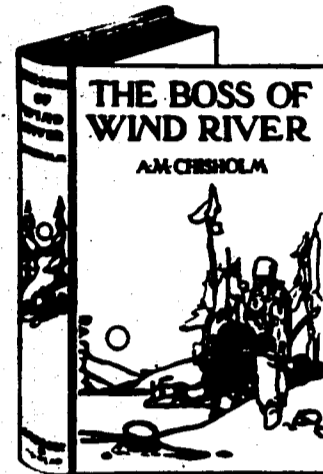
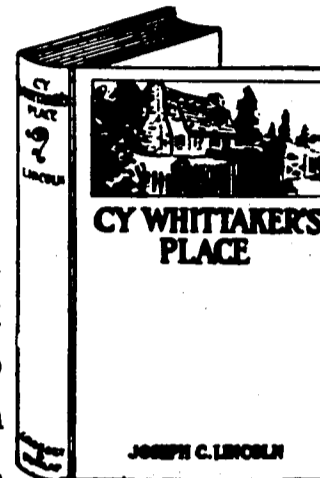


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SABBATH RECORDER, PLAINFIELD, N. J.

The Sabbath Recorder

UNSPOKEN WORDS

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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The Sabbath Recorder

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

VOL. 79, NO. 4

PLAINFIELD, N. J., JULY 26, 1915

WHOLE NO. 3,673

"The Pulpit"

Most of our readers are already aware of the revival of the monthly magazine, *The Pulpit*, which for some time was published by the Missionary Board for use among the pastorless churches and lone Sabbath-keepers. The old name, "Seventh Day Baptist Pulpit," has been shortened to "The Pulpit," and the American Sabbath Tract Society is to publish it. The first issue goes out as Volume IX, Number 1, and every RECORDER subscriber will receive a copy of it. It is believed that the magazine will supply a real need, as many, especially on mission fields, have expressed regret at its discontinuance. It is, as stated on the first page, "especially adapted to the use of pastorless churches for use in public worship, and to lone Sabbath-keepers and all other Seventh Day Baptists for devotional reading."

The plan is to have some simple helps for services in the little churches, and four sermons by our own ministers in each number, with pictures of those who furnish them. This number contains excellent portraits of Rev. Clayton A. Burdick, Rev. William L. Burdick, Rev. Edwin Shaw, and Rev. Erlo E. Sutton.

A good quality of paper has been selected and care has been taken to make *The Pulpit* attractive. There will be a sermon for every Sabbath in the year, printed in large clear type easy to read; so that pastorless churches may have a sermon each week, and our shut-in friends can also enjoy them.

The Hope of the Board In publishing *The Pulpit* for the purposes mentioned above, it is the hope of the Tract Board that the people will enter heartily into the plan and come promptly to the aid of the board in making the magazine a success. It is a real missionary work for the scattered ones, and worthy of our support. In no other way can help in spiritual things be given to all the feeble churches and lone Sabbath-keepers at the same time—help, too, that reaches them

every Sabbath in the year. Think of it! Fifty-two good sermons and as many portraits of the men who preach them, all for 50 cents. There are several pastorless churches that will rejoice over the reappearance of *The Pulpit*, and we know some lone Sabbath-keepers who will be very glad to welcome it.

What Will Be the Response?

The Tract Board is now looking for the response of the people. What will you do? Will this effort to help the feeble churches and mission fields meet with favor and receive hearty support, or will you allow it to pass practically unnoticed? No other issue can be mailed as sample copies without either having a mailing list of genuine subscribers, or paying three cents apiece for postage. You, the people, must furnish the mailing list or this good work can not succeed. So it is really up to you now to say whether *The Pulpit* shall live or die.

It is the hope of the publishers that the small pastorless churches where *The Pulpit* goes will take one collection a month during the year for the Tract Society; that lone Sabbath-keepers will subscribe for it at 50 cents a year; that our pastors and other ministers as well as lay members will subscribe for it; and that a good many of our people will gladly give \$5 or \$10 a year to pay expenses and help it along.

What the response to these four things will be is anxiously awaited by the board. It should be prompt, as the time will soon come when the next monthly issue must be published. Send subscriptions and gifts to the American Sabbath Tract Society, Plainfield, N. J.

Great Plans for the Study of Peace

An announcement from the general secretary of the Federal Council of Churches brings the information that a course of thirteen lessons on International Peace has been prepared for use in the Bible schools of all churches affiliated with that body. It is to be a study in "Chris-

tian Fraternity." The course will be published in the denominational periodicals during October, November and December of this year. It is expected that several millions in senior and adult Bible classes will be pursuing this course of study at the same time. The purpose is, not to study or discuss the present war, but rather to create and crystallize among followers of the Prince of Peace a strong sentiment for "international fraternity and inter-racial sympathy and appreciation." These lessons will be printed in both English and German, and a complete commentary will be published with them.

This is a move in the right direction. If some such plan had been made a generation or two ago, and entered into with unity of purpose on the part of thirty or forty great Christian denominations in Europe and America, this disastrous world war might have been avoided.

A Good Chance For the Right Man

Elsewhere in this paper will be found a notice from a Seventh Day Baptist farmer in Wisconsin, who is anxious to secure a reliable Sabbath-keeping young man to work at good wages. The advertiser is one of Rev. Henry N. Jordan's parishioners, and his pastor writes: "He is as good a man to work for as I know." There should be some trusty, loyal Seventh Day Baptist young man glad to find such a place. I well remember when in my twenty-second year I started out, grip in hand, to find a chance where I could keep the Sabbath. It was more difficult then to secure places among farmers, as more men were looking for farm work. I succeeded, however, in finding employment on a large dairy farm, and never shall I forget the experiences of the eight and a half months spent in that Christian farmer's home. As I look back upon that year, 1866, I regard it as in many important respects the best year of my life. Under the influence of that home I lost all ambition for life in the business world, to which I had in the preceding year tried to make a short cut by way of the business college. Really, that year on the farm was the turning-point in my life. It was there I received the inspiration that sent me to college, and I shall ever thank God that a Christian farmer, in 1866, wanted a Sev-

enth Day Baptist boy to work for him.

One of the most discouraging things for our people to meet is the tendency of young men to leave the farm for city life. This means, in most cases, a desertion of the Sabbath on the part of the young people, and, so far as the farms are concerned, a passing of the land into the hands of Sunday-keepers. Sunday-keepers take the deserted Seventh Day Baptist farms and, as a rule, get rich upon them. We see no reason why our own people can not do well at farming. If a young man wants to be independent and command his own time, let him prepare well for modern scientific farming. With the telephone, the automobile, and the improved machinery for farm work, a farmer can no longer be counted a back number in society or in civic or business affairs.

Vacancy and Supply What Can be Done?

Our readers have probably read the article by Rev. George W. Lewis in the last SABBATH RECORDER, on "Handling Our Ministry," and, no doubt, they have realized that something should be done to enable churchless ministers and pastorless churches to get together and help each other. Possibly an article on handling pastorless churches might do some good. At least such an article might shed light on the causes for so many churchless pastors. Really the question is getting to be a serious one, and should be carefully considered by our people.

One of the distressing features of our present condition is the fact that there are so many churches without pastors and that they prefer to remain pastorless year after year rather than call one of the many ministers whose hearts are all right but who have no church to minister unto.

My heart has been pained many times at thought of the worthy, consecrated ministers who have labored faithfully on some hard field year after year, until finally becoming discouraged because no chance for a change came to them, they have sought other ways of earning a living. These very men might, on some new field, have done excellent work for years. They could have become most helpful in congregations wherein others had failed; and these others might in turn have done well in the places made vacant by them. It is too

bad for a good man to be obliged to lose years out of his life work for the Master simply because he is a misfit in some one church. It is also too bad for a church to go pastorless month after month simply because it did not happen to be the right place for some one who tried to serve it. Very likely out of several ministers who have not fitted well elsewhere might be found just the man to fill the vacant place. Something should be done to remedy these conditions. What can it be?

Misfits Are Only Misfortunes

The tendency among churches to condemn a man who has seemed to be a misfit in some one church is all too great. And when such a man has watched in vain for a call until he is completely discouraged, the strain upon him becomes almost unbearable. Because one has not been eminently successful in a certain field is no reason at all why he should not succeed in another field. There are many misfits for which neither the man nor the church is to blame. One might as well try to fit a square pin into a round hole as to try to make some excellent minister fit into a certain church or community. Both the man and the church may be doing their best, but the two simply do not go well together. One man is a splendid preacher, but the people of the church he tries to serve do not care so much for preaching; they want an organizer. Another man is an excellent pastor but a poor preacher, and his church is so situated that strong persuasive preaching is the one thing most needed. This he can not give. "All ministers can not do all things, and all churches do not need the same thing." Whenever misfits on these accounts do occur, it is out of the question for either the church or the minister to do full and successful service. Both are handicapped. Life is too short for a minister to be obliged to lose years out of his life work simply because he is unfortunate enough to be in a place for which his gifts do not adapt him; and souls are too precious for a church to lose year by year its spiritual life and settle down to dulness and inaction for want of a change in pastors.

There ought to be some system by which these things could be adjusted. As a denomination we should devise some plan by

which churches could find the man suited to their needs, and by which each consecrated minister could find the place where he is best fitted to serve. Read again the suggestions made by Brother Lewis in last week's RECORDER.

Has Your Church Reported to Conference? Another notice to church clerks from Rev. Henry N. Jordan, corresponding secretary of Conference, appears in this RECORDER. This time it is an earnest plea for all churches that have not already done so to see that their letter with statistics is immediately forwarded to him. Why is it almost impossible to get church clerks to make this report? Blanks are easy to fill out and freely furnished by Conference. Why not lay this paper down right now and make this report the next thing you do? Let us have a complete report of all churches this year and see how it will seem.

Nine Interesting Letters

Our readers will remember the excellent letter by Dean Arthur E. Main addressed to ten leading members of the Federal Council of Churches, clearly setting forth Seventh Day Baptist views upon the question of Sunday laws, and published as a duplicate letter in the SABBATH RECORDER of July 5, 1915. It is a strong and candid presentation of the case, leaving no chance for doubt as to the position of Seventh Day Baptists upon this vital question. In two neat little tracts Dr. Main treats the "Question of Sunday Laws," and "A Sacred Day: How can we have it?" in a convincing manner; and these tracts have already been forwarded for distribution at the "Lord's Day Congress," to be held in Oakland, Cal., the last days of July.

Those who have read Dr. Main's duplicate letter will be interested in some things written him in reply. Nine personal letters to Dr. Main are before me as I write, and while we would hardly feel free to give the writers' names without their consent, we do feel sure that they would not object to our quoting some of their statements about Seventh Day Baptists and one of their representatives in the Federal Council. We can not give all the letters in full, but we are sure that some of the

things said therein will show that we have made no mistake by being represented in the council.

June 23, 1915.

MY DEAR DR. MAIN:

I have read and reread your letter with deep interest. I am impressed by its characteristic openness of mind and earnestness of purpose. I should judge it a distinct loss to the cause of federation if you were to withdraw from the Council, the Executive Committee and the Commission on Sunday Observance. I have always honored the sincerity of your position and this recent letter sets forth the major premises of my own belief effectively. It is true that I personally prefer the observance of Sunday rather than any other day in the week but I should certainly oppose any legislation tending to eliminate the freedom of a man's conscientious action like that which you yourself so genuinely—a very rare quality of conscientiousness—express.

I think we ought to have your position constantly represented in our deliberations and I want to repeat again that I should count it a real loss to have you withdraw.

Yours very sincerely,

June 23, 1915.

MY DEAR DR. MAIN:

I have read your frank, brotherly and Christian letter with great and sympathetic interest. Every reasonable man must, I think, respect your convictions and admire your Christian spirit.

Personally let me say I think the fact that the Seventh Day Baptists are one of the constituent bodies of the Federal Council and work with members of other constituent bodies with Christian loyalty and harmony is a fact of which both the Seventh Day people and the brethren in the Council ought to be proud. Points of difference necessarily arise in so large and comprehensive a body, not only respecting Sunday legislation, but as to questions of Church and State and on the emphasis to be put upon the Council's adherence to the principles of Protestantism.

It is not possible to see eye to eye upon these and other differences, but we may at least avoid such a strenuous putting of them as to make them points of division.

Men must not, of course, violate their convictions, but may they not so hold them in the spirit of Christian love and fraternity as to preserve the bonds of unity?

I do hope that your denomination will ever remain in the Council and that nothing may be done by the Council to make you feel that you must sever your relations with it.

May I add that I heard your address at the Executive Committee at Baltimore with profound interest.

With highest regard, I am,

Yours very sincerely,

MY DEAR DR. MAIN:

This is to acknowledge the courtesy of your favor addressed to several brethren, including myself, regarding Seventh Day Baptists and Sunday laws. I read your letter with care and I hope very much that you will not think of withdrawing from the Federal Council. . . . wish to say to you personally what I have frequently said behind your back, and that is that my acquaintance with you has changed entirely my views of the Seventh Day Baptists. The fact is I only knew the Seventh Day Baptists through hearsay, which is not a very good basis for opinion, but you have been so gracious, so tolerant, so Christian in your words and conduct in our counsels that I have been drawn very close to you and feel a real friendship for you, and through you, for your people. In the Federal Council, whenever you or your people have been mentioned, it has always been with kindness and consideration.

I should be very sorry for you to leave the Commission on Sunday Observance. You have been a valuable member of that Commission. I asked that you and other Seventh Day Baptists be placed on the Commission so that we might have an agreement there rather than take our reports to the floor of the public meetings. The executive committee approved of this course and I think it has worked both to our advantage and to yours.

I hope very much that you will remain with us, and also that the Seventh Day Baptists will remain in our fellowship.

With cordial esteem,

Your servant in Christ Jesus,

MY DEAR DR. MAIN:

I am much interested, as a member of the Federal Council of Churches, in your letter of June 18 about the Sunday laws. I am sure that all the members of the Council would agree with me in deploring the withdrawal of the Seventh Day Baptists from the Council.

Of course I entirely agree with you that it would be altogether contrary to good Americanism or to good Christianity to compel the observance of any day by those who are conscientiously opposed to it.

I trust that you will remain on the Commission on Sunday observance, in order that you may be in a position to make your views effectively known.

Very sincerely yours,

DEAR DR. MAIN:

Of course I entirely agree with you that neither the Federal Council nor any other body or individual should undertake to enforce the observance of Sunday upon any organization or communion which has conscientious scruples on the matter.

Very sincerely yours,

A World Wide Gathering

REV. HOWARD B. GROSE, D. D.

(Vice President of the United Society of Christian Endeavor)

The Chicago Christian Endeavor Convention of 1915 will go down in the records as one of the most significant of the twenty-seven international conventions of Christian Endeavor, completing two of the most successful years in the history of the movement. It will be noted because of its numbers, enthusiasm, and superb setting in the gaily decorated Coliseum.

It will be historic because of the election of Daniel A. Poling, of Ohio, as president's associate, and his entrance upon his great and responsible office with the universal acclaim of the more than 12,000 delegates who packed the Coliseum again and again.

Mr. Poling is Dr. Francis E. Clark's personal choice, and is in every way admirably fitted for the place. As a mem-

ber of the Flying Squadron that has done so much for the cause of national prohibition, he has gained wide acquaintance and recognition as orator and thinker. A product of Junior Christian Endeavor, he has been closely identified with the work as state president and secretary in Ohio and chairman of the citizenship and temperance committee.

The absence of Dr. Clark, the founder of Christian Endeavor, on account of serious illness, occasioned deep regret, and the convention sent him its deep sympathy and love as the first act of the opening session on Wednesday evening in the following message:

"This twenty-seventh International and Fifth World's Convention of Christian Endeavor, as its first action, desires to send to you its Christian greeting and its message of heartfelt sympathy, in the hope that the expression of our regret because of your enforced absence and of our deep appreciation of your immeasurable service to the cause which has engaged your life, may bring cheer and comfort to the sick-room and that our united prayers may gird you for speedier recovery of health and strength in God's good providence. Our hearts go out to you, beloved leader and friend, in loyalty and love, and in affectionate response to your words of greeting and Godspeed. We send you what we know you will value the most highly—our pledge of continued and increased devotion to Christian Endeavor and all that it stands for in the life of the world."

Never has an Endeavor convention opened with a greater session. The delegates were seated by States; and as they gathered, the State yells were given, and the scene was one of unbounded enthusiasm.

Des Moines delegation of more than 200 wore red coats, blouses and hats, giving a brilliant dash of color to the floor, while the chorus of 1,500, the young women in white and the men in black, made a wonderful color effect on the platform. The Salvation Army orchestra and an antiphonal choir of 300 enabled the musical director, Professor H. Augustine Smith, to render music of the highest class.

The climax of enthusiasm was reached at this session when, after the reading of a message from President Wilson, amid

tumultuous applause, the convention, by rising vote, authorized the sending of the following response:

WOODROW WILSON, *President of the United States:*

We, the delegates in attendance at the twenty-seventh International and Fifth World's Convention of Christian Endeavor, representing over three millions of young people of the evangelical churches of the United States of America, in this opening session at Chicago, wish to assure you of our sincere sympathy with you in the discharge of your difficult duties in these critical days as chief executive of the nation and of our earnest support in your measures in defense of neutral rights, international law and the higher laws of humanity.

We are grateful to God for your wise, temperate and firm leadership, for your ardent desire to preserve peace with all the world, so far as it can be done with due regard to those principles of righteousness which alone make nations worthy of preservation.

Our prayer is that you may be divinely guided and sustained. May the consciousness of the people's approval and loyalty gird you with strength.

Then the great audience sang "America," and the choir waved the Stars and Stripes, while the continued applause and cheering attested the deep feeling. It would have cheered President Wilson to witness that scene.

There was no question as to where the Christian Endeavor hosts stand as to patriotism, peace with righteousness and prohibition.

Another scene of unbounded enthusiasm was witnessed on the second great evening, when it was announced that General Secretary William Shaw, LL. D., had felt it his duty, as a part of the citizenship learned in Christian Endeavor, to run as prohibition candidate for governor of Massachusetts, while the great temperance addresses of Associate President Poling and Dr. Ira D. Landrith were cheered to the echo.

There was great rejoicing over the fact that it was the Christian Endeavor Convention at Atlantic City in 1911 that gave

to the nation the slogan, "A Saloonless Nation by 1920," which has now been adopted by all the temperance forces. Mr. Poling added another clause in one of his addresses—"A Saloonless World by 1930." That is a goal worth while.

The convention was equally pronounced on the question of world peace and a federation of nations that shall make future great wars impossible.

During the second evening session a fine oil painting of Dr. Clark, recently completed by Artist Alfred E. Smith, of Boston, was purchased by the voluntary offering of the convention, and will be presented to Dr. Clark.

Dr. Clark's message to the Endeavorers of the world was an inspiring call to mobilize, vitalize, evangelize. He said (in part):

"I appeal to you Endeavorers, as millionaires, to mobilize, vitalize, evangelize the millions. You are not millionaires in money; but you are in numbers, in opportunities, and in the strength which Christ, your great leader, provides. Think in millions; work for millions; achieve millions. I would not take your breath away. I am speaking words of truth and solemnity. Here is what I ask you to achieve, in the name of the Master, and trusting in him for strength, during the next two years:

"A Million New Converts.

"A Million New Endeavorers.

"A Million New Church Members.

"A Million New Dollars for Missions.

"A Million New Members of the Peace Union.

"Ten Thousand New Societies of Christian Endeavor.

"Twenty Thousand New Comrades of the Quiet Hour.

"Ten Thousand New Legionaries.

"Ten Thousand New Christian Endeavor Experts.

"Five Thousand New Life-Work Recruits.

"This is not too large a task for the eager, earnest Endeavorers of the world. We once before added a million new members and ten thousand new societies in two years' time. With all the world enlisted in this World's Convention, we can undertake this larger program in the two years to come, and with God's help accomplish it."

These definite goals were unanimously and enthusiastically accepted by the 12,000 delegates standing with upraised hands, pledging their earnest endeavor to their accomplishment.

The program of the convention was exceedingly well balanced with educational and inspirational features. The quality of the platform addresses was high, the workers' conferences and state and denominational rallies were of great interest, the abounding vigor and vitality of the great Endeavor movement was everywhere exhibited. The presence of representatives from fifteen nations and the cordial greetings presented, emphasized the world-wide fellowship of the movement. The arrangements of the Chicago Committee were admirable, and take it all in all, the Chicago Convention of 1915 was one of the best and most helpful of all. The Convention of 1917 will be held in New York City.

If We Knew

LOIS R. FAY

A chemist is said to have recently discovered that a beautiful indelible green oil can be distilled from the blossom of that commonplace roadside weed, the yarrow, or milfoil. This is a hitherto undiscovered property of this despised and supposedly good-for-nothing inhabitant of our soil.

Botanists tell us that this is an ancient and historic plant. Its Latin name, *Achillea millefolium*, was given it because tradition claims that it was used by Achilles, the Greek hero, to cure the wounds of his soldiers. The countless divisions of its foliage make the name "millefolium" (thousand-leaved) an appropriate one. As for its curative properties, there is reason for the tradition about them, because the Scotch Highlanders have a valued ointment made with some part of this plant as one of the ingredients.

The following items in the history and description of the plant are quoted from "How to Know the Wild Flowers."

"The early English botanists called the plant 'nose-bleed,' because the leaves, being put into the nose, caused it to bleed'; and Gerard writes that 'most men say that the leaves chewed, and especially greene,

are a remedy for the toothache'. These same pungent leaves also won it the name of 'old man's pepper,' while in Sweden its title signifies *field hop*. . . . The old women of the Orkney Islands hold 'milfoil tea' in high repute, believing it to be gifted with the power of melancholy. In Switzerland a good vinegar is said to be made from the Alpine species. The plant is cultivated in the gardens of Madeira, where so many beautiful and, in our eyes, rare flowers grow in wild profusion."

This is practically all that is known to the credit of this plant. The discovery of the indelible green oil that the blossoms contain adds another item to its unappreciated virtues. The discovery also shows one more of the hidden possibilities of the herbs of the field, which were created for man's use. If we knew the useful properties of plants called useless, and noxious weeds, plants that assimilate so easily in our soil they become hated for their abundance, the world would be better for it, as the line from the old poem says.

The world would be better for it, if our educational system eliminated much of its dramatical and classical lore, and opened up to youth the vast realm of undiscovered treasures awaiting attention. White yarrow heads that incur the farmer's displeasure as indicating hay is running out, may some day be harvested for a commercial value greater than cured hay possesses. It will require only as much attention to benefit mankind with the latent qualities of so-called weeds as has been required to introduce to commerce the products of the tobacco plant, which have had an injurious effect on human life.

In the quest after things that benefit instead of injure, the yarrow may yet shine as one of the former.

Green Reunion

The tenth annual reunion of the Green family will be held at Island Park, Wellsville, N. Y., Thursday, August 5, 1915. All relatives cordially invited. A. J. Green, president; Mrs. Milo Green, secretary.

"There is one thing better than making a living—making a life."

SABBATH REFORM

Evangelistic Sabbathism

REV. EDWIN SHAW

By evangelistic Sabbathism I mean an attitude that has Jesus Christ as the motive force, the impelling power, that leads us, and leads us to lead others, to the loyal observance of the Sabbath. We take our argument and our inspiration for the Sabbath from Jesus the Sabbath-keeper.

As we go out to bring men to Christ, let us bring Christ the Sabbath-keeper to men. Let us point out the fact that he kept the Sabbath, that it was a part of his life. He found the Sabbath existing when he came to earth, and recognized it and accepted it and kept it. He did not come to destroy the Sabbath, to do away with the Sabbath, to transplant the Sabbath, but explain it, to fulfil it, to interpret it, to keep it. The scribes and Pharisees accused him of not observing the Sabbath as they taught it should be observed, but they never charged him with seeking to abolish the institution or to change the day.

If then you ask me why I am a Seventh Day Sabbath-keeper, my answer is, Jesus Christ, whom I try to serve, whose example I endeavor to follow, who loves me and whom I love, by his life of earnest righteousness, interpreting the law of God in the spirit as well as in the letter, kept the seventh day as the Sabbath. He, who in explaining the law of murder showed that murder could exist in the heart, by his example interpreted the Sabbath as being the seventh day of the week. He, who in explaining the law of adultery showed that adultery could exist in the heart, by his example interpreted the Sabbath as being the seventh day of the week. He who was in the spirit of eternal love the great fulfiller, the completer, the interpreter of the law of God, in all the fulness of liberty which was his, in all the perfect freedom of the spirit which was his, by his example said that the seventh day of the week was the Sabbath.

And so you may bring all the arguments you like to show that time-reckoning was lost in the early history of the world, and we can not be sure that in very ancient

times records were accurately kept, what difference does it make? There is no question now as to the week, and there has been no question about the identity of the week since the time of Christ, none at all, and I know, and you know, what day Jesus Christ, the Son of God, in his humanity, as a revealer of truth, kept as the Sabbath.

Or you may take the position now held by some Bible students that the Sabbath was under God's providence a growth, like other things, gradually revealed to men during the ages, like the moral law, as men learned from experience and the sense of justice, until these eternal principles were fixed in the story of creation and codified in the law of Moses,—I say you may take this position of the establishment of the Sabbath and of its earthly origin, what difference does it make? I am content to come to the example of Jesus Christ as my interpreter of the Sabbath, and I find without the shadow of a doubt that he, living the life on earth his Father sent him to live, kept the seventh day of the week as the Sabbath.

If there is any Bible Sabbath, any Christ Sabbath, taking Jesus as our whole and all-sufficient argument, it is the seventh day. This is what I call the evangelistic attitude towards the Sabbath. This is why I am a Seventh Day Baptist.

Dare We Do It?

REV. JOHN T. DAVIS

Under "Sabbath Reform," page 392, of RECORDER for March 29, 1915, there is an article entitled, "Lovest Thou Me?" which I wish every Seventh Day Baptist might read, reread, then read again. I do not know the author, but I do know that, after careful study, I find not one statement that I do not believe to be true and timely.

We are told that this has been handed in for publication in tract form, and the Tract Society asks for suggestions, then says: "Could you use such a tract? Would you want a supply on hand for distribution?"

Before every one answers in the affirmative, I want to point out to Seventh Day Baptists some very forceful truths taught in this proposed tract, and then ask: Dare we do it?

After a most beautiful and touching application of the conversation between Christ and Peter, the author, on page 393, says: "If we love him, we will follow Jesus down into the water and be 'buried' with him in baptism." Again, "If you have not been baptized as Jesus was baptized, can you ever again sing, 'My Jesus, I love thee,' and 'If ever I loved thee, my Jesus, 'tis now'?"

Farther on, regarding the Sabbath, the author says: "Jesus expects his followers, those who love him, to cheerfully observe the Sabbath that was so dear to him, till he shall return again and receive them unto himself. Jesus loved the Sabbath and observed it, and with those who truly love him, that is *enough*, an end to all controversy. No matter what people may say, no matter what specious arguments they may offer, no matter what objections they may raise, *Jesus observed the Sabbath*, and if you truly love him, *you can no longer refuse to follow his example.*"

Here we have a positive statement that "Jesus observed the Sabbath, and if you truly love him, you can no longer refuse to follow his example," i. e., you can no longer refuse to keep the Sabbath.

Every honest and intelligent reader of the author's interrogative statement regarding baptism, will, it seems to me, change it to the declarative and read thus: If you have not been baptized as Jesus was baptized, you can never again sing, "My Jesus, I love thee," etc.

The publication and distribution of this tract, and a few years of such aggressive work, in the same kindly, sweet-spirited, but firm and positive manner, and the Seventh Day Baptist Denomination will cease to be that nice little inoffensive people that the great intelligent world looks upon so patronizingly because they do no harm, and stand for a non-essential, only out of sentiment.

Even the Moody Bible Institute of Chicago will be compelled to look on Seventh Day Baptists as a force to be recognized in the world, and the spurious arguments offered to meet Seventh Day Adventists will not be sufficient for that tract and kindred arguments. (See SABBATH RECORDER, March 15, p. 329).

We believe there are scores, yes, hundreds—yea, thousands of intelligent, honest, conscientious, Christian men and

women who would scorn to make such a statement as is quoted from the *Christian Statesman*, in the RECORDER above referred to, page 329, namely, "Had the New Testament writers commanded the observance of the Sabbath Day in specific terms, they would have been understood to mean the observance of the first day of the week."

When such Christians shall see Seventh Day Baptists presenting the claims of the Sabbath with earnestness and persistency, and with the directness, yet the spirit, of this tract, the truth can but appeal to them. Yea, Seventh Day Baptists will take an interest in the Sabbath, its observance and its promulgation that they have not taken in years.

Going back to the days of the *Outlook*, when Dr. Lewis and Dr. Potter were showing up the Baal—Sun's—Day as a rival of the Jehovah Sabbath, men were coming to us, directly through Seventh Day Baptist effort and teaching; for in those days Sabbath truth was heralded also from the platform.

Today we have only small space in our denominational paper, which, in the very nature of the case, can not be sent broadcast; a few tracts, good in their time, but not meeting issues presented today; and *not a lecturer on the field*; and we ask, "Where are the Sabbath converts, the result of Seventh Day Baptist effort or teaching?" And echo answers, "Where?"

What we have said is no reflection on the RECORDER, for with all due respect for the able men who have occupied the editorial chair in the past, to my mind our paper today, not only has never been excelled in the past but measures up to the present demands most nobly. Neither is it a reflection on the authors of our tracts, for their arguments are unanswerable, but the attitude and the issues of today demand new answers.

But it may be said that the Missionary Board has placed at great expense evangelists upon the field and that they represent the truth for which Seventh Day Baptists stand; and that the expression, "not a lecturer on the field," is an unjust reflection. Also, that the Tract Society has, at its own expense, been sending out the pastors from time to time, and paying for the exchange of pastors among our churches and a few visitors to L. S. K's;

but these are all professedly Sabbath-observers. True, it gives the pastors and other workers a chance of travel and visitation they would otherwise not get—and by special request it gave the people of Leonardsville the opportunity of hearing a very strong Sabbath sermon by Rev. Mr. Wing and gave them a rest from what they usually endure; and possibly Verona sympathizes with Leonardsville as she did not before her experience with the Leonardsville pastor a few weeks ago. But what are the results so far as Sabbath Reform is concerned?

Again, this is no criticism of the workers on the field, for they have doubtless learned, as many others of us have, that Seventh Day Baptists will not unfrequently frown upon the presentation of Sabbath truth, even by the silent chart hanging upon the wall.

When the Tract Society, suggested the exchange of pulpits by the pastors and the sending out by twos, for aggressive Sabbath Reform work with some Seventh Day Baptist church as a center around which to rally, we said, "Yes, that is something doing," and when asked to go, readily consented; but before arrangements were completed, we were informed that the church assigned us as a rallying point could not have us, and so far as I know, where work of that kind has been done, if done at all, it has been done outside Seventh Day Baptist societies. This, with similar experiences, leaves the impression that Seventh Day Baptists are not in favor of aggressive Sabbath Reform work.

We venture the suggestion that if to the money now expended to keep our evangelists on the field, who often find themselves without work and must wait, go among outsiders, or remain idle indefinitely, because our people, if desiring an evangelist at all, demand one of the popular kind—if to this money we add that spent by our Missionary and Tract societies in L. S. K. visiting (delegating this work to the churches), with the expense of pulpit exchanges, and then to this again add enough to place an earnest aggressive reform lecturer on the field, accompanied by a good quartet of singers and personal workers, not having to wait for an invitation from a Seventh Day Baptist church, but sent out into the world, in ten years we will not hear the expression so often, "Why,

we never heard of Seventh Day Baptists before."

Seventh Day Baptists will cease to feel shame at hearing Sabbath truth, will have more respect for themselves, and the world more respect for them and the truth they represent.

Shall we publish the tract? We answer, Yes, if we have the courage to press its teaching in the spirit of the tract.

If the Central Committee, so much feared by some and desired by others, can stop this "scatteration" of effort and centralize on something positive and definite, then we pray God, Send us the Central Committee.

Leonardsville, N. Y.,

June 14, 1915.

A Christian Mother's View of Keeping the Sabbath

MRS. CLARKE BASSETT

Read at Sabbath Rally, Leonardsville, N. Y.

We can not conceive of a mother who does not feel deeply anxious for her children to develop strong healthy bodies, and this is right. How anxiously the mother watches symptoms that are signs of approaching illness. How lovingly she guards the dear ones. She thinks not of herself. She strives to get the best medical aid. How particular she is to follow every order of the physician. While she watches and waits her mind turns to God, asking that if it be consistent with his will, the sick one may be restored to health. When the danger is past, her first thought is to thank God.

We can not think a Christian is less anxious that her children should grow strong spiritually. How is this to be brought about better than by early training them not only by word but by example to a proper observance of the Sabbath?

How early must this training begin? I cannot say, but surely as soon as the child is old enough to be sung to and told stories. Thus, as the Sixth Day draws to a close, we will see the busy mother's preparation. The week-day toys and picture books are put away. Story books, songs and toys in keeping with the Sabbath are brought out. The little ones are given their bath and tucked away early to bed. How soon they will learn what it means, and on the mor-

row be anxious to go to church and Sabbath school.

I remember hearing one of the little girls in the primary room telling some grown up people that she had on a clean dress and had been to church and Sabbath school.

The father and mother are to go and fill their places whether as superintendent, teacher or pupil. What would you think of a mother who got the little ones ready and sent them to church with some one else and did up many necessary things so as to be able to get her washing out the next morning before her smart neighbor, and who then made a great spread for dinner, rode in the new car during the afternoon, and tried very hard to think she had done her duty by her little ones?

But let us picture again the conscientious Christian mother. At the morning meal on the Sabbath she gives thanks and asks divine guidance for the day. Then the lesson for the day is rehearsed for the last time. How anxious the little ones will be to repeat the golden text or whatever has been assigned them by the teacher.

Then comes the busy time preparing for the long drive to church. Surely they must be in their places before the bell stops ringing, else they might annoy some one else. They will want to be on time to have their pastor speak to them, for they have heard him spoken of so nicely in their home. Proud indeed are they if he speaks to them personally and shakes hands with them. When the classes are over, there will be time for a little social chat.

How about the conversation on the way home? Be careful! Though the little ones may be watching the birds and flowers and chattering together they will hear a part at least of what the older ones are saying. Can it be possible they will hear words spoken about the sermon, or hear some one say, "The pastor scolded pretty hard today"? Will they hear fault found with the singing, or the notice read in a window of a moving picture show to be held in the town hall that evening? We hope not, but, on the contrary, that they will hear words of praise and appreciation of the singing, and points that have been brought out in the lesson that are most inspiring and helpful. How soon they will

be interested and want to tell something they have learned.

When I was young it was taught that little ones should be seen and not heard. But it is not so in these days. I am glad we have learned to encourage the little ones to tell what they have heard.

We read that George Washington was always a good boy, but we also read that his mother made him a good boy. She taught him the principles of obedience, moral courage and virtue. It was by her own fireside she taught her playful boy to govern himself. All of this was necessary for the development of the physical as well as the spiritual side of life.

Let the Sabbath Day dinner, mostly prepared the day before, be plain but nourishing, thus avoiding severe cases of indigestion. A great help in making Sabbath afternoon bright and pleasant is music, with mother or older brother or sister at the piano, while the little ones are taught the songs used in the primary room.

These children never hear the mother say, "I shall be glad when the Sabbath is over, it is such a tiresome day," but she spends her time gladly teaching them the lessons for the next Sabbath and reading them Bible stories. I do not think it will be possible for these little ones to think the day is long and tiresome, but they will look forward to the Sixth Day's preparation as the beginning of a pleasant day.

Well I remember a mother saying to me once, "It was my daily prayer that my children should be early brought to Christ, and my prayers have been answered."

This we feel is a Christian mother's view of keeping the Sabbath with her children. They must be trained early to love the Sabbath and must be taught the principles of obedience, moral courage, virtue and self-control. The mother's daily prayer is that the children may be early brought to Christ.

In closing we will repeat to the mothers:

"Build a little fence of trust around today,
Fill the space with loving works that therein
stay;
Look not through the sheltering bars upon the
morrow,
God will help thee bear what comes of joy or
sorrow."

The dispute about religion and the practice of it seldom go together.—*Young.*

MISSIONS

Evangelistic Work in New Auburn, Minn.

REV. D. BURDETT COON

When I was in New Jersey last winter engaged in evangelistic work, I found seven Sabbath-keeping people living in Marlboro and Shiloh who came from New Auburn, Minn. Six of these were members of the Shiloh Church. Upon reaching New Auburn, Minn., for evangelistic work last May we could not find seven people in the entire town that could be depended upon for active Christian support in the campaign. There are three church buildings in the town. But no preacher has lived in the town for some time. The German Lutherans have preaching a part of the time. Their membership is largely given over to the support of the saloon and the dance and all things that go with these. A few of the regular Baptists had started up a Sunday school in their church building. Our own people were keeping up their Sabbath school. Religion and religious services were holding very little place in the town. Because of old troubles, petty jealousies, and inconsistencies among professing Christians of the town, even our own little church, the strongest religious force in the community, was in disrepute. A town that drives the preachers out, and invites the saloon and the dance and cards within is surely a town that needs the gospel of our dear Lord. The devil's business has been carried on in New Auburn with a high hand for a long time. But there were a few in our church there who, feeling the need of more Christian work among them, dared to ask the Missionary Board to send helpers to them. The church voted to ask for Brother Schmidt and myself to come for an evangelistic campaign. The church that is sufficiently in earnest about these matters and will just hold patiently on is pretty likely to get what it wants in time.

The problem confronting us in New Auburn was a hard one. Brother Schmidt soon organized a fair-sized chorus and a brass quartet that did fair work for a week or so. Then, for various reasons, or excuses, they abandoned the support they had

been giving our work, and most of their members went with full force after the dance and other worldly things. Large numbers of the young people of the town attended as many as three public dances a week a part of the time our meetings were in progress. It seemed as though a thousand things were working mightily against the progress of the gospel there. Attendance at the meetings on Sunday nights was always good. But the rest of the time it was often small.

In spite of the many obstacles, that can not be mentioned here, interest gradually increased. At length a few people indicated their desire to live a Christian life. But, with all the prayers and efforts offered and made in their behalf, they would not take a positive stand for the right. The campaign began May 21. We finally thought best to close July 13. Some twelve or fifteen had by that time expressed the desire to live the Christian life. And when the night for closing came the interest was such that the people voted strong for the meetings to continue another week. We decided to stay. Interest deepened during the week. At the very last, even after our last meeting of this last week, one young woman said she was ready for baptism even though she had to go alone. We were to start the next day for Exeland, Wis., stopping for a couple of days or so in Minneapolis on the way. Before noon of that day much more personal work had been done. When we gathered at the water for baptism, eight were ready for the ordinance. When these eight had been baptized, and many of the people had left the water for their homes, two more young women came to me crying and desiring to be baptized. I baptized them. That made ten baptized. A few people had expressed the desire that we stay another night to give a lecture on the temperance question. But we had already put other people off a week. Arrangements had been completed for our going. I felt that I was not warranted in staying this time. But before we left the water Deacon Crosby announced that Brother Schmidt would give the lecture in our church that night. It was planned that he would do so and meet me in Minneapolis the next day.

Just before the lecture a terrific thunder-

storm visited New Auburn. But it cleared in time for more than a hundred to gather at the church for the lecture. Brother Schmidt gave them a lot of red-hot things against the saloon and the dance. The saloonkeeper and the keeper of the dance hall and a large number of their patrons were there. All but four in the room said by standing that they would do all in their power to overthrow the saloon. And when Brother Schmidt asked for all in the room who had been patronizing the dance but who would from that time on never attend another, and who would do all they could to overcome its influence, to stand, he said that twenty-six stood up. He joined me in Minneapolis the next morning.

The next night New Auburn people telephoned me that both new interest and new opposition had risen there, and that the working force of our church felt it was imperative for Brother Schmidt and myself to return for further work. They were urgent in their plea, believing that our work was not completed there. Our tickets had been purchased and our trunks had gone on to Exeland, Wis. But believing it was the call of God we canceled our engagement with Exeland again, telegraphed for our trunks to be returned, and we took the morning train back again from Minneapolis to New Auburn. Beginning the meetings again the following Friday night we continued them till the evening of July 4. I spoke fifty-one times to this people. On July 6 I baptized another young man and his wife. During these last meetings we heard new voices speaking forth the praises of God. During the series some twenty people declared their fixed intentions to live the Christian life. Twelve were baptized. Six of these were young married men and their wives. None of the other six young people were under sixteen years of age.

New Auburn is my old home. It is where I was brought up. There I gave my heart to God thirty-eight years ago. There my mother has lived since before that time. There she buried her second husband just before we began this evangelistic campaign. Mrs. Coon, my wife, was with us in this campaign until we started for Exeland the first time. Then she and my mother went to Battle Creek

after visiting my brother in Minneapolis. She contributed not a little in song, prayer, testimony, and personal work to the success of the campaign. Brother Schmidt worked very hard in trying to help the cause along. He tried a novel experiment here by giving private music lessons to quite a large number of people, of course without any charge. Then he gave a musicale at the home of Deacon Crosby, where his pupils and himself furnished a fine program. The pupils and their near relatives and friends attended this to the number of about seventy. Brother Schmidt served them with light refreshments. It was all a rare treat to those attending. Brother Schmidt's personal work was a telling influence in bringing many to a decision for Christ. On the evening of July 3, when there was a large public dance held in the town, these young converts and a number of others resorted to the lake, after meeting in the church, where they had a very enjoyable time with fireworks, etc., and refreshments. Here were those who a few weeks before had been in with the dance and all those associations and who were now finding delight with the people of God in opposition to the dance associations.

On July 4 some twenty of these young people declared their independence of the devil and his associations by organizing themselves into a society of Christian Endeavor. They are now banded together by the grace of God for Christian service. They held their first regular prayer meeting last Sunday night. Word comes to us that it was an excellent meeting. People there are rightfully rejoicing because of what God has done. All was not accomplished that we desired. Far from it. A majority of those baptized have never kept the Sabbath. The most of them are seriously studying the question. They need our continued sympathies and prayers. The battle is still on in New Auburn. Let us pray that a complete victory shall crown the lives of these dear young men and young women who have declared themselves for Christ. To our God will belong all the glory.

We are now in the midst of an evangelistic campaign in the village of Exeland. The fight is on here. We need your

prayers. God has been wonderfully answering your prayers all along. Pray. God will hear.

D. BURDETT COON.

*Exeland, Wis.,
July 16, 1915.*

Coon and Schmidt in New Auburn, Minn.

DEAR SABBATH RECORDER:

I have delayed in making my report of the meetings held here by Brothers Coon and Schmidt because I thought I might be able to give added results. We were very fortunate indeed in having these brothers with us and in hearing them fifty-two times in public meetings.

We were very near the condition where we thought of giving up here and moving away to some other Seventh Day society, but now things look brighter and the whole town is talking, and discussing religious questions as never before.

And to show you that we are gaining, previous to the meetings we had only about a dozen at Sabbath school, where today we had thirty, and good interest was shown; and where previous to this if some came they would take no active part in the study, today they took active part in recitation.

A good live Christian Endeavor society has been started, and at the last meeting every one took part and expressed much pleasure at being able to help in Christian work.

Brother Coon baptized twelve and two joined the church, but we are sure there will be several to come out and accept the Sabbath and join the church in the near future.

The writer wishes it might be possible for all our people to have the privilege of listening to these brothers and of seeing how thoroughly in earnest they are. It has never been our good fortune to hear any one sing as Brother Schmidt sings. His songs are surely inspiring, and his work in the social line is a great help. While here he gave an address on temperance and the dance, and I wish all could hear him denounce both as the greatest evils we have to fight. Several promised to give up the dance and we think they will stay by their promise.

Brother T. J. Van Horn has promised to be with us for a few days soon and we

are grateful for this promised help. We need some one to locate here permanently, for this is a needy field, and we must depend from now on upon the young people to hold up the banner of Christ in this place. They seem willing to do so, but we feel we must have some one to work with them all the time. We do not see why some of our people do not come here and locate, as this is a very rich country, and land is not high compared with other places. Sibley county has the lowest tax and death rate of any county in the State.

We appreciate what the two brothers have done for us more than tongue can tell, and we praise God that he put it into the hearts of our Missionary Board to send them to us, and we pray that great good will be done all over the denomination.

We feel that we would fail in this report if we neglected to mention that we were so glad that Mrs. D. B. Coon was with us for about five weeks during the first weeks of the meetings and we know that her personal work was a great factor for good and her influence is still helping others to live for Christ.

Fraternally,

R. F. HALL,
Church Clerk.

July 17, 1915.

Efficiency Through Sacrifice

WARDNER WILLIAMS

No. 3

When a messenger was sent to find Mr. Roosevelt and notify him that his Chief was dead he found him alone on a mountain top far removed from every human habitation, where he could not be reached save by the personal touch of a bereaved soul like his own.

As the Vice President went out for the last time from the bedside of President McKinley he plunged into solitude where he could commune with the Ruler of the universe and contemplate the responsibilities of state that were so soon to be thrust upon him.

The greatest battles ever fought in this world are battles of the spirit, and the most complete surrenders are those of the heart, and the dedication of a life to the service of humanity.

I know a man who fitted himself to be a civil engineer but upon graduating from college the word "Sabbath" stared him in the face. As he contemplated the triumphs to be attained in his chosen profession he fought the battle of his life, and finally surrendered his long cherished ambition.

I wonder if the efficient Recording Secretary of the American Sabbath Tract Society knows this man and if it has anything to do with his untiring faithfulness, lo! these many years?

When President Allen laid before Thomas R. Williams the needs of a school of theology and pleaded with him to be its head, which meant leaving a useful pastorate, a good home and comfortable salary for an uncertain future, after long and earnest discussions he replied, "I will give you my answer on my birthday." When the fifteenth of March came, his battle had been fought, and so complete a surrender had been made that nothing ever tempted him from what he considered his life work.

In after years he was urged to accept a position at the head of a state institution with several times the uncertain salary he was receiving, but so sweetly did he decline the suggestion that few ever knew that such a door might have opened to him.

In my short-sightedness I urged him to look with favor upon so inviting an opportunity, to which he replied that he had been through the walks of secular education and enjoyed them very much but now his life was given to the things of the Spirit. His efficiency as a great teacher was due to personal surrender and sacrifice.

Again when I recall her who went down into "the valley of the shadow" to meet my trembling little soul, and the privations she lived above and the vision of heaven I caught in her eyes as I stood trying to give my graduating oration, while the tears were streaming down her angel face, I read in them the lesson of *glorification through sacrifice*. That vision, or what she was thinking about, was never referred to by either of us, but to me it was a glimpse of the *divinity of motherhood*.

The closing scene was in the old wooden college building at Milton where we stood

around her bed and sang at her request, "I will sing of my Redeemer," as her soul flew away to "a mansion not made with hands."

Royal souls sometimes live in beggarly palaces but inwardly there is a light the world knows not of. The glory of a soul in which dwells the Sun of Righteousness is sufficient to make a sod house glow with the radiance of a palace. The light of the Spirit changes commonest clay to priceless diadems and transforms man into power divine.

There is such a thing as the *pride of riches* and such a thing as the *pride of knowledge*, and the one is as obnoxious as the other. When we learn that it is neither riches, nor learning, nor might that rules the world but rather the spirit of love and sacrifice, so soon will we fathom the boundless heights and depth of human existence.

No soul that labors for personal aggrandizement is worthy of the object or position attained.

The thing that made Lincoln a *world man* was not that he was President of the United States but rather that the United States was fortunate enough to harbor within her borders such a soul, made glorious through sacrifice for country and humanity.

In closing the three notes I was asked to write for the SABBATH RECORDER, in which I have so imperfectly expressed my thoughts, I wish to emphasize three points: first, make the Conference the great central organization of the denomination; second, unify denominational work by correlating all auxiliary organizations with the Conference; third, select a permanent leader who is filled with the Spirit, rather than book-learning, to lead the denomination to greater victories than it has ever yet known.

A Farm Hand Wanted

A trusty young man is wanted to work on a farm. A Christian Seventh Day Baptist is preferred. I will pay the right man good wages, with board and washing included. I need help immediately and would like, if possible, to engage such a person until March 1, 1916.

Address MR. FRANK MAXWELL,
Milton Junction, Wis.

WOMAN'S WORK

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

There Always, Always Something Sings

Let me go where'er I will,
I hear a sky-born music still;
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There always, always something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There always, always something sings.

—Emerson.

Worker's Exchange

Pawcatuck Church, Westerly, R. I.

With the closing of the annual meeting of our Woman's Aid Society, held in April, we completed our year's work.

We have held six regular meetings, four special, and four suppers.

At the first regular meeting held at the church, tea was served by the directresses; Mrs. Orson Rogers invited the society to her home one afternoon; and a farewell tea was given at the church parlors, in honor of Mrs. Grant Ames and Mrs. Ray Ames, who have moved from Rhode Island.

We held our usual Christmas sale and supper, assisted by the young ladies of the church; from this affair we realized \$115.

We have gained two new members and three have withdrawn, two of them having moved out of town are affiliated with another Seventh Day church.

We mourn the loss by death of three faithful members: Mrs. Catherine Hiscox Randall, Mrs. Annette Greenman Price, and Mrs. William B. Livingstone.

Our appropriations to the various societies of the denomination, the Tract, Missionary, Woman's Board, Ministerial Relief Fund, have been as usual, with some private gifts.

Mrs. Dell Burdick, chairman of a specially appointed committee, raised \$79 for a hospital at Lieu-oo, China, the society increasing this to \$100. We also voted \$100 toward expenses of the church.

In view of the financial depression, from which Westerly in common with all other towns has suffered, we feel especially thankful that we have not been obliged to curtail our appropriations to any extent.

A new departure for us has been the holding of all-day meetings in the church parlors, the object being to sew for the People's Mission. The directresses have had charge of this work, which has been the making over of partly worn garments, as well as working on new. Luncheon has been served, with an average of sixteen present, and with from twenty-five to thirty out in the afternoon. Four of these meetings have been held.

Respectfully submitted,

JESSIE H. WOODMANSEE,
Recording Secretary.

Minutes of Board Meeting

The Woman's Executive Board met with Mrs. A. R. Crandall on July 11, 1915.

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

Visitors. Mrs. O. U. Whitford, Mrs. Emma Lanphere, Mrs. A. B. Todd.

Mrs. West read Psalm 92, and Mrs. Lanphere offered prayer.

The minutes of June 7 were read.

The Treasurer's report for June was read and adopted. Receipts, \$652.44; disbursements, \$1,130.96.

The Treasurer's report for the quarter ending June 30, and for the year ending June 30, 1915, were read and both reports were adopted. Mrs. Whitford read a letter from S. H. Davis concerning Lieu-oo Hospital Fund, and one from J. A. Hubbard in regard to the Ministerial Relief Fund.

The Corresponding Secretary read letters from Mrs. S. E. R. Babcock, of Nortonville, Kan., and Mr. T. L. Eyerly, of Dallas, Tex., in reference to the Hospital Fund.

The Corresponding Secretary reported sending the report blanks for the Confer-

ence year to the Associational Secretaries for distribution to the auxiliary societies. She also reported a letter of thanks from the recipient of the Alfred Scholarship for the past year.

The committee having in charge the arrangement of the program for the Woman's Hour at Conference made a further report of progress.

It was voted that the President appoint a committee to arrange for a reception to be given by the Woman's Board to the women of Conference.

It was voted that the Corresponding Secretary be asked to write to Mrs. D. H. Davis expressing to her and to the other members of the China Mission our sympathy and our appreciation of the great work accomplished by Dr. Davis.

The use of the Milton Scholarship was assigned for the ensuing year.

The President appointed Mrs. Crosley, Mrs. Whitford and Mrs. Babcock as the committee to arrange for the reception during Conference week.

The minutes were read, corrected and approved and the Board adjourned to meet, at the call of the Chair, with Mrs. Morton.

DOLLIE B. MAXSON,
Recording Secretary.

Woman's Board—Treasurer's Report

For three months ending June 30, 1915

Mrs. A. E. Whitford, Treasurer,
In account with
The Woman's Executive Board
Dr.

To cash on hand March 31, 1915\$1,888 09

Alfred Station, N. Y., Ladies' Industrial Society:

Tract Society\$ 3 85

Missionary Society 3 85

7 70

Welton, Iowa, Woman's Benevolent Society:

Unappropriated 10 00

Ministerial Relief Fund 77

10 77

Lost Creek, W. Va., Ladies' Aid Society:

Miss West's salary 12 00

6 00

Lost Creek, W. Va., Mrs. J. E. Trainer:

Miss West's salary 5 00

20 00

25 00

Milton Junction, Wis., Ladies' Aid Society:

Marie Jansz 10 00

5 00

15 00

Milton Junction, Wis., Church:

Tract Society 6 00

Missionary Society 6 00

Miss West's salary 4 75

Dr. Crandall 2 50

Theological Seminary 7 50

Milton Junction, Wis., Mrs. Dollie B. Maxson:	
Miss Burdick's salary	5 00
Milton, Wis., Circle No. 2:	
Milton College endowment	25 00
Milton, Wis., Ladies' Benevolent Society:	
Tract Society	5 00
Missionary Society	5 00
Miss West's salary	5 00
15 00	
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society	30 00
Missionary Society	30 00
Board expenses	5 00
65 00	
Portville, N. Y., Church:	
Foreign Missions	2 50
Alfred, N. Y., Woman's Evangelical Society:	
Miss Burdick's salary	10 00
Miss West's salary	10 00
Marie Jansz	5 00
Ministerial Relief Fund	5 00
30 00	
Jackson Center, Ohio, Ladies' Benevolent Society:	
Unappropriated	10 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	28 00
Missionary Society	28 00
Miss West's salary	10 00
Ministerial Relief Fund	10 00
76 00	
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	5 00
Nortonville, Kan., Woman's Missionary Society:	
Miss Burdick's salary	25 00
Walworth, Wis., Ladies' Aid Society:	
Unappropriated	13 86
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary	10 00
Board expenses	3 00
13 00	
Ashaway, R. I., Ladies' Sewing Society:	
Tract Society	10 00
Missionary Society	10 00
Board expenses	5 00
25 00	
Berlin, N. Y., Ladies' Aid Society:	
Miss West's salary	12 00
Board expenses	15 00
27 00	
Brookfield, N. Y., Missionary Aid Society:	
Tract Society	20 00
Marie Jansz	1 00
21 00	
Wausau, Wis., Mrs. Emma Coon Witter:	
Ministerial Relief Fund	3 00
Milton, Wis., Circle No. 3:	
Milton College	25 00
Miss West's salary	10 00
Fouke School	10 00
Marie Jansz	5 00
50 00	
Battle Creek, Mich., Ladies Aid Society:	
Unappropriated	30 00
Albion, Wis., Willing Workers Society:	
Fouke School	5 00
Ministerial Relief Fund	5 00
10 00	
Albion, Wis., Missionary and Benevolent Society:	
Ministerial Relief Fund	5 00
Independence, N. Y., Ladies' Aid Society:	
Miss Burdick's salary	10 00
Miss West's salary	5 00
Board expenses	4 00
Unappropriated	10 00
Fouke School	10 00
Dr. Crandall	5 00
44 00	

Marlboro, N. J., Ladies' Aid Society:	
Unappropriated	5 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter..	19 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society	2 40
Missionary Society	2 40
Miss Burdick's salary	10 00
Board expenses	3 50
Fouke School	4 00
Adams Center, N. Y., Ladies Aid Society:	
Unappropriated	35 00
Foreign Missions	2 00
New York City, First S. D. B. Church:	
Marie Jansz	50
Fouke School	50
Verona, N. Y., Ladies' Society:	
Unappropriated	20 00
Brookfield, N. Y., "A Friend":	
Miss West's salary	5 00
Riverside, Cal., Dorcas Society:	
Unappropriated	32 12
Fouke, Ark., Ladies' Aid Society:	
Unappropriated	2 22
West Edmeston, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
West Edmeston, N. Y., Mrs. A. G. Crofoot:	
Unappropriated	2 00
Salem, W. Va., Ladies' Aid Society:	
Tract Society	25 00
Miss Burdick's salary	25 00
Miss West's salary	25 00
Dodge Center, Minn., Woman's Benevolent Society:	
Tract Society	19 65
Missionary Society	19 65
Long Beach, Cal., Junior Society:	
African Mission	39 30
New Auburn, Wis., Woman's Missionary Society:	
Unappropriated	3 00
Shiloh, N. J., Ladies' Benevolent Society:	
Board expenses	1 00
Unappropriated	25 00
West Hallock, Ill., Ladies' Society:	
Miss Burdick's salary	10 00
Board expenses	1 50
Unappropriated	2 00
Farina, Ill., Ladies' Aid Society:	
Unappropriated	13 50
Hammond, La., Woman's Missionary Society:	
Unappropriated	36 25
Albuquerque, N. Mex., Reta I. Crouch:	
Dr. Palmborg's salary	10 00
	3 00
Received for Lieu-oo Hospital	\$2,853 36
	288 70
	<u>\$3,142 06</u>
Cr.	
Mrs. A. B. West, expenses to Chicago Territorial Commission	\$ 4 00
Postal receipts cards	2 00
Davis Printing Co.:	
Printing postcards	1 00
S. H. Davis, Treas., Missionary Society:	
Lieu-oo Hospital	1,910 19
Dr. Palmborg, Lieu-oo Hospital.	25 00
S. H. Davis, Treas.:	
Miss Burdick's salary	\$150 00
Miss West's salary	150 00
Marie Jansz	100 00
Dr. Crandall	7 50

General Fund	85 25
Home Missions	2 50
F. J. Hubbard, Treas. Tract Society	495 25
J. A. Hubbard, Treas. Memorial Board:	105 25
Ministerial Relief Fund	28 77
P. E. Titsworth, Treas. Education Society:	
Theological Seminary	7 50
A. S. Childers, Treas. Salem College	5 00
C. E. Crandall, Treas. Milton College:	
Gymnasium	25 00
Endowment	25 00
	50 00
G. H. F. Randolph, Fouke School	200 00
L. H. Stringer, Treas. Young People's Board:	
Dr. Palmborg	3 00
	<u>\$2,836 96</u>
Cash on hand June 30, 1915	305 10
	<u>\$3,142 06</u>

Lieu-oo Hospital Fund	
Dr.	
Middle Island, W. Va.	\$ 3 00
New York City, Woman's Auxilliary Society	43 35
Portville, N. Y., church	2 50
Riverside, Cal., Primary Department S. S.	1 00
Milton, Wis., Young People's Board	50 00
Milton Wis., Mrs. Alan Davis	4 50
Milton, Wis., Baraca Class	10 00
Milton Junction, Wis., Ladies' Aid Society	15 00
Albion, Wis., church and society	8 00
Dodge Center, Minn., Mrs. E. L. Ellis	2 00
Salem, W. Va., Ladies' Aid Society	50 00
Ashaway, R. I., Ladies' Sewing Society	36 10
Alcester, S. D., Mrs. C. Swedin	8 00
Wausau, Wis., Mrs. Emma Coon Witter	3 00
Nile, N. Y., Ladies' Aid Society	6 25
Los Angeles, Cal., Lone Sabbath Keeper	7 00
Plainfield N. J., Woman's Society for Christian Work	13 00
Independence, N. Y., Ladies' Aid Society	18 50
Long Beach, Cal., ladies of church	2 50
Nortonville, Kan., "Three Friends"	5 00
	<u>\$ 288 70</u>
To receipts previously acknowledged	1,653 99
	<u>\$1,942 69</u>
Cr.	
S. H. Davis, Treas. Missionary Society	\$1,910 19
Dr. Palmborg	25 00
	<u>\$1,935 19</u>
Cash on hand June 30, 1915	7 50
	<u>\$1,942 69</u>

Keep Rank, Make Jesus King

This will be the theme of the General Conference. What an inspiring rallying cry. If we come together with that slogan in our hearts as well as upon our lips, the meeting can not fail of being a great success. Of all the songs that come back across the years from the student evangelistic quartets, none inspires me more than that. I can hear that chorus ring out from manly throats.

"Keep rank, keep rank, make Jesus King." We will ask one of the quartets to sing that at the opening session, and before the last session closes, we expect to hear it sung by the male chorus.

By the way, we want to get all the student evangelists together again. The Friday night meeting is to be in their charge. It will be a wonderful night. The opening evening will be in charge of Evangelists Coon and Schmidt. We pray that the spirit of the redeeming, world-winning Christ shall possess us all through to the strong, spiritual addresses of the closing evening.

The young people of the Northwest are simmering with enthusiasm for the General Conference. It is to be in a special sense their Conference. Nearly fifty of our Christian Endeavorers went from southern Wisconsin to attend the World's Convention in Chicago. They are turning the impetus gained there toward our great annual gathering. Is that big poster which they prepared hanging up in your church? If not, put it up at once. And remember that it sets forth only a few of the features which ask for your presence.

If you can't get here in any other way, start in plenty of time and walk. Two young fellows walked to the Chicago Convention from Texas and two others from Kansas.

Remember, Milton, August 24-29.
PRESIDENT.

Forgive, As We Would be Forgiven

PROFESSOR ALFRED A. TITSWORTH

When we pray, "Forgive us our debts, as we forgive our debtors," what do we mean exactly by the petition? Are we asking for the same kind of forgiveness that we extend to those who offend us? Or do we expect full and free forgiveness while we reserve to ourselves the privilege of discriminating as to whom we will forgive and how? Is it a bargain we are making with our heavenly Father that if he will be so good as to forgive us all our offenses we will do the same by all our debtors. If there are those who regard it as a sort of bargain, to have the heavenly Father cancel their infinite obligations to him in return for canceling the comparatively insignificant obligations of their fel-

lows to them, they are trying to drive a sharp bargain, and may we be delivered from any business dealings with them.

In a word or two let us consider the petition in respect to moment, manner and measure: We are not taught to pray, forgive us our debts as we will forgive our debtors sometime in the future after they have shown due contrition, or upon their promising not to offend again. The time is now; "forgive" is in the present tense. It is the present moment, while the prayer is being offered.

Shall we pray, forgive us our debts but permit us a chance to get back at our debtors sometime and even up accounts? Or, forgive us our debts but allow us to present a cold exterior to our debtors to show them that while we are obliged to forgive them we resent their offenses and can not forget them? Or, forgive us our debts already committed, and that may be committed, but allow us to extend our forgiveness to date with no promise for the future. No, that's not playing fair; let us forgive graciously as we ask to be forgiven.

Again, shall we pray, forgive us our debts but permit us on our part to forgive this and that offense but not the other? "This kind of a debt we can forgive but there are some offenses we can never forgive." My neighbor may borrow from me and never return, he may cheat me, he may steal from me, he may do me bodily injury, and I will forgive him; but if he attributes false motives to my conduct, if he spreads abroad false reports about me and injures my reputation or stands in the way of my ambition for honor or fame, I can never forgive him. Or, the order may be reversed if we regard honor and fame of less moment than personal injury or the loss of property. The forgiveness we ask for and which we offer is full, complete and comprehensive.

Forgiveness, then, should be at the moment, gracious and complete.

"Forgive us our debts, as we forgive our debtors."

Rutgers College,
New Brunswick, N. J.,
July 14, 1915.

"They that won't be counseled, can't be helped."

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 11, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, W. M. Stillman, J. D. Spicer, T. L. Gardiner, M. L. Clawson, Jesse G. Burdick, L. A. Worden, H. L. Polan, Irving A. Hunting, Arthur J. Spicer, Chas. P. Titsworth, A. L. Titsworth.

Visitor: Walter B. Cockerill.

After a very timely reference by President Randolph to the life and work of our late denominational leader, Rev. D. H. Davis, D. D., of Shanghai, China, prayer was offered by Rev. T. L. Gardiner, D. D., remembering especially the bereaved family and church, expressing gratitude for the work done, and the hope for a continuation of the work under the inspiration of the life of the leader now called home. This was followed by Dr. Gardiner with a very interesting account of his lifelong intimacy, friendship and association with Dr. Davis, and of the loyal labor for the denomination for so many years performed by Brother Davis.

Voted that the Corresponding Secretary be requested to write letters of sympathy on behalf of the Board, to the family of Dr. Davis, and to the Board of the Seventh Day Baptist Missionary Society.

Minutes of the last meeting were read.

The President named F. J. Hubbard and Asa F. Randolph as the other members of the committee on an appeal for the repeal of the law of 1794 in Pennsylvania.

The Advisory Committee reported the acceptance, by Rev. Willard D. Burdick, of the call extended to him to become a Sabbath evangelist, and that the matter had been satisfactorily arranged with the Missionary Board. The committee presented the report of Rev. W. D. Burdick for the last four months of labor in the Southwest and in Wisconsin, and of Rev. H. D. Clarke on four months work in the Northwest.

The action of the President and Cor-

responding Secretary in having prepared for publication two articles entitled "The Question of Sunday Laws" and "Can We Have a Sacred Day?" by Dean Arthur E. Main, was approved by the Board.

The Committee on Distribution of Literature reported 4,800 pages of tracts sent out, and that 27 RECORDER subscriptions were discontinued.

The Committee on the Italian Mission reported 400 tracts distributed and eight sermons and addresses by Mr. Savarese for the month.

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

The annual report of the Treasurer as presented was ordered adopted after endorsement by the Auditing Committee.

Voted that the proper officers be authorized to sign a "refunding bond and release" to the executors of the estate of Eugenia Lewis Babcock, for monies already received.

Voted that the Treasurer be authorized to remit \$20 per month to Mrs. Sears *re* bequest of Electa A. Potter, until further instructions.

Voted that the Treasurer be authorized to sign a waiver *re* the bequest of \$100 from the estate of Orson C. Greene.

Voted that when we adjourn it be to meet one week from today at the usual time and place.

Walter L. Cockerill being present related very interestingly his experiences in Africa, and the adverse conditions prevalent, owing to the European war, which necessitated his return home, much to his regret, without realizing his hopes in missionary work.

Board adjourned.

The Board of Directors of the American Sabbath Tract Society met in adjourned session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 18, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, C. W. Spicer, Edwin Shaw, Asa F. Randolph, W. M. Stillman, J. D. Spicer, T. L. Gardiner, M. L. Clawson, Jesse G. Burdick, H. L. Polan, I. A. Hunting, F. S. Wells, A. L. Titsworth.

Prayer was offered by Rev. H. L. Polan. The following report was presented:

The Supervisory Committee would report that a plan has been devised by them whereby sufficient amount of money (approximately \$25) will be placed in a Sinking Fund as a separate savings account in a local bank every two weeks, which will be sufficient to replace the Publishing House equipment from time to time as may be required, provided that the two linotype machines are placed in good operating condition at an early date by the Society without recourse to the Sinking Fund. The amount to be set aside will be taken from the gross earnings of the Publishing House as a regular operating expense.

We recommend that the Society seriously consider at an early date the placing of the linotype machines in satisfactory working order that the Publishing House may have a fair start as a business proposition on a self-supporting basis."

JOHN B. COTTRELL,
MARCUS L. CLAWSON,
C. W. SPICER,

Committee.

July 18, 1915.

Report received and recommendation adopted.

The Corresponding Secretary presented the following letter, which was ordered embodied in full in the minutes of this meeting:

Mrs. D. H. Davis,
Mr. and Mrs. Theodore G. Davis,
Mr. and Mrs. Alfred Davis.

DEAR FRIENDS:

At the meeting of the Board of Directors of the American Sabbath Tract Society held in Plainfield, N. J., Sunday, July 11, 1915, in calling the meeting to order the President directed attention to the sad intelligence which had come since the last meeting concerning the departure of your beloved husband and father, the Rev. David H. Davis, for so many years the honored and trusted Seventh Day Baptist missionary at Shanghai, China.

Rev. Theodore L. Gardiner was asked to lead in prayer, remembering at the throne of grace you who mourn in deepest sorrow of us all, and also the coworkers and the interests in China, as well as the entire denomination.

After the prayer Dr. Gardiner responded to a request to speak a few words of appreciation concerning the life and labor of him, so dear to you, whose character and work has meant so much to Seventh Day Baptists as a people, and even in a larger sphere of influence.

Then by vote of the Board the Corresponding Secretary was directed to send to you a letter expressing the sincere and heartfelt sympathy of the Board in the personal loss which has come to you. We commend you to the love and comfort of the same Master to whom he consecrated his entire life, and to whom he was so loyal and devoted, and in whom he had unflinching trust and abiding hope.

Brother Davis was an honored Vice-President of the American Sabbath Tract Society, and the members of the Board of Directors, not only as individuals but in their capacity as representing the official corporation, send to you this message

of sympathetic friendship and love in your bereavement.

On behalf of the Board,
Most sincerely yours,
EDWIN SHAW,
Corresponding Secretary.

July 12, 1915.

The Recording Secretary reported on the hymn entitled "Sabbath Worship" by Mary A. Stillman with music by her father, James A. Stillman, referred to him with correspondence at the June meeting of the Board, stating that he had examined the words and the music, and considered them well worthy of incorporation in our devotional music. The words are orthodox and worshipful, and the music harmonious and rhythmical and well adapted to expressing the sentiment of the words, a combination very desirable in the musical interpretation of religious thought.

Voted that the Recording Secretary be instructed to have a plate made of the hymn for publication in the SABBATH RECORDER and for incorporation in our church hymnals.

Correspondence was received from J. B. Williams, Rev. Henry N. Jordan, Dr. G. Merton Burdick, Rev. T. L. M. Spencer, Librarian of the University Libraries, Chicago, Ill., Rev. E. B. Saunders, Rev. Willard D. Burdick, Rev. Arthur E. Main, Rev. Geo. W. Hills, Rev. Herman D. Clarke, Walter B. Cockerill, H. M. Pierce, Charles Wilkinson, Rev. Clayton A. Burdick, Rev. Herbert L. Cottrell, Rev. Jesse E. Hutchins, James A. Davidson, Rev. George Seeley, Rev. M. G. Stillman.

The correspondence from Rev. Geo. Seeley, Rev. G. W. Hills and Rev. T. L. M. Spencer embodied their regular reports.

The Corresponding Secretary presented an outline of the annual statement to Conference, which was fully approved by the Board.

The President reported on a special visit to Snow Hill, Pa., on July 10, at which time he occupied the pulpit and presented our denominational interests, and that he had also done the same at New Market and Shiloh, N. J., recently.

Editor Gardiner reported on his visit in June to North Loup, Neb., and the two Miltons in Wisconsin, preaching five sermons and delivering three addresses, and returning with the feeling that the trip had been an inspiration to him, and he

trusted helpful to the interests of the Society.

Voted that we hold our August meeting on the first Sunday of the month, instead of the second Sunday as usual.

Voted that Editor Gardiner be requested to attend the General Conference at the expense of the Board.

Minutes of the regular and adjourned meetings were read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Bible Reading on the Sabbath

M. A. S.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.—Matthew 3: 13.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matthew 3: 16.

And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matthew 3: 17.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

He that believeth and is baptized shall be saved.—Mark 16: 16.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—Acts 2: 41.

John indeed baptized with water; but ye shall be baptized with the Holy Ghost.—Acts 11: 16.

But Jesus said unto them, Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?—Mark 10: 38.

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.—Mark 10: 39.

For as many of you as have been baptized into Christ have put on Christ.—Galatians 3: 27.

Know ye not that so many of us as were

baptized into Jesus Christ were baptized into his death?—Romans 6: 3.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life.—Romans 6: 4.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—I Corinthians 12: 13.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.—Matthew 28: 19.

Grand Marsh, Wis.

Come to Conference

The churches of Milton and Milton Junction are hoping for a large attendance at the coming Conference. The Conference Commission has nearly completed a most interesting program and the local committees are making elaborate arrangements for the entertainment of delegates and visiting friends. The Miltons are centrally located in the Middle West and are easily reached by frequent train service from Chicago and the East, as well as from the West.

All that is now needed to make the Conference a decided success is the hearty co-operation of our people in their attendance and participation in the various sessions and services.

The two churches cordially invite every one interested in the Seventh Day Baptist Denomination and its General Conference to plan to come to Milton at Conference time and spend a week or more as our guests. We will take good care of you and in due time send you home happy. The undersigned desires, at an early date, the names of all who are planning to attend this session of the General Conference.

J. H. COON,
Chairman of Entertainment Committee.

*Milton, Wis.,
July 19, 1915.*

YOUNG PEOPLE'S WORK

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

Temperance Reform

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, August 7, 1915

Daily Readings.

Sunday—Temperance talk (Prov. 23: 29-35)

Monday—Co-operation (Jer. 35: 12-19)

Tuesday—Our example (Rom. 14: 17-23)

Wednesday—Laws against evil (Exod. 21: 28-36)

Thursday—Higher interests (Col. 2: 6-12)

Friday—The real inspirer (Eph. 5: 18-20)

Sabbath Day—How we can promote the Temperance Reform (Eph. 3: 14-21)

You may think because you do not drink alcoholic liquors or live in a town where they are sold, that you need not be concerned with the cause of Temperance Reform. In this however you are mistaken. To be temperate, according to Webster's Dictionary, is to be "moderate," or "not excessive," in anything. You may therefore be intemperate in many ways although you may never taste strong drink.

Some people are intemperate in their pleasures. It has been found by careful investigation that many boys and girls spend a great deal of time attending moving-picture shows when they should be at home studying their lessons for the next day. Intemperance is also found in the great amount of money spent for pleasures every year.

A great many people use tobacco, which shortens their lives and weakens their minds and bodies, thus rendering them less efficient in their work. The cigarette habit is especially harmful to the young. It has been found that boys who use cigarettes do poorer work in school, both in the class room and on the athletic field. Christian Endeavorers should work against this evil with all their might.

Intemperance in eating is by no means uncommon and is the cause of a great deal of the sickness which is always prevalent. Think of other ways in which we may be intemperate.

There are some people who persist in saying that it is a personal matter whether

or not they use tobacco or do intemperate things and other people have no right to say anything to them about these things. Now nothing is further from the truth than this. In the first place no one has a right to be intemperate in his habits because of his influence over others. Every man has a number of boys and every woman a number of girls who are watching them and following their example. You may not realize it, but it is nevertheless true. The reason that boys and girls do bad things is not because they are naturally bad but because they want to imitate some one who is older. The men and women of today owe it to the boys and girls of today to set them good examples by leading clean Christian lives.

The second reason why no one has a right to be intemperate in his habits is because intemperance in anything weakens our bodies and minds and makes us less efficient. Thus we wrong God by not being able to do our best for him. We need to present our bodies as a living sacrifice to God (Rom. 12: 1-2).

Remember your high calling. You are a Christian. The honor of the most glorious of all institutions, the Christian Church, is in your keeping. Your Master, your Lord, is watching you. He calls you to heroic deeds, to self-mastery, to the conquest of evil, to the winning of the world. He is ready to give you all needed strength and wisdom. Surely you will not fail him.—*Peloubet.*

To serve the present age,
My calling to fulfill:
Oh, may it all my powers engage
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And oh, thy servant, Lord, prepare
A strict account to give.

—*Charles Wesley.*

SUGGESTIONS

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

I will, by the help of God, try to be temperate in all things, that God's name may be glorified and my fellow-men uplifted.

Topics for special prayer at the meeting:

That our nation may be free from strong drink.

That those who are slaves to strong drink may be set free.

That we may learn to be temperate in all things.

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

What are some of the ways in which we may be intemperate? (Give this to several.)

How may the temptation to be intemperate be overcome?

Why is it wrong for us to be intemperate?

How do cigarettes and tobacco affect a person?

If all Edeavorers lived temperate lives, what do you think would be the result?

What should be our attitude toward those who have been tempted and have fallen?

Denominational Loyalty

RUTH F. RANDOLPH

Read at the Yearly Meeting, New Market, N. J., June 5, 1915.

Let us first be sure that we understand what is meant by denominational loyalty. Loyalty is defined as faithfulness to a cause or principle. Faithfulness to our denomination, faithfulness to our church—what a wealth of meaning there is in those two phrases! Probably there is no one present today who would own that he or she is disloyal to the Seventh Day Baptist Church. But do we uphold her? When asked why we observe the seventh day of the week as our Sabbath, can we and do we give convincing arguments for our belief and practice? Can we show why the seventh day of the week should be observed as the Sabbath? That, it seems to me, is the first step toward denominational loyalty, to know why we are Seventh Day Baptists. That was one purpose of the Sabbath Rally Day observed in our churches two weeks ago.

However, to merely know why we are Seventh Day Baptists is a very small part of denominational loyalty. We must do that which will show that we are disciples of Christ. Are we not the representatives of the church? Are not the church and the denomination judged by the lives of the individuals that make up the church

and denominations? If we are careless about the things we do and say, if we engage in questionable amusements, our church will be looked upon as a supporter of such conduct. What else could we expect?

In this great century of commercialism when everything is seemingly sacrificed for business interests, Seventh Day Baptist young people are forced to face the question, Shall I sacrifice the Sabbath for business, or business for the Sabbath? How shall we answer that question. If the former is chosen, worldly power, fame and praise may be gained, but if the latter be chosen, peace and God's blessing will follow. I do not mean to say that Seventh Day Baptists can not enter upon, and be successful in, business pursuits, for they can. We have examples of such men in this room today. But do you think that these men *happened* to succeed and keep the Sabbath? No, they worked and planned to combine the two. It takes a man with character to withstand everything that a Seventh Day Baptist business man must face. Now while the opportunity is ours we should train ourselves for a life which will fit the Sabbath, and not wait until it is too late and then try to make the Sabbath fit our business. Too many young people have tried this and failed. Let us heed the lesson in their failure.

Another problem which we as young people of the twentieth century must face is the manner of spending the hours of the Sabbath Day. These hours should be spent in mingling with our own people, at the regular appointments of the church, the Sabbath-school meetings, and Christian Endeavor meetings, rather than in the pursuit of school and other secular pleasures. Let the Sabbath be a day apart from the rest of the week. We do not need the edict of the law to prevent us from taking that which is rightfully another's. Our own conscience would interfere with the enjoyment of another's property. Then why should we need more than the dictates of conscience to make Sabbath observance a pleasure and a delight? Let the Sabbath be a time for communion with God, a day holy and sanctified, a delight.

Among other things which make for loyalty to our denomination is hearty and steady support of our pastor and Sab-

bath-school superintendent. Without the earnest co-operation of pastor and parishioner, superintendent and Sabbath-school, the work of Christ can not be forwarded. Here is an opportunity for us young people to be trained for the duties which will fall to us later on in life. It is also a chance to do something, small as it may seem, for our Master. Every one of these opportunities should be improved and made the most of, for they are all too few.

One of the greatest blessings that the rising generation possesses is its opportunity for service in Christian Endeavor work. This, too, is one place that needs the aid and support of every one present today. Some of our churches are either too small or so situated that a Christian Endeavor society is out of the question. This places so much more of a burden on the societies of other churches. Most of the churches represented at this yearly meeting have an organized young people's society of some kind. All these societies working together for the advancement of God's kingdom on earth must advance each church, each community, and each member.

But we must not forget the Woman's Board, the Sabbath School Board, the Tract and Missionary societies, and the Young People's Board. Much good is done by all these boards, but without the loyal support of the churches, Sabbath schools and young people's societies, this work would fail. It is the duty of each one of us to support all these boards. It is not always the cold dollar that does the most good; it is the loving heart, the little sacrifice and the *willing aid* given because of our love for the Savior. "Silver and gold have I none, but such as I have give I unto thee." A good motto, I believe, for Christian Endeavor societies.

The SABBATH RECORDER, our weekly denominational newspaper, the *Sabbath Visitor*, the *Helping Hand*, and *Junior Quarterly* all need the substantial support of our people. The *Helping Hand* and *Junior Quarterly* should be used in every Sabbath school, and if only one help can be used, let it be our own publication.

These are, in brief, some of the things relative to denominational loyalty. Real service for the Redeemer makes loyalty to the denomination assured.

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.

CHILDREN'S PAGE

The Downy Woodpecker

The Downy is a drummer-boy, his drum a hollow limb;
If people listen or do not, it's all the same to him.
He plays a Chinese melody, and plays it with a will,
Without another drumstick but just his little bill;
He isn't playing all for fun, nor just to have a lark,
He's after every kind of bug or worm within the bark;
He is fond of every insect, and every insect egg;
He works for everything he gets, and never has to beg.
From weather either cold or hot he never runs away;
So, when you find him present, you may hope that he will stay.

—Garrett Newkirk, in *Bird-Lore*.

Little Rugs That Flew

The story below is taken, by permission, from the *Continent*. It is the third of "Billy's Adventures in Wonderland," by H. R. Walmsley.

Billy was finding the big woods so wonderful that he determined to investigate every hole and stump and rock. One day, when he had walked deep into the woods and was looking carefully about, he saw a hole in the dead part of a mulberry tree. The main part of the tree had died near the top, as mulberry trees usually do, and a flicker with his sharp beak had chiseled out a nice home in it.

Billy wondered if there was anything in the hole, so he picked up a big stick and beat on the tree with it as hard as he could. Something popped out of the hole, instead of flying away, it ran up the tree and stopped at the top. Then, it flattened itself out like a little rug, Billy saw that it was an animal, not a bird. To his great surprise, four more of the same kind of animals ran out and up the tree to the top.

Right beside this tree was growing a young elm with many branches. Billy climbed up the elm tree and pulled himself over into the mulberry tree. He carefully worked his way up till he was within a few feet of the queer little animals. They were a beautiful brown, with white underneath and along their sides. They had

large, gentle looking black eyes and broad, flat tails.

They were such pretty little creatures that Billy thought he would take one home. He reached out to pick it up, when it suddenly jumped from the tree. It spread out its feet and seemed to grow to about four times its former size. Instead of falling, as Billy expected, it floated out and down through the air like a big leaf. About 100 feet from the tree, when it had almost reached the ground, it turned in a big curve and floated upward, alighting on a tree about twenty feet from the ground, and ran up to the top.

Billy had heard of fairies, and he wondered if this pretty creature could be one. He reached for another, and it floated out and away just as the other one had done. Then two more jumped and floated in great curves to other trees. Billy fairly gasped with surprise. One more remained in the tree with him. He carefully reached up his hand from below and seized its tail. As Billy pulled, it clung to the tree with short claws on feet that looked like pretty little hands. He let go of the tail and grasped it around the body. His hands sank into the soft fur and skin. Then Billy received a shock. The pretty creature turned its head and, quick as a flash, bit through the end of his thumb! Billy let go quickly, nearly falling out of the tree in his excitement. Then this one sailed away to join the others.

Billy was surprised and his feelings were hurt. The most gentle looking, the softest, the most beautiful creature he had ever seen had rudely bitten him. And such teeth! Perfect little chisels. Billy did not know that those powerful jaws and fine chisels were made to cut through the hardest hickory nuts. He climbed down and threw sticks at the little animals and succeeded in making them fly some more.

His thumb stopped hurting after a while, and he trudged back to the farmhouse. He found his father out in the orchard and told him all about the wonderful creatures he had seen. His father told him they were flying squirrels, and that they were probably the prettiest squirrels in the world. Billy showed his sore thumb, and his father laughed and told him how much better it was for him to have such a little pain than for one of those pretty creatures to have the great pain of being locked up

in a cage, with giants like Billy looking at it and frightening it nearly to death. Billy wanted to know why he had not seen any before. Because, his father told him, the flying squirrels come out to eat and play in Wonderland only in the nighttime.

Billy, in spite of his sore thumb, decided that he had been a very lucky boy indeed to see them at all.

Arctic Dogs

Far up north on the wild and snowy wastes is the home of the Eskimo or Arctic dogs. Although many of them are half-savage, scarcely more than reclaimed wolves, they are wonderfully cunning and enduring. With the reindeer they are the beasts of burden, valuable to their owner and a great help to explorers and travelers in these cold and trackless regions. Over the untrodden, frozen plains these dogs can travel at the rate of seven to eight miles an hour, drawing a good-sized load, and keeping up the pace for several days. In summer they are turned loose to shift for themselves and are far more happy than in the winter season, which is one of toil and slavery for them, with little to eat, the poorest of shelter and generally cruel treatment.—*Our Dumb Animals*.

John Barleycorn's Coat Tails

REV. A. J. C. BOND

I attended the annual convention of the National Anti-Saloon League at Columbus, Ohio, where the campaign for nation-wide prohibition was launched and the "Flying Squadron of America" conceived; I was present in the galleries of the House of Representatives at Washington when the so-called Hobson bill was debated for ten hours and voted upon, receiving a majority of the votes; I heard the Flying Squadron in Louisville, Ky., and enjoyed the sessions of the recent convention in Atlantic City. In view of my familiarity with this movement for nation-wide prohibition I might be pardoned if I should express a judgment as to the outcome of this most marvelous tidal wave of public sentiment by which the existence of a great public evil was ever threatened.

I haven't time to report the Atlantic City convention, or to review the progress of

this mighty movement for the last two years. My purpose is simply to register an impression, to express a feeling which is fast becoming a conviction. I choose to do it by reporting what others have said.

About three weeks ago Brother Jesse F. Randolph called me into his home and told me that he was planning to attend the convention of the Anti-Saloon League at Atlantic City. "I have been engaged in this cause for over thirty years," he added, "and I want to stay with it to the end." Now, Uncle Jesse is not a young man any more when we count years, and this fact made his meaning a little uncertain and his language somewhat ambiguous. I soon realized, however, as we continued the conversation, that he meant to the end of the saloon business.

Rev. G. W. Young, of Louisville, a man who looks to be older than Brother Randolph, said in an address at Atlantic City, "I have an understanding with the Lord that I am to be here when national prohibition is achieved." And his remark was greeted with laughter and applause. And he continued with words that brought tears to many eyes, as with pleading voice he said, "But there is a black horse waiting for me, restive and champing his bit. I can not hold him much longer. You will have to hurry."

Ex-Governor Patterson, recent Christian convert and prohibition recruit, eloquent son of the South, said, "A great tidal wave has swept over district, county and state, and is now beating against the walls of the National Capitol. The liquor interests try to keep it back, but they will have to run as did the foolish Dane of old."

I have but to add that the end of the liquor traffic, "the only licensed turnstile into the open field of moral damnation" (Woolly), is near, so near that many of the veteran fighters of today will be present to march in the grand review when the conquering troops shall celebrate the final victory.

The Thankful Heart

For all that God in mercy sends—
For health and children, home and friends,
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks.—*Tupper*.

SABBATH SCHOOL

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

Sabbath School Institute at Westerly

REV. HERBERT C. VAN HORN

An interesting and helpful Sabbath-school institute was held July 10 at Westerly, when the Sabbath schools of Rhode Island and of Waterford, Conn., accepted the invitation of the Pawcatuck Seventh Day Baptist Sabbath School, of which Dr. Edwin Whitford is superintendent.

Rev. Edwin Shaw of Plainfield, N. J., was present and gave three splendid addresses. The one, "Reading the Bible," given Friday night, the writer did not hear and so cannot report. His address, Sabbath morning, "Reverence for the Institutions of God," was practical and timely. He said, in substance, that while the lack of reverence was great today it is no more so than in other ages, and read a paragraph from a magazine, written ninety years ago, containing a lament over the lack of reverence at that time—a paragraph that sounded much like what one may read in the religious papers of the present generation. Reverence can be realized in life, not merely by preaching and teaching about it, but by holy example, and most of all, by bringing the young to realize the holiness of God. This thought was aptly illustrated by the experiences of the prophet as recorded in the sixth chapter of Isaiah.

Pastor C. A. Burdick, of Westerly, followed Mr. Shaw with a brief address on "What the Bible School Means to the Pastor and to the Church." He suggested that it means to the pastor a forest of young trees, a granite quarry of valuable stones, a garden of beautiful flowers, a camp for training young Christian soldiers; to the church it means a great opportunity and responsibility.

At the close of the morning session, an enjoyable social hour was spent around the bounteous tables in the church parlors. The young people of the local Bible school beautifully waited upon the one hundred and sixty-six guests with the luncheon served by the ladies of the church.

In the afternoon, Mr. Lloyd R. Crandall, superintendent of the school at Ashaway, spoke on "The Preparation and Discussion of the Lesson by the Teacher." A wider study of the text and context was urged, and the carrying of the lesson and of the problems of the class upon the heart throughout the week. The too great and dependent use of prepared helps was discouraged. Monthly meetings of the teachers for the study of the lessons and conference concerning the work of class and school were recommended as practical and helpful. In presenting the lesson its language, if necessary, should be translated into that of the day, and its teachings made clear and emphasized by illustrations. The good teacher will exercise his office with tact, courtesy, sympathy and reverence.

In a brief, illustrated address on "The Value of the Lesson Discussion by the Superintendent," Mr. Shaw urged that this is the superintendent's opportunity, not for a review of the lesson, but for emphasizing some great truth either in the lesson or connected with the lesson which the school ought to get hold of.

In an address on "The Employment of Seventh Day Baptists," Attorney S. H. Davis, in his usual forceful manner, declared it as his conviction that with the possible exception of the railroad business a Seventh Day Baptist could enter any employment and keep the Sabbath. He emphasized the opportunities, especially of agriculture and the professions. It was pointed out that the practice of many of the great corporations of a "five-day week" is becoming more and more general, and is opening up larger opportunities for our young people. There are difficulties and temptations in the way of every calling, but these may be overcome and resisted. He further declared that success is a commendable thing if one can achieve it honestly and conscientiously; if not, failure is far better, and in the sight of God, is real success.

The splendid paper upon "Primary Work," by Mrs. William R. Wells, has been secured for publication.

Following these addresses and after a short intermission, Miss Susie Saunders conducted in a splendid manner a Christian Endeavor service. A piano and violin

duet by two young people, a brother and sister, Dutee and Phebe Hall, is worthy of special mention. A helpful talk was given by Rev. E. B. Saunders, of Ashaway, on "The Value of Young People's Work," in which he bore tribute to splendid work with young people done by such pastors as the late Dr. Nathan Wardner before the inception of organized Christian Endeavor. This was followed by an address, "The Responsibility of the Christian Endeavor Society to the Church," by Pastor H. C. Van Horn, of Ashaway.

The institute from beginning to end was pronounced most interesting and helpful, and it is hoped that such work may be continued in the years to come.

Lesson VI.—August 7, 1915

THE KINGDOM TORN ASUNDER.—1 Kings 12: 1-24
Golden Text.—"Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18

DAILY READINGS

Aug. 1—1 Kings 12: 6-16. The Kingdom Torn Asunder
Aug. 2—1 Kings 12: 17-24. Jeroboam Made King of Israel
Aug. 3—1 Kings 11: 6-13. The Division Prophesied
Aug. 4—1 Kings 11: 29-40. The Division Symbolized
Aug. 5—Luke 11: 14-23. A Divided Kingdom
Aug. 6—Rom. 7: 7-25. A Divided Life
Aug. 7—John 17: 11-26. Jesus' Prayer for Union

(For Lesson Notes, see *Helping Hand*)

The Jews and the Catholics

W. H. MORSE, M. D.

A few weeks ago I published an article in the SABBATH RECORDER narrating the story of an Italian girl who had become a "ger" or proselyte in the Jewish Church. This article seems to have awakened no inconsiderable interest, judging by the number of letters that I have received and the notice taken of it by the papers.

I am assured that the instance to which I made reference is by no means exceptional, and that it is not uncommon for Roman Catholics to become identified with the Jews in their worship, if not always for religious reasons purely, yet for those that may be called commercial. Several correspondents, agreeing that it is so, flaunt the "lex talionis" rag, and put forth

the statement that if the Jews do get some of the nominal Catholics, the Catholic Church on the other hand is adept at getting the Jews.

In its first issue last month, the *Jewish Leader* had a two-column editorial under the heading, "Jews and Priests." As I understand it, that paper is one of the leading Yiddish papers in America. This editorial calls attention to the fact that in the Roman Catholic orphan asylums there are no less than eight hundred Jewish orphans, who are being trained in Catholicism. Bitterly deploring the fact, it goes on to show from the reports of these institutions that the expense of the support of these children is \$100 per year, for each child. This means that the Roman Catholic Church is expending \$80,000 a year to take care of and train Jewish children in the faith of the church of Rome. This training, the editorial goes on to say, is very thorough, and always with the expectation that the children, as they go into adult life, will render useful service in the Roman Catholic Church, if not always in the priesthood, as teachers, writers, journalists, and other professions adjunctive to Rome.

That editorial sits uneasy on the sympathetic nerve. Eighty thousand dollars a year expended on Jewish children by Roman Catholics! This is not only to increase the membership of the church, but, as well, it amounts to an active propaganda to obtain working material, "new blood," in the Latin Church.

It is generally known that, in Europe, in both the Roman Catholic and Greek Catholic churches, there are Jewish priests, and that these, as a rule, are leaders among the clergy. Naturally the question advances as to why the organizations which have been thus fortunate in acquiring these men have not put forward equally enterprising efforts in the education of children in or out of Catholic families. It may be that there are eight hundred Italian children in the asylums with the Jewish children, but it is to be doubted. The Irish element in the Roman Catholic churches has no welcome for the Italian immigrants, and scant faith in the Italian children's possibilities. Today in Italy among the most prominent priests are Jewish and Irish men of eminence. Why not Italians? With Italian absolutism dominating the Latin Church,

why is not more done for the Italians in this country? Is it because that in their own country they know Rome too well, and as having done its best to starve them by depriving them of the printed word?

Eighty thousand dollars a year to support and train eight hundred Jewish children! Here is a fact well worth the attention of Seventh Day Baptists and all other Christians. Where is there a Protestant denomination in the United States that is spending one half or even one fourth of \$80,000 a year to spread and impart among the Jews the teachings of Jesus Christ as recorded in the New Testament?

Put beside that question another: What are we doing for those who are nominally Roman Catholics, but who, lacking faith in the priesthood of Rome, are on the threshold of infidelity?

We do not fancy the use of the name, "propaganda," but would it not be well if our church made a virtue of it in reaching these two most deserving classes, the Jews and the Italians? If Christ is "formed in us, the hope of glory," are we so selfish as to refuse to impart to them that which they need, that for which they come among us? Are we willing to be less generous than the church of Rome?

Hartford, Conn.

Church Clerks and Pastors

Kindly note that from the time you read this notice Conference will be only four weeks away. Thus far about one-half of the reports from the churches have been received by the corresponding secretary. I am very anxious to present a full report to Conference. This can be done if you furnish the data asked for in the blanks which you have. Please do not consider statistics from your church as uninteresting and unimportant. The first report I received was from a church which has two members. Yet these two were faithfully recorded and the report sent in. Conference depends upon your loyalty to our denominational interests and believes you will heartily co-operate in every branch of its endeavor. Every unreported church helps to make the annual history of our denominational efforts more incomplete and unreliable.

Will you cordially and promptly respond to this appeal?

Fraternally yours,
HENRY N. JORDAN,
Corresponding Secretary.

Milton Junction, Wis.,
July 18, 1915.

A Noble Faith

Unfeebled will I bring my spirit down to life's closing period; never shall the genial courage of life desert me; what gladdens me now shall gladden me forever; my imagination shall continue lively, and my will unbroken, and nothing shall force from my hand the magic key which opens the mysterious gates of the upper world, and the fire of love within me shall never be extinguished. I will not look upon the dreaded weakness of age; I shall pledge myself to supreme contempt of every toil which does not concern the true end of my existence, and I vow to remain forever young. . . . The spirit that impels me forward shall never fail me, and the longing which is never satisfied with what has been, but ever goes forth to meet the new, shall be mine. The glory I shall seek is to know that my aim is infinite and yet never to pause in my course. . . . I shall never think myself old until my work is done, and that work will not be done while I know and will what I ought. . . . To the end of my life I am determined to grow stronger and livelier by every act, and more vital through every improvement. . . . No event shall have power to disturb my heart; the pulse of my inner life shall remain fresh while life endures.—*Schleiermacher*.

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HOME NEWS

BERLIN, N. Y.—Following are the yearly reports of our Ladies' Aid Society as accepted and voted for publication in RECORDER.

SECRETARY'S REPORT

Eight business meetings have been held, all of which have been attended by the president, and five by the secretary. Average attendance at each meeting, 8. The meetings have been very enjoyable, and have been characterized by the spirit of unity and cheer. Suppers have been given by three sections and more than two hundred hungry mouths have been fed.

With bread and meat and pastry too,
Yea, pies and cakes were not a few;
Then salads rare, and pork and beans,
With doughnuts fit for kings and queens.

But oh, our suppers of hens and chickens!
The old town knows, they beat the dickens;
And all well served, for thus we're able
With boys and girls to wait on table.

And then some comfortables we've tied
With the happy times thrown in beside,
Then, when the comfortables would lag,
We'd grimly grasp the carpet rag;
For these are held as our "stock in trade,"
They belong, like us, to the Ladies' Aid.

E. L. GREENE,
Secretary.

TREASURER'S REPORT

Dr.
Balance on hand June 1, 1914\$ 45 61
Received during the year 282 59

\$328 20

Cr.
Paper, paint, etc., for church\$ 23 59
Lieu-oo Hospital 10 00
Miss West's salary 12 00
Woman's Board 15 00
Dishes 2 40
Weaving rugs 3 90
Church carpet 247 04
Bulbs, sugar, meat, etc. 3 51

\$317 44

Balance on hand June 1, 1915 10 76

\$328 20

MRS. EVA S. GREENE,
Treasurer.

Children's Day will be held on July 24, and the program furnished by our denomination will be followed.

Corliss F. Randolph was expected to visit us last Sabbath in the interest of the Tract Society, and Children's Day was thus postponed.

The members of the Aid Society are looking forward hopefully to another year of usefulness. A very enjoyable sociable was held at the home of J. D. Armsby, and \$6 or more was realized. E. L. G.

MILTON JUNCTION, WIS.—Yesterday we had one of the most inspiring services we have had for a long time. Eight of our young people gave reports of things that impressed them while they were in attendance at the greatest Christian Endeavor convention ever held. They did well as they told clearly and impressively of the things which appealed to them. There were seventeen delegates from this church and every one caught visions of the big problems which the church through the Christian Endeavor society is facing and undertaking in its efforts to Christianize the world. H. N. J.

SECOND ALFRED, N. Y.—"The reception for Pastor and Mrs. Goff was held in the church parlors last Sabbath night. It was well attended. The evening was spent in music and recitations. At a late hour ice cream and cake were served."

DENVER, COLO.—A friend who was in Denver on the Sabbath visited the place indicated in the RECORDER for Sabbath worship, but found that no meetings had been held there for some time.

Denominational News

President William C. Daland, of Milton College, spent Sabbath, July 17, with the church at Farina, Ill., and on the twenty-fourth he is due in Nortonville, Kan., for the Sabbath service. The next two Sabbaths he will spend at North Loup, Neb., and Dodge Center, Minn. He expects to return to his home in Milton, Wis., on August 10.

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."
—William Cowper.

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.

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.

When God bids us to watch and pray, he bids us use our strength, and his. The watching will keep us alert in doing what we can against the wrong—the praying will bring us his strength.—*Baptist Commonwealth.*

"Some men who marry and settle down would have done the world more good had they remained single and settled up."

The Sabbath Recorder

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

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The Christian doctrine of immortality is not, properly speaking, an expectation of another life after death; it is a conviction of the deathlessness of life.—*Rockwell H. Potter.*

SEVENTH DAY BAPTIST COLONY
IN FLORIDA

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

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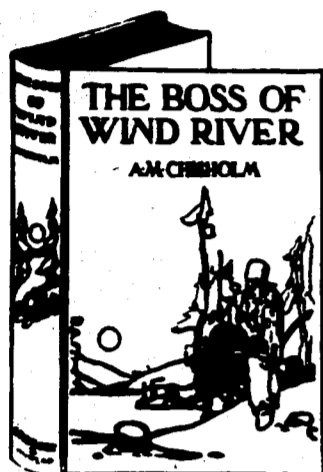
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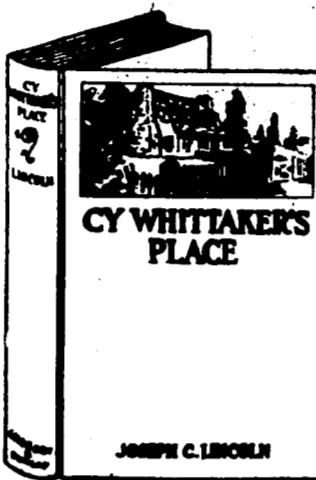
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A GOOD RESOLUTION

I hereby resolve that I will live honestly and walk uprightly before God and man. I will keep my lips sweet with words of kindness; my heart pure with noble ideals; my hands clean with honorable actions. I will keep my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope. I will serve God by helping some of his children. I will try always to be better than my word and more liberal than my promise. Every day I will make the most of my time and the best of myself, and so be ready for the opportunities which God daily sends to those who are waiting for them.—R. J. Burdette.

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