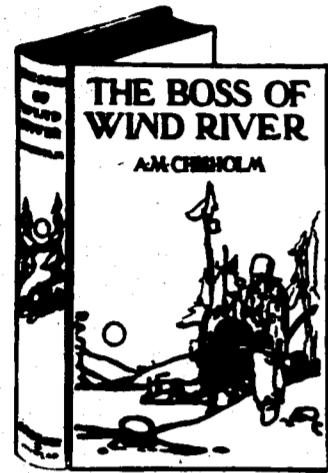


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SABBATH RECORDER, PLAINFIELD, N. J.

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.

—CONTENTS—

Editorial. —Unity of Faith and Order: Is It Practicable?—Similar Hindrances Keep Others Apart.—What Are the Prospects for Unity?—Federation is More Practicable.—B. Fay Mills at Home Again.—How Did He Come to Do It?—The Folly of Choosing Such Companions.—What Brought Mills Back to the Church?—What Has Been Lost and What Gained?—"The Pulpit" Again—Only 66 Subscribers . . . 129-133	A New Hampshire Fireplace . . . 143
With Rev. H. D. Clarke in Minnesota . . . 133	Conference Music . . . 144
Conference Reports . . . 135	Woman's Work. —"Hullo" (poetry).—Being a Bishop in Mexico . . . 145-147
Rev. W. D. Burdick and Quartet at Stone Fort . . . 135	Rev. David H. Davis, D. D.—Memorial Service . . . 147
Sabbath Reform. —A Sacred Day: How Can We Have It? . . . 136	The Work of the Ministry . . . 148
Unconditional Promises of God . . . 138	Young People's Work. —Young People and Conference.—The World's Fifth and the Twenty-Seventh International Christian Endeavor Convention.—Faithful to Ideals . . . 149-152
L. S. K's to Conference . . . 138	Death of Ellen G. White . . . 152
Missions. —Quarterly Report.—Missionary Board Meeting.—Treasurer's Quarterly Report.—Treasurer's Report—China Missions . . . 140-142	Children's Page. —Counting the Stars (poetry).—Teddy "But Why" . . . 153
	Sabbath School. —A Sunshine Shut-In.—A Successful Children's Day.—Minutes of the Sabbath School Board.—Primary and Intermediate Work.—Lesson for August 14, 1915 . . . 154-158
	Home News . . . 158
	Marriages . . . 160
	Deaths . . . 160

The Sabbath Recorder

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WHOLE NO. 3,674

**Unity of Faith and Order
Is It Practicable?**

Face to face with the apparently growing movement for church unity, and after a full discussion upon the question of union, the United Presbyterians in General Assembly voted by a large majority to continue their independent denominational organization rather than to unite with other Presbyterian bodies. The only reasons for Presbyterian bodies refusing to unite and for their insisting upon a separate identity must be found in sentiment and tradition; for a mere dogma such as exclusive psalm-singing which now sets apart one large body of Presbyterians, can not be regarded as sufficient cause for division. Singing the psalms of the Bible is very good and beautiful in itself, but we can not see how the dogma that only psalms are proper for church hymns can be sufficient ground for a separate denominational existence.

**Similar Hindrances
Keep Others Apart**

While some progress is being made toward uniting churches of like denominations in the North and in the South, and while steps are being taken to bring more than a dozen separate organizations of Methodists together, the fact remains that year after year the various bodies have been kept apart largely by questions of church polity and church government rather than by fundamental or even important Bible teachings. While some noted leaders advocate church unity, and while one great denomination has taken the initiative in calling a World Conference on Faith and Order, the tendency to cling tenaciously to denominational tenets is, so far as we can see, about as strong as ever. In the circular letter sent out by the Episcopal Church the question is put as follows:

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us

with the desire to reunite in his one body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely undivided, or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous body of the one Lord? Do we know whether or not the brethren from whom we have been separated for centuries possess any of the precious things of which we are stewards, or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the church? Has it any authority, and, if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

Another branch of the church has had a commission, to consider the plan and scope of a world conference, and the conclusion reached is that there must be a more general and intense desire for unity, a broader and deeper spirit of Christian love among people of different creeds, before real ground for union can be found. When the proposed conference meets, it must solve the problems suggested by the questions asked above. There must be a wider, clearer comprehension of all these questions involved before much can be done toward unity of faith and order in the Christian world. Much prayer, greater consecration, and careful study of the *essentials* in our faith will be necessary before all Christians unite under one creed.

As for myself, I can see no reason why most churches should not unite, for no *essential* truth keeps them apart. But I can not see how people holding a fundamental truth like the Sabbath of Jehovah can unite with those who reject that truth. There seems to be no hope as yet that the leaders in the Unity of Faith and Order movement will be willing to come upon Bible grounds as to the Sabbath question. Until they do so, no Seventh Day Baptist can unite with them without abandoning what he regards as a vital and therefore an essential truth. Under such conditions there can be no real unity.

What Are the Prospects For Unity?

Even though unity is the watchword with many Christian leaders, it would seem that little progress toward practical unity is being made when so liberal a denomination as the United Presbyterians vote with overwhelming majority against a unity that involves only other Presbyterians. If these denominations resolve against unity simply because they do not agree upon the kind of hymns to be used in worship, what hope is there of their joining with Methodists and Baptists and Congregationalists, to say nothing of Sabbath-keeping denominations?

Again, if the Episcopalians, the principal movers in the efforts for unity of faith and order, have through all the years exacted a recognition of the historic episcopate before men could unite with them; if they have insisted that no ordination to the gospel ministry is valid unless performed by a bishop who is in the authorized historical succession of that one church; if, in harmony with this, they have refused to recognize and invite into their pulpits the ministers of other faiths, and now at last have refused to co-operate with the Federal Council, if this has been the record hitherto, what real prospects are there for any greater success in this unity movement than in others that have been made by the same people, every one of which has failed?

Steps have now been taken for a preliminary conference, in January, of all North American churches. Several denominations are interested; but all arrangements are left to the Episcopal Commission alone, and the announcement is made that no proposition looking toward practical unity, nor any question of doctrine or of church organization, shall be discussed in that organization. The plan seems to be to allow no words upon points that now separate the denominations. Probably the commission thinks that even the great leaders who are to have places on the program have not yet found grace sufficient to enable them to discuss the obstacles in the way of unity of faith and order. When makers of a unity program feel compelled to leave out the consideration of everything that hinders unity, the prospects do not seem very

favorable for an immediate harmonization of all denominations.

Federation is More Practicable

Everybody must see the necessity for co-operation among all Christian peoples if the great work of social, civic and moral reform is to be successfully carried on. The powers of evil are sure to combine and to present a solid front against the churches. For generations all churches have, without special effort at unity of faith, united in Bible-school conventions, Christian Endeavor unions, both state and national, and in other movements for moral uplift, and have worked together heart and hand for human betterment. There is nothing to hinder such movements. They are practicable and effective, and while the world has been greatly blessed by them, we know no denomination that has been damaged thereby. We are proud that Seventh Day Baptists have always stood in the front ranks in all such movements. This fact alone has been the means of our being better understood by other denominations, and has won for us a host of friends. In this particular our being represented in the Federal Council has been the means of enlightening many Christian leaders as to our position and has opened the door to the respect and confidence of other denominations as nothing else could. The co-operation of federated churches that leaves intact the autonomy of each church and does not interfere with faith and order is eminently practicable. But as yet we see little ground for hope that the Unity of Faith and Order movement will pass the theory stage for many generations to come.

B. Fay Mills At Home Again

While in Chicago waiting all day for a train, I learned that Rev. Dr. B. Fay Mills had returned to the faith of his fathers and was telling his experience that Sunday in the churches at Oak Park. He had spoken in the morning to a great congregation in the First Presbyterian church and in the afternoon was to address a union meeting in the Methodist church. Here it was that I heard him speak burning words in favor of the deity of Christ and of humanity's need of a divine Savior. There was an earnestness about him and an evidence of sincerity in all he said that

deeply impressed the great congregation, and every one seemed glad that Dr. Mills had returned to the fold of orthodoxy.

Some twenty-five years ago Rev. B. Fay Mills was a most popular evangelist, very successful in winning men to Christ. He was one of those revivalists who followed Moody in holding union meetings in large towns, where all churches combined to work for the lost in sin. The last time I saw him, previous to this day at Oak Park, was at the close of his revival meetings in Bridgeton, N. J., and when I heard, years ago, that this mighty preacher of truth had wandered through the path of so-called liberal religion into Unitarianism, and thence to the mystic cloudland of the Los Angeles "Fellowship," it was to me a matter of great regret. It did not seem possible, at first, that one so well anchored in the fundamentals of Christian faith and so successful in winning thousands to Christ could be led astray and robbed of his power to win men. Many evangelical churches were deeply grieved when Dr. Mills renounced the message of salvation through Christ, which he had preached so well, and began trying to feed men on husks of ethical philosophy. And it is no wonder now that these churches rejoice over his return.

How Did He Come to Do It?

Dr. Mills, in explaining why he returns to the faith of his fathers, tells some of the things that led him astray. First, he became discouraged over the lethargy of the church, and despaired of the possibility of a genuine widespread awakening and inspiration among the people of God. Second, he came to think of Christ "as the Savior of the social organization rather than of individuals." And third, "through the study of the great books of all ages and nations," he lost faith in the Bible as being exclusively the inspired word of God.

The *Congregationalist* tells this story of Dr. Mills, which might be studied with profit by some who are inclined to drift in matters of faith. Some twenty years ago Dr. Mills, then a revivalist, entered the study of a prominent clergyman, bearing a heavy valise. He was on his way to a place of rest after a series of meetings. The valise, he said, was filled with books for his summer reading, and, as he men-

tioned their titles, his friend recognized them as the names of "advanced" works on biblical criticism, speculative philosophy, liberal theology, etc. "I know those books," said his friend. "I have read them all within ten years. If you try to read them all in six months they will upset you." This prophecy proved to be true.

Men make a great mistake when they try to cram all the books they can find on criticism of the Bible and of the Christian's faith. One can not help thinking how much better it is for young ministers to have the opportunity to study such works while in school where they have the safe guidance and help of mature minds that have had experience and have become well anchored in the faith. Young men are sure to meet such books after leaving school, and if they have previously been wisely guided in their study the danger is not so great.

The Folly of Choosing Such Companions

That valise full of books, deliberately chosen by a weary man for his vacation study, meant more to him than he knew. We are all more or less careful about the company we choose, knowing that our boon companions have wonderful influence over us, and that in time we come to be known by the company we keep. But we do not seem to realize that books are boon companions in a most important sense. When we steal away to the quiet solitude of some resting place with a book to read, we bury ourselves completely with the thoughts, principles, and influence of its author.

What chance would one have to come out unscathed as a Christian man, if he should deliberately choose fifteen or twenty sociable, pleasant-appearing, gentlemanly and attractive skeptics, infidels and philosophers who deny the fundamentals of his religion, and take them away to be his sole companions for five or six months? Shipwreck of faith would be the natural and almost inevitable result.

What Brought Mills Back to the Church?

We have seen that, after twenty years of wandering "in the land of doubt and speculation," Rev. B. Fay Mills returns to the plain paths of orthodoxy, in full assurance that the gospel of the divine Christ is the only remedy for a

sin-cursed world. His beautiful definition of religion as "that fine sense of soul which connects the individual with Universal Purpose" has proved utterly inadequate, even when presented to the world by his own attractive persuasiveness. He now sees that his philosophy fails because "it takes no account of the depravity and helplessness of the ordinary human nature, and it gives an insufficient impulse to righteousness or essential enthusiasm to any but exceptional people who need it the least."

It was this discovery of the inadequateness of his philosophy, emphasized by his growing conviction that there is no hope for mankind save through divine interposition by a Savior from above who can bring essential redemption to individuals, that led him to look again to the church as the only adequate institution through which the work of saving the lost can be carried on.

On the ethical lecture platform, so attractive and devout a speaker as B. Fay Mills could win no men from sinful ways to holiness of life. Not only did he lose his message but he lost his audiences. However eloquent the messenger, however fine the ethics, however lofty the spiritual conceptions of God may be, a message that does not recognize the sin of the world and contain a remedy for it is utterly barren. Husks of ethical philosophy will never feed sin-sick souls.

B. Fay Mills discovered by actual and long-continued trial under the most favorable circumstances that the gospel of liberalism will not work. In theory it seemed good, but in practice, it failed to move men's hearts, and to help them out of selfishness and sin. The evangelist's own soul grew hungry under it, and the needs of this sinful and lost world appealed to him mightily. His heart yearned to help men in these trying times to find an adequate Savior. The world's need laid hold upon him with resistless power, he longed for his old-time ability to bring men to the cross of Christ, and so he has come back to his former faith in the deity of Christ, and in the authority of the Bible. His greatest desire now is to give himself wholly to the spiritual service of mankind. He thinks he has a special message to young men in college, hoping to lead

them into the ministry; and to students of theological seminaries, to save them from painful wanderings.

What Has Been Lost And What Gained? With all the rejoicing over the return of Dr. Mills to the church, one can scarcely help thinking of the losses and the gains caused by the twenty years, more or less, of what he calls his "spiritual evolution." He has undoubtedly gained wisdom which he can now use to good advantage in the Master's work. This is all the gain that can well be counted. On the other hand, some twenty years of successful soul-winning has been lost. Probably no evangelist twenty-five years ago had greater power with the gospel message than did Dr. Mills. Thousands were won to Christ by him, and great multitudes of Christians were swayed by the magic of his eloquence. All this work had to stop during his wanderings, and only eternity can tell how many have died without a hope who might have been reached by him had he remained in the work.

Again, who can tell how many through the influence of his philosophy have been started on the wrong road and are now beyond reach? These will keep right on extending the influences set on foot by Dr. Mills. No matter how much he may regret the fact, no man can recall the influences that have gone out from his life and taken hold of others until they, too, have become centers of influences to direct the lives of men. The loss to Christianity in such cases as this can never be measured. Of course Dr. Mills will do all in his power to redeem the time and to make up for the loss; but it must be that the time will never come when he will cease to regret his going away. We all rejoice over his home-coming, but we can not avoid a sense of sadness that he ever went astray.

"The Pulpit" Again Only 66 Subscribers The publishers did decide to mail *The Pulpit* once more to RECORDER subscribers as a free list of sample copies; but in order to do so they have been obliged to put up more than \$125 with postoffice officials for postage, to be paid on the two issues in case the subscription list does not reach a number that will allow these two issues to go as free sample copies.

The publishers are now waiting to see what you will do. At this writing, July 27, just 66 subscriptions have been received. It will require at least 1,000 to make it self-supporting.

Letters from lone Sabbath-keepers and from some workers in small churches speak in highest terms of appreciation, so glad are they to see the magazine revived. With a little effort on the part of each one this worthy missionary evangel may be made a means of doing great good, bearing spiritual blessings to the scattered ones and to the pastorless churches all over this land. What will you do about it? Gifts and subscriptions are now the only things needed to make *The Pulpit* a success. The whole matter rests in your hands. The publishers wait with some anxiety to hear from the people. Please do not fail them now.

With Rev. H. D. Clarke in Minnesota

BROTHER SHAW:

Mailing my last report to you from Bemidji, Minn., I might have added that it is in the great Indian reservation of northern Minnesota that by treaty many years ago was made prohibition territory. Secretary Calderwood, of the Prohibition party in this State, made several trips to Washington to get the treaty recognized, as the saloon element had defied it for years and established saloons everywhere in the towns that had been built up in the reservation. It has been a long, hard fight, but Calderwood won out, and hundreds of saloons were closed. However, the saloonists are still defiant and "blind pigs" (some not blind) are seen here. The handwriting is on the wall, however.

I took the Red Lake Line for fourteen miles and got off at a siding in the woods. Seeing a cabin near by I inquired for A. B. Severance, and a girl went part way to show me the path that led through the woods and marshy low lands, and following her directions I came to the home of Brother Severance. He is the son of the Severance I visited in South Dakota, and Sister Severance is the daughter of Mr. Grow at Little Genesee, N. Y. There are nine sons and daughters in this family, two of whom work at Bemidji, one being married. Four sons and three daughters are

at home toiling well and hard with parents to keep the home. In the family is also a young woman at work whose mother is a Lutheran. This young woman is now deeply interested in the questions of baptism and the Sabbath, giving marked attention to my discourses and private talks. I held a Bible-reading on the subject of baptism.

On Sabbath evening I preached to a little company on the sufferings of commandment-keepers and the great promises and blessings to such. Rains kept some away. Sabbath Day we studied the life of David. It rained hard Sabbath Day, but in the evening we commenced service at 10 o'clock, preaching until 11:15 p. m. I first asked the company what they would like to have me preach about and a sister spoke up, "Give us a straight message on the Sabbath question." That gave me freedom and I "let loose"!

On Sunday evening we commenced service at 9:15 and held until 10:15 without any "introductory service" save one song with organ accompaniment. I spoke from Ephesians 6: 1-4, urging the necessity of joyful, spiritual, consistent Sabbath-keeping in the home, as well as other duties and privileges.

I came away receiving heartfelt thanks and expressions of appreciation for these efforts and visits.

Two of the boys carried my grips a mile to the railway crossing. I felt that God's blessing had been upon this visit, and struggling souls had been encouraged. But what of the future with no church or Sabbath school for these young people? Said one of them earnestly, "If we could only live where there is a society of our kind." Oh for a Christian "capitalist" to establish a colony in a fertile country and help these struggling L. S. K's to homes and religious privileges!

It took two days and all night in travel and waiting to get from Bemidji to Mora, Minn., 218 miles! There I found Mr. and Mrs. George Green and daughter Ivy. Mr. Green deals in tax titles. Sister Green is president of the 16th District W. C. T. U. of Minnesota, holds conventions, gives addresses and has large correspondence. She is also our state secretary for the L. S. K's. They live in the country three miles from town. Miss Ivy is a teacher of German in

the city schools at Ely, Minn. Here I stayed two days, I trust with profit, considering the problems of our people. Sister Green is the mother of Minnie Green Churchward, late pastor at Marlboro, N. J., and New Auburn, Minn., now residing at Dodge Center. There is also a daughter at Battle Creek in the Sanitarium as nurse. Sister Green, always an L. S. K., is to be congratulated on giving to our people and the world three such talented and loyal girls. This is an exception to the rule among those so isolated.

At Brook Park, Minn., I unexpectedly found Francis Carley, sixteen years of age, left an orphan boy, and a member of the Adams Center (N. Y.) Church. He wants an education, wants to go to Conference, wants to be faithful to his mother's God and Sabbath, but here he is in circumstances wholly beyond his control. What can be done for such a boy? Is the Adams Church doing its best for its needy orphan boy-member way out on the border and away from any and all influences to help him to a godly life? I do not know. He is a nice-looking boy and ought to have a place among Sabbath-keepers.

I received a phone message that I was invited to preach for the Seventh Day Adventists near Brook Park, but the next day the church elder decided that it was not good to let a Seventh Day Baptist minister occupy their pulpit, or rather speak in the house where services were held. In view of this, Brother and Sister William Lewis, of the Seventh Day Adventists, arranged a meeting at their house for Sabbath afternoon, to which some First Day friends came. Then again in the evening, through their arrangement, I spoke in the schoolhouse to Protestants and Catholics. (One of the school board was Catholic and most gladly consented to the use of the house and endorsed my sermon, a part of which was upon the Sabbath question.) A Mr. Paul Dorver, of the M. E. church, took me home for the night and on Sunday I spoke in the Henrietta Methodist Church. Mr. and Mrs. Dorver seem convinced as to the Bible Sabbath, also their daughter.

My next visits were in Minneapolis with Mr. and Mrs. Frank Schuh, Mrs. Clara Maxson and family, Jay Daggett's family, Mrs. Mertie Sanford Fitch, Miss Ida Fahr, and Mr. and Mrs. Herbert Lang-

worthy. Mr. Langworthy took me out in his auto to see the city and make calls. There are others in the city but I could not find them. City life with L. S. K's is most strenuous and not helpful to any Sabbath-keepers. Few stand the temptations.

At Robbinsdale, I was warmly welcomed by Mr. and Mrs. William Saunders. Mr. Saunders has a garden of twenty-five acres for city marketing and a most beautiful home. The RECORDER and *Pulpit* are household necessities here. I found no RECORDERS in Minneapolis.

A loyal man and much respected, at Eagle Lake, is John Houghtaling and a wife to help. Brother Houghtaling is a blacksmith. His shop is closed on the Sabbath. The people know that, and pay him marked respect for his convictions and consistency. He has had years of severe and costly sickness in his family, but bravely he meets it, and the "got to get a living" apology for a smothered conscience does not appeal to him. When all of our people take God's promises at 100 per cent value they will get a much better "living" than the majority now do, from my observation and knowledge.

Sister C. J. Wilson, at New Richland, is faithful in her declining years. She is the daughter of the late Rev. Zuriel Campbell.

The family of Charles Ayars on the "old Trenton field" still "holds the fort." There are no services held. Sister Ayars said: "We did not leave our church and society, the church *left us*."

Sister Edna Cummings and the Larsons are still here. This field has given to the denomination strong and valiant men and women who now serve other churches, but there is little prospect of a revival of the "old Trenton Church."

On Sabbath, July 17, I preached from 1 Timothy 5: 8, applying the text to the duty of heads of households to provide religious and Sabbath privileges for the young. Only a few were present owing to threatening storm.

I went to Wells, Minn., but Brother and Sister Rolla Sanford were not at home.

At Alden, where once was a cluster of Sabbath-keepers, I found the two Sweet families, L. C. and "Dell." Sister L. C. Sweet is the daughter of the late Rev. D. P. Curtis. Brother and Sister Dell Sweet have six nice children, three of

whom are now of age, but at home. They have very pretty homes about three miles from town. There was no opportunity to have any preaching service there.

Passing through Owatonna, I was entertained over night by Mr. and Mrs. Charles Wallace. Mr. Wallace is baggageman at the Union Station and Mrs. Wallace was one of my orphan girls that "have made good."

I have been obliged to pass by quite a number of Minnesota L. S. K's as some wrote me they were to be away this summer, and others did not answer my letters of inquiry.

The four months spent on this trip have been, apparently, profitable, in some respects, experimental, and whoever may go over the ground again will find it easier no doubt to plan and meet emergencies. I shall rejoice if Brother W. D. Burdick or "Coon and Schmidt" can in the future occupy some of this territory with evangelistic meetings.

I may later on, if advisable, say a few things of interest and profit about this work or the situation of the scattered Sabbath-keepers. I feel grateful for this privilege, and the confidence of the board and of the families visited. No extended series of meetings on this trip were advisable or possible in view of the time of year, but everywhere, in connection with gospel sermons and in the family visits, I have emphasized the Bible Sabbath and tried to set forth its claims.

July 22, 1915.

Conference Reports

The recording secretary of Conference requests that all reports of boards not in printed form, and all reports of committees, be presented in *typewritten* form, in *triplicate*, and on paper about 8½ by 11 inches. Heretofore there has been a want of uniformity and consequent inconvenience to the secretary. The need for three copies arises from the fact that the editor of the RECORDER needs a copy, delegates are frequently coming to the table and asking to be allowed to borrow certain reports, and the secretary *must* keep a complete file constantly on his table.

EARL P. SAUNDERS,
Recording Secretary.

Rev. W. D. Burdick and Quartet at Stone Fort

DEAR BROTHER GARDINER:

The quartet and I have been here about ten days. The tent did not get here till we had been here nearly a week. It is a new one, and will seat from 250 to 300, and is greatly appreciated. There were about three times as many out to meeting last night as could have been seated in the little church, and the tent is much cooler and pleasanter than the church would be.

From the first we have had a good attendance, and people have been very busy with threshing and their haying. Work is getting in such shape now that the attendance will be larger than it has been. People are coming from many miles around us, and the interest is deepening.

The boys are inspiring the people with their singing, and are showing the value of "mixing" with the people and doing personal work.

I seldom have had the privilege of preaching to more attentive audiences. It makes us hopeful to see the people so attentive to the preaching and singing of the gospel story. Several have expressed their desire to become Christians, and many are under deep conviction.

We expect great blessing from God, and we look for the strengthening of our little church at this place. We long to know just what to do, and we pray for God's help that the work may be done well, so that his cause here will be permanently strengthened.

The work will be carried on for five weeks, or till we feel that it is best to stop the special meetings.

The weather has been quite favorable for meetings the past week, but it is warming up again today.

We had a great crowd at the meeting last night, and the people were very serious. I had the very best of attention as I spoke on Self-fulfilment. May the Lord move the people to accept him.

I suppose that I had 200 hearers who were not Christians.

Yours fraternally,
WILLARD D. BURDICK,

July 25, 1915.

SABBATH REFORM

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.—*United States Senate Report, 1829.*

A Sacred Day: How Can We Have It?

REV. ARTHUR E. MAIN, D. D.

By "sacred day" is meant a day on which our Lord's view of God, the world, religion, and human needs, are given the supreme place in mind and heart, in word and deed.

The ordination of chosen men to the Christian ministry is a recognition and symbol of the biblical doctrine of the universal priesthood of believers. A particular day religiously observed is a rational recognition and symbol of the Christian teaching that every day belongs to God and is holy. Sacred days are among the most fitting symbols of religion.

Sin attaches itself to time as well as men; that is, time may be used for sinful ends. A consecrated priesthood is a sign that all men should be holy. Sacred days witness against the sinful and selfish use of any day.

The history of religions and the testimony of countless witnesses show how essential stated times have been to worship, praise, and prayer. The question of holy days, therefore, is of fundamental and vital importance, psychologically and practically, to the religious life; and while the question belongs to the sphere of Christian liberty, it is spiritually dangerous to turn it over to the realm of indifference.

It should be clearly understood that this brief discussion has no direct reference to the matter, most important though it is, of a mere rest day, once a week. Rest one day in seven meets every demand here.

The discussion is concerned with a day devoted to religion, in its true and large sense. "Lord's Day" and "Christian Sabbath," words in constant use by the advocates of Sunday laws, do not suggest the idea of a "civic Sabbath,"—a phrase that is self-contradictory; nor do they stand, primarily, for a day of rest for toilers. They are religious terms, and not the name of "a civil institution embodied in law."

If, then, men need a day of religion, how can they be led to feel the need more deeply, and to welcome the blessings of such a day?

"The law can not enforce a religious day. Only the religious man can spend the day religiously. All the law can and should do is to secure opportunity for the religious man to spend it as he pleases. Nor can the law be based on the Old Testament. . . . The hopeless character of any morality that is external to the life, and thrust upon it from without, is nowhere better seen than in the enforcement of Sunday regulations. . . . A Scotch city in olden days was the most drunken and disorderly place in the United Kingdom on Saturday night, and the dreariest and most hopeless place for the poor on Sunday. The sober, industrious, though formal and often pharisaic, middle class were the respectable and law-making majority."—Thomas C. Hall, *Social Solutions.*

We who, on religious and ethical grounds, are opposed to "Sunday Laws" are also well known to be opposed to the saloon. We favor closing saloons on Sundays because we favor closing them on all days. A Saturday night carousal is poor preparation for enforced Sunday-rest laws, or for worship. We are as warm friends of hand and brain toilers as any members of the Lord's Day Congress, and believe in the One Day in Seven campaign of social service workers. We also believe in the widest possible, just and reasonable opportunity for people to rest and worship on Sunday. But under existing conditions no day can become a universal rest day. What we must stand against,—and we shall try to do it in a reasonable and Christian spirit,—is legislation that forbids on Sunday or on the Sabbath that which would be right on other days.

Jesus and Saint Paul have a place for a political state, but none for a state religion. The kingdom of Christ is not coming by force; but in answer to prayer, by the way of Calvaries, through the ministries of a holy Church, and by means of an aroused

and sanctified public sentiment. Human ideals, individual and social, must be raised to higher levels by divine regeneration out of "hardness of heart," and by religious, moral and social education. Men can not be driven from un-ideal into ideal relations, views and practices. The witness of ages is that they greatly err who rely upon force to spread spirituality.

Sunday laws for enforced rest secularize the day that multitudes are taught to call the Lord's Day or Sabbath. It is reasonable, humane and Christian, to secure for all men the most convenient opportunity possible to rest one day each week. It seems to many Christians and to other good citizens to be unreasonable, undemocratic, unwarranted by the spirit and teaching of Jesus, and contrary to Paul's doctrine of liberty in the matter of "days," to advocate laws against the use of automobiles and motorcycles for pleasure, against baseball, golf, and ordinary work, on Sunday, the Lord's Day, or the Sabbath, and call this civic legislation; and then affirm, as is done, that to except Saturday-keeping Jews and Christians from the provisions of such laws would be religious legislation and therefore unconstitutional.

The history and the failure of legislative regulations in the sphere of religion, from the scores of Rabbinical rules for Sabbath observance, and the edicts of Constantine, down to the centuries to our day, are a solemn warning to avoid the ecclesiastical legalism against which Jesus and Paul flung their vigorous protests.

Modern literature, in its discussion of religious, ethical and social problems, is full of the teaching that the one supreme transforming power among men must be the influence of the living, personal and reigning Christ. May the Church, when feeling her weakness or realizing her danger, not look to "Egypt" or to "Assyria" for help, as the Jewish church did; but in the strength of Isaiah's quietness and confidence, preach that Gospel which is the power of God unto both individual and social salvation.

A friend of the late Professor Delitzsch said that that great scholar believed that if the Jews should ever become Christians in large numbers they would bring their

Sabbath with them. May no such stumbling block as Sunday laws be put in the way of Israel's redemption through faith in their Messiah and ours.

In such times as we live in it would seem as if a five-day industrial week ought to be adequate to the making of a good living, and that two days might be given to the making of a life. And the Federal Council of the Churches of Christ in America has expressed the hope that the time will come when hand and brain workers shall have for their own use both Saturday and Sunday. As a man's life consisteth not in the abundance of the things which he possesseth, is it not reasonable to have two days of the week for rest, recreation, self-culture, social service, and worship? But such happy conditions can not be brought about by law-making and coercion. They can come only through the influence of teachers and leaders in the fields of knowledge, religion, ethics, and social betterment.

The editor of the *Biblical World*, for April, 1915, says:

"Spiritual values must be sought in spiritual ways. Moral ideals can not be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. . . . We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way."

And that way was self-sacrificing love and service.

Professor William Adams Brown, in *Christian Theology in Outline*, teaches that discipleship is not submission to authority and power, but the outcome of personal relations with God through Jesus Christ. The power of the Church to save the world, if efficient, must be the power and authority of truth and love preached and practiced. The principles of Jesus are to become embodied in the life of individuals and of society, as the goal of history and the consummation of salvation, not by our turning away from the spiritual methods that were characteristic of the ministry of Jesus, to the method of external constraint and force; but only by following out to its final successful issue the method of appeal to the moral judgment of men.

Unconditional Promises of God

REV. SAMUEL R. WHEELER

These promises are the hope of Christianity.

Man is the prime factor in having the conditional promises of God fulfilled. God is the supremely prime factor in fulfilling his own unconditional promises.

The promise of salvation to an individual is conditioned on the belief and conduct of his own individual self. "Blessed is the man that walketh not in the counsel of the ungodly" (Ps. 1: 1). "As many as received him, to them gave he power (R. V., right or privilege) to become the sons of God" (John 1:12).

Also the welfare of nations depends upon their belief in, and conduct towards, God. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34). "Blessed is the nation whose God is the Lord" (Ps. 33: 12).

Numerous passages of Scripture show that individuals, families, communities, nations and the world bring upon themselves great trouble because they fail to comply with God-given conditions.

UNCONDITIONAL PROMISES

Praise God there are promises that tower high above all human disputations and adversities—past, present and future.

Genesis 3: 15 says there will be enmity between the seed of the serpent and the seed of the woman. It also declares the seed of the woman shall bruise the serpent's head, even though the seed of the serpent shall bruise the seed of the woman.

However mystical this may have been before Christ was "born of a woman," the holy men of old were enabled to see that Satan would be conquered by some divine agency. The New Testament makes it clear that the serpent is the devil, the seed of the woman is Christ, and that "the Son of God was manifested that he might destroy the works of the devil (1 John 3: 8). God's love for his earthly children moved him to make this unconditional promise the very first time that Satan deceived the mother of the human family.

Blessed be God for making known the remedy as soon as the wound was made. "God is not a man that he should lie" (Num. 23: 10). Verily, verily, this far-

reaching promise will be fulfilled. God remembered this promise in the seventeenth century of the world's creation, when he saved Noah and family from the devastating flood.

Then came another wonderful unconditional promise. After about a year's confinement in the ark, "Noah went forth, and his sons and his wife, and his sons' wives with him. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar" (Gen. 8: 18, 20). What an impressive season of worship that must have been to those four men and four women as they stood around that burning sacrifice. Noah, the 600-year-old patriarch, conducted the service. We can almost hear him thank God for their deliverance and say, "O God, thou great and almighty God, wilt thou not give us assurance that such a calamity shall never again come to the world?" Read the answer: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22). "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9: 11). For more than forty centuries this promise has been a gleam of light above swollen waters of mighty rivers, above raging mountain torrents, above old ocean's surging tidal wave, the terrific storm of rain, snow, and hail on sea and land. Being believed, it has given confidence, calmness, composure to the mass of humanity. So also this one promise that Satan should be overcome has cheered the hearts of millions of God's believing children.

The crucifixion of the blessed Savior, the long list of Christian martyrs, the cruel persecutions of the Dark Ages, the Christians who "concerning faith have made shipwreck," the indifferent lives of many professing Christians, the blasphemous and infidel publications,—in all this mass of wickedness the Christian sees the heel of Christ bruised, then turns to the promise, "The seed of the woman shall bruise the serpent's head."

SUPPLEMENTARY PROMISES

Praised be God, to this one standard

promise given in the infancy of man, there are numerous supplementary unconditional promises.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts shall perform this" (Isa. 9: 6-7). "And thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Mic. 5: 2).

These two prophets gave this promise of God seven centuries before Christ was born. There were many and great disturbing events during that time. But not the bloody Assyrian wars resulting in the capture of the nation of Israel and the dispersing of the ten tribes; nor the Babylonian captivity of the nation of Judea for seventy years, Jerusalem and the temple in ruins; nor the nation coming into allegiance to the Roman power,—yet none of these disastrous revolutions, though the result of sin, could prevent the fulfilment of God's promise of the birth of the Prince of Peace in the appointed place, Bethlehem.

Psalms 2 tells us that the rage of heathenish kings shall not stop the only begotten Son of God from becoming the supreme ruler of earth. "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." Christ himself tells us that he himself is the one who is thus to sit on the right hand of his Father until his enemies are conquered (Matt. 22: 43-44). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15: 25). "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11: 9). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14).

"The stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 35). That stone is Christ. Satan is to be bound a thousand years. Righteousness is to so fully prevail in the earth that Satan will have no power.

These unconditional promises are not in mystical figurative language that may be variously construed.

With all these promises how can any one predict that the world will come to an end in its present sinful condition?

HOW LONG BEFORE THE MILLENNIUM

The disciples asked Christ, "When?" He answered by giving a general view of the conflict between himself and Satan, but gave no definite time when the conflict would end with himself victorious. The conflict, as shown in Matthew 24, still rages.

IMPORTANCE OF CHRISTIAN WORK

The length of time required to make Satan lose his power on earth depends more upon man than upon God. The architect will tell you that the time required to erect that massive building depends on the number, strength, skill, and faithfulness of the workmen. The time required to bring the kingdom of Christ to the millennial period depends upon the number, strength, skill, and faithfulness of the followers of Christ.

Let every Christian do his best to advance the blessed work.

L. S. K's to Conference

I hope the Lone Sabbath Keepers will make a supreme effort to attend the coming Conference at Milton, Wis., beginning August 24. This should appeal especially to all of the West, reaching from Ohio to the Rockies, and from Dakota to Texas. Wisconsin, Illinois, Iowa and Minnesota should furnish a big delegation; and if I am not mistaken, those who attend will be well repaid for their time and money. We are working on our new L. S. K. Directory, and hope to have it ready for Conference. But if we do, old New York will have to hurry up with her big list of names; and unreported secretaries from some of the other outlying States must get a move on them, or our Directory will be far from perfect.

Three dollars credit for the general Ministerial Relief Fund from Mrs. L. W. H. Gibbs, Buffalo.

G. M. COTTRELL,
General Secretary L. S. K's.

Topeka, Kans.,
July 24, 1915.

MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending June 30, 1915.

The work of the office and local appointments have occupied the entire time of the quarter. The fifth of April, Evangelist D. B. Coon and Professor Paul H. Schmidt came to our home. More or less time was required during the next three weeks in assisting in their entertainment, making their appointments, and arranging plans for their future evangelistic work.

Several important matters have come to us which, in the absence of frequent board meetings, have necessitated the writing of circular letters to members, in addition to the usual amount of correspondence. Among such questions was the work of directing our missionary evangelists in connection with the missionary committees of the several associations; second, the matter of releasing from our employ Rev. W. D. Burdick on August 1, that he might engage with the American Sabbath Tract Society; third, in planning for the physical examination of Rev. H. Eugene Davis. The fourth matter, causing no little perplexity, was that of attempting to send money to Brother Walter B. Cockerill, in East Central Africa. His request to do this was countermanded, however, in time to stop the money in New York by telegram.

On Sabbath Day, April 24, a visit was made to the Waterford (Conn.) Church, where ten people were received to membership, nine of them for baptism. On May 10 a visit was again made to assist Pastor Andrew J. Potter in baptizing them. Later two more people were received into membership, one of them a Sabbath convert. Five Sabbaths have been spent with the Second Westerly Church; twelve Sunday-night meetings held with the First Westerly Church. Twice your secretary has spoken at Rockville, and twice, in company with Pastor H. C. Van Horn, he has held services at our old Woodville church. Two monthly reports have been prepared and

sent to the RECORDER, as secretary of the Evangelistic Committee.

The news of the sudden death of Rev. D. H. Davis, of Shanghai, China, which occurred June 26, came to the office on June 29. Notices were immediately mailed to members of the board.

The church at Battle Creek has voluntarily relinquished its appropriation after July 1.

The appropriation to the Hammond (La.) Church was concluded at the close of last quarter, on account of the death of Pastor A. P. Ashurst.

Reports show that we have 17 people at work on the home field. Weeks of labor, 221; sermons and addresses, 463, to congregations ranging from 20 to 100 people; prayer meetings, 206; calls, 1,682; pages of tracts distributed, 16,700; papers, 50; books, 10; converted and baptized 30, who did not unite with a Seventh Day Baptist church; converts, 26; added to our churches, 24; by baptism, 17; by letter, 7; Sabbath converts, 12.

Your secretary has visited six of our churches, spoken 25 times, written and sent out 325 communications, and received 225. People baptized, 9; received into Seventh Day Baptist churches, 13; Sabbath converts, 2; all of which are included in the above summary; traveled 300 miles.

Respectfully submitted,

E. B. SAUNDERS.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R.I., on Wednesday, July 21, 1915, at 9:30 a. m., President Clarke presiding and the following members present:

Wm. L. Clarke, J. H. Austin, H. C. Van Horn, S. H. Davis, E. B. Saunders, Robert L. Coon, Edwin Shaw, James A. Saunders, A. S. Babcock, Ira L. Cottrell, Ira B. Crandall, C. A. Burdick, E. A. Witter.

Visitors—Harvey C. Burdick, Mrs. C. H. Stanton, Mrs. J. H. Austin, Mrs. E. B. Saunders, Mrs. E. F. Stillman, Mrs. C. H. Burdick, Mildred Saunders, Mrs. A. L. Chester, E. G. Crandall.

Prayer was offered by the Rev. Ira Lee Cottrell.

The quarterly reports of the Correspond-

ing Secretary and the Treasurer were approved and ordered recorded. The Treasurer and the Corresponding Secretary also presented and read their annual reports, which upon motion, were adopted as the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society for the year ending June 30, 1915.

The Corresponding Secretary was instructed to have printed 400 copies of the annual report for distribution. Brother Shaw presented this message from the Tract Board:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

The Board of Directors of the American Sabbath Tract Society wishes to extend fraternal sympathy in the loss which has come to us all, and the Missionary Society in particular, in the death of the honored worker of so many years, the Rev. David H. Davis.

On behalf of the Board,

EDWIN SHAW,
Corresponding Secretary.

The Revs. H. C. Van Horn and E. B. Saunders were directed, on behalf of the Missionary Board, to prepare and publish a suitable minute on the death of our late missionary in China, the Rev. David H. Davis, D. D.

The Evangelistic Committee reports that Evangelist D. B. Coon and Paul H. Schmidt have held successful meetings at New Auburn, Wis., and are now in Exeland, Wis.

The Committee on Program for Missionary Day, General Conference, 1915, reports:

Morning	
10.00	Devotional Service
10.10	President's Message—Pres. Wm. L. Clarke
10.20	Report of Corresponding Secretary—Rev. E. B. Saunders
10.50	Report and Annual Statement of S. H. Davis, Treasurer
11.00	Music, under direction of Professor Schmidt
11.15	Address, "What Business has the Business Man in Missions?"—W. K. Davis
11.30	Address, "What the People Apparently Think about Home Missions"—Fred I. Babcock
11.45	Address, "What the People Apparently Think about Foreign Missions"—Loyal Hurley
Dinner hour	
Afternoon	
2.00	Music, under direction of Professor Schmidt
2.10	Address, "Problem of the Non-Churchgoers in the Parish"—Rev. Erlo E. Sutton
2.40	"My Field: Its Needs and Problems"—Rev. A. L. Davis
3.10	Music

3.15 **Missionary Address**—Rev. D. B. Coon
Announcements
Adjournment for supper

I. B. Crandall,
John H. Austin,
Robert L. Coon,
Committee.

A communication from the late Rev. D. H. Davis was read, requesting an additional appropriation for incidental expenses of the Shanghai (China) Mission, which includes taxes and necessary repairs, and it was so voted.

It was announced that the necessary funds for building the new hospital building at Lieu-oo have been pledged.

The Rev. T. J. Van Horn has been engaged to work on the Gentry (Ark.) field, and it was voted to appropriate at the rate of \$500 to assist in meeting expenses on said field.

The Rev. W. D. Burdick, who will hereafter work under the direction of the Tract Board, presents his resignation, to take effect July 31, 1915.

It was voted that in accepting his resignation, we express great appreciation of the able work of Brother Burdick during the present year.

Several communications were received and the matters referred to were given consideration.

The following resolution was fully discussed and unanimously adopted:

Resolved, In view of communications which have come to us, this Board puts itself on record as opposed to the dance.

Adjourned.

WM. L. CLARKE,

President.

A. S. BABCOCK,

Recording Secretary.

Treasurer's Quarterly Report

April 1, 1915, to July 1, 1915

S. H. Davis, Treasurer,
in account with
The Seventh Day Baptist Missionary Society
By months

Dr.	
Cash in treasury April 1, 1915	\$ 529 62
Cash received in	
April	\$2,715 06
May	190 56
June	2,231 39
	<u>5,137 01</u>

\$5,666 63

Cr.	
Expenses paid in	
April	\$1,202 03
May	469 04
June	1,498 60
	<u>\$3,169 67</u>

Balance in bank July 1, 1915 2,496 96
\$5,666 63

By Classification
 Cash Received

General Fund, including balance
 brought forward\$1,569 46
 Home field 3 50
 China field 2,335 10
 Java field 100 00
 Specials 11 00
 Accumulated interest on checking acct.,
 Gen. Fund 70 98
 Income from Permanent Funds 1,576 59
\$5,666 63

Disbursements

Corresponding Secretary, and gen. mis-
 sionaries\$ 508 50
 Churches and pastors 1,060 42
 China field 1,261 75
 Holland field 75 00
 Java field 37 50
 Italian field 58 32
 Specials 89 00
 Treasurer's expenses 65 00
 Interest 12 98
 Exchange 1 20
\$3,169 67

Balance in bank July 1, 1915 2,496 96

\$5,666 63

Bills payable in July, about\$1,000 00
 Notes outstanding July 1, 1915 2,500 00

Of the \$2,335.10 received for the China field,
 as above, \$1,980.81 belongs to a Special Fund
 for the Lieu-oo Mission Hospital.

Treasurer's Report—China Mission

Semi-annual Report of D. H. Davis, Treasurer
 of the S. D. B. Missionary Association of China,
 December 1, 1914, to June 1, 1915, in account
 with S. H. Davis, Treasurer of the S. D. B. Mis-
 sionary Society, Westerly, R. I.

Incidental Account by D. H. Davis

Dr.
 Balance of account, December 1, 1914 \$ 405 69
 Bank interest 5 94
 Draft on Treasurer, 1st quarter, \$75
 gold 187 91
 Balance of Chapel account put to acct.
 Draft on Treasurer, \$75 gold, 2d quar-
 ter 12 37
 180 76
\$792 67

Cr.

Repairs on fence and wall\$ 5 30
 Material for Girls' School 8 50
 Repairs, Boys' School, water pipe 2 97
 Cement drain pipes, Girls' School 24 68
 Half of cost of fence, Girls' School .. 57 05
 Receipt books 1 10
 Repairs of fence, Girls' School 9 50
 Fixing chapel windows 3 60
 Repairs on chapel door, city 80
 Repairs and putting in new drains,
 G. School 11 10
 Evangelist, salary six months 180 00
 Balance on moving fence of Boys'
 School 11 14
 Balance of account 476 93
\$792 67

Audited by Grace I. Crandall, June 4, 1915,

Anna M. West, in account with the Girls'
 Boarding School and three Day Schools.

Dr.

Mex.
 Balance December 1, 1914\$2,650 05
 Boarding School, board and tuition .. 894 50
 Day Schools, tuition 124 60

Sale of work 4 00
 Gift 1 00
 Contribution from the S. D. B. Miss.
 Soc., Shanghai, for Day Schools 17 30
 Bank interest 38 50
 Remittance from U. S. A. 368 66
\$4,098 68

Cr.

Wages\$ 632 50
 Rice and provisions 359 01
 Fuel and electricity 96 51
 Rent for Zia-jau Day School 36 00
 Books and clothing 48 19
 Furniture and repairs 36 47
 Medicines 4 25
 One half cost of new fence 57 05
 Balance June 1, 1915 2,828 70
\$4,098 68

Audited by Grace I. Crandall.

Financial Report, by J. W. Crofoot, of Grace
 High School, December 1, 1914, to May
 31, 1915

Dr.

Balance on hand\$ 397 65
 Fees for tuition and board 1,467 61
 Uniforms 50 50
 Athletic fees 22 00
 Books sold 3 80
 Interest on balance at bank 3 00
\$1,944 56

Cr.

Salaries and wages\$ 484 00
 Light 21 41
 Water 6 40
 Board 771 57
 Land (two pieces, including \$10 for
 fence) 193 00
 Ts Dau's acct. (clothing, washing, etc.) .. 14 70
 Repairs 26 05
 Books and stationery 7 97
 Uniforms 30 00
 Athletic supplies 18 00
 Advertising 10 40
 Sundries 21 77
\$1,605 27

Balance to June acct. 339 29

\$1,944 56

Audited by Grace I. Crandall.

Financial Report of the Medical Work at Lieu-
 oo, China, from December 1, 1914, to
 May 31, 1915

Dr. Rosa W. Palmberg, in account with Med-
 ical Fund

Dr.

Balance November 30, 1914\$1,893 47
 Donation from medical friends in
 America 297 90
 Donation from Miss Anna West 50 00
 Donation from Lucy Daung 1 00
 Interest on Medical Fund 54 69
 Rent on land 14 42
 Fees from English pupils 46 00
 Medical receipts 275 77
\$2,633 25

Cr.

Medicines and supplies\$ 48 16
 Expenses on out-trips 1 31
 3,000 calendars 7 50
 Two benches 3 00
 Board for a patient 2 87
 Taxes 7 93
 Expenses for reregistering deeds 3 35
 Wages 105 50
 Balance May 31, 1915 2,453 63
\$2,633 25

Audited by Grace I. Crandall.

A New Hampshire Fireplace

MARY A. STILLMAN

Do you know the joy of a fireplace in
 the country where fuel may be had for the
 gathering, and is so plenty that one does
 not have to be at all careful as to how
 much is burned? The evening air is
 chilly, so draw up before the fireplace and
 let us build a little fire; it need not be
 made scientifically with a back-log to burn
 a long time, but just a little warmth and
 light for the sake of sociability.

First, here are the pine cones we gath-
 ered by the bushel last fall and stored in
 the woodshed for just such an occasion
 as this. What is more fun than to have a
 fire of nothing but cones? Imagine the
 whole family drawn up around the fire-
 place with the youngest member seated on
 the rug in front ready to replenish the
 fuel when needed, the lights all out except
 the glow from the burning cones; are they
 not better than any fireworks? How the
 firelight induces story-telling, singing and
 laughter! We have found only one thing
 that makes a prettier fire than cones, the
 ripened seed-spikes of the bitter dock,
 which are dainty enough when turned to
 liquid gold to decorate any Christmas tree!

But now for our fire. Take a piece of
 birch bark for tinder (but do not hold it
 in your hand after lighting, for it may
 curl around the fingers and burn them),
 then some cones and a few of these old
 pine shingles. Pine does not pop as spruce
 or hemlock would. Here are some chips
 which we gathered from the forest where
 the woodchoppers have been working. We
 do not want too hot a fire, so let us try
 some of these broken pieces of fence
 rails; their jagged ends suggest, when
 burning, the heads of dragons or griffins
 spitting fire! We shall need some good
 hardwood coals later, so put on one piece
 of apple-tree wood and one log of this
 wild cherry. We had a large crop of
 black cherry near walls and fence corners,
 but on account of black knot and tent
 caterpillars we had it chopped down. This
 is the kind of wood which is used in
 cherry furniture, but we decided that we
 could convert it into flames more easily
 than into tables, and you see it burns well.

Those candle snuffers on the mantel-
 piece belonged to my grandmother. The

yellow candle is a dipped one; we found a
 box full of them down cellar all grown
 yellow with age. There are some molds
 up in the attic which would make a dozen
 candles at a time, but these dipped ones all
 had to be made by hand one by one. The
 andirons and fender are old, too.

No smoke comes out into the room from
 such a deep fireplace as this. They built
 in unstinted measure a hundred years ago
 when the foundation of this chimney was
 laid. You must go down to the cellar with
 me tomorrow and see the solid masonry
 on which the chimney rests. It needs a
 wide foundation, for one of our four fire-
 places is large enough to take in cordwood
 without its being sawed, and when there is
 no fire you can step into the chimney cor-
 ner and look right up to the sky.

This is the same kind of a chimney cor-
 ner that the nurse held my great-uncle in
 the night that he was born. He always
 maintained that he could remember lying
 in her lap and looking up the chimney at
 the stars shining overhead. At the end of
 the big fireplace is the brick oven which
 we never use now since we have learned
 fireless cooking. How many pots of beans
 and loaves of brown-bread do you suppose
 the oven has sheltered in a century?

One of the old bean-pots still stands on
 the top pantry shelf beside the mortar and
 pestle, while in the woodshed hangs the
 long wooden paddle once used in drawing
 out the pies from its heated depth.

When we are in the cellar tomorrow I
 will show you two stone caverns about
 twelve feet long at each side of the chim-
 ney foundation which were formerly used
 for storing vegetables. They extend partly
 under the fireplaces and kept the vegetables
 warm even when the weather outside was
 as cold as forty degrees below zero. You
 may take a lantern and explore these re-
 cesses if you like, noticing the broad flat
 stones overhead which help to form the
 hearth, and the worm-eaten posts which
 are carved by time into veritable totem-
 poles.

Do you hear the fluttering of wings in
 the chimney? A little smoke like this
 does not disturb the swifts at all. At first
 we did not know this and refrained from
 building fires for several weeks on their
 account. The birds are very good tenants,
 and pay their rent by eating flies and

mosquitoes for us. Here is a chimney-swift's nest which fell down during the winter. It is made entirely of twigs fastened together with a gummy secretion from the bird's mouth. Each twig is broken off from a branch while the bird is in flight, but whether she uses feet or bill no one seems to know. Probably the latter, I should say, as a swift's feet are very small and weak, and not well formed for fastening around a branch. I like to hear the birds gathering in the chimney with little flutterings as they get settled for the night. They cling to the bricks, and brace themselves with the sharp spines which are at the tip of each tail-feather. A few times some young birds have flown down into the room and then, when we have caught them, we have found out how sharp the spines are!

See, while we have been talking the logs have burned down to coals. Hang the kettle on the crane now and we will make some tea. Here are some forked twigs of green wood on which we can toast bread and broil bacon over the coals, camp-fire style. Every one for himself now, and see how good your appetite will be by the time tea is ready!

Tamworth, N. H.,
July 22, 1915.

Conference Music

The great revivals have been outbursts of song. Whenever people are happy in the Lord, they break out into musical rhythm.

The congregational singing of Conference will be led by a chorus under the direction of Professor Schmidt. The books used will be Great Revival Hymns Number 2, the book used in the Philadelphia tabernacle when twenty thousand voices were blended.

Then we shall have a specially trained choir under the leadership of Prof. A. E. Whitford, Musical Director of the Conference. Professor Stringer is to get together all the old quartet singers into a male chorus. The Treble Clef, called "splendid" by the secretary of the University Extension Chautauquas, will sing. Some of the old quartets will be there, as well as the quartet now doing such fine service in southern Illinois. This is the

quartet which was so highly appreciated at the Wisconsin state Christian Endeavor convention. There will be special music by singers from other churches. Mrs. Eva Hill will be here, and we hope, the Iowa Ladies' Quartet.

There will be a children's meeting each day and I think Professor Schmidt can be persuaded to lead the children in some of their singing.

Then we expect to have a concert after dinner each day by the Conference orchestra, led by Professor Schmidt.

"Keep the heart singing all the while.
Make the world brighter with a smile."

"I met an old minister and his wife at Bedford Springs this week. They told me with pride what splendid successes their five sons were making. They also told me of the hard struggle to educate and start them on the small salary. The old couple looked splendidly battle-worn as they told the story. I just chuckled and said, 'Of course.' The hardest fellow the devil has to drag down and keep down is the preacher's son, and every other son whose father is living and working for God. Solomon was blessed for David's sake." That's a story with which William H. Ridgway hits the "bull's eye" in illustrating a point in the Sunday school lesson for July 25. Mr. Ridgway writes a lesson article entitled "The Busy Men's Corner" for the *Sunday School Times* every week. A three-weeks' trial of the paper containing three of Mr. Ridgway's now famous articles will be sent to you, and a few of your friends, upon receipt of a post card request addressed to the Sunday School Times Co., Philadelphia, Pa.

Work On

Courage, ye lesser ones! There rides on high
Only one sun, ruling the hours of day,
But in the blackness of the midnight sky
Shines many a star that points the homeward
way

For mariners upon the trackless sea.
Who knows for whom his life a star may be?

Work on, nor count thy work a trivial thing—
No earnest life was ever lived in vain;
The fragrance of a wild flower's blossoming
May soothe a grieving heart or ease a pain.
Omnipotence upholds each distant star—
Omniscient Love knows where the flowers are.
—W. D. Gould.

WOMAN'S WORK

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

"Hullo"

When you see a man in woe,
Walk right up and say "Hullo!"
Say "Hullo," an "How d'ye do!"
How's the world a-usin' you?"
Slap the fellow on his back
Bring your han' down with a whack;
Waltz right up, an' don't go slow,
Grin an' shake an' say "Hullo!"

Is he clothed in rags? O sho!
Walk right up an' say "Hullo!"
Rags is but a cotton roll,
Jest for wrappin' up a soul;
An' a soul is worth a true,
Hale an' hearty "How d'ye do!"
Don't wait for the crowd to go,
Walk right up an' say "Hullo!"

When big vessels meet, they say,
They soloot an' sail away,
Jest the same are you an' me,
Lonesome ships upon a sea;
Each one sailing his own jog,
For a port beyond the bog.
Let your speakin' trumpet blow,
Lift your horn an' say "Hullo!"

Say "Hullo" an' "How d'ye do!"
Other folks are good as you.
W'en you leave your house of clay,
Wanderin' in the Far-Away,
W'en you travel through the strange
Country t'other side the range,
Then the souls you've cheered will know
Who you be an' say "Hullo!"
—Sam Walter Foss.

Being a Bishop in Mexico

It is frequently very exciting, and sometimes expensive, to be an American bishop in Mexico, as illustrated by the following experience through which Bishop Aves and his family recently passed in Guadalajara, as told in a letter dated Christmas eve.

On December 17, the night of Villa's entry (which was greeted with great demonstrations of rejoicing), at about 10.30, as I was sitting alone reading—the other members of the family having retired—I heard the chain on the front gate rattle and went to the door, turned on the light in the corridor and asked who was there. The reply came, "Please come here." I thought it was the *mozo* (man-servant)

from next door, where an old American lady was ill. I proceeded towards the gate, and when within ten feet I saw some ten or twelve men lined up with their rifles and pistols reaching through the iron pickets of the fence. I was "covered." "Soldiers," I thought, "after some enemy, who have mistaken the house." The leader demanded admission. I protested that I was an American and had no one in hiding. "Open or we shoot!" was the answer. "I will get the key," I said, and turned towards the house. "No! No! Stand, or we will shoot. Call your mozo for the key." I called Fidel, asleep at the rear of the house. The calling awakened the family. When the gate was unlocked the leader took his position behind me with his pistol pointed over my right shoulder and fifteen men followed to the front door. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were bare-legged, wearing only breech-clouts, blankets, sombreros and sandals. When the family and servants (and an Indian boy, who had come from the country to attend our St. Andre's School, and was passing the night with us) were assembled, and the chief had become assured that no other men were present, he ordered his men to point their guns at my head, while he said: "We must have from you at once ten thousand pesos, or we will take you and your son (Henry) with us until it is paid." To this I replied with a laugh (rather forced, it must have been), "I have no money for you. We are Americans, as you may see by the flag at the door. You have made a mistake." "We shall see," said the chief. "Show us the rooms. We must have your money." Four remained in the sitting-room and parlor to guard Mrs. Aves, Henry, little Mary, the servants and the Indian boy, and four followed me to search the rooms. Two held their guns at my head while I unlocked trunks, chests, wardrobes, etc., and the other two did the

searching. After a few minutes a pistol shot rang through the house, and Mary, who had escaped from the guards during the confusion, joined me to say that the Indian standing guard over Mrs. Aves had accidentally shot himself in the leg. The eight men outside had rushed in, ordered the light out and locked the door.

During the next half hour little Mary was with me. She played a splendid and useful part—comedy with a tragic setting. As soon as she joined me I said to her (in English, of course), "We must play for time. Help will come." And we did. No key would readily fit though they were grunting, "Pronto, pronto!" Mary kept up a constant stream of talk (in Spanish). They demanded that she should show them at once the safe (caja de fierre). "Oh, yes, the safe! Come this way!" And she led them into the butler's pantry and showed them the *ice chest*. How greedily they pounced on it! And how the chunk of ice cooled their ardor with its disappointment! "No, no, dinero puro! Dinero solo! Pronto!" Next she led them into the storeroom, with its score of locked closets and drawers, which we proceeded (very slowly) to unlock. "You see, Captain, here is sugar only. And here is only flour. And here—is—coffee," etc. "No, no, money! Only money!" "Oh, yes! Well, we will now go to this next room." And we all filed into the kitchen. At this their patience, I felt, was nearly broken. Poking me with a pistol in the back of the neck and using some hard words, they followed us into Mrs. Aves' room. She had preceded us from another room under guard, and we found her trying to divide equally between her two escorts \$71 in U. S. bills. Then Henry came under guard and found for them his Christmas savings of \$50 in Mexican. Then in answer to Mrs. Aves' pleadings to give them all I had I produced from my pocket-book \$75, Mexican. This only whetted their greed. I warned Mary to keep them away from the safe in which was a little jewelry, several hundred pesos and some American money. It was kept in a clothes press between her room and mine. And she did. After conducting them into a bathroom she led the way to my bed room. "This, Captain, is my father's room. Here (opening bureau

drawers) is where he keeps his clothes. (And they took nearly all.) And in this big chest he keeps his vestments. He is a bishop, you know—an American bishop. See! Here is his cope, and this his chasuble, and this his mitre." "No, no, shut the box! We want money. Show us the safe!" "Come this way, Captain." She tripped ahead into her own room, turned up the light and called out, "This is my room, Captain. Come in." (We filed in—past *the safe*.) "Don't you think this is a pretty room, Captain? This is where I keep my little jewelry. No, Captain, that bracelet is not solid gold; but take it for your little girl. You have a little girl, Captain? Yes, that little watch is gold; take it. Yes, that little watch is silver. It will not run—but take it; it may please your little girl. No, there is not money in that purse, I am sorry—oh, yes, fifty cents! No, the purse is not silver, but your wife might like it; take it," etc., etc. The five men helped themselves to everything that looked good, even to clothing. Then they took Mary aside, keeping me away with a pistol at my head, and with four pistols at her face and breast whispered to her. I soon heard her say, "No, Captain, you shall not take away my mother! I am an American; I do not lie. Captain, have you a mother? And would you like to have your mother carried off? No! My father and brother and I will die, die for her." (You may imagine the desperation of my helpless rage.) Just then a low whistle sounded outside, and the chief said "Vamonos!" We filed out into the parlor. Mrs. Aves was sitting where they had placed her (with Henry near) and her guard (who had shot himself) standing in his pool of blood. With the warning not to leave the house until morning, they stole away.

Fidel came in nearly naked and very cold. He said there were twenty-five, besides others surrounding the house. In a very few minutes, with the help of a ladder (the bandits had locked the gate and taken the key) and the Indian boy, we had warned the neighbors. Our material loss, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragical.

Though I have written at too great length, I must tell you of a pretty little sequel. When the family was about to retire the Indian boy said to me aside: "Now, my dear bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unknotted, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared." Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back, feeling richer than he came. And I too am richer in heart, with the feeling that not a few of these Indians are good and true and Christlike, and that all can be redeemed.—*Spirit of Missions*.

Rev. David H. Davis, D. D.—Memorial Services

Promptly after the notice of the death of Dr. D. H. Davis in Shanghai, China, Pastor Sutton, of Shiloh, N. J., announced memorial services for the following Sabbath.

June 10, 1915, two weeks from the day of the death of our honored missionary, memorial services were held in the Shiloh church, the home church in which Dr. Davis and his wife still held their membership.

The services were plain and impressive, characteristic of the man in whose honor the services were held.

John B. Hoffman, the senior deacon, told of the life and work of Dr. Davis as he knew it from personal contact, telling of his school life and struggle to win, of his painstaking and conscientious care in his own affairs and the affairs of others, thus making him well fitted for the high position he was to fill in a foreign land.

There were many in the congregation who remembered Dr. Davis' departure for the great work on the mission field, which steadily grew until the call of the Master came.

Deacon Hoffman paid the following tribute:

"When I saw in the RECORDER the unexpected notice of Brother D. H. Davis' sudden departure, there came over me a feel-

ing of personal loss. For nearly fifty years I have known him, having first met him while a student in DeRuyter Institute, during the winter of '65. I was impressed by his quiet, unassuming disposition, and yet he had the reputation of being a good student, standing well in his classes. He seemed to be one who never decided important questions or problems hastily, but carefully weighed them, and having come to a decision stood firm as a rock. No power could swerve him from what he considered the right.

"After leaving DeRuyter he was a student at Alfred. He was a poor boy and paid his own way. He stood well in his classes, never engaged in scrapping and hazing. He had something more important with which to fill the time. At the end of his school life at Alfred he had paid his own way, had no unpaid bills, and money in his pocket.

"In the year '76 our pastor, Dr. A. H. Lewis, having resigned the pastorate of our church, we called Brother D. H. Davis, who was then pastor of the church of Verona, N. Y. He accepted the call and on the first Sabbath morning in July, 1876, he was installed as our pastor, Dr. Lewis taking charge of the exercises. Brother Davis felt very keenly the heavy responsibility rolling on his shoulders.

"A few days after his installation he was talking with three or four of us in regard to his new field of labor and was feeling much depressed and finally expressed himself something like this: 'How can I with my lack of experience take up and carry the great work laid down by Dr. Lewis?' After a pause his countenance brightened and he said: 'There is but one way, that is by the help of God; with that I can and I will.'

"That was characteristic of the man. That made him a success as our pastor. He set up high ideals of right, justice and Christian living and strove to live up to his ideals. Some who knew him quite imperfectly felt that he was arbitrary and exacting, but those who knew him best learned to honor, respect and love him for his sterling qualities.

"He was pastor of the church for about three years, during which time between thirty and forty were added to its mem-

bership. During the Conference of 1879, held at Brookfield, Brother Davis received a call to go as our missionary to China. After a severe struggle and earnest prayer he accepted the call, severed the ties that bound him and his family to the old Shiloh church and many home friends, and went to that far-off, dark land of China to carry the gospel of Christ; and for thirty-six years he has held aloft the banner of King Jesus. During all that time he showed forth those wonderful characteristics that made him loved and respected by his co-workers and by the Chinese with whom he came in contact.

"More than that he won the respect and esteem of those in official positions so that they conferred upon him important positions in the Chinese Government. But like a shock of corn fully ripe, the angel reaper has gathered him into the garner of his Lord. What is there in his life that can be of benefit to us? Everything. Those characteristics which made his life a success and at its close gave a crown of rejoicing with many stars in its setting, can make our life a success and at its close give us a crown of rejoicing with at least one star in its setting."

Rev. Erlo E. Sutton used as a foundation for his part of the service 2 Timothy 4: 2, 7, 8. He applied these words to the life of Brother Davis as a missionary and to missionary work in general, first in the foreign field, second to the work of the church in the home field and in the community. The result was not only a beautiful memorial service but a strong missionary sermon. If one's faith had ever grown weak in the missionary cause the thoughts expressed gave strength to that cause.

The next day, June 11, at the one hundred and first annual meeting of the Shiloh Female Mite Society, it was voted to send all the funds for 1915 to the China Mission in honor of Dr. Davis.

C. S. L.

Leisure is sunshine. The rising age, like all rising ages, is changing old things for new, and there is some danger of its abolishing leisure, and getting to live in a perpetual hurry.—*Warre Cornish.*

The Work of the Ministry

REV. ALONZO G. CROFOOT

God has a plan and a work for every one. He calls all men into his service when they hear what he is trying to do for the world. Some are called for a special work, as were Paul and Barnabas to be missionaries. Some are called to be evangelists, others to be pastors, and others teachers. The ministry may include all of these.

In the Old Testament we are taught that the priests and Levites were called to a special ministry. Because of their work for him God made provision for their support—gave them the tithe which he required of the other tribes. They did not have land or flocks or herds like the rest, but simply homes to live in and gardens. They did the most of their work between the ages of 30 and 50. They helped some between 25 and 30 and did not serve in the hard work after they were 50 years old.

As God provided for the work of the ministry by those who were ministered unto, so today he expects his people to provide for those whom he calls to minister in his service—missionaries, pastors, and evangelists.

Why is it that we have so few ministers in our denomination, so that some of the churches are without pastors a considerable part of the time? Some of the churches call and call and keep doing so from one to a dozen times before they can get a pastor. Brethren, this ought not to be. There is no more important work in the world than that of the Christian ministry. God wants young men and women today to enter the ministry—wants them, probably, as much as at any time in the history of the world. He calls by his Spirit and by his word and by the church. His promises are as good today as they were to the apostles. He will stay with, to help and strengthen, his messengers now as well as he did in the days of Paul. Men or women who will give themselves unreservedly to the ministry of the Lord Jesus may be sure that he will fulfill his promise to be with them always. They may be certain of having all that it is necessary for them to have of the things of this life, for he who owns all the silver and gold as well as the cattle upon a

(Continued on page 159)

YOUNG PEOPLE'S WORK

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

Young People and Conference

Probably, yes, certainly, never before have so much thought and pains been given to providing interesting and helpful activities for young people in connection with our General Conference. Three weeks from the time this issue of the SABBATH RECORDER reaches its readers Conference will be in session at Milton, and it is safe to predict that it will be second to none ever held in point of interest for our young people who are able to attend.

Months ago the Young People's Board began to get ready for Conference. Among other things, they appointed a special committee to advertise Conference, and interest young people in attending. Among the many things which the committee has done is to prepare a large and attractive poster, calling attention to the many good things that have been especially provided for our young people by the Young People's Board. These posters have been sent to all the various churches, and to many lone Sabbath-keepers, with the request that the posters be placed in a conspicuous place, where they may be read.

The committee having this matter in hand has this to say, in part: "It is hoped that all lone Sabbath-keepers, and all church members, will understand that Conference at Milton, August 24-29, will contain many splendid and unique features, the strength of which can not be hinted at on a red and white poster. Nevertheless, don't fail to see a poster, and don't hesitate to decide or urge others to decide to come to Conference. Rev. H. Eugene Davis, the president of the Young People's Board, and an indefatigable worker for young people, is doing his utmost to make the Conference program, from the young people's standpoint, the most successful ever presented. Mr. Courtland Davis, of the Salem Christian Endeavor Society, is going to give some facts regarding what the condition of our denominational finances would be if every church member tithed his or her income. These facts will

startle the very elect. Other strong features are being worked out day by day. From now on till August 24 let us talk nothing but Conference, and you can rest assured that, after August 24, you will hear nothing but Conference for some time."

The large poster which has been sent out is certainly well done, and it is most encouraging to see the enthusiasm that is behind it all. Some of the special features which the poster announces are these: Sessions held on the favorite spot of Milton campus, "The College Gym." Headquarters room in charge of young people. Practical helps for Christian Endeavorers each day from 9 to 10 o'clock each forenoon. Life-decision meetings for young people deciding their life work. Talks on business, teaching, medicine, and Christian work by successful representatives of these lines of work. Four evenings after supper on the campus. Athletics, baseball, horseshoe, quoits, volley ball, tennis, etc., for men or women, and all young people from 7 to 70. Picnic Thursday afternoon. Sunrise prayer meeting for young people Friday morning, with many other special and helpful activities.

Wednesday evening will be given on the regular Conference program to the Young People's program. The program is made up of the following features: Quiet hour demonstration, efficiency in Christian Endeavor and other Christian work, opportunity for service as life recruits, tithing and giving, missionary play and exhibit.

It ought not to be necessary to urge our young people to go to Conference, if possible. The features provided by the Young People's Board alone ought to be sufficient inducement for all who can to attend. Go and enjoy it and absorb the inspiration and enthusiasm of it all.

The World's Fifth and the Twenty-Seventh International Christian Endeavor Convention

REV. WILLIAM L. BURDICK, D. D.

As the above heading indicates, the convention just closed in Chicago, and to which the eyes of people over all the world have been turned, was the combination of two conventions, the international

which is held for the North American continent, and the World's convention, which includes the entire world. Plans were pretty well perfected for the holding of the World's last year, but it had to be abandoned and was therefore included in the International.

The convention was formally opened Wednesday night, but early Wednesday morning the city of Chicago was alive with delegates, mostly young people, getting settled for the six days of the convention. The annual meetings of the United Society of Christian Endeavor and its board of trustees were held in the Assembly Room of the Hotel Sherman, Wednesday afternoon. At this time the annual reports of the officers were presented, the election of officers and committees took place and other business was transacted. The report of the publishing department showed that forty-two new books had been published during the past two years, the most of them being written by the officers of the United Societies; also 27 per cent had been made on the investment of the publishing department, all of which gain had been turned back into the Christian Endeavor work.

The meeting of the board of trustees was saddened by the absence of President Clark, caused by his serious illness at his summer home in Massachusetts. Encouraging telegrams from his sick-room were read at the meeting and during the convention, but it is not expected that he will be able to take up his work again for many months after this battle with typhoid. At the request of President Clark, Daniel A. Poling, well known to Christian Endeavorers, was installed "The President's Associate," with the understanding that he assume the duties and exercise the prerogatives of the president's office during Dr. Clark's sickness.

The convention opened in the Coliseum at 7:30 o'clock Wednesday night, and the attendance at this first meeting was unusually large for an opening session; the Coliseum, which has a seating capacity of twelve thousand, was well filled with a singing, shouting, cheering and yet reverent company of young people. The great hall was brilliantly lighted and decorated with over six hundred flags and pennants from more than ninety nations. This display of

flags was the work of Mr. Merritt B. Holly, of Traverse City, Mich., who makes flags his "hobby."

The music of the convention was under the direction of Professor H. Augustus Smith, of Chicago, and was one of the great features of the week. The music in International conventions has long been of a high order, but it was remarked by many that this year it was in advance of all other years. The chorus made up of fifteen hundred singers (the young women in white and the men in black) together with an antiphonal choir of three hundred voices and the Salvation Army orchestra, all under the direction of Professor Smith, brought forth music that many of the delegates will never forget. The character of the selections, without exception, was of a high order, while the pieces used when the audience joined were the great and enduring hymns of the church; the jingling ragtime music which so often mars public meetings and vitiates musical taste was not heard here.

A full account of the many meetings held would fill several volumes, and all that can be attempted is a brief mention of a few items. One of the inspiring features was a service called "A Quiet Hour with Our Bibles," held Thursday, Friday and Sabbath mornings from 8:30 to 9:15. This service was conducted by Rev. Floyd Tompkins, S. T. D., rector of an Episcopal church in Philadelphia. Dr. Tompkins is one of the few Episcopal clergymen who have joined in the Christian Endeavor movement. His sweet Christian spirit, winning voice and personal presence, Christ-like simplicity and manly sincerity have made him a favorite at the conventions, and his charming Quiet Hour Talks were most helpful.

With the exception of Sunday, when the delegates attended the city churches, the forenoons were given to institute work; the usual order was the holding of simultaneous sectional meetings, six or eight at a time, for the discussion of methods; but Monday forenoon there was one mass-meeting on methods, at which there were eighteen five-minute addresses by as many people; in fact, the rapid-fire five-minute address was a feature of the convention, and when this was the order speakers were held to the time limit. At these

institute meetings, every phase of Christian Endeavor work was discussed and any delegate who attended these meetings from day to day should be pretty well prepared to take an examination as "Christian Endeavor Expert."

The daily order was a great noon meeting, when such men as Mr. Clinton N. Howard, of New York, President Ira Landrith, of Tennessee, and Hon. A. J. McDonald, editor of the *Toronto Globe*, gave stirring addresses on the great themes now before the world.

Civic righteousness, good citizenship, world peace and world temperance were chief among the topics discussed at the afternoon, evening and other meetings. The utterances of Dr. McDonald, fresh from Canada where the hearts of his countrymen are being wrung with the carnage of the European war, stirred his hearers to the depths and helped to clarify the situation in the minds of many. Missions, systematic giving with its budget and every-member canvass, tithing, the cultivation of the spirit of worship and communion with God through the "Quiet Hour," and other means of grace, and the support of the church and an evangelism that saves the fallen, were advocated with eloquence and power. The Christian Endeavorers, including the officers of the United Society as well as the millions throughout the world, are among the foremost Bible-school workers, and this phase of the kingdom of Christ was discussed by Marion Lawrence and others. Mention should be made of the address of Mrs. Annie Armor, of the Woman's Christian Temperance Union, who took Bryan's place on the program the night after the Sabbath and was thought by many to have outdone Bryan himself.

A "Decision Meeting" just before closing the Sunday night session brought to the platform about one hundred who had previously decided to enter some definite form of Christian work, about one hundred who that night decided to enter some form of specific Christian service (the ministry, missions, or the field opened by the Christian Associations and Christian Endeavor) and about seventy-five who gave themselves to Christ that night for the first time. It was a thrilling scene as young people from all over that vast Coliseum

came to the platform committing themselves to Christ for the first time or to definite service for him. Did people cry and cheer at the same time? Yes. But no one thought it irreverent; it seemed the best way in that great assembly of expressing the gladness filling all hearts over what Christ was doing.

It may not be known that the World's Christian Endeavor Union is spending seven or eight thousand dollars every year in foreign missionary work; this is the case and this sum is contributed by the officers and friends of Christian Endeavor. At the afternoon meeting on Monday eight thousand dollars was subscribed for this work. During the convention twenty-one thousand dollars was subscribed to the New Building Fund by the state representatives and an attempt was made at the closing session Monday night to raise fifty thousand more; the subscription was very large that night, but whether the goal was reached was not known when the convention adjourned.

What about the Seventh Day Baptist rally? This was a grand success, extending over three days, and Miss Grace L. Babcock, of Milton, will write about this for the Young People's page.

There were disappointments in connection with the convention: President Clark was dangerously ill in Massachusetts; President Wilson was unable to be present at all; "Billy" Sunday could not be present, having been forced to cancel all appointments for the summer; and the Hon. William J. Bryan canceled his appointment for reasons best known to himself. It was nevertheless a great convention, demonstrating that the work of Christ's kingdom does not depend on single individuals.

Alfred, N. Y.,
July 13, 1915.

Faithful to Ideals

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day,
August 14, 1915.

Daily Readings

Sunday—Stability of purpose (I Cor. 7: 20-24)
Monday—Our ambitions (Rom. 1: 13-17)
Tuesday—A man that succeeded (Dan. 1: 8-16)

Wednesday—A man that failed (Jonah 1: 1-16)
 Thursday—Death, but not defeat (John 19: 1-12)
 Friday—Christ's ideals (Isa. 11: 1-10)
 Sabbath Day—Be true to your ideals (Acts 26: 12-19). (An honorary members' meeting.)

President Wilson in a recent address said: "We live in our visions." How true this is and how important it is that our visions—our ideals, if you so choose to call them—should be of things lofty and noble. Think of the large number of young men and women of your acquaintance who have no purpose in life save to earn a little money to spend in having a good time. The lives of these young people are bound to be failures unless they can catch a vision of what God desires them to make of themselves. It is the business of Christian Endeavor to take hold of just such lives as these and give them an ideal worth striving for.

What is the Christian Endeavorer's ideal? It is found in the pledge: "I promise Him that I will strive to do whatsoever He would like to have me do." How can I live up to this ideal? First, by thinking about it constantly. How many times a day do you think about this part of your Christian Endeavor pledge? You will find it a great help in your everyday life if, when you are tempted to do wrong, you stop and think: "Jesus would not like to have me do this." The "Quiet Hour" is another great help in the struggle upward toward our ideal. The "Quiet Hour" will give you strength for the hardest duties of life and help you to "keep sweet" under the most trying circumstances.

But there are other ideals besides those in religion. In our business life it is important that we have something worthy to strive for. When I was in college President Daland said that we should never say of a piece of work, "This is good enough," or "This will do," unless it was our very best. "Nothing good enough but the best" would be a motto worthy of any man.

One of the best places to go to get high ideals along any line is Conference. If all our young people could attend this annual meeting it would mean a great deal to us as a denomination. Young people, it will be more than simply a pleasure to go to Conference, it will mean a bigger, fuller life for you. It is worth some sacrifice on your part to attend.

SUGGESTIONS

For the Prayer Meeting Committee

This is to be an honorary members' meeting. Try to get a large number of these members to attend. A special *written* invitation sent to each one, a day or two before the meeting, might increase the attendance. Have the room decorated for the occasion and have some special music. Treat each one of the honorary members who comes to the meeting as a visitor and see that each is seated in a comfortable place and provided with a songbook. The leader should be an honorary member and he should be notified long enough before the meeting to have plenty of time to think about the topic.

For the Leader

You are an honorary member of Christian Endeavor. You have perhaps had years of experience in Christian Endeavor work and more years of experience in the broader work of life itself. Can you not, out of this experience, bring something of practical value to those who are younger than yourself? What have been your ideals? Do you feel that they have been high enough? What things have helped you most in living up to your ideals and what things have hindered you most?

A CLUSTER OF QUOTATIONS

A vision is the one thing that abides.—*Harold Pattison.*

Man too frequently separates himself by insensible degrees from the ideal path he has chosen, until he finds no way to return.—*Justice Hughes.*

You can not be true to your ideals unless they become a part of your life, and so instinctive. It is not your ideal if you must force yourself to hold to it.—*Amos R. Wells.*

Death of Ellen G. White

After a life of nearly eighty-eight years, Mrs. Ellen G. White, author of the "Testimonies" and leader among the Seventh Day Adventists, died in St. Helena, Cal., on July 16, 1915. After funeral services in St. Helena, the remains were taken to Battle Creek, Mich., for burial.

CHILDREN'S PAGE**Counting the Stars**

I tried so hard to count the stars
 And got as far as three,
 When many others slyly peeped,
 And, smiling, blinked at me.

So I began it o'er again,
 And got as far as nine,
 When all at once I seemed to see
 A thousand others shine.

Then came so many in the sky,
 I would not try again;
 For all the counting that I know,
 Is only up to ten.

—*St. Nicholas.*

Teddy "But Why"

"Mamma, may I take Tessie Gray an apple? A big one, mamma, oh, please! We played philopena, and she caught me."

Expecting the yes he thought sure to follow, Teddy laid his hand on the latch of the cellar door. "Not this morning, dear," said mamma, trying on Sister Dell's hood.

"But why?" asked Teddy, crossly.

"Oh, fie!" said grandma. "Who let little But Why into this room?" and she smiled merrily at Teddy.

"If I don't take her that philopena, all the boys will say I'm a mean fellow!" cried Teddy.

"And so you shall take her a big apple this noon, dear, but the bin is too high in front for you to reach, and mamma has no time now to go down cellar.

"But why can't I reach?" insisted Teddy.

"It's plain to see that little But Why has our Teddy by the ear this morning," sighed grandma, with a comical little twinkle in her eyes.

Teddy slipped down cellar. He climbed up the front of the apple bin by means of a peach basket upturned on a bushel measure, and looked over at the apples. Oh, such quantities of juicy, speckled pippins, in spite of the fact that they were getting rather low; and a long wintry sunbeam falling aslant on them lit up a particular beauty.

"Reach for that," whispered naughty But Why.

Teddy reached down, and stretched five eager fingers toward the golden apple. Then there was a somersault. Teddy's little red legs whirled through the air, and he sat up, rueful and dismayed, in the middle of the apple bin. There was no climbing out of it. Four stern vertical walls frowned on him. So there Teddy sat, thinking hard and fast as he winked the stars out of his poor little eyes.

"Now, darling," said mamma, suddenly appearing on the scene, "here are your slate and speller. I think, since you are late for school, you can do your sums down here. It is not cold, and I could not think of pulling you out. You must wait till Uncle John comes."

"Yes'm," said Teddy, meekly; and creeping over into the light of the dusty sunbeam, he went to work.

"Will you please hand me up a dozen apples?" asked grandma a while after. "We did not expect to have any until Uncle John came." Teddy handed them up in a shame-faced silence.

"Dumplings for dinner," remarked grandma, with a relenting sound in her voice. Never was there a more welcome sound than the clatter of Uncle John's boots.

"Hello, Apple Dumpling!" he cried, lifting Teddy with a great sweep to the cellar floor. "Grandma says you've been spending the morning down here with little But Why."

"Yes," said Teddy, "but he's gone."

"It's a lovely apple!" cried Tessie, as Teddy paid his philopena that same afternoon. "But why were you absent this morning?"

"That's just the reason," laughed Teddy, with a very red face. "It was But Why." And Sister Dell did not tell Tessie who But Why was.—*Christian Register.*

They Rise Glorified

Not to the swift the race; not to the strong the fight;
 Not to the righteous perfect grace; not to the wise the light;
 But often faltering feet come surest to the goal;
 And they who walk in darkness meet the sunrise of the soul.
 A thousand times by night the Syrian hosts have died;
 A thousand times the vanquished right hath risen glorified.

—*Henry van Dyke.*

SABBATH SCHOOL

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

A Sunshine Shut-In

I want to tell you about one of our Home Department members, as loyal and sunny a Bible student as can be found anywhere along the line. She spends her summers out in "Abraham's Tent," adjoining her father's house, near Albion.

Lying on her bed all the twenty-four hours of each day and the three hundred and sixty five days of each year, she yet keeps busy and happy. I told her I wanted to tell the RECORDER readers about the beautiful fancy work she makes. If you like nice things, you will be doing both her and yourself a kindness by writing to her. I should be hopelessly lost and have all the women laughing at me if I, a mere man, should try to describe the articles mentioned; so the lady's sister has written for me the paragraph below.

"Orders filled for Irish and filet crochet, lace and insertion for pillow slips, table runners, dresser scarfs, etc; also collars, jabots, yokes and doilies. Samples of work will be sent to any one sending a self addressed envelope to the following address:

(Miss) Grace Babcock,
Edgerton,
Wis.

R. F. D. 3.

It was my idea—not hers—putting this in the RECORDER. The prices seemed quite reasonable. They were less than I should want for doing the same work.

A Successful Children's Day

RUTH C. WATTS

The Windfall Lake Sabbath school observed Children's Day the third Sabbath in June. What! Observe Children's Day with seventeen children, ranging in age from three to eighteen years? Even so, and a very good program it was, too, thanks to the good work of those who had the matter in hand.

It was a nice day after two days of rain and our little school house which serves

us as a house of worship was made to blossom like a rose—or more properly speaking, like the squaw pink. There were none of your hot house plants, but a profusion of flowers from God's own hand and ferns in abundance.

It was good to hear the Children's voices and see the smiles on every face. Only one failure on the whole program, and we are so proud of the failure. Well, possibly not of the failure, but we are more than proud of the final outcome.

Our little three year old girl, the youngest in our school, started in very bravely to sing "Babies Boat," but when she saw so many eyes upon her, she burst into tears and could not go on. And now here is the best part. The next week she brought her doll and by turning her back to the audience she sang the song through so sweetly. It was a lesson to us all. "Try, try again." I am sure you will agree with me that it is by such things heroes are made. Wouldn't our denomination be a power for good if we all had courage like little Geraldine's?

Since the beginning of the year our school has committed to memory the Ten Commandments, the twenty third and the one hundred and forty first Psalms and Mrs. Maxson's class has learned the names of the books of the Bible, besides the regular Sabbath school work.

Our school is in a good condition financially and we trust, spiritually. Truly we wish that our lights may so shine among men that they may see our good works and glorify our Father which is in Heaven.

Minutes of the Sabbath School Board

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, July 18, 1915, at two o'clock. The meeting was called to order by the President, Professor A. E. Whitford, and prayer was offered by the Rev. L. C. Randolph.

The following Trustees were present: A. E. Whitford, L. C. Randolph, A. B. West, G. E. Crosley, D. N. Inglis, L. M. Babcock, E. M. Holston, W. H. Greenman, H. N. Jordan, Mrs. J. H. Babcock and A. L. Burdick.

The Secretary presented an outline plan

of the annual report of the Sabbath School Board to the General Conference. Upon motion it was voted that the outline as presented be accepted and that the full report when finished be submitted to the Board's Committee on Conference program for their approval.

The Treasurer's quarterly report was presented as follows:

Treasurer's Report	
From March 20, 1915, to June 30, 1915	
General Fund	
Dr.	
1915	
March 25	Irving A. Hunting, Plainfield, N. J., S. S. \$ 2 55
" 25	Mrs. E. W. Vars, Second Westerly, R. I., Church 2 36
" 30	E. E. Whitford, New York City Church 15 64
April 1	H. M. Swinney, Westerly, R. I., Church 9 34
" 1	J. B. Walker, Riverside, Cal., S. S. 1 75
" 1	Mary Stillman, East Providence, R. I. 7 80
" 4	A. B. West, Milton Junction, Wis., Church 3 00
" 7	John Crosby, Nortonville, Kan., S. S. 52
" 7	Wm. Stillman, Plainfield, N. J., Church 42 41
" 18	Leah Van Horn, Heber, Utah, S. S. 10 00
" 18	N. C. Clarke, Farina, Ill., S. S. 3 00
" 18	Anna Laura Crandall, Independence, N. Y., S. S. 2 25
May 20	Lina Burdick, Hartsville, N. Y., S. S. 4 00
" 31	Mrs. H. R. Crandall, Rockville, R. I., S. S. 3 00
June 12	Mrs. Cady S. Rogers, Waterford, Conn., S. S. 3 96
" 12	Eda R. Coon, Leonardsville, N. Y., S. S. 14 25
" 18	Mabel E. Jordan, Nile, N. Y., Church 7 00
" 18	Helen A. Tittsworth, Chicago, Ill., Church 7 09
" 18	E. E. Whitford, New York City Church 10 16
" 26	Hurley S. Warner, Fouke, Ark., S. S. 6 93
" 26	Ira Davis, Nortonville, Kan., S. S. 10 00
" 26	B. D. Crandall, DeRuyter, N. Y., S. S. 12 77
" 29	Westly Loofboro, Welton, Iowa, S. S. 2 04
" 29	Mrs. A. M. Coon, Leonardsville, N. Y., Church 1 72
" 30	Irving A. Hunting, Plainfield, N. J., S. S. 3 41
" 30	Mrs. Amy K. Crandall, Little Genesee, N. Y., Church 2 00
" 30	Walter Greene, Andover, N. Y.: Semi-annual col., Western Assoc. 1 60
" 30	F. S. Palmiter, Alfred Station, N. Y., Church 3 00
" 30	Alma A. Cockerill, Berlin, Wis. 50
" 30	P. B. Hurley, Riverside, Cal., Church 3 60
" 30	J. B. Walker, Riverside, Cal., S. S. 2 63
" 30	I. F. Randolph, New Market, N. J., S. S. 2 50
" 30	Ruth Shrader, Milton Junction, Wis., S. S. 7 94
	\$210 66

Cr.	
1915	
March 25	Dr. A. L. Burdick, Janesville, Wis.: Postage \$2 00 10 copies Minutes S. S. Council 50
June 12	Filing case \$ 2 50
April 24	Prof. W. C. Whitford, Alfred, N. Y.: Expenses to International Lesson Committee, Chicago, and S. S. Board Meeting, Milton 30 46
" 24	L. A. Worden, Plainfield, N. J.: Year Book, 1914 36 75
" 16	Rev. G. B. Shaw, North Loup, Neb.: Expenses to Heber, Utah 20 00
" 31	Mrs. C. M. Burdick, Long Island: Editing S. S. Visitor, Jan. to June, 1915 60 00
June 12	Davis Printing Co., Milton: 3,000 Children's Day programs \$7 20 Mailing 1 50 Stamps 2 10 200 Receipt postcards and printing 6 00
" 12	E. M. Holston, Milton Junction: Postage Peace programs 1 00
	Balance on hand June 30, 1915 \$165 86
	44 80
	\$210 66
Junior Quarterly Fund	
Dr.	
May 7	L. A. Worden, Plainfield, N. J.: Junior Quarterly receipts \$10 88
June 30	Junior Quarterly receipts 6 03
" 20	F. J. Hubbard, Plainfield, N. J.: Appropriation Tract Society 100 00
	\$116 91
Cr.	
1915	
June 20	L. A. Worden, Plainfield, N. J.: Publishing 1,225 copies, 2d qr., 1915 \$ 84 81
" 20	Mrs. T. J. Van Horn, Dodge Center: Editing, 3d qr., 1915 17 50
	Balance on hand June 30, 1915 14 60
	\$116 91
Hocker Permanent Fund	
1915	
March 30	New York Church \$2 15
May 20	E. E. Whitford, New York 5 00
June 18	New York Church 62

Upon motion the report was adopted and ordered placed on file.

The Treasurer, W. H. Greenman, presented his annual report, which upon motion was adopted, subject to the approval of the Auditing Committee.

It was voted that Dr. L. M. Babcock be appointed a member of the Auditing Committee in place of R. V. Hurley, who was absent.

Correspondence from George T. Webb in regard to our apportionment for expenses of the Sunday School Council of Evangelical Churches and the International Lesson Committee was read, and upon motion bills for \$20 for the expenses of the Sunday School Council and for \$16 for the expenses of the International Lesson Committee were allowed and ordered paid.

Correspondence from the Rev. Edwin Shaw, Corresponding Secretary of the American Sabbath Tract Society, in regard to the publishing of the *Junior Quarterly*, was read.

Upon motion it was voted that the following budget be presented to the General Conference, for the use of the Sabbath School Board in its next year's work:

Editorial work on	
Helping Hand	\$ 75 00
Sabbath Visitor	120 00
Junior Quarterly	70 00
Printing of annual reports and share of	
Year Book	60 00
Printing and postage	100 00
Expenses of membership on Interna-	
tional Lesson Committee	50 00
Expenses of Sunday School Council	20 00
Other Board expenses	55 00
Field work	200 00
Total of budget	\$750 00

The report of the Committee on Peace Day Program was presented by D. N. Inglis, which upon motion was adopted and a bill for \$1.02 for postage was allowed and ordered paid.

The Committee on Conference Program made a report of progress, which upon motion was approved.

It was voted that A. B. West be appointed a committee to secure books and literature on Sabbath school work for display at the coming session of the General Conference.

A bill for \$4 for printing and postage for the use of L. C. Randolph in conducting the Sabbath School Page, in the *SABBATH RECORDER* was allowed and ordered paid.

It was voted that the President be authorized to fix the hour and place for holding the annual corporate meeting of the Sabbath School Board after conferring with the Rev. W. C. Whitford in regard to the same.

The minutes were read, corrected and approved.

Adjourned.

A. L. BURDICK,
Secretary Sabbath School Board.

Primary and Intermediate Work

MRS. WILLIAM R. WELLS

There is no one part of the whole Sabbath school of such vital importance as the Primary Department, for what a child learns here, should be the foundation for the growth of his spiritual and religious life.

It is one of the greatest lines of work in the world, the understanding of little children in order that they may be properly trained and guided. We have this command given to us in the Bible, "Train up a child in the way he should go, and when he is old, he will not depart from it," and how true; for that which is instilled into the minds and hearts of the young is put in for all of life and has its lasting effects, and religious experiences are not exceptions to this rule.

The first years of a child are years of rapid physical and mental development. The mind is affected by everything that touches it, and offers no resistance to these impressions, whether they be for good or bad. Therefore the child should be protected from that which is unwholesome and impure, that his first impressions may be beautiful, attractive, and for his best good.

In the Primary Department, therefore, the kindergarten, or beginners' class, is of the greatest importance. The child should come into this class at about four years of age, with a stock of knowledge gained in the home circle. It has been stated by Walter Athearn that "the raw material with which the beginners' teacher starts her work is (1) the background of three years of experience; (2) the eager hungry senses; and (3) the active instincts, peculiar to childhood, such as trust, curiosity, imitation, play, fear, awe, and imagination. And these instincts are the roots from which his religion must grow.

Personal work is the keynote to success in forming and maintaining the kindergarten, as well as in any undertaking of importance, whether in the church, Sabbath school, or elsewhere. The getting of children, first, into the Sabbath school, is personal work almost entirely, although some come into this class, at a suitable

age, from the Cradle Roll Department; but, oftener, many hours are spent by the devoted teacher in visiting homes and urging the parents to make it possible for the children to attend the Sabbath school, and the results of these visits are generally satisfactory. The responsibility of holding these children, when once gathered in, rests upon the teachers and superintendent of the Primary Department, together with the superintendent of the Sabbath school, who should have his part in this work and come into a personal and friendly relation with them.

When the primary classes meet together, the superintendent should arrange the opening exercises, so that the smaller children can understand them and find in them a means of expressing their feelings of love, trust, and worship.

In the beginners' class, the children can be taught by stories, pictures, songs, by blackboard and handwork. Since the only ideas the child will receive of the lesson must come through the senses and bodily activity, and since, of his senses, sight and touch make clearer impressions than hearing, large use should be made of these two senses.

The telling of stories is a very old but fascinating art, and a sufficient practical reason for telling rather than reading them is that the attention of the little ones is thus more easily held. The beauty of stories from the Bible is that they can interest and instruct children of all ages.

Expressional or handwork consists in drawing, coloring and pasting pictures, clay work, illustrating stories in sand, with paper-cutting, sticks and blocks, and through this work the child retells the story and makes it more a part of himself.

The lessons of the last quarter were very interesting for this kind of work; for in almost every lesson there could be found something for little hands to do. For instance, in the lesson of David anointed king, a crown was made; for the Shepherd's Psalm, a shepherd's crook; and for the story of David and Goliath, a picture of a stone and sling were sewed. The classroom should be provided with suitable tables and comfortable chairs, for impressions carried within from strained muscles and tired limbs are far stronger than from ideas that the teacher gives, and

these will consequently receive the attention.

The influencing of children to bring pennies as a means of developing a spirit of giving is not to be underestimated. It is hard to find children so poor that they do not have a penny or two a week for themselves, and by careful training they can be made to feel the joy of self-sacrifice, and the happiness which comes from giving for others.

The kindergarten has wisely suited its methods, its play, its stories, to the mental condition of the child; but when he enters the primary class, he is of an age to attend public school and can read, and can later take up the study of geography, history, etc. These scholars should not only memorize the songs and prayers of the younger ones, but besides the study of the regular lesson commit to memory the Ten Commandments, the Shepherd's Psalm, the Beatitudes; and this is not requiring too much of the older scholars, for it can be done, as I have found out by experience in my class this year. Let a child find pleasure in any task, and there will be no fear for its holding power.

Great responsibility rests upon the teacher and it is most necessary that earnest, skilful workers be secured for this department. The teacher's part is to point the way, kindle imagination, and guide in methods of work, as knowledge is gained, not imparted. The teacher should vary his methods. Try new things, make experiments, test results, and master many methods, so as to be able to use whatever the occasion demands. If the teacher wishes the scholars to take special pains with the lessons, he must be willing to do the same; and he who can win the co-operation of the scholar and influence him to take active part in each lesson, has solved one of the great problems of the teacher.

Lesson VII.—August 14, 1915

JEROBOAM LEADS ISRAEL INTO SIN.—I Kings 12: 25-33

Golden Text.—"Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." Ex. 20: 4, 5a.

DAILY READINGS

Aug. 8—1 Kings 12: 25-33. Jeroboam Leads Israel into Sin
 Aug. 9—Ex. 32: 1-6. The Golden Calf
 Aug. 10—1 Kings 13: 1-10. Jeroboam's Altar
 Aug. 11—Rom. 6: 12-23. Wages of Sin
 Aug. 12—Acts 17: 22-34. The Altar at Athens
 Aug. 13—Matt. 18: 1-14. Causing to Stumble
 Aug. 14—Hos. 8. Israel's Judgment
 (For Lesson Notes, see *Helping Hand*)

An Appeal to Boys

Your first duty in life is toward your afterself. So live that your afterself—the man you ought to be—may in his time be possible and actual.

Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He can not help himself.

What will you leave for him?

Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased? A will untrained to action? A spinal cord grown through and through with the devil grass of that vile harvest we call wild oats?

Will you let him come, taking your place, gaining through your experiences, hallowed through your joys; building on them his own?

Or will you fling his hope away, decreeing wanton-like that the man you might have been shall never be?

This is your problem in life; the problem of more importance to you than any or all others. How will you meet it; as a man or as a fool?

When you answer this, we shall know what use the world can make of you.—*David Starr Jordan.*

Learn to live for the day, putting forth all your powers in the joy of present service, leaving the past with its omissions, and the future with all its uncertainties, in the hand of Him who is able to care for it, and so ceasing to glean from the fields of the one a burden of repinings, from the other a burden of fears.—*H. W. Foote.*

HOME NEWS

SYRACUSE, N. Y.—Our people here are much pleased over the coming to Syracuse of Mr. Orlo H. Perry and family.

On Sabbath Day, July 10, the Rev. William Clayton, of this city, preached for us an interesting sermon on "The Sabbath." He was at one time in charge of the Adventist church here.

Since coming to Syracuse Pastor Davis has written quite a number of poems of decided merit.

In his baccalaureate sermon this year, before an audience of more than two thousand, the Chancellor of Syracuse University made reference to the Seventh Day people. The Chancellor classifies himself as a "one-seventh part of time" man. He spoke of the great importance of the Sabbath institution, both to Jews and to Christians. He said: "I do not care whether people keep the first day or the seventh day of the week, except that they do not disturb their neighbors." We are glad that the Chancellor has some consideration for those who prefer to keep the day that they know the apostles of Jesus kept.
 E. S. MAXSON.

July 21, 1915.

MILTON, WIS.—Dr. L. C. Randolph gave the commencement address at the LaCrosse State Normal School last week.

Dr. Bessie Sinclair, who has been in Battle Creek, Mich., for the past year, is now located at Hinsdale, where she is on the medical staff of the Hinsdale Sanitarium.

Mrs. Edwin Shaw and son, Elston, of Plainfield, N. J., arrived Friday for an extended visit here with relatives and friends.

Walter B. Cockerill, of Berlin, Wis., a former student at Milton, who went alone to Africa at his own expense more than a year and a half ago to engage in missionary work, arrived in Milton Junction this morning for a visit at the Charles Fox home. The disturbances among the African colonies caused by the war has made missionary work practically impossible for the present. Mr. Cockerill was given free passage to the coast and his trip to England took seventeen days, and the trip

across the Atlantic seven and one-half days. He made his mother at Berlin a visit before coming here.

The Milton Seventh Day Baptist Sabbath school has invited the Seventh Day Baptist schools at Milton Junction and Albion to join with them in their annual picnic at Charley Bluff, Tuesday, August 3. The committee on sports will no doubt see that a good ball game is scheduled and it is probable that the Milton Junction Brotherhood Band will furnish some music.—*Milton Journal-Telephone.*

ALBION, WIS.—Instead of the regular sermon last Sabbath morning, Mrs. C. S. Sayre and Fred I. Babcock gave a very interesting account of the Christian Endeavor convention.—*Milton Journal-Telephone.*

(Continued from page 148)

thousand hills will supply all their need.

Do not let any one fail to enter the ministry, if God calls him, for fear of not receiving adequate support. If the salary is not as large as you could wish, do not be ashamed to work with head or hands at any honorable employment to supplement it. Jesus and Paul each worked at manual labor, thus setting good examples for all others. They also taught that the laborer is worthy of his hire. It should be the duty and the privilege of the churches to pay their pastors enough salary to enable them to give their time and thought to the work of the ministry and not be worried about where their bread and butter is to come from.

Ministers should live up to the apostle's admonition to "owe no man anything" (Rom. 13: 8). If they always did this, it would save them many embarrassments. Better to do without meat, or strawberries, or sugar even, than to be in debt for them. Better wear your old clothes till you have the money to buy new ones than to be in debt. Do not try to make money or get rich. God has more important work for his ministers to do. Those ministers who dabble in the affairs of this life for the sake of gain miss their calling and make a great mistake, as it seems to me. When they give themselves to the work of the ministry in study, preaching, and pastoral work, they have the approval of their

Master and their work will not be in vain.

God simply asks faithful work in his servants. Results belong to him. We need not worry about them. Faithful work done brings its own reward. We may plant or sow, some one else water; but only God can give the increase. We need to look constantly to him for wisdom and guidance. I believe that both pastors and people should pray unceasingly to the Lord of the harvest that he will send forth laborers into his harvest.

God has blessed us as a people in many ways. Many of our best ministers have come to us from other denominations. They have been men of piety and power. The work of the ministry is a blessed work. There are compensations found in it which are different and more to be desired than those found in most any other kind of work. The friendships formed between pastor and people are very pleasant and often as lasting as time itself. Those who are brought into the kingdom by the labors of a faithful minister are his joy and crown.

The feeding of the flock is a very important part of the minister's work. Looking after the children, the sick and the aged is just as important as preaching. When ministers go about encouraging and helping people, they are following in the ways of their Master, who went about doing good.

To young men and women who are asking themselves and the Lord what he would have them do, I commend the work of the gospel ministry. I commend it to those who are willing to work and endure hardness as good soldiers of Jesus Christ. It is no place for a lazy man or one who is looking for an easy job. God wants workers in his vineyard.

Whoever would have the peace of Christ let him seek first the Spirit of God. Let him not fret against the conditions which God assigns to his being, but reverently conform himself to them, and do and enjoy the good which they allow.—*Martineau.*

We do not see what is before our eyes, but what is behind them. This is as fatal as blindness. God goes before.—*Martineau.*

MARRIAGES

SANDFORD-WILLIAMS.—At the home of the bride's mother, Mrs. Jennie S. Williams, at Alfred, N. Y., on Wednesday, June 23, 1915, by Rev. William C. Whitford, John A. Sandford, of Windsor, N. Y., and Ruth E. Williams, of Alfred.

WHEATON-BUTTON.—At the home of the bride's parents, in Hornell, N. Y., on the evening of June 23, 1915, by Rev. Charles W. Dale, Mr. Coit L. Wheaton and Miss Emma W. Button. At home after July 1, at No. 72 East Washington Street, Hornell, N. Y.

LOOFBOURROW-PHILIP.—At the home of the bride's mother, Lone Rock, Wis., June 24, 1915, by Rev. L. C. Randolph, D. D., C. B. Loofbourrow, of North Loup, Neb., and Ruth A. Philip, of Lone Rock, Wis.

HEVENER-CURRY.—At Rock Cave, W. Va., June 29, 1915, by Rev. A. J. C. Bond, Mr. Claude F. Hevener, of Roanoke, W. Va., and Miss Madaline Curry, of Rock Cave.

WINGATE-MERRILL.—At the home of the bride's parents, Mr. and Mrs. J. J. Merrill, in Alfred, N. Y., July 15, 1915, by Pastor William L. Burdick, Professor Ray Wingate and Miss Margaret Merrill, all of Alfred, N. Y.

DEATHS

STALNAKER.—Levi Stalnakar was born June 22, 1835, and died July 11, 1915.

On March 21, 1854, he was united in marriage to Dorrinda L. Davis. To that union were born ten children, three of whom preceded him to their heavenly home. At a later date, December 3, 1900, his wife was called to rest. He made a profession of Christ in 1855 and became a charter member of the Ritchie Seventh Day Baptist Church. He leaves, to mourn his loss, seven children, two brothers and one sister, besides many friends. Our loss is his gain. Interment was at the Pine Grove Cemetery, July 13, 1915. W. D.

Persons who have gained the impression that the United States is becoming thickly settled, and that pioneering possibilities are ended, may be surprised to learn that there yet remain in the United States upward of 300,000,000 acres of vacant public lands, to say nothing of an even greater unoccupied area in Alaska, where the government is planning a big railway.—*The Christian Herald.*

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
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Enforcement of the prohibition laws, which became operative a year ago, has cut the number of arrests in thirty-five towns and cities throughout West Virginia more than one half, according to statistics made public by the department of prohibition.—*News Dispatch.*

It is the fidelity in the daily drill which turns the raw recruit into the accomplished soldier.—*W. M. Punshon.*

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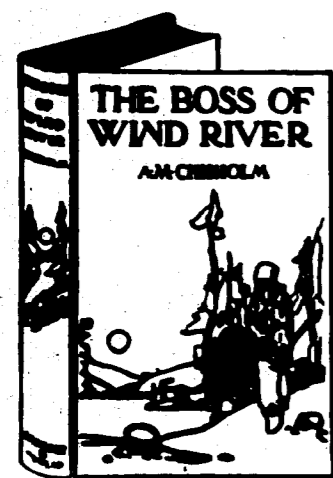
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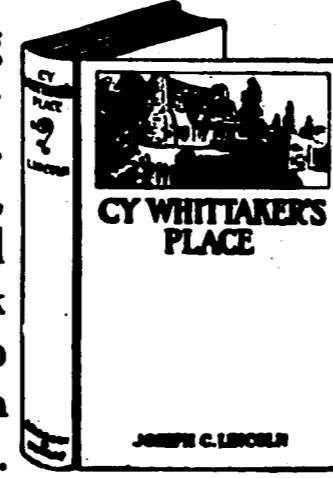
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ENLARGEMENT

Pray larger prayers
Alone for thine and thee;
God does not keep
His treasure-troves of good.
For others ask,
And let the whole world be
Thy Father's house,
Home of thy brotherhood.

Give larger gifts;
However poor thou art,
Thou hast some wealth
To keep, or give away.
Thou canst at least
Some good or joy impart,
And cheer thy fellow-pilgrims
On their way.

Hope larger hopes
Thy heart-life to expand:
The Father's heart is large,
And takes all in;
And he can save his own
In every land.
Love thou, and hope that all
The Christ may win.

Live larger life,
Stay not in narrow places;
Take a broad outlook
Over men and days.
Oh! little soul, be great,
Show sweeter graces;
Live, love, labor
In God's largest ways.
—Unidentified.

—CONTENTS—

Editorial.—The Federal Council: Why Belong to It?—Some of My Reasons. —The Federal Council Combines Them All.—The Commission on Sunday Observance.—Misapprehen- sions Cause Misgivings.—Another Mistake.—Churches' Independence Carefully Safeguarded.—Another Letter of Enquiry.—Special Copies of Year Book.—"The Pulpit" Now Has 108 Subscribers.—Conference Right Here ... 161-165	The Ills of "Scatteration" ... 176
The Possibilities of the Rural Social Survey ... 166	Conference Reports ... 176
The Winona Bible Conference ... 167	Do You Want to Stay In or Get Out?... 177
Sabbath Reform.—Sunday Sanctifica- tion Nothing New ... 168	The Preacher.—A Reply (poetry) ... 177
Particulars Concerning the Death of Dr. David H. Davis ... 169	Young People's Work.—Denomina- tional Rally at Chicago.—Sound Be- lief.—Westerly Union Echo Meet- ing.—Young People's Hour at Nile, N. Y. ... 178-181
The General Conference ... 170	World Conference on Faith and Order ... 182
Missions.—Monthly Statement ... 171	The Committee on Denominational Activities, Again ... 182
Rev. David H. Davis—Resolutions of Appreciation and Sympathy ... 171	Children's Page.—Boys, Whistle (po- etry).—Nanny's New Shoes.—What Mary Gave ... 183
Our Needs Supplied ... 172	Feeling and Doing ... 185
Woman's Work.—A Lady (poetry).— The School of Missions ... 174	Why Should Ministers be Pensioned?... 185
	Sabbath School.—Teacher Training at Albion.—"In His Name".—Lesson for August 21, 1915 ... 187
	Tract Society—Meeting of Board of Directors ... 188
	Pioneer Missionaries—Henry Martyn ... 189
	The Unseen Presence of Jesus ... 190
	Deaths ... 191