark, attempts to show the consistency of those who belong to the "Christian Church," or "Church of Christ" (once called Campbellites), and that this church is nearer to being apostolic than the Methodist, Presbyterian, or regular Baptist churches. He gives his view, through the chief characters in the book, and declares the law of the Ten Commandments Jewish and fulfilled, or done away in Christ. The hero of the story, a physician, defending immersion in a conversation with an Episcopalian, quotes Rev. Stephen H. Tyng, of New York City, as saying that immersion was the "apostolic mode"; also Bishop Nicholson, another High-Churchman, who says: "In baptism, while our bodies are under the water, we may be said to be buried with Him." Also Rev. Daniel Whitley, a learned commentator of the High Church order, sustains immersion. Then his friend says, "Then why does not our church practice immersion?" and gets this reply:

"It is only another case of inconsistency, as I view it. They admit it was the primitive action, but claim that we are at liberty to change the action to suit the climate, and the desires of the individual, which right I deny. I deny that we have the right to change any of God's commandments. If we can change one thing, we can another, and so we can change the entire plan of salvation to suit our peculiar whims. This substituting the human for the divine has been the curse of the centuries. It was this that gave rise to the Great Apostasy."

Exactly, and that is what Mr. Stark fails to see with respect to the so-called change of the Sabbath, or a substitution of what he is pleased to call "The Lord's Day." This inconsistent course is what has brought about the present lawlessness seen everywhere, even among Christian professors. The many expediencies consulted, worldly policies pursued, conveniences, that turn so many aside from truth is largely the result of the Christian world's treatment of the Sabbath of the Decalogue, the Sabbath of the Christ, apostles and apostolic church. Why can't they see it?

The hero in the story talks about the "succession of the truth" and the impossibility of the "succession of the apostolic ministry," as claimed by High-Churchmen, and some of the Southern Baptists, and says:

"I do not think God has given any new revelation for more than eighteen hundred years. Truth is unchangeable, succeeds itself from one generation to another, but is ever the same. The same truths that saved individuals in the first century, if properly applied, will save individuals in the nineteenth century—aye, in the twentieth, in all succeeding centuries of the present dispensation. Jesus prayed that his apostles might be sanctified by the truth, and added, 'Thy word is truth.' I claim, therefore, that we do not need a succession of fallible men, but a succession of infallible truth. Truth has been taught all down the centuries, but there has been such an admixture of error that at times it has been hard to distinguish one from the other. The 'mystery of iniquity' began to work in Paul's day, and that iniquity was falsehood, insubordination to the truth—God's word. This kept growing stronger and stronger, until, in the fourth century, a council was called by Constantine the Great to decide an untaught question. . . Here falsehood gained a signal victory for the time being, but it was not to be a complete overthrow of truth. Truth went into the humbler hearts and homes and took up her abode."

The reader and seeker after the truth can easily make the application of this argument to the Sabbath question. How little do writers contending for scriptural baptism realize the application here.

Mr. Stark's hero in the story gives this interpretation to Matthew 13: 33:

"A woman hid leaven in three measures of meal. An apostate church, represented as a woman, hid the leaven of truth in three measures of meal, the Hebrew, Greek and Latin languages. Her purpose was to keep it from the common people, and for a period of 1,260 years she was successful, but at last it burst its bars and leavened all the languages."

It is a pretty story and the Church of Christ woman convinces her Methodist lover of the truth of her position, and all that, but with "such an admixture of error" that many readers will be confirmed in error and relegates God's law to the scrap-heap, and "insubordination to the truth" will still continue, possibly grow stronger and stronger until the "mystery of iniquity" completes its work. "Falsehood has gained a signal victory," but it will not "be a complete overthrow of truth." A few have not yet bowed the knee to Baal, or Baal's day.

Brethren, "send out the light and truth." Have you not "come into the kingdom for such a time as this?"

Lone Sabbath Keepers, be "consistent"; let your light shine out on the great prairies and send this article to your neighbors!

The Gospel Ministry

REV. WILLIAM C. WHITFORD

Summary of an address at Semi-annual Meeting of the Western Association, Nile, N. Y., June 26, 1915.

I would be far from denying that the gospel ministry is a vocation, nor would I deny that young men sometimes consider the various vocations, agriculture, teaching, medicine, the gospel ministry, and other professions and trades, and then after such a consideration make a choice. But what I do wish to deny is that the gospel ministry is in any sense a rival of the other vocations. I am not here to endeavor to dissuade any one from entering the gospel ministry. I am even hoping that there is some one here who may by the service of this day have awakened in his heart the desire to enter this wonderful profession. But practically I believe that no one should enter this profession who can keep out of it. The minister of the gospel should be

overwhelmed by a call that he can not refuse. He should have the impression, Woe is me if I preach not the gospel. He should feel that God wants him to devote his life to the proclamation of the message from on high.

We need not expect such a conspicuous revelation as that which came to the prophet Samuel or to Saint Paul; but there should be a real call. About this each one must satisfy his own conscience. I would myself be a little doubtful about the call of a man who had studied the matter of a vocation, and had come to the conclusion all things considered that he might possibly be best adapted to preaching. Our heavenly Father is willing to give a firm conviction in this matter.

A call of some kind comes to every sincere heart, and it is not a call to make a living and to get the most out of fellow-men, but a call to service. The medical profession is certainly an honorable calling; for it is a noble work to preserve and to restore health and bodily vigor. In spite of all that may be said to the contrary, spiritual health is often dependent upon the intellectual and the physical. Agriculture is certainly an honorable calling. We can not do without food. We need the support of the tiller of the soil in order that we may have strength to serve God in any way. The teaching profession is certainly an honorable calling. What more noble than to educate the youth that each may do well his part in the work of the world! The teaching profession seems indeed to be a close rival of the ministry of the gospel. Doubtless you know of young men who have considered the advisability of entering the ministry and finally have decided to devote themselves to teaching. We have not the time to consider in detail the elements that may have entered into such a choice. From what I said at the beginning you may conclude that I would not undertake to criticize those who have made this choice, especially if they are happy in the choice. They can doubtless do more good in the profession they have chosen. But there is really a fundamental difference between these two vocations.

Dr. Huxley defines education as follows:

"Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways; and the

fashioning of the affections and the will into an earnest and loving desire to move in harmony with those laws."

The work of the teacher is in the training of the intellect. It is true that he has something to do with the fashioning of the affections and the will, but that part of his work is incidental and indirect. The work of the minister of the gospel is always directed toward the fashioning of the affections and the will,—that is his chief business. He can never be content till those to whom he ministers have developed in their hearts an earnest and loving desire to move in harmony with the will of our heavenly Father.

The work of the gospel ministry presents an infinite variety of problems. Each denomination has its own particular problems; each parish indeed has problems peculiar to itself. The young minister, however well equipped by careful study in pastoral theology, will yet be confronted by problems concerning which he has not dreamed. There are certain problems that he is sure to encounter, as for example, how to meet his manifold needs with an exceedingly modest income. There is no general rule for the solution of this problem. Each pastor must solve it for himself, with the help of his wife. Ministers' wives are often very able financiers. I am not able to point out any royal road by which the minister may avoid all financial trouble, but I want to call attention to two or three matters in this connection. In the first place the minister must not fail to meet this problem and master it. If the pastor recklessly runs into debt and does not meet his obligations, he is bound to damage his message, and might as well look for some other business.

In the second place it is not beneath the dignity of the pastor to labor with his hands, or to engage in some business in order to gain a livelihood. St. Paul made tents to pay expenses. A minister ought to have some avocation anyway to give his mind a little relaxation from the cares of the pastorate and from the strain of study necessary for a polished message. If he can make this avocation bring in a little money so much the better.

In the third place I hope that the time is coming when the pastor may be more adequately supported. We have to pay

more for groceries and for taxes than we used to pay, and why should we not pay more for the pastor's salary? Perhaps this increase of salary may come through the joining of three churches to support one pastor who will preach at 10 a. m. at one place, at 12 o'clock at another, and at 3 o'clock at the third. This is no idle dream in the days of motor cars. During his great campaign in New York, Mr. Moody used to speak at three meetings in the daytime, besides his evening meeting.

It is a good plan for a minister to have the consciousness that he could earn his living outside of his present calling, for it would be a misfortune for him to feel that he must please his congregation in order to retain his position and keep bread in his children's mouths.

Another ever-present problem for the minister of the gospel is how to plan his efforts in order to produce the results that he so much desires. When he surveys the field from which he wants so much he is continually disappointed. Above all things let him keep up his courage, and persevere. He is answerable only to his Master. Let him remember that our Lord himself had rather meager results from his preaching, and that if this world were made of saints there would be little need of ministers of the gospel.

The opportunities of the ministry of the gospel are beyond those of any other profession. His handicaps and difficult problems bring with them opportunities. If the minister has to struggle with poverty he is brought closer in touch with the people who have a like struggle. Then with a purse scantily filled he is better able to come into fellowship with that Master that though he was rich yet became poor that we through his poverty might become rich.

The minister of the gospel has a three-fold opportunity as student, and preacher, and pastor. He has the delight of ever pondering upon the oracles of God. Then he must ever be familiar with the affairs and condition of men; for his task is not only to find a message from the Book, but to bring that message to the hearts of men. The minister has opportunity to become widely acquainted with people, and should take advantage of that opportunity; for he is ever so learned in books and the

Book, if he does not know his people, he can not bring the message suited to them.

It is to be remembered also that he is not bringing a message through his sermons only or chiefly, but through his personal acquaintance and intercourse with people.

The compensations of the gospel ministry are as great and as varied as the opportunities. Even if he is disliked and criticized by some and cordially hated by the baser element in the community, he is more honored and loved than any other man.

But the greatest compensations come directly from the nature of his calling. A painter, or an architect, or a writer may have the joy of soul from the work of art which he has fashioned; but the joy of the minister of the gospel is greater when he notes the development of Christian manhood in which he has had under God a large part.

I was reading of a church whose pastor was called to the heavenly home. The members of the church did not stop to watch the chariot of fire, but went ahead and established a new line of Christian work—a better tribute than eulogies.

There is indeed a direct reward in the work of the ministry of the gospel even when the results are not in view. Tennyson aptly says:

"My idea of heaven is to be engaged in perpetual ministry to souls in this world and other worlds."

Perhaps the culmination of all compensations for the minister of the gospel is in the nature of his own soul. As he spends himself for God and his fellow-men he grows and develops toward the likeness of his Master, and thus he is a better and truer and nobler man. He is not purposely setting an example but is living as an example in spite of himself. As Goldsmith says:

"He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

"To them his heart, his love, his griefs were given,

But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,

Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Railroad Rates to Conference

A few weeks ago (June 14) Mr. J. M. Maxson had a short notice in these columns regarding rates to Conference. No additional concessions have since been procured, though I have consulted many passenger agents.

No special rates will obtain, other than regular summer tourist round-trip rates, and Madison, Wis., is the nearest point to which they apply. You will *not* have to go through to Madison, nor start from Madison on your return journey, but can stop off at Milton, Wis., going, and start from Milton when returning. Tickets are good returning until October 1 and one may stop off almost anywhere en route.

That you may "count the cost" and then plan to attend Conference, the following *round-trip* rates from various places will give you a good idea of the expense.

From New York to Madison, Wis., and return	\$40.40
Hornell, N. Y.	28.30
Alfred, N. Y.	27.90
Friendship, N. Y.	26.20
Olean, N. Y.	25.10
Salem, W. Va.	27.04
North Loup, Neb.	27.03
Denver, Colo.	45.10
Nortonville, Kan.	22.40
Gentry, Ark.	30.90

The fare from Bridgeton, N. J., (Shiloh), to New York, and return is \$5.50, from Westerly, R. I., to New York and return, \$7.12. Tickets to Milton from Chicago should read over the Chicago, Milwaukee and St. Paul Railroad. Trains leave Chicago 7.35; 10.10 a. m., 4.00 and 5.45 p. m.

All our ordained ministers, licensed preachers and missionaries may obtain clerical rates to Chicago over the B. & O. and Erie railroads by applying in advance for permits. Ask your local ticket agent or send direct to the general passenger agents in New York City or Chicago. Clerical rates are not granted west of Chicago. Full fare one way is the basis of the round-trip clerical rate, e. g., from New York to Chicago and return, \$21.10.

Go to Conference; our Milton friends are urging a large attendance; we need the help and inspiration of the young people. Go to Conference! Decide it now!

WILLIAM C. HUBBARD.

MISSIONS

Monthly Statement

June 1, 1915, to July 1, 1915.

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Balance on hand June 1, 1915	\$1,764 17
Mrs. Elma A. Cockerill	5 00
"Lone Sabbath Keeper," Wis.	10 00
Miss Maria Miller:	
General Fund	20 00
Retired Ministers' Fund	5 00
Lieu-oo Hospital	10 00
Churches:	
Friendship	36 00
First Westerly	5 00
Plainfield	19 62
Milton	35 94
Welton:	
General Fund	8 14
Retired Ministers' Fund	6 00
First New York City	20 53
Waterford	25 00
New Auburn	15 01
Second Alfred	5 58
DeRuyter, Home Missions	1 00
DeRuyter, General Fund	50 29
First Brookfield	19 17
Plainfield Sabbath School	5 45
Plainfield Sabbath School, education of Chinese children	6 51
Young People's Board, Dr. Palmborg's salary	25 00
Memorial Board:	
Missionary Society Income	49 78
50% D. C. Burdick Bequest	226 82
50% D. C. Burdick Farm	14 99
Church, Utica, Wis.	29 14
Woman's Board:	
General Fund	85 25
Home Missions	2 50
Miss Burdick's salary	150 00
Miss West's salary	150 00
Marie Jansz	100 00
Dr. Grace Crandall	7 50
Lieu-oo Hospital	210 19
Accumulated interest on checking acct., General Fund	70 98
Income from Permanent Funds	800 00
	<u>\$3,995 56</u>

Cr.

E. B. Saunders, May sal., exp. and clerk hire	\$ 84 28
D. B. Coon, May sal., exp.	91 78
J. J. Kovats, May sal., exp.	20 00
Angeline Abbey, May sal., exp.	19 32
Paul H. Schmidt, May sal., exp.	71 56
J. G. Burdick, June salary	29 16
T. L. M. Spencer, June sal.	50 00
J. W. Crofoot, Salary Mar 1—June 1	287 50
Susie M. Burdick, Salary Mar. 1—June 1	150 00
Anna M. West, Salary Mar. 1—June 1	140 00
Dr. Grace Crandall, Salary Mar. 1—June 1	50 00
Dr. Rosa Palmborg, Salary Mar. 1—June 1	150 00
Dr. D. H. Davis, Salary Mar. 1—June 1	175 00
Girls' School, China field	75 00
Incidental Account, China field	75 00
Mrs. Nettie M. West, acct. of Miss West's salary	10 00
Treasurer's expenses	20 00
	<u>\$1,498 60</u>
Balance on hand July 1, 1915	2,496 96
	<u>\$3,995 56</u>

Bills payable in July, about \$1,000 00
Notes outstanding July 1, 1915 \$2,500 00
S. H. DAVIS,
Treasurer.
P. S. Of the \$2,496.96 balance shown above, \$1,980.81 belongs to a special fund for the Lieu-oo Mission Hospital.

Handling Our Ministry

REV. GEORGE W. LEWIS

In response to the editor's request that we join with others in writing an occasional RECORDER article, we gladly consent, though with some hesitation as to what may be most appropriate and practical. But with several "pastorless churches" among us, and even a greater number of "churchless pastors," with the lists steadily increasing, it would be exceedingly difficult to select a more practical subject than the one at the head of this column. We trust that somewhere in the coming Conference program, a strong address or paper may be presented and thoroughly discussed. In the meantime, we offer the following remarks.

In conversation with, or reading articles of, these retired workers, it is painfully apparent that most of them would gladly accept gospel work were it offered them accompanied by a living salary.

As the writer views it, there are about four *chief* causes why these embarrassing conditions exist.

1. Lack of consecrated money to push the work in pastorless churches, and missionary fields. This comes largely from overlooking or violating the biblical doctrine and practice of tithing one's income, in addition to making free-will offerings.

2. Lack of consecrated young people offering themselves for gospel work, and lack of proper instruction in the homes and by the churches, supplemented by earnest daily prayer that God would send forth laborers into his harvest. And we might add, lack of salary to correspond with the desired and expected work or wages more in harmony with those received in other professions. Jesus said, "The laborer is worthy of his hire." Experience, however, shows that the average gospel worker receives from \$400 to \$600 per year, while his more fortunate professional brother is paid from \$1,000 to \$1,500 or more. Such contrasts can not fail to beget spiritual apathy in many a well-inclined young man.

3. Oversensitiveness and hyper-independence in many a church, as to the nature and ability of their leader, is another cause. While it is but natural to desire the best, it is neither wise nor business-like to go without leadership because we can't have our first choice. Suppose for a moment that the pastors should affirm that they would serve only the large churches and those whose conduct was nearest ideal, how many of our churches would now be blessed with pastoral oversight?

If it be proper for a church to be so extremely fastidious and select, why may not the pastor be guided by the same rule? On the other hand, were there less of this on the part of the churches, coupled with a feeling of sympathy and brotherly love, even an ordinary man might become an efficient pastor by the blessing of God and his own personal faithfulness.

4. But in addition to the above embarrassments, and largely because of their prevalence, we need more efficient and business-like superintendency, which is the chief thought of this paper. With all respect to our present "Board of Pulpit Supply and Ministerial Employment," and recognizing much good work that it has done, yet, as a system, it appears to many to be both impracticable and unbusinesslike, arising largely from its location away at the extreme end of our denominational territory. Who would think of intrusting the work of Milton or Salem colleges to a board residing in Rhode Island or New Jersey? Yet this would be far better than no board. But in addition to overloading a single board with such complicated work, so far away, there are conditions in each association that no one can oversee like those living on these fields. Hence, we would suggest and *urge*, that, instead of a single board, so remote from much of the work, Conference elect a board or committee of three or five in each association to care for this work. And to be sure of greatest wisdom in their selections, they might be nominated by the associational officers. These boards should report to each Conference, which system would give each board the benefit of the work and experience of all the boards. By a system of correspondence between the chairmen of these boards, each would be helpful to the others in securing pastors and workers or

fields of labor for the unemployed. This would be far superior to our present associational secretaries who are alone in their advice and plans. These boards might also be helpful in the settlement of any delicate or important question or condition, arising in any church or on any field, where outside advice was needed or desired. While these boards should be only advisory in nature, they should also be aggressive in their work, often taking the initiative in arranging work or workers; rather than waiting to be "asked," which is largely the policy of our present board. Other denominational boards lead off nicely without being invited; why should not this board whether it be one or many? With some such local system under the supervision of Conference we are sure that new life and efficiency would enter this part of our work, largely eliminate our present embarrassment, and cheer the heart of many now unemployed, as well as enlarge our work on new fields. But until some radical changes are made, both in the supervision and in the co-operation by the churches, we may look for even worse conditions to arise, both in the number of "pastorless churches" and "churchless pastors," to say nothing of the effect of our present system in keeping young men from entering the gospel ministry.

Brethren and officers of Conference and leaders in denominational activities, is it not "high time" for us to wake up and move up to more efficient and business-like methods in the conducting of our spiritual and church work? I beseech you not to be afraid of giving or assuming a little power and authority in pushing our work. We do it in worldly matters; why should God's servants be less wise in spiritual work?

Jackson Center,
July 5, 1915.

Are you faint with hope delayed?
Life is long!
Tarrys that for which you prayed?
Life is long!
What delights may not abide,
What ambitions satisfied,
What possessions may not be
In God's great eternity?
Lift the heart. Be glad and strong!
Life is long!

—Amos R. Wells.

WOMAN'S WORK

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

At Morning

So fine the day, so far the blue,
The fences sparkling with the dew,
The grass like emeralds shining clear,
The fragrance blowing far and near.

And softly all the broad boughs lean
Over the river's sapphire sheen,
And frame the distant hill that lies
Close to the overarching skies.

Not only in the cool of day
The Lord walked in his garden. Nay,
Through all this radiant atmosphere
The spirit of the Lord is here!

—Harriet Prescott Spofford.

A report of the quarterly meeting of the southern Wisconsin and Chicago churches recently held at Albion will no doubt appear on the pages of the RECORDER, so I will speak only of the Woman's Hour.

The committee had asked the Woman's Board to prepare a program for Sabbath afternoon. Sabbath morning was clear and beautiful, with the roads in prime condition, just the kind of a day for a cross-country drive; so every Seventh Day Baptist in southern Wisconsin who could leave home went to quarterly meeting. The seating capacity of the church was taxed to the limit, but as there is no limit to the hospitality of the Albion people every one was made welcome.

The afternoon program began at three o'clock. Mrs. West was assisted in the opening exercises by Mrs. Noble, of Albion, and Mrs. S. J. Clarke, of Milton. Mrs. Clarke has been an honored vice president of the board for many years. Miss Miriam West read some extracts from a letter from Miss Anna West. This letter was written in reply to some inquiries made of the board as to what work children can do to help the missionary cause. Miss West gave some very practical suggestions, and I hope later to publish the letter. The address of the afternoon was given by Miss Minnie Godfrey, who spoke very interestingly of her year's work in the Randolph school at Fouke, Ark., of the good work that the school is doing, and

of the needs that we must help meet. She said if any young people were thinking of going there to help in the teaching she would be glad to talk with them. I do not know if any one talked with her, but I do know that the young people were interested, and several said that while they could not go next year they hoped to be able to go some other year, if the need continued.

Mrs. Whitford, our treasurer, was not present, but the announcement was made that enough money had come into the treasury during the last few days in June to meet the pledges. Those who so quickly responded to the appeal for funds printed in this department a few weeks ago will be glad to hear this.

Appropriate songs were sweetly sung by the ladies' quartet of Albion, Mrs. R. C. Green, Mrs. M. J. Babcock, Mrs. F. E. Palmiter, and Mrs. H. E. Thomas, by Miss Anne Post, of Chicago, and by the male quartet of Milton College. The hearts of all had been saddened by the news of the death of Dr. Davis, and Mrs. West called upon Pastor Davis, of Walworth, who offered a glowing tribute of friendship to the memory of Dr. Davis. This was followed by a service of intercession for the family of Dr. Davis and the work and workers in China. At the close of the meeting many expressions of sorrow and sympathy for the missionary family in China were heard.

Object Talks and Exercises for Missionary Rallies

Schenectady has been trying some of the plans outlined in the Best Methods Department. One of these was a May Missionary Rally of all the Bible schools of Schenectady and vicinity, modeled after the Children's Rally at Harrisburg, Pa. It was held under the auspices of the Missionary Department of the Schenectady County Sunday School Association, and was such a success that it is to be held regularly in May of each year.

The program consisted of stories and missionary hymns sung from memory by the children. It was printed in full in the *Empire State Sunday School Leader* in July, and the title of one story ("Dollars for Self and Cents for Christ") made such

an impression that requests for it have come from such distant points as Nova Scotia and Texas. As it appeared in the *Indian Witness* more than thirty years ago, and is now inaccessible, we reprint it here, with some changes to bring it up to date. The Best Methods Editor, who told it at the rally, has used it many times. To make it more effective, the items of expenditure should be written in a little account book, which the children will examine with eager interest at the close. As given here, it is a story for boys; but by changing the names and the expense items it can be made equally effective for girls or young women. The story should be told, not read.

Dollars for Self and Cents for Christ

Three boys were on their way home from Bible school. Their names were Philip, Thomas and James. A missionary from Africa had just been telling them some wonderful stories about his work in the great Dark Continent that Livingstone explored. He had been very much in earnest, for his heart was overflowing with love for the poor black creatures he was trying to teach about Christ. As he told of the wretched, degraded men who have no hope, either in this life, or the life to come, and of the downtrodden women and helpless little children, the sympathies of the boys had been deeply stirred.

They went away with a solemn feeling in their hearts. He had asked them to help, and they wanted to do it. On the way home they talked of what they could do.

"I always give to missions and everything else," said Phil. "I give something every week, don't you?"

"No," said Tom, "but I give five or ten cents when I think I can spare it—when I have a good deal of money and don't want it for something special."

"I give whatever father and mother give me for it," said Jim. "Sometimes it's more and sometimes it's less."

"I always give my own money," said Phil. "I don't think it's giving at all unless you do that."

"That's the best way, I'm sure," said Tom, soberly. "They say it's regular giving that counts, don't they?"

"It means that what you give is just so

much out of what you would like to spend on yourself, doesn't it?" asked Jim, thoughtfully.

"Yes," said Phil, feeling very self-denying and virtuous, "it does."

"I believe I'll try your way," said Tom. "And I'll keep an account, and see how much it amounts to."

The missionary had suggested that the Bible school children form little societies to study and pray about missions and raise money. So the next afternoon several boys came to Phil's house to talk it all over. They decided to organize a society, and Phil brought down his account book to take the names. (The story-teller here produces a small account-book and lays it on the table.) A preamble in which there occurred many high-sounding words setting forth their resolves and intentions was composed and written in the book, and underneath the boys signed their names as charter members of the society. That evening Phil's Uncle George came in after tea and found the account book lying on the table.

"What's this, Phil?" he asked, picking it up and turning the pages (the story-teller does likewise).

"That's my account book, Uncle. I brought it down this afternoon to take the names of the boys and draw up resolutions for our missionary society."

"May I read it? It isn't a secret society, is it?"

"Oh, no. You may read it. I am simply trying to work up the idea of liberal giving to missions among the boys."

"A most excellent idea," said his uncle, trying to conceal his amusement at Phil's rather pompous tone. "Let me see." Story-teller reads from the account book.)

August 3: Ice-cream soda, 10 cents; ball game, 25 cents; peanuts, 25 cents.

August 4: Baseball bat, 35 cents.

August 6: Candy, 15 cents.

August 7: Church, 4 cents; Bible school, 2 cents—

"Oh, stop, Uncle George; that isn't it! That's when I was at grandfather's, last summer, and I promised mother I would put down every cent I spent. She gave me \$5.00 for expenses, and wanted me to treat the boys."

But Uncle George did not seem to hear and went on:

With Rev. H. D. Clarke in North Dakota and Minnesota

DEAR BROTHER SHAW:

It gives me something of a feeling of regret to know that I am now approaching the close of this trip. Weariness of flesh and the anxieties of mind do not keep me from loving the work. It has its fascinations, compensations, and really, I have enjoyed it. At the first, I wondered how I could weave in the Sabbath truth when I had opportunity to preach or give talks here and there. It would not be so very difficult in private conversation, but the Lord gave utterance when the ways were open.

I closed my last letter with statement of speaking in the Rugby Presbyterian church, Sunday evening, June 20. There was a broad pleasant smile in the congregation when I told them that their pastor ought to be a Seventh Day Baptist, for his mother was, and more than all, the Bible "said so." I then told them the results of the marriage of our people to those of other faiths, or theirs to ours, how irreligion and apostasy to the children resulted, and that there could never be between husband and wife any compromise by leaving the truth, without grave results to them and their children. God's claims in the family were first and always. After the service the people lingered for social intercourse and many said, "We have greatly enjoyed your address."

My next stop was at Lakota, N. D., the county seat of Nelson County. Here live Mr. and Mrs. A. H. Smart. Mr. Smart is the sheriff of this county, serving his second term. Mrs. Smart will be well known as Dr. Ella Clarke Crandall, once of Milton. She was my father's attending physician during his last sickness when stricken down en route from New York to Minnesota in 1893, reaching only Wisconsin, where he died. With Sister Smart is Sister Laura Johnson, of the Milton Junction Church, living here and in high school. At the same place I happened to meet Mrs. Evelyn Willard Clark, once a member of the Friendship (N. Y.) Church. She has been teaching art in the State Normal School at Mayville, N. D., but has just resigned her position and is now unsettled.

Without any hint or solicitation from

August 8: Baseball cap, 50 cents.
August 10: Chewing gum, 5 cents; caramels, 20 cents.

August 12: Shoe mended, 40 cents.

August 13: Bananas, 25 cents.

August 14: Missions, 5 cents; church, 3 cents—

"Please Uncle, let me have it."

August 15: Strawberry sundaes (for the boys) 50 cents.

August 16: Necktie, 25 cents.

August 17: Doughnuts, 15 cents.

August 18: Ice-cream soda, 10 cents.

August 19: Pop-corn, 5 cents.

August 20: Peanuts, 10 cents; phosphate, 5 cents; marbles, 5 cents.

August 21: Church, 2 cents; Bible school, 1 cent.

August 22: Jack-knife, 50 cents.

"I'm glad you don't forget your benevolences, Phil," said his uncle, giving up the book at last with a suspicion of a smile.

Phil was covered with shame and confusion. He had not thought much about his expenditures, though he had kept his promise to his mother to keep an account of the money with which she kept him so liberally supplied. Now, in looking over the hasty entries (story-teller looks over the pages), he was astonished.

"Well, well!" he exclaimed, as he added up the items. "Most of it was for myself; \$4.25 for eating and play and 17 cents given away. And I bragging to the boys about giving regularly and systematically!"

Phil was a conscientious boy, and he could not help thinking how much this money would have done for missions. If his mother had aimed to teach him a lesson through his account book, she had succeeded. Presently he got up and stood before the glass.

"Now, my young man," he said, shaking his fist at the boyish face he saw there (the story-teller does likewise), "this must stop. You know very well that a quarter for peanuts looks as small as a pin's head, and a quarter for giving looks as big as a cartwheel. It's got to stop, sir! This book isn't going to show any more accounts of dollars for self and cents for the Lord Jesus Christ."—*Missionary Review of the World*.

Do you think that because you have tried once and failed, you can not succeed? There is no condition that you can not overcome.—*Margaret Stowe*.

me, Sheriff Smart gave a fine contribution to the Tract Society. He himself is a member of the Congregational church. Pleasantly he said, "I am Scotch in ancestry, Congregational by birth, and Seventh Day Baptist by marriage!"

At Larimore I was met at the station by C. G. Runner, late of West Hallock, Ill. Sister Runner has one daughter at home, Miss Lola Hakes, granddaughter of the late Daniel Hakes. Mr. Runner has 1120 acres of land, a very large and beautiful house, employs at the present time five hired men and one hired girl. His large garden looks beautiful. This part of the State is much different from the western part. It is level, well watered as a rule, and ranching is on a large scale. Adjoining him on the east is the large ranch of 30,000 acres owned by a Mr. Larimore, after whom the town is named. He keeps one hundred and fifty mules at work and did have ninety-nine men. He is now building a house and barn on about each section of land, intending to "rent it out." A small field of 5,000 acres of grain with a score of reapers and binders might not be an unpleasant sight. It is refreshing, too, to see some pretty groves hereabouts, in contrast with the almost treeless parts of the west. I am told that the surveyors found a fall of just seven inches in a distance of two miles. This is a great potato country. The Panama Exposition set apart a day for the Larimore display of potatoes. Two carloads were shipped for that purpose, a sample of 140 potatoes weighed 150 pounds. This is the first town in the State to have a Farmers' Institute, Farmers' Club, mid-winter fair, Good Roads Convention, Boy Scouts, and a high school teaching agriculture, manual training, and domestic science.

On the evening of June 23, I invited the family and hired help, ten of us, into the parlor, and there I preached to them on the religious influences of the home and community and the necessity of the Sabbath. During the address one of the hired men requested me to explain the introduction of Sunday observance. They seemed pleased with the service and some thanked me for it. None of the hired help were Christians. I went out during the day and invited the neighbors, but none came.

This was the last of the Dakota towns. En route for Averill, Minn., I had to stay

all night at East Grand Forks, but I was nicely entertained by Mr. and Mrs. N. J. Nelson (Baptists), a couple I married twenty-one years ago. Mr. Nelson is a banker in that city and Mrs. Nelson is an officer in the North Dakota Baptist Missionary Society. One of her sisters is an active member of one of our Seventh Day Baptist churches. Thus Bible truth divides many families.

At Averill live Ray Tappan and wife and Walter Churchward and wife, about two miles apart, members of the Dodge Center Church. This country is very low and level. For two days here there were terrible gales and "cloud-bursts" and the meadows and grain fields were turned into lakes and it is believed the crops are nearly ruined. Such was the roar of the storm that we could not have our meeting as planned. Parts of three families drove twenty miles to meet me there, and were caught in the flood; thirteen of us stayed in one room all night. Brethren Tappan and Churchward, and families, would be glad to sell out and find homes among those of their faith if possible. Sister Anna Ayars Churchward was our leading singer in the Dodge Center Church, an active worker in the church, and for several years a most competent Junior Christian Endeavor teacher. It was such a pleasure to hear her voice in song again, accompanied by her piano, out in the Clay County prairie home, but it does not seem right to see such talents almost buried in a community where they are shut off from society and all church privileges.

On Sunday morning, June 27, I learned that the local paper at Ulen, Minn., had announced that "H. D. Clarke of the Seventh Day Baptist Missionary Society (?) would speak in the Congregational church Sunday evening," etc. In view of that I cut my Averill visit short and rode with friends twenty miles to reach Ulen in time. We drove through ditches and in meadows with water up to the hubs of wheels and sometimes to the buggy box, once retracing our way and trying another route, reaching Ulen at 7 p. m., when there came another terrible storm and no one could get to church. Monday it cleared and by getting word to the people by phone we had quite a gathering at the church, where I discoursed upon the re-

Almost an "L. S. K."

REV. G. M. COTTRELL

I am sure many hearts will be touched by the spirit of this letter which doubtless expresses the "tie that binds" in many other lives similarly situated. The writer, though far in the west, was a New England girl, descended from the line of our own ministry, an able student in old Alfred in our own day there; and now it seems very fitting and gracious that she has drifted, by the L. S. K. route, around where she can get at least some of the crumbs from the old family table, through one of our Sabbath schools. Thrice welcome!

DEAR FRIEND:

While I am not keeping the Sabbath and have not for many years, yet I never get away from the fact that the Sabbath-keepers are *my people*. And because of my interest in the denomination, my relationship to many of its prominent families, my wide acquaintance with both its ministers and members a generation and more ago, I feel like a "Lone Sabbath Keeper," isolated as I am now from all old acquaintances and friends.

I can hardly say that I "keep" any day, and I rarely can attend a church service, being somewhat overburdened with a household, and the care of an invalid and motherless child.

I have had the RECORDER all my life until the last few months I got behind with my subscription. It was stopped. So I paid up and let it go. Until coming here four years ago I have been actively engaged in Sabbath or Sunday-school work and now miss the lesson study. Am inclined to accept the invitation to join the home department of your school and will give it the \$2.00 that has usually gone to the RECORDER.

Yours very truly,

Hymn

If to the hungry thou hast given bread,
And to the sick hast words of kindness said,
And into peace hast wandering footsteps led,
Hear Jesus say, "Ye did it unto me."

If Christlike pity thou hast never known,
And to the needy hast no kindness shown,
But through the years hast lived for self alone,
Hear Jesus say, "Ye did it not to me."

If to a race from slavery set free
Thou grantest not the greater liberty
Of peace with God, through all eternity,
Hear Jesus say, "Ye did it not to me."

Dear Jesus, help me from the heart to say,
When duty calls to service, day by day,
As I, with loyal heart the call obey,
"My blessed Lord, I do it unto thee."

—Belle B. Clokey.

sponsibilities of the home and the necessity of the Bible Sabbath for true home religion and the salvation of our youth. I felt burdened to give this message, as it would probably be my last one there and they had probably never had it in the Congregational church. I was fortunate in having with me Congregational testimony, Dr. R. W. Dale, from whom I quoted (after giving Bible testimony): "It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath." "The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday." "There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." I am not sure that any Congregationalist relished the medicine from his own doctor (D. D.) We know, however, that it was given in no dogmatic tone or inflection, but tenderly, earnestly, as to dying Sabbathless men. God knows the result. A sister remarked as I left, "I shall now try more than ever to be true to this, and show my family and neighbors an example of Sabbath-keeping." It had been a hard struggle with her and she needs much encouragement. The families at Ulen, that once lived at Dodge Center, are Ed Sanford Sr., and sons, Ed Jr., Claude Sanford, Mr. and Mrs. L. Coalwell, and a daughter of Mr. Sanford, Alice ———. In these homes are about fifteen children. I also found in the town a brother of Nels Sorenson, of Milton College. Nels is one of the famous "College Glee Club." His brother is a blacksmith.

Other Minnesota visits will be reported later.

I have already overrun the time allotted for this missionary trip, but I could hardly help it.

I am now very near the source of the Mississippi River. The lakes are beautiful and many. The daily papers all over the State and in other States "are full" of the news of Minnesota "going dry." About seventy counties to date have gone "clean dry," thanks to the pioneer Prohibitionists who for years have stumped the State with vehemence. Nearly all parties and leagues and societies are now on the water wagon.

Bemidji, Minn.,
June 30, 1915.

YOUNG PEOPLE'S WORK

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

Treasurer's Report

April 1, 1915, to July 1, 1915

L. H. Stringer, Treasurer,
In account with
The Young People's Board

Dr.	
Balance on hand April 1, 1915	\$ 42 67
Churches:	
Chicago	9 45
New York City	2 25
Christian Endeavor Societies:	
Salem	43 26
Boulder	9 00
Farina	25 00
New Market	5 00
Leonardsville	10 25
Gentry	3 24
Hartsville	4 83
Battle Creek	18 90
Long Beach	1 75
Verona	15 23
Shiloh	10 00
Middle Island	4 85
Milton	10 00
Albion	25 00
West Edmeston	8 19
Riverside	25 42
Pawcatuck	25 00
North Loup	10 00
Plainfield	25 00
First Alfred	15 00
Nile Junior	10 00
Friendship	3 50
Andover	5 50
Milton Junction	6 76
First Brookfield	13 00
Ashaway	16 00
Ritchie	4 75
Waterford S. S.	5 25
Mary Ware	1 00
Lois Whitford	1 00
Helen Titsworth	4 00
Elma Cockerill	5 50
Reta Crouch	3 00
	\$418 55

Cr.	
Dr. Palmborg's salary	\$100 00
Fouke School	50 00
Salem Library	25 00
Lieu-oo Hospital	50 00
Student evangelistic work	100 00
Rev. H. E. Davis	3 12
Fouke School	50 00
Salem Library	25 00
Balance on hand July 1, 1915	15 43
	\$418 55

Notice

We have received this year a total of \$734.78. Our budget is \$1,200. We are at least \$300 short of what we should have at this date. Societies, churches, Lone Sabbath Keepers, this is our last appeal. Have you done your part? Have you done your best? Are you willing for the records of 1914-15 to stand as they are? Ask your treasurer how you stand. If

you are not paid up, get busy. We will keep the books open till August 10. Now is your chance. What will you do?

L. H. STRINGER,

Treasurer Young People's Board.

The Christian Endeavorers

It is significant when influential secular newspapers take editorial notice of our great Christian Endeavor conventional gatherings, as is shown by the following editorial, under the caption, "The Christian Endeavorers," which recently appeared in the Rome (N. Y.) *Daily Sentinel*. It is evidence that Christian Endeavor is a movement that has made itself felt. Such favorable commendation ought to be an inspiration to us to be more loyal than ever to Christian Endeavor. The editorial mentioned follows:

"One of the big gatherings of July is to be the world's convention of Christian Endeavor societies, booked for Chicago for July 7-12. Four million young people are members of the societies whose delegates gather for this meeting.

"A hotel-keeper in one city where one of these conventions was held a few years ago was asked in advance what he could do toward accommodating the delegates. He replied offhand that he would take care of them all in his hotel. Afterward when 20,000 to 30,000 delegates began to rain down on the town, he concluded he would need some cot beds, if he was going to take the job.

"The most remarkable thing about this society is the ease and harmony with which young people from all the Protestant denominations work together in one body. Their fathers and mothers may look at the dividing lines between the various sects as bloody chasms, difficult to cross or close up. But to the young people working so well together in one society, they must seem mere imaginary lines, needlessly divisive and duplicating much needless effort. The effect of this interdenominational organization must be strong toward breaking down futile sectarian lines.

"The doings of this society do not occupy much space in the secular newspapers. But it has given a note of enthusiasm to church work that formerly was absent. When the church activities were all

managed by ancient deacons and sedate mothers in Israel, the young people sat in the back seats and giggled. In an organization of their own making, they feel more like working and doing things.

"It is not to be supposed that the delegates to this gathering make their pilgrimage purely from religious zeal. Desire to see the country and even the attraction of the society of the opposite sex may have a share of it. But earthly matches occurring in this way may be made in heaven. Also no one who ever attended one of these meetings could doubt the fervent enthusiasm of these young folks for the Christian Church."

Every-Day Kindnesses

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, July 31, 1915

Daily Readings.

Sunday—Mutual courtesy (Acts 28: 7-10)

Monday—Good rules (1 Pet. 3: 8-13)

Tuesday—Dispenser of kindnesses (Prov. 15: 1-4)

Wednesday—Our example (John 13: 1-15)

Thursday—Lowly service (Matt. 10: 40-42)

Friday—A widow's reward (1 Kings 17: 8-16)

Sabbath Day—Little every-day kindnesses (Eph. 4: 25-32)

Were you ever away from home, among strangers, where some one came and spoke a kind word to you? Were you ever discouraged and had a feeling that you didn't care much what happened to you, and then a friend came along and cheered you up and made you feel that life was worth living? Were you ever sick in bed while the weeds were growing up in your garden, and then have a kind neighbor come over and hoe them out for you? Have you ever been sick in a hospital, or elsewhere, when some of your friends wrote you letters or sent you flowers? Have you ever, in the midst of great sorrow, when some dear one had been taken from you, had a friend give you a warm hand-grasp or say a sympathetic word which warmed your heart and helped you bear your burden? There is probably not a person who reads this article who has not had at least one of the above experiences. If so, you know how much the kind word or deed has meant to you. Yet all these things were little things in themselves and took the

doer only a short time and cost only a little effort. It is, however, just these little kindnesses which make life worth living, both to the receiver and doer.

Christian Endeavorers ought especially to be noted for their kind deeds. There is absolutely nothing which will do more to make Christian Endeavor popular in a community than for the members of the society to be constantly on the lookout for chances to make others happy. Don't leave it all for the Flower and Sunshine Committee to do. Every Endeavorer should be so full of sunshine that a special committee would not be necessary. Let us especially try to brighten our own homes. The life of sunshine is the kind of life Jesus wants us to live. We never hear of his turning away a sick man or refusing to help one in distress. Kindness was one of the great things in his life, and it can be one of the great things in any life.

Perhaps it sometimes happens that people do not appreciate your kindnesses. Never mind, they are the losers, not you. Try again. They may be more receptive next time. Let us be sure that we appreciate what others do for us.

SUGGESTIONS

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

"Bear ye one another's burdens, and so fulfill the law of Christ."

Subjects for special prayer:

That we may be more thoughtful for the welfare of others.

For those who are in trouble and need kind words and deeds.

That we may not think unkind things of others.

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

What classes of people most need kindness?

How can one become a kindness expert?

What are the rewards of kind deeds?

What act of kindness has helped you? (Give this to several.)

Why should we be kind to dumb animals?

How can we be kind to strangers?

John Huss

REV. A. J. C. BOND

The five hundredth anniversary of the burning of John Huss, which occurred July 6, 1415, has directed the thought of Christendom to the life and times of that Bohemian patriot and Christian martyr.

Scribners have chosen this anniversary year to bring out a new book on "John Huss, His Life, Teachings and Death." The author is David S. Schaff, D. D., and the book is authentic in its subject matter, and fresh and stimulating in manner of presentation.

I shall not attempt here a review of the book of 349 pages, but I wish every reader of the SABBATH RECORDER could have the privilege of going through its pages, as I have done, and follow the career of John Huss as he modestly but bravely stood for the authority of the Scriptures and personal freedom in their interpretation, against the corrupt and designing papacy, and in the face of the largest and most representative council in the history of the church.

John Wyclif is called "the Morning Star of the Reformation," but John Huss gathered up the teachings of Wyclif into a living faith, and became the leading exponent in life and teaching of the principle of soul liberty. Luther was familiar with the writings of Huss, and recognized in them the seed corn of the Reformation, acknowledging his indebtedness to the Bohemian martyr in these words: "We were all Hussites without knowing it."

Huss lived in the time of the great schism in the papacy when two popes reigned, one at Rome and one at Avignon, each hurling anathemas at the other. At one time there were three popes, each claiming to be the successor of St. Peter, and all living immoral lives, practising nepotism and selling indulgences to increase their temporal power.

Huss denied the supreme power of the pope, appealing to Christ as revealed in the Scriptures; he defined the church not as the pope and prelates, but as the body of believers; he denied the right of priests to perform the sacraments by virtue of their ordination, and without reference to their character following Wyclif he demanded that the Scriptures should be in the hands of the people, and claimed it as

the first duty of the priest to expound the Scriptures.

Any one of these principles marked the one holding it as a heretic. John Huss held them all and preached them. What was even more to his undoing as an orthodox minister of the church, he did not hesitate to condemn priest, prelate or pope for their immoral practices. He resented with all his strength the open sale of indulgences by Pope John XXIII in his own Bohemia, and in Prague, where he ministered in Bethlehem chapel.

No quarter could be given such a rank heretic, and after a banishment of two years, he was condemned by the Council of Constance and burned at the stake, in spite of the promise of a safe passage by the emperor Sigismund. A little way out from the city, with his hands tied behind his back and a rusty chain about his neck, they piled straw and sticks about him up to his chin, and burned his body to ashes. That his influence might be utterly destroyed, they burned all his garments with him and scattered his ashes upon the river Rhine.

But here they made a mistake. They forgot that the blood of the saints is the seed of the church. The ashes of John Huss mingled with those of Savonarola, which had been scattered upon the Rhine, and with the ashes of John Wyclif, whose body by order of the Council of Constance, was exhumed by the creature of that council, Pope Martin V, and burned and thrown to the river Swift.

The mingled ashes of these brave martyrs have washed the shores of every land. Deposited by the tides of human emotion upon the fertile soil of humanity's love of freedom, they have produced an abundant crop of their legitimate harvest—religious liberty.

John Huss still lives. Never has his life been more fruitful or his influence greater than now. His memory is honored today by Protestants of every name, and by devout and liberal-minded Catholics.

We do well to review his life, and to contemplate his humble bravery. There is still need of men of his humble but brave spirit, trail-makers and road-builders for the King, leading the way through the wilderness of religious uncertainty and the mists of moral doubt.

Salem, W. Va.

The General Conference

Religious conventions often make the mistake of crowding the program too full. The sessions are so many and so long that mortal man can not attend them all without becoming used up.

At some of our anniversary sessions I have seen people become worn and "dragged out," the attendance growing less and less to the end. This fagged-out condition may have had something to do with the sickness that has at times been prevalent.

I admire the plan used at Northfield and at Lake Geneva. The forenoons and the evenings are devoted to meetings. The afternoons are given entirely to recreation and sport.

The Conference Commission does not propose so radical a step as this. But each afternoon session of the General Conference will be preceded by a concert, and will close not later than 4 p. m. The rest of the afternoon will be given to recreation and sport. The evening session will close not later than 9.30.

Conference is the great annual business meeting of the denomination. It is for religious inspiration. It fills an important place in social fellowship. To some people it is almost the only vacation time of the year. We believe it will not hinder the accomplishment of the first three purposes to sandwich in a generous slice of fun and play. You will go back home more refreshed, grateful to God, interested in denominational work, ready for service.

PRESIDENT.

A Reminiscence

Dr. F. F. Johnson, of Stonefort, Ill., has written a supplement to his "Autobiography," in which some corrections are made, and additions to his life story are given. Among these additions is a reminiscence of his experience with our esteemed friend and brother, Rev. Theodore J. Van Horn, during Brother Van Horn's early labors as missionary in southern Illinois. This will be interesting to our readers. Dr. Johnson says:

"I believe it was during the eighties that the Missionary Board appointed Elder Theodore Van Horn missionary for southern Illinois as a Seventh Day Baptist. The young elder very soon wrote me about it.

I wrote him to come ahead if he could stand our rough fare.

"My wife Minerya was afraid of him, supposing he was some stuck-up graduate of some college and would take a great deal of waiting on. I said to her: 'If he has any starch about him I will get it out.' I remember we were all in the sitting-room one evening when he came in. I watched my wife to see what effect it would have upon her. He was so sociable that her fear left her at once and she became one of his strongest friends as long as she lived. The starch business came up later on.

"After he had visited our church people here we concluded to visit Bethel, one of our churches ten miles away and very soon we started in my road cart. Before reaching our destination we had to cross Big Saline River, which the recent rains had considerably swollen. We had to cross a deep slough before reaching the bridge of the main stream. Brother John Chaney, cousin of William A. Chaney, lived nearby and let Brother Van Horn have the use of one of his horses to cross over the overflowed slough to the high land, where he turned the horse loose and drove him back. So far so good, and we soon reached the end of our journey. The elder after visiting members of the church made arrangements for his future work, and we started back to my home at Stonefort. When we reached the slough on the return trip, we found it much higher than before. There being no one to procure a horse from for my brother to ferry across on, we had to provide other means.

"He occupied the road cart and I rode the horse, straddling its withers with my knees and holding on to the top of the harness. After getting into the deepest part of the water I looked back to see how the elder was getting along. We had prepared for the plunge and he was standing in the seat with his coat, shoes and socks tied around his neck, his hands holding to the irons of the seat, with pant legs rolled up and arms deeply imbedded in the water, which wilted his cuffs and took the starch out of them. I would give freely five dollars for a kodak of the scene. I had accomplished my aim and we soon arrived home. He stayed as a missionary with us about four years and did a great deal of good. God bless Brother Van Horn."

CHILDREN'S PAGE

Brin

Dr. Wilfred T. Grenfell tells the story of the instinct for following the trail of one of the northern dogs. Doctor Grenfell is the wonderful doctor-missionary and leader of the people on the Labrador coast. He tells this story in *St. Nicholas*.

One evening as he was feeding his dogs there came upon them suddenly another team driven by Joe, who had come to call the doctor to Island Harbor, where there was a case of sickness and "they doesn't know what t' sickness be." It was sixty miles across the country, and twice that distance around the shore, but there was no trail over the cross-country route.

Around the fire that night they were discussing the cross country trip when Harry, an old acquaintance, came in, beating the snow off himself as he entered. Harry, who was familiar with the route, had an errand over part of the route to bring in two stags that he had killed, and so it was agreed to make the attempt to go that way.

Doctor Grenfell and his fellow-doctor had left their experienced dogs at the hospital, and were breaking in a new team. The only dog of their last year's team was a yellowish-brown animal, with black-striped markings somewhat like a tiger. These lent to his face the suggestion that he was eternally grinning—an impression intensified by an odd way he had of turning up the corners of his mouth when he caught one's eye. The dog was named "Brin."

Long before daylight the next morning they were astir, for it would require all the day to drive the sixty or seventy miles. Harry, with his good team, and knowing the route well, led the way until about 10 o'clock, when he had to turn aside to bring in his game. Before they parted all halted under some spruce trees to boil "a mug of tea."

Then the doctor and his companion set out on an unmarked trail. Their only assets were their pocket compasses, giving the general direction; their axes to clear a path when they should get stogged; a

hopeful disposition which never spoiled for troubles until they should come along; and—Brin. A trackless marsh lay before them. Doctor Grenfell's companion said: "Don't say a word. Let's see if Brin will head right—across the marsh, anyhow."

"All right," replied the doctor. "Mum is the word. Go!" Brin, with his good team, led off in a gallop in the direction the compass indicated should be the course.

Their friend Harry had told them of certain landmarks—a tall, lone spruce at one place; at another, a forked juniper tree from which the top boughs had been stripped and the skull and antlers of an old caribou placed in the forks. As the galloping dogs ran on, Brin led them by the lone spruce. Some ten miles farther the doctor's companion shouted. "There she is!" "There is what?" exclaimed the doctor. "Why, the skull in the tree," he responded. As they passed this they both thought that Brin looked around and grinned, but if the dog did not the doctors did, for their spirits were high that another ten miles lay behind them.

The shadows of evening were now falling, and between them and their goal were miles of rolling forest. How much longer could they trust Brin? At one point he swung off almost at right angles from the direction they had been traveling. Passing down a long slope, they came to a long lake onto which they ran at right angles. Facing them was a steep bluff, and the lake seemed to end in a narrow defile, through which they supposed the river had escaped, and toward which they expected to turn, but no such notion entered Brin's head. He made exactly for the opposite direction, and then, crossing a narrow portion of the lake, he started to climb the hill in front of them. The travelers had hoped before this to come upon the snow-tracks of hunters, but nothing of the kind could be seen.

As they swung around a big drift of snow a fresh fox track ran directly down a bluff. Without looking back, Brin jumped right into the track and followed it. The men found it hard not to "butt in" and tell a mere dog that he was probably foolish in following a fox track, but the men did not know just which way they did want to go, and on they went.

It was now almost dark, and if they meant to make a camp for the night it had to be done. The team was stopped and they were about to gather wood for a fire when the doctor's companion said: "I am for giving Brin another chance." "All right," replied Grenfell, and Brin was given the signal to go. It was now dark. Running into a tree, they were compelled to stop. Getting out of the sledge, Doctor Grenfell found they were in a well-cut path. Taking this trail they were soon at the Gray Cove, and by eight o'clock had reached the patient's house.

Before turning in that night, Doctor Grenfell went out to see if the dogs were all safe, and as he was about to re-enter the cottage door something warm and furry rubbed against his leg. By the light that streamed from the open door he found himself looking into Brin's eyes. They were asking, "How did I please you today, master?"

"I could not help putting my arms around his neck and hugging him," says Doctor Grenfell. "Then we both went off to our beds the happier for it."—*The Standard*.

American Sabbath Tract Society—Treasurer's Report

April 1, 1915—June 30, 1915.

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

Dr.	
To balance cash on hand April 1, 1915,	\$2,436 41
To funds received since as follows:	
Contributions as published:	
April	160 55
May	162 65
June	454 04
	777 24
To income from invested funds:	
April	354 03
May	108 39
June	70 00
	532 42
To Estate of Eliza James, dec'd, as per decree of court	606 00
Less costs	66 00
	540 00
To City National Bank, interest on balances	15 59
To Publishing House Receipts:	
Recorder	811 98
Visitor	77 75
Helping Hand	117 55
Tracts	3 46
	1,010 74
	\$5,312 40

Cr.

By cash paid out as follows:
G. Velthuysen, appropriation

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, appropriation	87 50
T. L. M. Spencer, for printing	30 00
Ch. Th. Lucky, appropriation	75 00
Pacific Coast Association: Traveling expenses of Cor. Sec.	100 00
Sabbath School Board: Balance of appropriation for Junior Quarterly	100 00
	\$ 909 00
Sabbath Reform Field Work Account:	
W. D. Burdick, Milton, Wis.: Salary	\$150 00
Expenses	40 00
	190 00
Charles S. Sayre, Albion Wis.	16 00
H. D. Clarke, Albion, Wis.: Salary	\$50 00
Expenses	25 00
	75 00
Henry N. Jordan, Milton Junction, Wis.	4 50
John T. Davis, Leonardsville, N. Y.	2 18
A. Clyde Ehret, Adams Center, N. Y.	5 95
R. G. Davis, Syracuse, N. Y.	2 38
A. G. Crofoot, West Edmeston, N. Y.	2 27
L. A. Wing, DeRuyter, N. Y.	2 58
Leslie O. Greene, Farina, Ill.	13 87
R. R. Thorngate, Verona, N. Y.	2 38
Walter L. Greene, Independence, N. Y.	1 00
Ira Lee Cottrell, Rockville, R. I.	2 30
Byron E. Fisk, Alfred, N. Y.	1 80
Ira S. Goff, Alfred, N. Y.	1 00
W. L. Burdick, Alfred, N. Y.	1 00
George B. Shaw, North Loup, Neb.	16 29
W. D. Tickner, Friendship, Wis.	4 52
Herbert L. Polan, Dunellen, N. J.	8 10
James L. Skaggs, Nortonville, Kans.	14 21
Edwin Shaw, Plainfield, N. J.	4 22
Lester C. Randolph, Milton, Wis.	4 39
R. J. Severance, Riverside, Cal.	2 45
Geo. W. Hills, Los Angeles, Cal.	2 50
W. L. Davis, Brookfield, N. Y.	6 29
E. A. Witter, Hopkinton, R. I.	1 30
Edgar D. Van Horn, Yonkers, N. Y.	1 05
Herbert L. Cottrell, Berlin, N. Y.	7 92
Theodore L. Gardiner, expenses to North Loup, Neb., and Milton, Wis.	65 00
	462 45
Corliss F. Randolph, President: Typewriting	12 15
Expenses, trip to Philadelphia	4 46
Expenses, trip to Snow Hill and Harrisburg	18 31
	34 92
Edwin Shaw, Corresponding Secretary: Postage and stationery	20 07
Expenses to Westerly	8 10
	28 17

Committee on Revision of Tracts and Literature:		
A. E. Main, 4 books	\$ 1 24	
Corliss F. Randolph:		
1 book	3 25	
Files and folders	4 46	
Books from Scribners	2 67	
Books from Houghton-Mifflin	1 18	
Encyclopedia of Religion	41 65	
Mildred Fitz Randolph, research work	12 50	
Lena Fink, copying W. C. Tittsworth's sermon	2 50	69 45
Cabinet for maps	\$ 11 65	
	75	12 40
Legal expenses:		
Telegram in re estate of Marilla B. Phillips	\$ 76	
Copy of will of Mary A. Luckey	85	
1/2 Premium on fire insurance on Wardner properties	11 50	13 11
S. H. Davis, Treas. S. D. B. Missionary Society, one half amount settlement of Eliza James Bequest		
Permanent Fund American Sabbath Tract Society, do	\$ 270 00	
	270 00	540 00
Publishing House Expenses:		
Recorder	\$1,476 36	
Visitor	218 40	
Helping Hand	415 56	
Tracts	5 72	
Tract Society:		
Stationery for Rev. Geo. Seeley	7 29	
Stationery for Rev. E. Shaw, Cor. Sec.	1 44	
Year Book	85 01	
Rally Day Programs	47 97	
Stamped envelopes for Corliss Randolph, Pres.	2 85	
		2,260 60
By balance cash on hand June 30, 1915	\$4,330 10	
	982 30	\$5,312 40

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
July 5, 1915.

Examined, compared with books and vouchers and found correct.
Asa F. Randolph,
Theo. G. Davis,
Charles Potter Tittsworth,
Auditors.
Plainfield, N. J.,
July 11, 1915.

Life Member added:
Mrs. Edward M. Tomlinson, Alfred, N. Y.

Memorial Board Meeting

The fourth quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held July 11, 1915, in the church parlors, at 10 a. m. Present: William M. Stillman, Joseph A. Hubbard, J. Denison Spicer, Frank J. Hubbard, William C. Hubbard, and Accountant, Asa F. Randolph.

The minutes of the last quarterly meeting were read. Correspondence was read from Rev. George W. Lewis re the sale

of the Stokes (Ohio) church; Rev. Madison Harry re Ministerial Relief Fund; Mr. Asher S. Childers, Treasurer Salem College, notifying of the election of Mr. T. Francis Kemper as his successor as Treasurer, after twenty-eight years of active service in that capacity; Mr. C. E. Crandall, Treasurer of Milton College; Mr. G. M. Burdick, Clerk of the North Loup (Neb) Church, expressing their thanks for financial assistance in rebuilding their edifice.

The Treasurer stated that after consultation with various members of the Board he had sent Rev. Madison Harry \$10 per month from the Ministerial Relief Fund, beginning May 1. It was voted that we approve the action of the Treasurer and authorize him to continue to send this amount for one year from date.

In consideration of his services and the sale of the Stokes (Ohio) church, it was voted to send Rev. George W. Lewis, of Jackson Center, Ohio, \$25 from the amount received from said sale.

Mr. Harry Kohn having settled his interest to date on his property, no foreclosure proceedings were necessary.

The report of the Finance Committee, showing changes in securities for the quarter ending May 31, was read and on motion adopted.

The Treasurer's fourth quarterly report, ending May 31, 1915, was read and having been audited, was upon motion approved. The Treasurer's annual report was presented in totals and the Auditors advised that the cash items were checked and the securities are now in process of being checked. On motion, it was voted that the annual report be approved when signed by the Auditors.

The Finance Committee reported that they had looked over and re-valued substantially all the properties held by this fund and that some of the property owners would be notified to pay off a part of their mortgage or to repaint and repair their properties to the satisfaction of the Finance Committee.

The list of delinquents in interest was read and ordered placed on file.

The Secretary's annual report to Conference was presented as follows:

FORTY-THIRD ANNUAL REPORT OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventh Day Baptist General Conference:

The Trustees of the Seventh Day Baptist Memorial Fund have the honor to report that practically all the funds entrusted to their care are invested in first bond and mortgage security on improved real estate in the city of Plainfield, N. J., and vicinity.

At the close of the fiscal year, endowment funds in the hands of the Trustees amounted to \$480,392.95, an increase of \$1,557.61 for the year.

During the past few months, practically all property upon which the Fund holds a mortgage was inspected, its condition noted, in many cases a re-valuation made, and in some instances the owner notified to reduce the amount of the outstanding mortgage, the Trustees ever seeking to guard the Fund from possible loss. We append a full detailed audited Treasurer's report for the year, together with a completed list of the securities, giving a description of the property, the appraised value, the amount of the loan and rate of interest.

The Board wishes to record its regret at the long-continued illness which has prevented Mr. Stephen Babcock from attending the meetings for nearly two years, and to express the hope he may yet be restored to normal health and activities.

The terms of William M. Stillman, Orra S. Rogers and Stephen Babcock as Trustees expire this year.

Respectfully submitted on behalf of the Trustees and approved by them this eleventh day of July, nineteen hundred fifteen.

WILLIAM C. HUBBARD, Secretary.

The George H. Babcock Discretionary Fund was, on vote, distributed as follows: \$200 to the Seventh Day Baptist Education Society for Alfred Theological Seminary, and the balance, \$766.47, to Salem College, Salem, W. Va.

The Henry W. Stillman Discretionary Fund was distributed, by vote: \$125 to the American Sabbath Tract Society, \$125 to the Seventh Day Baptist Missionary Society, and the balance, \$500.04, to Milton College, Milton, Wis.

The Board approved the action of the Treasurer re Albert Calloway property. He is to pay \$100 toward the reduction of the mortgage, and the proper officers were authorized to execute a release to the Borough of North Plainfield for sewer right of way across his property.

The following resolution was unanimously adopted:

WHEREAS, The Executors of the Estate of Eugenia L. Babcock have presented a check for \$45,000 in payment of bequest under Section 12 of her will, which reads as follows:

"Twelfth. I give and bequeath to the Board of Trustees of the Seventh Day Baptist Memorial Fund, duly incorporated and located in the city of Plainfield and state of New Jersey, and their successors, the sum of Forty-five Thousand Dollars, in trust, the interest, income and dividends only from the same to be used as follows:

"To the American Sabbath Tract Society, the income from Ten Thousand Dollars thereof;

"To Salem College of Salem, West Virginia, the income from Ten Thousand Dollars thereof;

"To the Seventh Day Baptist Missionary Society, the income from Ten Thousand Dollars thereof;

"To Milton College of Milton, Wisconsin, the income from Five Thousand Dollars thereof;

"To the Seventh Day Baptist Church of Christ in Plainfield, New Jersey, the income from Five Thousand Dollars thereof;

"To the Seventh Day Baptist Education Society of Alfred, New York, the income from Five Thousand Dollars thereof;

"Provided, however, and I expressly direct that in case said colleges hereinbefore named, or either of them, or said Seventh Day Baptist Church of Christ in Plainfield, New Jersey, shall cease to exist, or shall pass out of the control of the Seventh Day Baptist denomination, then the bequests and gifts herein made for the benefit of such of said institutions as shall cease to exist, or shall cease to be under the control of the said Seventh Day Baptist denomination, shall thereby be revoked and annulled and the principal sum or sums hereinbefore given in trust for the benefit of such defaulting institution or institutions shall go to said Board of Trustees of the Seventh Day Baptist Memorial Fund, to be used by said Board for the promotion of the religious and charitable work under its charge, according to the best judgment and discretion of said Board of Trustees, and I hereby give and bequeath the same accordingly.

Resolved, That the proper officers are hereby authorized to execute and deliver proper refunding bond and release therefore, as requested by said Executors.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

"Self is the only prison
That can bind the soul;
Love is the only agent
That can bid the gates unroll;
And when he comes to call thee,
Arise and follow fast,
His way may lead through darkness,
But it leads to light at last."

They call thee rich, I call thee poor;
Since, if thou darest not use thy store,
But savest it only for thine heirs,
The treasure is not thine, but theirs.

SABBATH SCHOOL

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

Mothers of the Church

MRS. ABBIE B. VAN HORN

Paper presented at Mothers' Day exercises, First Hopkinton Sabbath School, May 8, 1915

Mother! How different are the visions that arise in our minds as we speak that word! To some the vision is of a wrinkled, time-worn face with a crown of snow-white hair; to others comes a picture of a younger, fairer face. But to all it is a vision of beauty, and could we have it so, we should gladly exchange the vision for the reality. Mother is the comforter in childhood days, and in years of manhood or womanhood there are times when it seems that she alone could understand our burdens and our cares and enter into them with fullest sympathy.

It was at her knee or by her side we first knelt to say our prayers or to join in family worship. It is she who tells us first of the costly disobedience of Eve; of Noah and the ark; of David, brave and comely, whose God delivered him from the paw of the lion and of the bear, and gave him that wonderful victory over giant Goliath; of Daniel and the lion's den, and the Hebrew children upon whose garments was not even the smell of fire; and best of all, she tells us of that other mother who cradled her Babe in the manger while the angels sang of "glory to God in the highest." Yes, it is from mother that the most of us have gained a goodly share of our religious knowledge, of what we know of life, and she greatly influences our attitude toward life and our idea of its meaning.

How great then is the mother's responsibility and how serious her task! How we pity and condone one who has missed the mother's care and training, and how much more should we give our sympathy to the one whose mother has failed in her task. Napoleon said, "Let France have good

mothers and she will have good sons." Among the great men who have laid tributes at mothers' feet, and ascribed in large measure their success to her, are John Quincy Adams, Lincoln, Garfield; and Edison, who says, "I did not have my mother long, but she cast over me an influence which has lasted all my life: If it had not been for her appreciation and faith in me at a critical time in my experience, I should never likely have become an inventor."

Mothers, do we not sometimes tremble at the thought of what lies in our hands? Very, very few, if any, have been the times when God could trust a great work to be done by any but the child of a devout and faithful mother. From the time of Hannah until now this has been true. Often and often I have wondered what in character and disposition must have been Mary, the mother of our Lord, that she was given so high and holy a work to do. And though not to each mother is given a task so pre-eminently high and holy, nevertheless, it is a task to which we should consecrate our best abilities, and bring our greatest capacities for self-denial and for service. Years ago I read of a step-mother, who, finding her husband's daughters sadly neglected, spared herself no pains nor means to make them presentable in dress and outward appearance; but she paid so much attention to these things, that when she, a Christian woman, tried to point them to the Christian life, they had no ear for her, being so engrossed by these outward things which it appeared to them she had considered to be of greater importance. Are we not in the same danger of caring for and adorning the bodies and minds of our children while we neglect their souls? Oh, let us not forget that first of all, like Hannah of old, we must give them back, "lend them to the Lord." May we place the emphasis upon the things which are of first and prime importance, and so train our children that we shall indeed be the "mothers of the church." And I know full well that this we can not do except through anointing from on high, except through the help of our God, for whose saving grace and strength in time of need may we ever devoutly pray.

Lesson V.—July 31, 1915

THE QUEEN OF SHEBA VISITS SOLOMON.—I Kings 10: 1-10, 13

Golden Text.—"Wisdom is better than rubies." Prov. 8: 11

DAILY READINGS

July 25—I Kings 10: 1-10, 13. The Queen of Sheba Visits Solomon
July 26—Matt. 2: 1-12. Seeking the King
July 27—John 12: 20-32. Greeks seeking Jesus
July 28—Zech. 1: 12-17. The Glory of Zion
July 29—Prov. 4: 1-9. The Value of Wisdom
July 30—Eccl. 1: 12-18. The World's Wisdom
July 31—Matt. 12: 35-42. A Greater than Solomon

Sabbath School Institute

All the Seventh Day Baptist churches in this section were represented at the annual Sabbath-school institute held at the Pawcatuck Seventh Day Baptist church on Main Street yesterday. In this number were delegates from the churches at Bradford, Dunn's Corners, Ashaway, Hopkinton, Rockville and Waterford, Conn.

The institute opened Friday evening, at which time Rev. E. B. Shaw, pastor of the Plainfield (N. J.) Church, gave an address on reading the Bible. Yesterday the meeting opened at the usual time for the morning worship, Rev. Mr. Shaw delivering the first address, the subject of which was "Reverence for God's Institution." The four main points in Rev. Mr. Shaw's remarks were brought out as follows: First, reverence for God's institution is needed in the world; second, this need is no greater than in times gone by, but the call for greater reverence is urgent; third, the basis of reverence is a clear vision of the holiness of God, leading to a condition of humility, where cleansing and pardon are possible and service becomes acceptable; fourth, the regular, steady, continued teachings of the holiness of God through the sacredness of all his works, will result naturally and easily in the spirit of reverence to all of God's institutions.

Rev. Mr. Shaw was followed by Rev. C. A. Burdick, pastor of the local church, who told what the Sabbath school means to the pastor and what it should mean to the church. Rev. Mr. Burdick said that to the pastor the Sabbath school stood as a quarry, from which valuable building blocks were obtained for the erection of

the church of the future; it also stood as a garden, in which were growing young and tender trees which are to bear the fruit of tomorrow. The Sabbath school also stands as the planting ground, where the seed which is to bring forth fruit tomorrow is scattered. The Sabbath school is also a source of responsibility for the church and it necessitates the more thorough study of the Bible on the part of the pastor. It means the future of the church.

At 12 o'clock luncheon was served in the church parlors to 160 members of the congregation and friends, and at 2 o'clock the afternoon session opened with an address by Lloyd R. Crandall, of Ashaway, who talked on "Preparation and Discussion of the Lesson by the Teacher." Rev. Mr. Shaw gave an address on "Methods and Value of General Discussion by the Superintendent," and Samuel H. Davis, of this town, talked on "Employment for Sabbath Keepers." Mrs. William R. Wells, of Ashaway, gave a talk on "Infant and Intermediate Classes."

At 4 o'clock a meeting of the young people was addressed by Rev. H. C. Van Horn, pastor of the Ashaway Church, who talked on the subject, "The Responsibility of the Young People to the Church." The meeting was attended by over 150 young people from the various churches of the denomination in this section.—*Westerly Sun*.

For some weeks a small boy had worked diligently to make a good copy in his writing-book. Then, in a fit of wilful temper, he took his pen and deliberately scrawled hideous black lines over several clean pages. Ashamed of what he had done, he finished the remaining pages of the book with care. Exhibition day came. His writing-book was placed for inspection. The boy's father attended the exhibition, and paused at the table with the writing-books on it. He came to his son's book, and slowly turned the pages. The boy trembled to think of the shame the father would feel when he came to the spoiled pages. Slowly the pages were turned until the next turn would open the scrawled pages. The father turned the page. Lo! the spoiled pages were gone. The teacher had removed them, and left only the painstaking work. Even so our Savior forgives and removes our sins.—*N. B. West*.

HOME NEWS

MILTON JUNCTION, WIS.—About eighty-five from the Milton Junction Seventh Day Baptist Church attended the quarterly meeting at Albion from Friday night till Sunday night. They report interesting and helpful services.

The Brotherhood of the Seventh Day Baptist church entertained the sisterhood at the church parlors Sunday night with a pleasing program and dainty refreshments. A. B. West as chairman of the committee announced that the men had made a substantial raise in Pastor Jordan's salary, beginning the first of this year.—*Journal-Telephone*.

EXELAND, WIS.—The Seventh Day Baptist people with a few of their friends had a picnic Monday on Mr. Freeborn's farm under the stately elms on the Wingor. After the sumptuous dinner some time was spent in speaking and singing and the afternoon passed very pleasantly.

Rev. D. B. Coon and his helper, Professor Paul Schmidt, are expected here Wednesday from New Auburn, Minn., to hold evangelistic meetings.—*Journal-Telephone*.

NORTH LOUP, NEB.—The ladies of the church and congregation accepted the offer of the Brotherhood to banquet them, and Sunday night the eighteenth is the time set for the big time.

Children's Day exercises last week were the best ever. All who had parts on the program did splendidly, the church was decorated with flags, bunting and flowers, and it was comfortably filled. Too much can not be said in praise of those who had the work of preparing the program in charge.

About 250 members of the church and congregation enjoyed a picnic Sunday at the grove of Rolla Babcock, and it is safe to say they enjoyed it too. Though the morning was cold, yet the sun shone out brightly and by dinner time it was warm and nice. Following the dinner hour a number of stunts were pulled off under the direction of Pastor Shaw and President Hutchins. A ball game between the married men and the would-be married

men was rather one-sided, with the married men carrying off the honors. To save the boys from embarrassment we shall not give the score. Why not have another such gathering before the summer is over?—*The Loyalist*.

EXELAND, WIS.—Rev. Burdett Coon and Professor Paul Schmidt have gone to the help of Mrs. Abbey on the Exeland field. They commenced meetings the eleventh at Exeland.

The Windfall Lake Church is to have the ordination of George Maxson and Mrs. Florence Fowler to the office of deacon and deaconess, Sabbath Day, July 26. A. A.

Why They Cheered

When Al Saunders struck the sawdust trail in Scranton, Pa., over a year ago, the throng in the great Billy Sunday tabernacle broke out in cheers. It was a county-wide event. Why the people cheered so vociferously, and the story of this man's life before and after conversion, including the year of miracles of grace, will be told in a two-part serial story in the *Sunday School Times*, an every-week religious paper published at Philadelphia, Pa. Partly because of a desire to spread this man's testimony to the saving power of Jesus Christ, the *Sunday School Times* will send a three weeks' free trial of their paper including this two-part story as long as the printed supply lasts, if you mention the article wanted.

"Pride that dines on vanity, sups on contempt."

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MARRIAGES

VAN DUYN-RAASCH.—At 112 Ashworth Place, Syracuse, N. Y., June 30, 1915, by Rev. R. George Davis, Charles M. Van Duyn, of Savannah, N. Y., and Faye M. Raasch, of Butler, N. Y.

CAVANAUGH-HALL.—At the home of the bride's brother, in the town of Lincoln, Wis., June 28, 1915, by Rev. W. D. Tickner, Mr. Willis Cavanaugh, of Grand Marsh, Wis., and Miss Minnie Hall, of Lincoln, Wis.

DEATHS

BURDICK.—Mary Bryant Burdick was born in Chenango County, N. Y., on the third of April, 1826, and died at the home of her son, in the town of Hartsville, N. Y., July 7, 1915, aged 89 years, 2 months, and 25 days. Mrs. Bryant Burdick was a practicing physician. She met Rev. H. P. Burdick, M. D., in New York in 1864. They were united in marriage on March 16, 1864. At this time she was at the head of a medical mission in Wabash, Ind. After their marriage they superintended a medical mission in New York. They then went to Buffalo where they controlled a mission. For many years they practiced their Lait Street cure at their home at Hartsville. At the time of her marriage she embraced the Sabbath and joined the Seventh Day Baptist church of Hartsville, where she remained a faithful member throughout her life. Mrs. Burdick was a descendant of William C. Bryant, and was a woman of rare ability, truly Christian. A collaborator with her husband in his missionary activities, interested in all that was good, a true friend to all who knew her, she was deeply interested in her church, was a leader in the Ladies' Aid society, and in tracing the records we find evidences of her work until old age would no longer permit.

Many testify of her good works. Truly she has done what she could. She lived to a ripe old age, and passed away without pain or sickness. She fell asleep early in the morning of July 7.

The funeral was conducted by her former pastor, Ira S. Goff, from the home where she had lived for a half-century. Burial was made in the Hartsville Rural Cemetery.

I. S. G.

ROBISON.—Lucinda Ormsby Robison, daughter of Daniel Orson and Sara Satterlee Ormsby, was born in the town of Alfred, July 16, 1843, and died at her home in the town of Alfred, July 8, 1915.

Mrs. Robison was of a family of twelve children, only three of whom survive her, two sisters and one brother: Mrs. George Emerson, Mrs. William Roan, and Mr. Walter Ormsby.

Early in life she confessed Christianity and united with the First Seventh Day Baptist church of Alfred. Later she transferred her membership to the Second Seventh Day Baptist church of Alfred, where she continued faithful unto death. On September 6, 1866, she was united in marriage to Henry B. Robison. To this union four children were born: O. W. Robison, of Salamanca; Mrs. Sara Shaw, of Alfred; Miss Emma Robison, of Alfred and Ency, at home. These with their father still survive to mourn her loss.

Mrs. Robison was truly Christian, a devoted companion and mother. Her life was a life of sacrifice for those whom she loved. She will be greatly missed in the home and the community.

The funeral was conducted in the home, in the presence of a large audience of relatives and friends, by Pastor Ira S. Goff. Burial was made in the Pleasant Valley Cemetery.

I. S. G.

The world can not bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding-sheet; he ascends into the heavens, but the heavens can not contain him. He still lives—in the church which burns unconsumed with his love; in the truth that reflects his image in the hearts which burn as he talks with them by the way.—*Edward Thomson*.

Nothing lovely ever dies,
But passes unto other loveliness,
Star dust or sea foam, flower or winged air:
If this befall our poor unworthy flesh—
Think thee! what destiny awaits the soul!
Anon.

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SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

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

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

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

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

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

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

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

"There's only one thing should concern us,
To find just the task that is ours;
And then, having found it, to do it
With all of our God-given powers.

"Our Master is coming most surely
To reckon with every one.
Shall we then count our toil or sorrow,
If his sentence be "Well done?"

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
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Entered as second-class matter at Plainfield, N. J.
TERMS OF SUBSCRIPTION

Per year\$2.00
Per copy05
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.
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All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.
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DARE to be true; nothing can need a lie.
A fault which needs it most, grows two thereby.
—Herbert.

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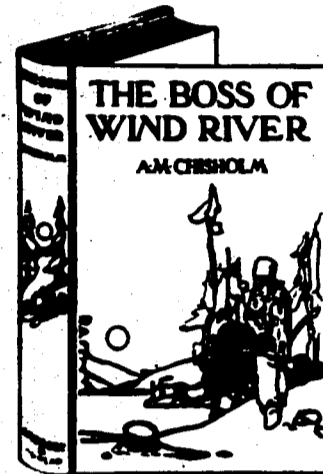
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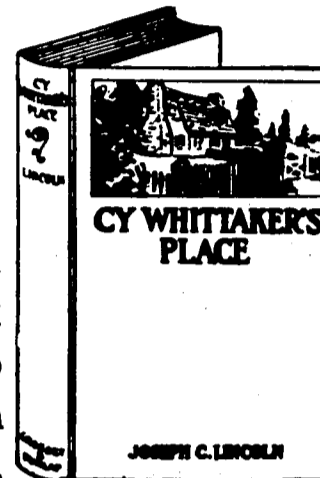
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Unspoken words, like treasures in a mine,
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see the Master's hand
Strike glorious notes upon the voiceless lute!
But oh, what pain when, at God's own command,
A heart-string thrills with kindness, but is mute!

Then hide it not, the music of thy soul,
Dear sympathy expressed with kindly voice,
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.
Oh, let the symphony of kindly words
Sound for the poor, the friendless, and the weak,
And He will bless you! He who struck the chords
Will strike another when in turn you seek.

—Unidentified.

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