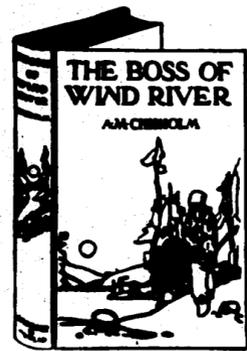
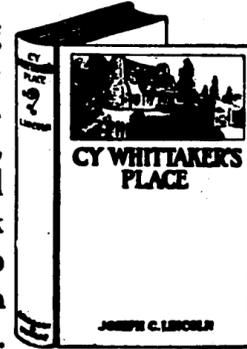


The Sabbath Recorder

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SABBATH RECORDER, PLAINFIELD, N. J.

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.

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The Sabbath Recorder

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WHOLE NO. 3,675

The Federal Council Why Belong to It?

The following letter from a friend in Wisconsin is timely, and I shall try to answer it in the same frank, candid spirit as that manifested by the writer thereof.

DEAR EDITOR: Will you kindly state through the columns of the RECORDER the reasons why we as a denomination should continue to remain in the membership of the Federal Council of the Churches of Christ in America? I request this not for controversial purposes, but that all our people may understand why we should remain in. Do it yourself, or have some of the brethren who are connected especially with it state the reasons. I see from an article in the RECORDER that the question is likely to come up at Conference, and I would like to know more about it before Conference convenes. I know there are many others who feel as I do about it, and some statement in an early issue of the RECORDER would be very thankfully received by many of us.

Yours respectfully,

July 22, 1915.

There has been so much misunderstanding as to the real purpose and spirit of the Federal Council that I do not wonder some are at a loss to know what is best to do about our denomination's remaining in the membership. As I have studied into the matter of late, my conviction that it is best for Seventh Day Baptists to co-operate with other denominations in the work proposed by the council has been greatly strengthened. There is but one branch of the work in which we could not co-operate, and that is in regard to Sunday observance. Of this let me speak a little later, for to me this phase of the work makes one of the strongest reasons why we should be represented in the council.

Some of My Reasons For many years Seventh Day Baptists have united heartily with Christian people of other faiths for the promotion of some phase or phases of religious, social, or moral work for the uplifting of our fellow-men. We unite with the Young Men's Christian Association in regular work, serve on their committees

and in annual conventions, take collections in our own churches for their support, in order to bring the unconverted to Christ and to give them Christian surroundings and Christian training. We join heart and hand with people of all faiths in the Anti-Saloon League, welcome its ministers to our pulpits and give our money for the cause of temperance, in order to drive out the saloon from our communities. We unite freely with all other church peoples in the Christian Endeavor movement, sending our delegates to county, state, national and international conventions and give up our own Sabbath services to hear both ministers and laymen tell with enthusiasm their experiences, and describe the uplift of the great union meetings, all in order to aid in promoting practical Christian activities among people of every faith. And we have never hesitated to unite with all denominations in regular organizations for promoting Bible-school work, sending delegates to represent us even in Sunday-school conventions, making annual reports and contributing of our funds to support the work. All these things we have done for years, believing that it was better to do so than to withhold our aid and our co-operation; and we believe we have never lost anything by so doing—we have never suffered harm from such co-operation. On the other hand, we have gained the respect and good will of other denominations, and thus enlarged our opportunities to do them good. We have had the satisfaction of knowing that, without compromising any principle, we have been behind none in the work of human betterment and in social and civic reforms.

The Federal Council Combines Them All The Federal Council on a much larger scale proposes to do just what these other institutions have been trying to do in a smaller way. Indeed, it combines all the objects for which they work and adds several others which are of vital importance. It marshals the forces of

thirty denominations to strengthen the influences of a dozen strong "commissions" entrusted with as many lines of work. Its Commission on Temperance, backed by thirty denominations, arrays 17,000,000 people against the saloon and in favor of national constitutional prohibition. Its stand against impurity and social vices makes it the mightiest force in the world for good society and pure living. By its Commission on Peace and Arbitration, and its Commission on Our Relations with Japan, the Federal Council becomes a world-power for international comity, as was seen in the Constance Convention and in its mission to Japan.

By its commissions on the Church and Social Service, on the Church and Country Life, on Religious Education, in public schools and colleges, on Theological Seminaries, on Family Life and Divorce, and on Evangelism, the Federal Council is solving the problems of the relation of the church and religion to the needs of human society. Its purpose is to bring the Christian bodies of America into united service for Christ and the world, and to secure the power of their combined influence in all matters affecting moral, spiritual and social conditions. This co-operation is to be secured in only those lines of work on which all agree, and no effort is made to coerce any denomination to co-operate in matters wherein it conscientiously differs from the others.

Aside from the one question of the Sabbath, the council stands for almost every good cause which we as Seventh Day Baptists feel bound to support, and because a solid front of thirty denominations will be more effective in securing desired results, I feel that it is far better for us to co-operate with them than to try to fight single-handed and alone. On the many points whereon all denominations agree, there is no reason why they should not co-operate in the work; and we find many more points of common agreement than of difference.

The Commission on Sunday Observance

While we can unite in the work of all the other ten or eleven commissions, there are some who feel that we can not consistently have a delegate on the Commission on Sunday Observance; and therefore they urge a withdrawal from

the council altogether. We can not afford as a people to be counted out of any of the advanced movements for human betterment; and to withdraw from them would cause us to shrivel in our own esteem, and to be counted "down among the fossils" in the esteem of others. We have always been proud of our standing in the front ranks with those who lead in moral and social reform, and to refuse to join in the general work of the Federal Council would be going back on our good record.

But what about that Commission on Sunday Observance, with its efforts to secure laws for one day's rest in seven?

In my opinion this is the one commission upon which Seventh Day Baptists need a delegate; and to miss having one there would be to miss the best opportunity now open to us for enlightening Christian leaders and calling attention to the true Sabbath of Christ. As a people we earnestly desire to inform all leading Christian peoples as to our position on the Sabbath question. For this we print literature; for this we send out missionaries. As long as we belong to the council we have an equal right with all other denominations to be heard. Already some of the leading men on the Sunday Commission acknowledge that through the influence of our delegates they have come to understand our position better and to respect us more. Here are their own words as quoted from several letters to Dr. Main now in my possession, extracts from some of which were published in the issue of July 26. The italics are mine.

"I have always honored the sincerity of your position, and this recent letter sets forth the major premises of my belief effectively. . . . I think *we ought to have your position constantly represented in our deliberations*, and I want to repeat again that *I should count it a real loss to have you withdraw.*"

"My acquaintance with you has *changed entirely my views of the Seventh Day Baptists*. The fact is I only knew the Seventh Day Baptists through hearsay, which is not a very good basis for opinion, but you have been so gracious, so tolerant, so Christian in your words and conduct in our counsels that I have been drawn very close to you and *feel a real friendship for you and your people. I hope very*

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

"I am sure that *all the members of the Council would agree with me in deploring the withdrawal of the Seventh Day Baptists from the Council.* . . . I trust that you will remain on the Commission on Sunday Observance, *in order that you may be in a position to make your views effectively known.*"

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

"I think the fact that Seventh Day Baptists are one of the constituent bodies of the Federal Council and work with members of other constituent bodies with Christian loyalty and harmony is a fact of which both the Seventh Day people and the brethren of the Council ought to be proud. . . . *I hope that your denomination will ever remain in the Federal Council* and that nothing may be done by the Council to make you feel that you must sever your relations with it. May I add that I *heard your address at the Executive Committee* at Baltimore with profound interest."

"I wish to assure you that on my own part the position of your denomination receives most cordial and sympathetic attention. With me it is not a question of size at all. Ecclesiastical units are determined not by numbers, but by historical inheritances and personal convictions. Your body is one of our units in the Federal Council—a member in full standing and *in equal honor and service with all the rest.* I hope you may always continue in cordial and hearty membership."

"I would think it would be a *mistake to read into the project for one day's rest in seven a purpose to force Sunday as a religious day upon the practice of the people.* . . . I have no doubt that some conference on the basis of your communication will be the result. In any event, I trust that no action, which is not carefully considered in all its bearings, will be taken by your General Conference."

"I do not need to tell you that I have read with deepest interest, not to say the

deepest concern, your communication addressed to several officers of the Federal Council, and which I find printed in the SABBATH RECORDER. . . . I do not believe the difficulties are by any means insurmountable. . . . Other denominations find this same sort of problem and it was on this account that from the beginning there has been an attempt at an understanding which is expressed in the Statement of Principles adopted at Baltimore as follows:

"The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it, or for which its methods of organization and work may not be adapted."

I have thus given extracts from eight of the eleven letters written to one of our delegates by leading officials and other members of the Federal Council, which must completely refute the assumption that we are not wanted in the council or that we have no influence there. In my opinion these letters show that the Commission on Sunday Observance is the one commission of the council upon which Seventh Day Baptists should have a capable and wise representative.

Misapprehensions Cause Misgivings

Nothing is clearer than that some of the criticisms against the Federal Council have come through misapprehensions. Conclusions have been reached which the facts carefully and candidly looked at do not seem to warrant. For instance, the elimination of the word "Protestant" from one sentence in the Declaration of Principles has caused a great stir in some sections. I have never been able to see any justice in the way the matter was handled by the council's most persistent opposer—a man not belonging to Seventh Day Baptists—whose literature has been diligently circulated among us and which is the cause of misgivings in many. Looking at the critic's own statement, I see quoted the expression before its correction as follows: "The fact of the substantial unity of the Christian and Protestant churches of America."

Who can tell what is implied by the expression *Christian and Protestant churches*? The expression implies that

Christian churches are different from Protestant churches! To me that sentence would be unintelligible, and I do not wonder the council thought the word "Protestant" in that connection made the sentence ambiguous. Christian is the broader word and standing alone made the sentence perfectly clear. To me the objections on account of that correction have seemed to be unduly magnified.

Here is what two members of the council, writing upon this point, say regarding the matter:

"It is not for me to judge motives (of the critic); but, in my opinion, it is my right to say that his representation of the Council is wholly unwarranted and false."

Another, an official, writes: "The suggestion that the Council tends toward Romanism, is seeking either authority or force in matters of religion or morals, seems so serious a misinterpretation of its purposes that I can hardly feel that those who are familiar with its workings can hold such judgments. I very earnestly hope that at least upon no such misunderstanding, or misrepresentation of the purposes and program of the Federal Council, will there be a divisive movement by any one in your next General Conference."

Still another leading official of the Federal Council writes to Dr. Main: "So far as the other allegation is concerned, namely, that the Federal Council repudiates Protestantism, you know as well as I that this is all nonsense."

Another Mistake

It is a mistake to think that the International Lord's Day Congress in Oakland, Cal., and the Federal Council or the Commission on Sunday Observance are one and the same, for they are not. The fact that this Lord's Day Congress refused our delegate a place on its program can not in honesty be used as an argument to show that we are not wanted in the Federal Council. Whoever assumes that these organizations are the same and therefore their purposes are identical, jumps at conclusions from false premises. This is another of the misapprehensions that mislead.

The Lord's Day Congress, an international affair, is composed of delegates from more than "twenty societies in America,

and nearly the same number in Europe." It has previously held world congresses in Geneva, Switzerland, Paris, Chicago, St. Louis, and other places. Its delegates come from the four quarters of the globe, and it is an organization entirely distinct from the Federal Council. It was upon this program that our delegate was refused a place, and not on the program of the Federal Council.

The National Reform Association, whose design as published is "to promote needed reforms in the action of government touching the Sabbath," and the Lord's Day League of New England, whose published object is to maintain the observance of Lord's Day as a civil rest day and for religious uses, . . . by enforcement of Sunday laws," are fair samples of the societies represented in the Lord's Day Congress at Oakland. It is hardly fair to assume that the congress and the council are one and the same.

Churches' Independence Carefully Safeguarded One misapprehension which has caused misunderstanding is the

notion that by co-operation we bind ourselves as a denomination to sanction whatever the council does. Although we have heretofore shown that the autonomy, or self-government, of each denomination is most carefully safeguarded, still it seems best to restate here the principles bearing on this point. I believe we may safely say that wherever doubt is expressed regarding the propriety of co-operating with the council it is based upon misunderstanding. We quote here the council itself on the plan and character of that body as related to the denominations:

"This Federal Council shall have no authority over the constituent bodies adhering to it, but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches. It has no power to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

It differs from other movements looking toward unity in that "it brings together the various denominations for union in

service rather than in polity or doctrinal statement."

"Its function has been to express the will of its constituent bodies and not to legislate for them; . . . to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

"No action by the Federal Council, even though taken, as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the bodies, can, by the terms of the constitution, be legally imposed upon those constituent bodies."

"The Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for co-operation."

"The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it or for which its methods of organization and work may not be adapted."

The plan of the Federation is "for the prosecution of work that can be better done in union than in separation."

More might be chosen from the constitution and statement of principles of the Federal Council, but this seems sufficient to show that no denomination compromises any of its cherished truths by co-operating with other peoples through the council.

Another Letter of Enquiry

Since writing these editorials the following letter from a friend in the

Northwest has come to hand:

DEAR EDITOR:

I do not know all the reasons why we should remain in the Federation of Churches, and I see by a recent article in the RECORDER that the question is likely to come up at Conference, and I would like to know something more about it. Would you kindly state briefly and clearly the main reasons why we should remain in, or why we should not remain in, just as you think about it. Others here like myself would like to know.

Respectfully,

Special Copies of Year Book

On page 66 of the Year Book for 1914, item 5 in committee's re-

port will be found a provision for nine special, certified copies of the 1914 Year Book for the various school libraries, and officers of Conference. These books have been officially certified by the secretary of Conference as being correct, and therefore legally the true records of that General Conference.

A few extra copies of these books have been bound and are offered for sale, as will be seen by the notice of our business manager on this page.

"The Pulpit" Now Has 108 Subscribers

Since our last issue the publishing house has listed 42 subscribers for

The Pulpit. This makes 108 all told to August 4. Remember what you read in the last two RECORDERS about this matter. If you have forgotten, or if you failed to read those editorials, please get the papers and read them now. You can easily make this effort to encourage feeble churches, lone Sabbath-keepers and many others who do not have church privileges, a perfect success if you will do so. By indifference and neglect you can cause the undertaking to fail. What are you doing about it?

Conference Right Here There will be but one more RECORDER before

the issue of Conference week. The people of the two Miltons are hoping for a large attendance, and we trust that our people east and west will see that they are not disappointed. There is need of a large representation from all the churches. Let everybody go who can. The Conference begins this year on Tuesday morning, August 24, at 10 a. m. When you receive this paper it will be less than two weeks before you have to start.

Attested Copies of 1914 Year Book

There are a few copies of the 1914 Year Book, printed on high grade paper, bound in durable buckram, and with the minutes of the last General Conference attested by the recording secretary, that can be obtained from the publishing house for one dollar per copy.

BUSINESS MANAGER.

The Possibilities of the Rural Social Survey

REV. WALTER L. GREENE

The social survey is a concrete expression of the present growing social consciousness. It was first applied to the city because the city problems were most conspicuous, and the social consciousness was there most fully developed. More recently there has arisen a rural social consciousness as the conditions and needs of rural life have been more appreciated. The conviction that rural life has not attained its highest possibilities has led those most interested in country life to analyze conditions and facts and attempt to discover principles and methods of amelioration. Hence, a rural sociology has been developed.

The rural social survey is more than a house-to-house canvass. A canvass may be made, but if so it is only part of the work of collecting facts that bear upon community welfare. The social survey is a study and analysis of the physical, economic, social and religious features of a community that touch the welfare of that community, for all these factors influence for better or worse the community life.

Such study will help us to know our communities better. At best our knowledge is partial. Some may know how many registered cattle there are in the neighborhood, how many bushels of corn are raised, how many children go to school, how many members of our church and Sabbath school; but not so many could tell whether the population of the community is increasing or decreasing and the causes, whether the various social institutions of the community are doing a better work and are more adequately supported than they were one, five or ten years ago, how many there are who do not take any part in the organized social life of the neighborhood, and the reasons why they do not. Many may know about the problems, but not so many are inquiring as to the causes and are trying to change conditions to secure a more wholesome, efficient life.

Such a study is not only interesting, but helps one to think in terms of the whole community life. As religious leaders we are often expending our efforts on effects when the work would be more efficiently

done and with less effort if we dealt with causes. Prevention is better than cure and we can most surely cure by removing the cause, and little is accomplished if we treat the disease without remedy for the cause. I can scarcely think of any better work for a group of thoughtful young people and earnest Christian workers than to study the problems of their community and the means that may be employed for a possible solution. In order to make this thought more definite, your attention is called to the following syllabus questions which suggest lines of investigations. Most of these questions have been used with gratifying results in a few of our own rural church communities. They are suggestive of a few lines of study that may be profitably followed in a rural social survey.

I. POPULATION

1. Define the limits of the territory to be surveyed; make a map locating each home. Two maps, if territory includes a village.

2. What is the total population of plotted territory? How many in village; how many in country?

3. How many families in the community; how many occupy houses alone?

4. How many children under 12 years of age? How many young people, 14-21 years of age? How many men over 21 years? How many women?

5. Name the nationalities represented. How many of each?

6. Has the population increased or decreased in the last ten years? What are the causes?

7. Is the farm population less than in former years? If so, what is the cause?

II. ECONOMIC CONDITIONS

1. What is the average size of the farms? How many acres in the largest farm and the smallest farm?

2. How many of the farms are tilled by the owners? How many by renters?

3. What are the leading products of the farm? How many keep registered stock?

4. Is farm help sufficient in quantity and satisfactory in quality? Are wages sufficient to make satisfactory living conditions possible?

5. Are there co-operative organizations among the farmers for buying or selling or manufacturing farm products?

6. Are the transportation and shipping facilities adequate to the needs?

7. Are the roads in good condition? Are there any improved highways, i. e., state roads?

8. What other vocations than farming are followed by the inhabitants of this community?

III. SOCIAL CONDITIONS

1. Are the homes generally thrifty in appearance? Are the buildings comfortable, convenient and well painted?

2. Name the fraternal organizations in the community and the membership of each?

3. Is there a public library and is it well patronized?

4. What are the forms of entertainment, recreation and amusement in the community? Mention each separately and state the social standing and moral influence of the leaders in each.

5. What are the community events that attract the largest number of people?

6. Is there any effort by the religious forces of the community to direct the recreational life?

7. What newspapers and periodicals are taken by the people; circulation and character?

8. Is public opinion strong or weak; united or divided; emotional or rational?

9. Are community ideals high or low?

10. Is there good leadership and adequate response to leadership on the part of the people?

IV. RELIGIOUS CONDITIONS

1. How many churches and the membership of each? Average church attendance in each?

2. Does each church have a building? Do they have separate rooms for Sabbath school and other church organizations? Do they have facilities for social and recreational purposes?

3. How many resident pastors; education and leadership qualifications of each?

4. Do each of the churches have the community-serving ideal?

5. How many inhabitants of the territory surveyed do not belong to any church?

6. How many families do not belong definitely to the constituency of any church, by membership and church attendance?

7. Is the church membership increasing

or decreasing? Compare with ten years ago. Causes for such changes?

8. Are the leading and representative business and professional men identified with the church?

9. Do those who attend church usually remain for the Bible school? If not, explain why.

10. What is the total membership of the Bible school or schools? Compare with the total population.

11. What is the membership of the Bible schools under 12 years; between 13-21; and over 21? Compare with population classified according to the same ages.

12. Are the Bible schools adequately equipped for the teaching work?

13. What has been the type of evangelism fostered in the community; revival campaigns, personal work or religious education? Has this been fruitful of results?

14. Name all the auxiliary societies connected with the churches of the community.

15. What are the leading causes of non-church attendance in the community?

The Winona Bible Conference

DEAR DR. GARDINER:

Kindly permit a final word about the Winona Bible Conference which opens August 20 and continues ten days. Will it not be possible for some of the people en route for General Conference to stop at Winona Lake for the first three days of the Bible Conference?

Winona Lake is 40 miles west of Ft. Wayne and 110 miles east of Chicago on the Pennsylvania Railroad. The Winona Lake station is only a few rods from the entrance to the park. I expected to be able at this time to give the names of the speakers for the opening days, but the schedule will not be published until a very few days before the conference convenes.

The manager of the Publicity Department says they deeply appreciate the fact that publicity to the Winona Assembly has been given by the SABBATH RECORDER and all the more so because of the difference in our religious beliefs.

MRS. MARTHA H. WARDNER.

Give me the ready hand rather than the ready tongue.—Garibaldi.

SABBATH REFORM

Sunday Sanctification Nothing New

CHARLES H. GREENE

All scholars admit that after the descendants of Adam began to "multiply upon the face of the earth," monotheism gradually faded out of their minds and polytheism slowly took its place. That a knowledge of the one true God survived in more or less obscure form, here and there, I think we are beginning to appreciate more and more as the story of earliest nations is being more clearly revealed by archæology and comparative philology. For this reason was Abraham called out of Ur of the Chaldees to become the father of the chosen people. A Chinese lady who recently lectured at the Battle Creek Sanitarium said that China's official religion has always been the worship of the God of Heaven and Earth by sacrifices and ceremonies, much as the patriarchs worshiped before Jacob went to sojourn in Egypt. Other instances could doubtless be cited.

The great mass of humanity, however, entirely forgot the one true God and fell to worshiping the sun and all the hosts of heaven. It was many long years after this apostacy before an idol representing the thing worshiped was introduced. It is said that Semiramis, queen of Assyria, was the first to dare make an effigy of her god for the people to bow down to and serve. In this case it was an image of Bel, the Sun, or maybe Belus, an early Assyrian king, who had been clothed with the attributes of the life-giving sun. However that may be there can be no doubt at all that the Jews, after they had increased in Egypt, lost much of their vision of God, and themselves corrupted the worship of Yahveh (Jehovah) with the abominations of Sun-worship.

St. Cyril, in the second century, in his sixth homily on the paschal ceremony, says: "The Jews had learned to worship the Sun, Moon and all the hosts of heaven, while in Egypt, . . . which seems to be indicated in Deuteronomy 4: 19. Therefore, that they might understand the heavens to be God's workmanship, . . . he willeth that they imitate their Creator;

that resting on the Sabbath day they might the better understand the reason of the *Festival*." This reveals not only the sad state into which the ancient Hebrews had fallen, but the equally sad condition of St. Cyril's Sabbath. (See *History of the Sabbath*, by Peter Heylyn, part I, pp. 74-75; 1636.)

That the Hebrews were badly bitten by the Sun-cult germ is shown in their immediately turning to the Golden Calf so soon as Moses had left them alone after they came out of Egypt. (See also Deut. 17: 2-5; Ex. 23: 13; Jer. 8: 1-2; Ezek. 8: 15-16, etc.)

The seven days week, just as we have it today, beginning with Sunday and ending with Saturday, can be traced as far back as written language will take us. The names of these seven days were called after the names of their gods by the ancients, the seventh alone excepted. Though this is everywhere called "Sabbath," or some allied form, it was generally honored more in the breach than in the observance. The first day, being usually named after the Sun-god, was held especially sacred to him.

"Common sense and reason will tell us that the day which was by them dedicated to their Chiefest God, and bare his name, the day of the Sun, which we call Sunday, must be with them the chiefest day of all the seven in their estimation." (See *A Tract on the Fourth Commandment*, by Thomas Chaffee, p. 56; 1692.) Mr. Chaffee diligently tries to confuse Sabbath and Sunday throughout the whole pamphlet. One thing he makes very plain, however—Sunday was an especially sacred day to the Sun-worshippers. In another place he says: "Sunday was the day of sacred rest with the Heathen" (p. 60). This sheds a brilliant side light on Isaiah 58: 13. A recent writer calls Sunday "the wild solar holiday of all pagan times," being quite accurate in so doing. (See *History of the Sabbath*, by Andrews-Conrad, p. 315; 1912.)

So slow were the Hebrews to apprehend the spiritual nature of Jehovah, that it was not until after the Babylonian captivity that they at all caught a glimpse of the vision. Isaiah and a few others saw God "high and lifted up," indeed, but the great mass of the people regarded him very

much on a parity with Baal or any other of the gods of their neighbors round about. This made it very easy for them to lapse into idolatry, and, by that same token, automatically lapse into *Sunday-keeping*.

Pope Miltiades, (A. D. 310-314) saw this point plainly and to distinguish between the heathen's holy Sunday and Thursday, and the same days for Christians, ordained "that Christians should not fast" on those days, "that so there might be an open and apparent distinction between Christians and Heathens in the observation of those days" (Chaffee, p. 59).

In the light of these facts, it is a misnomer to say anybody "changed" the Sabbath from the seventh to the first day of the week; we should rather say that in the fourth century the Sabbath was "transferred" to the first day, "which was the day of sacred rest with the Heathens." Whatever honor inheres in that act is probably to be given to Constantine the Great, Emperor of Rome. It could not have been the Papacy, for the Papal Church did not exist until all of 130 years afterwards. *The Americana* (Vol. XV, article "Papacy") says: "The definitive recognition of the spiritual primacy is found in the great Council of Chalcedon, presided over by the legates of Leo I (451)." Again: "The tendency to sabbatize the Lord's Day was perhaps due to certain imperial decrees of the Christian emperors, beginning with the Emperor Constantine, . . . on what Justin Martyr calls 'the day of the sun.'" (See article "Sabbath" in *The Americana, a Universal Reference Library*; 1912.) The Papal Church found the Sabbath already transferred to Sunday, picked it up, placed her stamp upon it, enlarged and amplified it, claiming it as her own child. Here she took her stand and has boldly proclaimed the fact throughout the centuries; this she esteems her glory, to the confusion and chagrin of a majority of Protestantism.

That Sunday should be called "the Sabbath" is utterly rejected by all fair-minded writers on the Sunday side of this controversy. Professor Henry C. Vedder, writing in the *Baptist Examiner*, February 27, 1895, says: "Neither the New Testament nor early Christian literature confounds these two days; they are always treated as distinct; and not until Alcuin, in the ninth

century, do we find the idea that the obligations of the fourth commandment were supposed to be transferred to the first day of the week; 'Sabbath' is recognized as late as the seventeenth century by the English Puritans. Nothing but confusion and mischief have come from this confounding of things that differ.

Emperor Constantine was perfectly right when, in his Milan Edict, A. D. 321, he calls the first day of the week "the venerable day of the Sun." Thus it transpires that the majority of Christians are perpetuating a heathen festival, thinking they have in very truth the "Lord's Day."

Battle Creek, Mich.

Particulars Concerning the Death of Dr. David H. Davis

Although the death of Dr. Davis is not news to the readers of the RECORDER, there will be many who will wish to know more of the particulars both of his death and his life; so the following may be of interest.

Dr. Davis died at Mohkansen, Sabbath morning, June 26, 1915. He and Mrs. Davis had been at their summer home since May 12, but planned to return to Shanghai July first. Though the death was of course a great shock to us all, it was not wholly unexpected, as he had not been entirely well for some months. The first Sabbath in March, while in the pulpit, he had an attack of dizziness that made it necessary for him to leave the church immediately after finishing his sermon, leaving the administration of the Lord's Supper to me. The doctor who was subsequently called diagnosed his disease as arterio sclerosis. Since that time we have not been without fear that the disease would have a fatal termination. On Monday night before his death a new attack came on, and his pain was so severe that Mrs. Davis sent for the doctor in the night. Again on Wednesday night he was so very ill that on Thursday, Alfred Davis was summoned by telegraph from Shanghai. He and his wife reached Mohkansen Friday morning. Mrs. Crofoot and the children arrived there with Dr. Mary Newell on Sabbath morning, an hour and a half before the end.

That afternoon at five o'clock a service was held there, conducted by Dr. A. P. Parker, of the Southern Methodist Mission, an old friend of Dr. and Mrs. Davis. About thirty people were present, though they had to come through a pouring rain.

On Sunday morning Mrs. Davis with her son and daughter left Mohkansen in company with Dr. McCracken, who was very kind in giving assistance. They reached here with their dead at noon on Monday and the funeral was held in our mission church at four o'clock, and the burial was in the old cemetery in Shanghai, with the infant son of Dr. and Mrs. Davis, who died 27 years ago.

At the service, Mr. Dzau and Mr. Tong took part in Chinese, the former offering prayer and the latter reading from the fifteenth chapter of First Corinthians. Mr. Silsby, an old friend and neighbor, who is in the Presbyterian Mission at South Gate, and I, made remarks in English. The hymns were "Rock of Ages" and "Safe in the Arms of Jesus."

What I said was substantially as follows:

David Herbert Davis was born in Lewis County, New York, November 25, 1844, the son of William and Susan Davis. His early years were spent on a farm at Verona, N. Y. At the age of eighteen or nineteen he was baptized and joined the church. He attended both college and theological seminary at Alfred, N. Y., graduating from the latter in 1874. He was married in 1872, the year he graduated from college, to Sara Gardiner, the dearly beloved cousin of my own mother, and dear to all of us.

After serving as pastor of his old home church at Verona, N. Y., for two years, and at Shiloh, N. J., for three years, he accepted the call of our Missionary Board to come to China and take up the work that had been left four years before by Dr. Carpenter. Mr. and Mrs. Davis reached Shanghai January 29, 1880, and for thirty-five years have by their faithful work and earnest Christian living been endearing themselves to a large number of Chinese and foreigners, as is shown by the large attendance here today.

This church is perhaps his most fitting monument. But the results of much of his faithful labor also stand recorded in the newer translation of the Bible into the

Shanghai dialect, in which he worked so long with Mr. Ware, Archdeacon Thomson, Dr. Parker and Mr. Silsby.

Dr. Davis was always helping somebody. Many of you here today could bear testimony to his help to you in building houses, in learning Chinese, or in other ways. He was in an unusual sense a many-sided man. He was personally known to a large number of Chinese outside of the membership of the church which he has served as pastor for the lifetime of a generation. When he was in the employ of the Shanghai Municipal Council and at other times, his life touched that of many foreigners.

By how large a number he will be missed, none of us can know. How much he will be missed by us who loved him, none can say. Those who were only his acquaintances admired his sterling character. Those who knew him best loved him best. To me he has been like a second father. When I think of how often and on how many subjects I have been in the habit of consulting him, I realize something of how much I am indebted to him. When I think that I can not again ask his advice, I am appalled at my personal loss, as well as that of our mission.

There were so many things we hoped he could do that our loss seems irreparable. But He who "doeth all things well," still loveth us, and the work of his servants here is dearer to Him than to any of them. While we find it hard to bear the grief, we still rejoice in our blessed hope. He who wept at Lazarus' grave, and He whom Paul knew as "the God of all comfort" will surely comfort those who sorrow today, and give strength for the burdens of the future.

J. W. C.

The General Conference

Above all, we pray for the Holy Spirit's power without which our preparations are in vain. We are expecting a great gathering, great in numbers, great in plan and purpose, great in the thought which underlies it, great in the Divine Power that shall work through it.

We ask our people, both those who expect to be present and those who do not, to make this anniversary session the subject of daily prayer.

Outline program next week.

PRESIDENT.

MISSIONS

Monthly Statement

July 1, 1915, to August 1, 1915

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

Balance on hand July 1, 1915	\$2,496 96
T. A. Saunders	5 00
Deacon Joel Tappan	1 00
Mrs. Maude B. Osgood	2 00
Dr. S. C. Maxson	10 00
George P. Kenyon	5 00
J. Franklin Browne, for Marie Jansz	1 00
"Lone Sabbath Keeper," for Marie Jansz	10

Churches:

Little Genesee	11 50
Independence	30 00
Syracuse	1 50
Nortonville	9 35
Battle Creek	1 40
Riverside	8 00
Plainfield	11 77
Second Alfred	11 50
First Alfred	47 47
New Auburn	7 00
Albion	9 25
Lost Creek	20 00
Milton Junction	21 78
Milton Junction, Dr. Grace Crandall	3 50
Walworth	39 00
Pawcatuck	75 00
Salem	45 00
Cumberland	6 25
Battle Creek	96 00
Farina	15 72
Mill Yard, 1/2 for Tract Society	3 13
Riverside Sabbath School	5 46
Farina Sabbath School	8 36
Albion Sabbath School	1 92
Middle Island Sabbath School	5 00
Young People's Board, Dr. Palmberg's salary	25 00
Memorial Board, H. W. Stillman Bequest	125 00
Shiloh Female Mite Society, China Mission	35 52
Rockville Sabbath School	10 00
New Auburn Ladies' Aid Society	4 00

\$3,225 44

Cr.

D. B. Coon, June salary, trav. exp.	\$ 81 84
Paul H. Schmidt, June salary, trav. exp.	63 75
E. B. Saunders, June salary, exp. and clerk hire	84 71
E. B. Saunders, acct. A. L. Davis, sal. Apr. 1—July 1	100 00
E. B. Saunders, acct. W. D. Burdick, salary	75 00
Angeline Abbey, June salary	10 00
J. J. Kovats, June salary	20 00
A. L. Davis, salary Apr. 1—July 1	21 16
Wilbert Davis, salary Apr. 1—July 1	50 00
A. G. Crofoot, salary Apr. 1—July 1	25 00
G. H. F. Randolph, salary Apr. 1—July 1	75 00
J. S. Kagarise, salary Apr. 1—July 1	18 75
George W. Hills, salary Apr. 1—July 1	88 00
T. L. M. Spencer, July salary	50 00
J. G. Burdick, July salary	29 16
R. R. Thorngate, salary Apr. 1—July 1	12 50
J. E. Hutchins, salary Apr. 1—July 1	25 00
George P. Kenyon, salary Apr. 1—July 1	25 00
B. E. Fisk, salary Apr. 1—July 1	60 00
Frank B. Hunt, salary Apr. 1—July 1	112 50
Eugene Davis, traveling expenses	35 00
W. D. Burdick, traveling expenses	9 75
Rev. Henry N. Jordan, Northwestern Association	10 00
Rev. W. D. Tickner, Northwestern Association	10 00

Calvin E. Crandall, acct. Dr. Crandall's salary	100 00
American Sabbath Tract Society, 1/2 offering from Mill Yard Church	1 56
Marie Jansz, salary July to Oct.	37 50
Gerard Velthuysen, salary July to Oct.	75 00
Treasurer's expenses	35 00
Exchange	1 20
Washington Trust Company, interest on notes	70 69

Balance on hand August 1, 1915

\$1,413 07

1,812 87

\$3,225 44

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

E. & O. E.

S. H. Davis,
Treasurer.

Rev. David H. Davis—Resolutions of Appreciation and Sympathy

Whereas, It has pleased the kind heavenly Father to call to his reward our beloved missionary, the Rev. David H. Davis, from his chosen field of labor; therefore

Resolved, That we bow in humble submission to the will of God and bless his holy name for his protecting care over his own, and that we are most devoutly thankful for Dr. Davis' long life of more than thirty-five years of useful service in China.

Resolved, That the Seventh Day Baptist Missionary Society realizes its loss of a lifelong friend and a wise counsellor who has been trusted, respected and loved by all who knew him, and that this Society will sadly miss his sound judgment and marked executive ability.

Resolved, That the Missionary Board hereby expresses its appreciation of Dr. Davis as a man among men, a thoughtful scholar, an able preacher, and successful missionary; and that the Board hereby expresses its sympathy in their time of sorrow with his bereaved family and co-laborers.

Resolved, That copies of these resolutions be sent to the family, to the other members of the Seventh Day Baptist Mission in China, to the son in America, to the SABBATH RECORDER for publication, and that they be spread upon the Minutes of the Board Meeting.

H. C. VAN HORN,
E. B. SAUNDERS,
Committee.

Every one of us shall give an account of himself to God.—Paul.

"Our Needs Supplied"

REV. LESLIE O. GREENE

"My God shall supply all your needs according to his riches in glory by Christ Jesus."—Philippians 4: 19.

Man is a very needy creature. He has appropriately been called a bundle of needs. Of all animals he comes into the world most forlorn and helpless. Where other infant creatures live and thrive he will die if not carefully mothered. All through the process of growth he demands tenderness and care. Even in full manhood, when crowned with physical strength and the power of reason, he finds himself dependent upon a higher source than himself for a supply to his ever-diminishing forces. Though he may stand before the world in all the beauty of a perfect creature and defy the world to offer him a task that he can not master, yet he feels a continual need of inflowing life-power to supply his body, mind and spirit. Many receive this aid as a matter of fact, never asking from whence it came, while others, confident there is an all-wise Maker who has provided for his creatures, give him credit for his abundant supply of life-giving material. Whoever uses any reason at all can see that there is no independent plant or animal which can furnish itself with all the necessities of life.

O the needs of mankind! How utterly helpless we are without the aid of a divine hand which makes a soft bed for our weary body, gives nourishment to our hungry souls, binds up all the aching sores and bleeding feet. The soul soon withers and starves without the fresh supply of inspiration received each day from the Holy Spirit.

There is nothing of material value that man does not seek. He finds in some way and at some time that his nature craves all things. He needs fresh air for the lungs, food for the muscles and water for the blood. He needs warmth and cold, space in which to move, and light and darkness. He is not satisfied nor is his life complete without the hundred and more elements in the composite of the earth.

He needs a time for rest from the weary cares of the world, when relaxation and quiet may have an opportunity to build up the waste, but he needs also wakeful

and busy hours that he may apply his strength to the necessary duties before him. He needs solitary hours that he may reflect upon his existence and his relation to the world and his Maker, but he needs in addition the comfort and blessing of companions, who are able to console him in his disappointments or sorrows and make merry with him in his joys. He needs moments of grief and discouragement that he may not become too proud, but he needs joy and prosperity that he may carry sunshine to the weary and help those in poverty. He needs to face death that he may realize his utter dependence upon God and be taught the lesson that this life is not the goal, but he needs to face life squarely that he may see the possibilities of service in this great struggle for peace and happiness. He needs hands and feet that he may contribute to the pleasures of his family, but he needs also clean lips and a slow tongue that he may bring messages of cheer to the disheartened and words of love to all who need his sympathy. He needs a mind for he must be taught to think for himself and plan and dream, but he needs a soul which can grow and become attuned to the great divine will. So we might go on in our enumeration of the manifold needs of man, but there would be no end if we tried to name them all. We find him grasping for this thing and that as though his life depended upon the possession of every one. He sometimes uses unfair means in his zealously to supply his wants, often elbowing into the very midst of others' possessions to get what he covets. He is not always fair in his estimate of his own needs in comparison with what others ought to have, for he is inclined to look through a strong magnifying glass when selecting his share of blessings, but if called upon to measure out to others their share, his distorted, narrow vision of selfishness and greed makes but a small allowance for them.

And now let us look at the great supply: "My God shall supply all your need." The God of heaven and of earth sends gifts to his needy creatures. He has not left man in the world without furnishing a means of supply for his necessities. If God, then, is the source, we may be sure man shall "not want any good thing." He

is a liberal giver with whom giving is no episode in his being, whose very nature is to give. He is a personal giver, not forgetting that there is such a person as me, and, being so well acquainted with my life, knows just what I lack to make me most useful and happy. It is most pleasant to contemplate how thorough his arrangements have been made that no one may be left out of account. He has not overlooked a possible condition.

We ask ourselves what is the measure of this supply? According to what does he give to his creatures? My God shall supply all your needs according to your expectations? No! For if he only gave as we often expect of him we would starve. How queer that for only the asking in faith men may receive abundantly and we find so many half-starved spiritual beings simply because they do not expect enough from God. We do not always receive just what we look for because we ask amiss, but we never ask to the limit of God's supply. We ought to learn to ask for great things from God. We must put ourselves in a more expectant mood, kneeling before the seat of mercy with hands free to receive all God offers. If we have gone to the altar with hands full of worldly possessions and value them so highly that we can not let them go while praying for more useful gifts, then we shall not receive all we need. No, if God should supply our needs according to our expectancy, I fear some of us would soon perish.

What then? According to our merits? Oh, no! If we get only what we merit, a very small part of our needs will be met. We merit a great deal of condemnation for the small, gnarly fruit we bear for our Father. As he waits at the door to receive the results of our labor, how disappointed he must be to find them so meager. From a human standpoint it looks as though it would serve us right if he would refuse to accept our paltry gifts. But no, he refuses no gift which is brought, however small it may be. If we should receive what we merit, our souls would soon die. The blessed assurance of 'Jesus comes' to our minds as we think of the abundant riches of God's grace, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Our hungry souls are often

filled regardless of what we merit. His grace is sufficient for all. No measure is half filled. Every dish is shaken down and more put on until it overflows. The Psalmist had the full experience of one who does not want when he cried, "My cup runneth over."

According to what, then, are our needs supplied? According to his riches in glory! Ah, yes! Out of the transcendent abundance and fulness of God come the rich gifts to his children. In him is an inexhaustible fountain of new beginnings, new revelations. He is called the God of glory, and in virtue of this glory no self-revelation ever exhausts him. There are reserves of power and grace in him which have supplied and will continue to supply the world as long as it stands. God is omnipotent and by no means encompassed by the laws of nature. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what the Lord hath prepared for those who love him."

Even the method of supply is revealed to us—"by Christ Jesus." When we remember that Christ is the great channel through which God's grace flows to men, this name of Christ sounds sweet to our ears and serves as a pledge wherever seen that God will bestow his gifts in all their fulness just as he has promised. We do not receive according to the narrowness of human giving, but according to the riches of glory as revealed through Christ. Christ was the greatest gift to the world, but ever since he was sent as a ransom of our souls, God has continued to send gifts through him for our redemption.

Let us then in our great needs honor God by asking him for large things. Even though he knows before we ask we must show our faith in his power to give all that we ask or think. Then when we have received may we not forget to thank him for the gift. God is our best friend. Let us treat him so. May you find great consolation in these words: "My God shall supply all your need according to his riches in glory by Christ Jesus."

"There is only one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it."—*A. C. Bane.*

WOMAN'S WORK

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

A Lady

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry a thought
Of her Chinese sister, who carefully wrought
The dainty, delicate, silken toy
For her to admire and enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives,
Not one little thought—ah me!—
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name
To send the perfect heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—*Woman's Work for Woman.*

The School of Missions

HAZEL ANDREWS

The week of the Summer School of Missions at the Colorado Chautauqua closed July 13. To say that a thing is inspirational sounds commonplace, but what one gains from attending the sessions of the School of Missions is not commonplace inspiration.

The mornings were largely devoted to the study of the mission books for this year: "The King's Highway," by Mrs. Helen Barrett Montgomery, which is the foreign book, and "Home Missions in Action," by Edith H. Allen, which is the home book. These books were studied in regular classes and later in the day were reviewed in lectures. Mrs. D. B. Wells, of Chicago, lectured on the home missions book. Her lectures are full of simple, homely applications and illustrations which are easy to remember. Mrs. Wells does

not make a good stage appearance, but once the hearer has become accustomed to her personality, he forgets the impressions made by means of the eye, and remembers those gained through the ear.

The lecturer on the foreign missions book, Mrs. J. F. Fisher, of Cleveland, Ohio, is one of the best women lecturers who have ever spoken in Boulder. She has traveled through all the Orient, Africa, China, Japan, India and other countries of the Far East. She is young in appearance, vivacious, energetic and altogether lovely and lovable. Her observations are keen and right to the point. Her stories of the countries which are awakening to the Christian truth would stir the hearts of the coldest of men. For instance, in India, men and women walk one and sometimes two hundred miles to be baptized, but the missionaries are so few that those poor downcast people must be turned away. Now is the opportunity of the evangelical churches of America. What must be the result if the churches do not rise to the occasion.

In China, the village pool is often present where the baby girls are drowned. In one village the missionaries offered to drain the pond and care for the little baby girls. A hospital was built on the site of the pond, and 2,000 babies were brought to the missionaries.

The story of the Chinese Pollyanna is one of the saddest and sweetest among all those which Mrs. Fisher told. This little Chinese girl, eleven or twelve years of age, was a widow and according to Chinese custom, was therefore a slave in her mother-in-law's home. One cold day she had been on an errand and was warming her shivering hands and feet at the small fire. Her husband's brother, twenty-one years old, came into the room. He pushed the little girl roughly aside, then said: "I'll teach you to warm your feet; I'll teach you to take the best place at the fire." He picked her up and held her over the fire with her feet in the blaze until they were burnt off! After that she was of no more use in the household, for no longer could she go on errands. She was bruised and mistreated, but at last found her way to the mission school. The missionaries cared for her and gave her a pair of wooden feet. Now she can run

and play as well as the other children. Some one who saw her said, "Oh, how terrible that your feet were burnt." But this Chinese Pollyanna replied, "Oh, I have my nice wooden feet and they can never get cold."

China is awakening; Japan and Korea and India, Turkey, Africa and countries everywhere are arousing to the truth, and the Christian churches must not fail them. That is the message which Mrs. Fisher would bring.

To Sunday-school Teachers, Mrs. Costigan's stories for children and the conferences immediately following were invaluable. Mrs. Costigan is the wife of one of the leading men of the State and is president of the Woman's Club of Denver. She bubbles over with missionary ideas, especially for children. Her stories are interesting missionary stories, mostly taken from *Everyland* magazine. The children come in crowds and can scarcely be driven away and grown-ups are glad for a chance to hear, too.

Her idea is that the way to interest the world in Christian Missions is to interest the children. In her Sunday-school and in many others in the State especial attention is given to missions once a month in the Sunday school. In many schools ten minutes stolen from the opening and closing exercises is devoted to missions each week. Missionary pictures and flags of all nations help to create a missionary "atmosphere." Talks on missions, missionary songs, special exercises by the children or letters from missionaries can be used to good advantage. But this is not all. Children (and grown people, too) must have some means of expressing their interest. The most effective means is by gifts, such as dolls, pencils, erasers, postcards, etc. Furthermore, the plan of taking a missionary collection each week meets with astonishing success and does not decrease the regular offering (I have tried it and I know). Home missions and foreign should receive equal attention. Usually half the year is given over to each. *Everyland* magazine and magazines published by the various Boards furnish excellent material. The Junior mission study books can be used to the best advantage, since they are especially for the children.

It is wonderful to have the opportunity

of attending the School of Missions and to hear the informal talks by returned missionaries who just bob up from most anywhere on the earth's surface. One gets enough missionary enthusiasm during the week to last until the next year.

Boulder, Colo.

The Ills of "Scatteration"

REV. H. D. CLARKE

DEAR BROTHER SHAW:

I have seen a few L. S. K's who seem to be happy and satisfied, yet hoping for better things in the future. A few appear wholly indifferent to the situation and results, and see their children leave the Sabbath and not even professing conversion to any gospel, with seemingly no concern, viewing everything from a commercial standpoint, a mere matter of "getting a living" and being respectable as the world views it. But the majority are homesick, hungry for church and society, and the means of grace. And some I have seen weeping bitter tears of sorrow and regret over their mistake and the loss of their families, as the vast majority go out into the world unconverted, Sabbathless and worldly.

Of course not all reared in a good society with all Christian privileges, remain true. That fact is a stumbling-block, and sometimes an excuse for those who isolate themselves. I can't cover these things nor color my reports. The facts are too awful and results too far reaching to do so. It may warn others, it may encourage a few to return to the most strict observance of truth. I can not, will not, attempt to solve the problem wholly, but there are general principles upon which to act.

We raise great crops of corn and wheat. We raise blooded stock and fattest hogs. We succeed in getting acres of land, and say, "It is very good." But in heaven's name what about the crop of boys and girls and their eternal destiny? Upon their education, environment, gospel privileges, depend their future happiness, and their destiny for this and the world to come. Right now is to be made provision for life and more than life, a service we can render to our children but once, only

once. The formative period of their lives passed, and we have missed it. No farms or shops or stores or professions we can give them will ever take the place of, or be as valuable as, a sound scriptural preparation for the conflict of life, and I repeat, we have only just one chance to give it. Whatever vocation of life we help them enter, or may have in view for them, we must not neglect the course Abraham took in "commanding his children and his household after him" that "they keep the way of the Lord" (Gen. 18: 19). This course of wholly surrounding our families by Sabbathless influences and companionships scattered from churches of our faith and under no influence of pastors and Sabbath-school teachers, and social privileges among those who are trying to "keep the commandments of God and the faith of Jesus," is *fatal*. And in seeking to build homes, why do so many fail to see it?

As far as I have been able to visit and observe this in Iowa, South and North Dakota (Minnesota not yet counted) I have a list of sixty who are still professing Sabbath observance and the Christian faith; but from marriage and business, in these families, eighty have been lost to the Sabbath and not a dozen of these belong to any Sunday church or even claim conversion, and there are many not found or known.

What, my brother, does this story tell? If these few are an index to all who scatter, and the percentage holds good everywhere, then 57 per cent or more of all thus situated are lost in the first two generations, saying nothing of those in succeeding generations. Remember, I have not even counted the husbands or wives in these families who never kept the Sabbath—simply those who have left it, and their children who do not observe it.

In the hurry and worry of business life and all-absorption in the bread and butter question, men and women have forgotten God and eternity, and their responsibility for the souls they brought into the world.

We can not develop the higher manhood and womanhood in our families by just telling our children what to do, or merely acknowledging the truth in theory. Precept and preaching have their place, but personality and practice and good environment with the means of grace are

essential. Spiritual Sabbath-keeping must also be made attractive in our homes, and our children should see that we prize the Sabbath as God's wonderful gift, a day to be anticipated through the week, instead of a day so much dreaded or rather one in which to crowd what the week has not afforded time to complete. To forget the child and his eternity in the search for material things is a crime, almost an unpardonable sin. Does a section of land free by pre-emption, cultivated and made productive and remunerative, compensate us for the Sabbathless condition in which we leave our children?

I asked a young man a few days ago, settled on a prairie farm, but struggling and with little doubt obliged to struggle for twenty years to gain what he lost in leaving the home place and church, if, after all, he would not, even financially be as well off in *the same length of time*, if he bought the \$140 an acre "home farm," run in debt for it, and worked as hard to pay for it, also considering the sure rise in price of that same land in the community where his church was, as he expected to be in his pioneer life and struggle in years to come? It is worth thinking seriously about. But even if "scatteration" were worldly gain (as it does not seem to be), "what shall it profit . . . if he lose his own soul," or worse yet, the souls of his family?

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.

In the long run, doing good pays better than digging gold.—*Exchange*.

Do You Want to Stay In or Get Out?

REV. CHARLES S. SAYRE

There is "A Duplicate Letter" in the RECORDER of July 5, 1915, headed, "The Federal Council of Churches and Sunday Laws." This letter reveals to us that our representative in the Federal Council, and on the Sunday Observance Commission is complaining that he has not been accorded a place on the program of the Lord's Day Congress which is to be held at Oakland, Cal. He also complains that Seventh Day people are classed by the members of that congress with "Liquor Saloons" as "foes of Sunday Rest Laws." He tells us in regard to the object of this Sunday Observance Commission, that "One prominent end is the promotion of Sunday Laws." He also tells us that "one prominent official of the Lord's Day Congress" pointedly told him, "that no one was wanted on the program who was not in sympathy with the ends of the congress." And we are lead to ask, What could he or any Sabbath-keeper expect from a commission with that "prominent end" in view?

Let us suppose that the war element in this country should hold a congress to discuss and adopt resolutions why we ought to declare war on Germany. Would they be very likely to invite Mr. Bryan to take a part on that program? Take it from a little different angle: If Mr. Bryan had been made a member of that congress by some hook or crook, or had himself purposely slipped in under cover of large and liberal views which he had expressed on the war question, but after getting in, made it clearly known that he was utterly opposed to all war, could he reasonably expect to have a place on the program? Ridiculous!

Bring it nearer home: Suppose our own General Conference should appoint a commission with "one prominent end," namely, the foiling of all efforts to secure Sunday Laws, and by some means or other Wilbur F. Crafts got into that commission. Would he be likely to get a place on the program? We could put up with his being a member, but not to speak in our meeting on Sunday Laws.

What reason have we to suppose that a Seventh Day member of a Sunday Commission would be given a place on their

program, when it is definitely known (as it should be) that he will do all in his power to knock their Sunday Law Campaign into smithereens?

A place on the commission is of no benefit to us if we can not be heard, and it is simply ridiculous to hope to be heard. Therefore, it is clear that we have no business in the Federation.

It is plain from this duplicate letter that our membership is very unwelcome; for they class Seventh Day people with "Liquor Saloons" because we feel bound to oppose Sunday Laws and advocate the observance of God's Holy Sabbath.

Do you want to stay in, or get out?

Albion, Wis.

The Preacher

Clatter of idle tongues, with futile shock,
Beat as the froth of ocean on a rock;
Feeble as sting of gnats they fret his ear,
Yet he must hear them as a judge would hear,
Must counsel childish woes, and heed each plaint
As 'twere the crucifixion of a saint!
Must feed his sheep with ever-zealous care,
And feed his children if there's ought to spare!
For every soul that gives him of its gold,
Silver—or copper—wants its worth tenfold.
His willing feet must haste to each abode,
His tired shoulders lighten every load.

He lives for others, not for wealth or fame—
His creed forbids him glorify his name.
And when he dies? Ah, when the tired feet
Of earth's preachers walk God's golden street,
Mayhap He, knowing each poor, futile past,
Will smile fulfilment in their souls at last!
—Anne McQueen, in *Christian Herald*.

A Reply

But listen, there is music in those things,
And froth is harmless, and the feeble stings
Of gnats are not so bad that one should fear;
And it is blest to have a judge's ear,
And wisdom from above to help a child
Of earth, o'erwhelmed with ocean's billows wild.
"Dost love me more than these?" the Savior said,
"Then feed my lambs and sheep." For these he died.

Not every one expects return for gold,
Some leave it for the Lord's increase tenfold.
'Tis not so hard to visit each abode;
With grace and joy he lifts the heavy load.
Your words of pity bravely he will spurn,
For every cross, a recompense return.
He knows that after-while bright crowns await
Those who have helped lost souls to Heaven's gate:

He toils not for reward laid up above,
But that he felt for God and man great love!

ANGELINE ABBEY.

YOUNG PEOPLE'S WORK

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

Denominational Rally at Chicago

GRACE L. BABCOCK

It thrills me whenever I think of our rally in the big city on Friday, July 9, when a little band of our people met in devotion, shutting out the buzz and roar of the busy world. A tenderly reverent and restful feeling came over me as I entered Room 901 in the Masonic Temple and looked into the faces of those already there. At two o'clock the meeting was called to order by Pastor L. C. Randolph, of Milton.

The meeting of that afternoon was one I shall never forget, but how much I wish all our Endeavorers might have been there to get the benefit too. The enthusiasm from the meetings at the Coliseum was brought to the rally, and made the meeting vital to each one of us.

Dr. George W. Post, Jr., of Chicago, gave the address of welcome, which could not fail to make us feel at home there in the heart of the city.

I wish every one in our denomination might have heard the talk by Pastor Eugene Davis, of Walworth. He spoke particularly of the coming Conference, of the plans being formed for making this a Young People's Conference. This Conference is ours and we must make the most of it by putting our best into it.

President Daland then spoke on the place of Christian Endeavor in the church. Christian Endeavor is not dying out and what is essentially good in it we hope will remain. Christ suffered for us and came to do the will of the One who sent him. The Christian Endeavor is an attempt to do the will of the Father with love and devotion. As to its place in the church, Christian Endeavor is first the machinery of the church. Here it has a subordinate place. Then, second, it is a moral force, and has its sources of power in its unity, honesty, will and power, devotion and trust. And third, Christian Endeavor has its place in Christian theology, and develops

faith and devotion, teaches the Master's will, and points out union in service.

The next talk was given by Rev. Henry N. Jordan, of Milton Junction, Wis. His subject was how to make the local society count for the most possible. He spoke of its organization and how we may make the most out of it, of the thought of direction in young lives, of the inspiration in living the Christ-life, and of the need to guard our thoughts, words and actions.

Rev. Leslie O. Greene, of Farina, Ill., spoke upon the best he knew of Christian Endeavor. He has been associated in the work ever since he was seven years old, when he had his first experiences as a member of the Junior society. He emphasized the importance of the pledge in the words, "trusting in God" and "strive to do." Here he gave an illustration which is very applicable to many of us. A mother said good night to her little daughter and went downstairs. A few minutes later she heard a thud and rushed upstairs to learn the cause. The little girl had fallen out of bed and when her mother asked how it happened she replied, "Why, mamma, I went to sleep just where I got in." That is what so many of us do. We enter the Christian life, take up the work, and then go to sleep just where we get in. Pastor Greene then spoke of the great value in making self-examination and thus discovering our weak points. Christian Endeavor means a widening, a broadening and a consecration of our lives; also an awakening of our consciences. The Lord calls us to find ourselves, God, and our place in life.

Rev. George W. Lewis, of Jackson Center, Ohio, had for his subject, "The Future of Christian Endeavor among Seventh Day Baptists." In this talk we saw many of the pitfalls we must watch out for and avoid.

Following these six addresses, five minute talks on "What Christian Endeavor Has Done for Me" were given by Mrs. C. S. Sayre, of Albion, Wis., Miss Mabel Jordan, of Nile, N. Y., Mr. Carroll West, of Milton Junction, Wis., and Miss Grace L. Babcock, of Milton, Wis. Several other good things had been planned for the meeting, but as we could have the room only until four o'clock, it was decided to reserve the remainder of the pro-

gram until after the church service on Sabbath afternoon. The musical part of the program was also very interesting and inspiring. This was in charge of the Milton College Quartet.

At the close of the service there was an informal "wholesale introduction," as Pastor Randolph called it, and in a short time each one knew every one else, who was his pastor, and to what church he belonged. About ninety were present and the churches represented in order of the size of delegation were Chicago, Milton, Milton Junction, Walworth, Albion, Alfred, Farina, Gentry, Battle Creek, North Loup, Salem, Nile and Jackson Center.

Immediately after dismissal a party of twenty-three was made up and we went to the Hull House, then through the Italian and Jewish settlements of the city. I would like to tell you about this trip, but it does not belong to the rally program so I must not.

Over one hundred were present Sabbath afternoon, in spite of rainy weather. The Milton College Quartet again furnished music for the afternoon church service, and after the splendid sermon by Rev. William L. Burdick, of Alfred, the rally session was taken up at the point it was left on Friday. I wish I might give to all who read this the spirit of enthusiasm that was expressed there that Sabbath afternoon, but I shall have to leave it to your imagination.

The hour we spent there was what we often call a "pop-corn meeting" in our local Christian Endeavor Union. Pastor Randolph again presided and called for several two-minute impromptu speeches. Mr. George Thorngate, of North Loup, spoke about the happy life, and brought forth the fact that there is no place in the world for a long-faced Christian. Mr. George Crandall, of Milton, made it clear that the clean life is the only worth-while life in athletics. That the world is demanding Christian ideals was made convincing in a talk upon the relation of Christian character to the business life by Mr. W. M. Davis, of Chicago.

The Junior society has a place in religious work and Mrs. W. D. Burdick, of Milton, spoke of some improvements that might be made in the Junior work. The Juniors must feel more responsibility and

must see that the religious life is a joyful life, but that there is a serious side, too.

The importance of the Intermediate society was touched upon and emphasized by Rev. Willard D. Burdick, of Milton, and Rev. William L. Burdick, of Alfred. The latter outlined a four years' course for Intermediate work which would be taken up in four lines: Doctrines of Christian Religion; Ethics or Moral Conduct; Introduction to the Bible; and the History of the Local Church, Seventh Day Baptists, and General Church History.

Miss Mispah Bennett, of Milton, spoke of her experience as an Intermediate worker. Mr. Courtland Davis, of Salem, spoke of the Tenth Legion, Life Work Recruits, and Quiet Hour work, and Mr. Edward Saunders, from Alfred, spoke on methods of finance. The work of the Local Union was discussed by Mr. Lowell Randolph, from Alfred, and Mr. Percy Crandall, from Milton. Two talks, one on work with boys and the other on work with girls, were given by Mr. Allison Burdick and Miss Marian Ingham, of Milton. The need for teachers at Fouke was re-emphasized by Miss Minnie Godfrey, of Walworth. Mr. William D. Burdick and Mr. Clark Siedhoff, of Milton, spoke of the Student Evangelistic Quartet work, and Mr. Julius Nelson, also of Milton, mentioned some of the plans already made for the entertainment of the young people at Conference time.

The final address by Pastor Eugene Davis was on Christian Endeavor efficiency. Efficiency means getting every member to be a comrade of the Quiet Hour; it means action in Life Work Recruits, for we need life workers and missionaries; it means giving, not how little can I give and get into the kingdom, but how much can I give to help the church of God live; and it means more sincere interest in missions. As Seventh Day Baptists we need more enthusiasm for mission work and, above all, to become efficient Christian Endeavorers there must be personal devotion.

This rally I am sure brought us into closer relationship with God, and we who attended this wonderful convention at Chicago realize more fully the true meaning and real importance of Christian Endeavor. We can see many ways in which

to make our societies better, and we need your prayers that we may successfully carry out the new plans we are now forming.

Milton, Wis.,
July 31, 1915.

Sound Belief

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day,
August 21, 1915.

Daily Readings.

Sunday—The reason why (John 17: 1-3)

Monday—The good of it (2 Tim. 3: 15-17)

Tuesday—The Bible (Rev. 22: 14-17)

Wednesday—Christ's teaching (John 12: 44-50)

Thursday—By meditation (1 Tim. 4: 12-16)

Friday—By spiritual growth (1 Cor. 2: 6-16)

Sabbath Day—A basis of sound belief: Why and how to get it (1 Pet. 3: 13-16)

Do you know what you believe concerning the great doctrines of the church and why you hold these beliefs? In olden times the tendency was to place a large amount of emphasis upon doctrine. Men were driven from their homes and even burned at the stake because they differed from the majority of the people upon some doctrinal point. Today we have gone to the other extreme. Far too little is said about these things. Theology is considered a dry subject which only ministers should study, and so the great mass of the people are growing up with only a meager knowledge as to why they believe certain things.

A sound belief is the foundation of a strong Christian life. Without this our faith is sure to be weak and our experience unsatisfactory. Now the foundation of most of our beliefs is the Bible. There are many different opinions concerning the inspiration of this book. Some people believe that the whole Bible was written by men who were so powerfully influenced by the Holy Spirit that every word which they wrote is a direct message to us from God. Another class of people believe that the Bible is inspired just as all good books are inspired. These people look upon the writings of the various authors of the Old and New Testaments as coming from men who have been so near God that they can be considered as authorities upon religious matters. According to this view some

portions of the Bible are inspired more than others. Strong arguments may be given for the acceptance of either one of these beliefs. Whichever view we may take of this matter there is one point upon which all can agree: the Bible must always be the "Book of books" for Christians, because it contains practically all we know of the life and teachings of Jesus Christ, the great founder of our religion.

WHAT PEOPLE SAY ABOUT THE BIBLE

Every one of our new converts, who goes to studying the Bible, and loves this book above every other book, is sure to hold out. The world will have no charm for him; he will get the world under his feet, because in this book he will find something better than the world can give him.—*Moody.*

Few books can stand three readings. But the word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—*Hamilton.*

No crisis has ever yet appeared when Christ's Word was not ready to take the van of human movement.—*Ker.*

In the waters of life, the Divine Scriptures, there are shallows and there are deeps; the shallows where the lamb may wade, and deeps where the elephant may swim.—*Hall.*

We sail upon an ocean whose farther bounds are far beyond our sight. The Bible gives every soul a course to sail by.—*Lyman Abbott.*

Men wrote, from some inward impulse. They wrote because they were impressed by truth from God, and were so affected by its power and value that they could write it in abiding forms. Luke wrote, as he says (Luke 1: 1-4), because he was a well-informed man, and desired the true narrative to be written; John in his Epistle (1 John 1: 1) because he was glowing with a message; Paul (Rom. 1: 1-7) because he had something to impart to his brethren,—but all because the truth from God had impressed and inspired them, so that they could utter it worthily, powerfully and abidingly.—*William Newton Clarke.*

The Bible, rightly interpreted, is therefore to be the basis for our belief in God, Christ, the Holy Spirit, the Sabbath, etc. May God help us to interpret it correctly.

SUGGESTIONS

For the Prayer Meeting Committee

The leader of this meeting should either be the pastor or some person who has studied about the great doctrines of the church. Secure enough of the tracts entitled "An Exposé of Faith and Practice of the Seventh Day Baptist Church," so that each person present may have a copy. These tracts may be secured, free of charge, from the American Sabbath Tract Society, Plainfield, N. J.

For the Leader

It should be the duty of the leader to show why we base our beliefs upon the Bible. Point out these reasons so clearly that the smallest child can not fail to understand them. Use the tracts mentioned above. Request each Endeavorer to bring his Bible to the meeting. You will not have time to take up all the doctrines mentioned in the leaflet, so confine the discussion to a few of the most important ones, not failing to emphasize the Sabbath. Make the meeting one of free discussion rather than a testimony meeting.

Westerly Union Echo Meeting

Probably the first Echo meeting in New England after the big Chicago Convention was held by the Westerly Local Union, in the First Baptist church of Westerly, R. I., July 27. The president of the Union, Rev. H. C. Van Horn, conducted the meeting, leading a large number of Endeavorers in a memory-reading Scripture lesson, and Mr. Lloyd H. Gledhill, president of the Washington Central Union, and state first vice-president, led in prayer. Mr. A. J. Shartle, publication manager of the United Societies, Boston, was the speaker of the evening and gave a most inspiring address with many glimpses and sidelights from the great convention. He emphasized four important things for which Christian Endeavor stands: confession, service, loyalty and fellowship. It was a most practical address and those who have had the privilege of hearing Mr. Shartle will know of the power behind the quiet, undemonstrative utterance of his splendid message.

About one hundred were present. The recently organized Seventh Day Baptist society of Hopkinton City and the Baptist

society of Bradford were received into membership with words of greeting and assurance of fellowship by the president of the union.

The entertaining society served refreshments following the meeting and the social hour was enjoyed by all.

That our people are well represented in the leadership of Christian Endeavor in this part of Rhode Island may be seen in the fact that the president, vice-president and secretary of the local union are Seventh Day Baptists.

H. C. V. H.

Young People's Hour at Nile, N. Y.

The Young People's Hour at the Nile semi-annual meeting was held on Sabbath afternoon, June 26, at 3 o'clock. Paul Burdick was the leader. Scripture was read and prayer offered by Professor William C. Whitford. Miss Mabel Jordan presented to us the needs of the Young People's Board. Then Mark Sanford spoke on the relation of the young people to the church. The meeting was then given over to reports from the various Christian Endeavor societies as to the work being accomplished. Roger Crandall spoke for the Independence society, Edward Saunders for Alfred, DeForest Canfield for Nile, Mrs. Lou Burdick for Little Genesee, Mr. Goff for Alfred Station, Mr. Saunders for Richburg and Paul Burdick for Hartsville. The reports showed that the societies were working at the different phases of Endeavor work, and were trying to raise the apportionment for the Young People's Board.

P. S. B.

Sun of My Soul

Tennyson was walking one day in his garden with a friend. The conversation turned to the subject of religion—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, "What the sun is to that flower, Jesus Christ is to my soul." It was a beautiful answer. What the sun is to the flower, Christ is to the soul that trusts in him. He is its light and its life.—*The Standard.*

World Conference on Faith and Order

[The following letter is of interest concerning the progress of the movement to hold a World Conference on Faith and Order.—EDWIN SHAW.]

Spite of the confusion caused by the European War, the interest in Europe and the East in the promotion of Christian Unity by the World Conference on Faith and Order seems to be steadily increasing. During the last few weeks there have been received copies of a Russian paper with a brief mention of the World Conference and a promise to give further information, a pamphlet from Finland, giving a summary of the publications issued by the Commission of the Episcopal Church, and a copy of "Ein Herr und Ein Glaube" by Dr. Otto Freiherr von und zu Aufsess of Munich. One of the most eminent archbishops of the Russian Church has been good enough to send ten dollars toward the expense of the publications and to send also a copy of a pamphlet containing a review by him of the publications about the World Conference, with a classical Russian translation of the three prayers suggested by the Commission of the Episcopal Church for general use. The "Tserkovnia Viedomosti," published by the Holy Governing Synod of Russia, has published articles by Serge Troitzky, explaining and commending the plan of the conference and urging the participation of the Eastern Churches. Postal cards from Germany and Hungary have lately been received, showing continued interest there.

The General Assembly of the Presbyterian Church of New Zealand has passed a vote of sympathy and interest in the conference. The Committee on Co-operation and Unity of the National Missionary Council of India has asked for literature and to be kept in touch with the movement. The Nippon Seikokwai of Japan has appointed a commission, Bishop Cecil, of South Tokyo, being chairman, and he with Bishop McKim and two Japanese clergymen and two Japanese laymen form the commission.

The editor of *Pharos*, the diocesan magazine of the Patriarch of Alexandria, has published a letter from the secretary of the Episcopal Commission, written nearly a year ago, informing the Patriarch of the

then intended visit of a deputation to explain the proposal to the churches of Europe and the East, and the editor has asked for an article explaining the project as fully as possible.

As showing the increasing recognition of the importance of unity, it is interesting to see the progress that is being made in the United States by the great Methodist bodies, North and South, toward restoring their union, and that three important Norwegian synods, namely, the Norwegian Synod in America, The Hague Norwegian Lutheran Synod, and the Norwegian United Lutheran Synod, are considering union.

The Manual of Prayer for Unity, which has been for some time in preparation, has now been issued. It will be sent free to all whose names are on the mailing list of the Commission of the Episcopal Church, and single copies may be had free by applying to the secretary of that commission, Robert H. Gardiner, P. O. Box 1153, Gardiner, Maine.

The Southern Baptist Convention, which has been appointing a commission from year to year, has now, in view of the importance of the World Conference and of the increasing prospects of its proving of value, appointed a standing commission which will consist of its president and two secretaries.

The Advisory Committee, consisting of one or more members appointed by each of the commissions to keep in touch and consult with the Executive Committee of the Episcopal Commission, now represents almost every quarter of the globe and is preparing to take an active share in the preparations for the conference.

The Committee on Denominational Activities, Again

Any person, church, board, or school, having in mind and heart some question that might well come before the Milton Conference for consideration and action, is hereby asked to send such question, in writing, to the undersigned, chairman of the committee, addressed, Milton, Wisconsin.

A. E. MAIN.

"It is the little rift within the lute
That by and by will make the music mute,
And, ever widening, slowly silence all."

CHILDREN'S PAGE

Boys, Whistle

I like the boy who whistles;
'Tis by his happy trill
I guess the path he's taking
About the vale and hill.
His scythe doth swing the lighter
As falls the golden grain,
And ev'ry one's the better
For hearing his refrain:

I like the boy who whistles,
Whose song is never spent;
Who has in life the partner,
The fellow-man, Content.
The mountain pass, so lonely,
To him is never long;
He whistles in good fortune,
He whistles out the wrong.

I like the boy who whistles,
Who gives a pitch so glad
To everything in nature,
To every spirit sad.
But when he's weeding berries
There's pauses in his tune—
He's worth the fruit that's missing
And all the gold of June.
—Mary Allegra Gallagher.

Nanny's New Shoes

Uncle Dick pulled a package from his pocket, while Nanny watched him with sparkling eyes.

"These are for you, Nanny, and I have another pair for your cousin Amy. They ought to fit, for your mothers told me what size to get."

"Oh, what are they, uncle? Gloves? No, they can't be gloves, the package is too large. Oh, shoes! Patent leather shoes," Nanny cried in delight, as she finally succeeded in untying the string. "They are lovely, Uncle Dick. Just lovely! I've been longing to have some like these."

"Glad you like them, Puss; now I must go across the street and give Amy hers," and with a hasty kiss Mr. Linden hurried away.

Nanny sat down on the floor and hugged the shoes, they were so pretty and she was so glad to have them.

"Guess I'll put them on and show mamma," Nanny said. So she got a button hook and soon the old ones were off and the new ones on.

Nanny was standing in the middle of the

room, looking down at them very admiringly, when her mother appeared.

"See my new shoes, mamma," she called, every curl on her head bobbing in her eagerness. "Aren't they beauties?"

"Yes, dear." Mrs. Walton hesitated a moment. "Are they perfectly comfortable, Nanny? They look rather small to me."

"They are all right. I'm sure of it, mamma. Of course, they feel a little stiff now, but that is because they are new."

Mrs. Walton looked at the little patent leathers again. They certainly were pretty shoes, and as Uncle Dick had brought them from the city, they could not well be exchanged for larger ones.

"They really ought to be large enough, dear, for I wrote your number down on a slip of paper, so that Uncle Dick should not make any mistake. But you must promise to tell me if they hurt."

Nanny hesitated. She did not want to promise. She wanted to wear the shoes, but they really were too tight, and she knew it.

"They must be all right, mamma," she said, pleadingly. "And I can wear them this afternoon to Ruth Anderson's party."

"Why, yes, dear, if they are quite comfortable."

They were not comfortable, but Nanny wore them any way. The little girls admired the shoes and Nanny was glad she had worn them, although her poor little feet ached so that she could hardly walk.

"Why didn't you wear your new shoes like mine?" Nanny asked her cousin Amy, who was at the party, too.

Amy looked sober. "I—did want to; but mamma thought that I had better not."

It was a very pleasant little party; the children played games, sang songs, and ate ice cream and cake, but poor Nanny was really glad when the time came for going home.

Her feet were so pinched that she limped all the way.

"Why, Nanny, dear," her mother exclaimed, "have you hurt yourself?"

Nanny was sobbing. Her feet ached badly, and she was disappointed about the shoes. "I—I—oh, mamma, my new shoes do hurt."

"Sit down, dear, and let me get them off as quickly as possible."

"Can't they be exchanged?"

"No, dear, they have been worn now. Besides, your uncle got them several hundred miles away, and it would not have been easy to change them in the first place."

"Can't I wear them any more? Oh, dear! oh, dear!" Nanny was crying hard.

"Listen, Nanny, and try to be unselfish. I am very, very sorry for your disappointment, but you can not wear the shoes, so you had better give them to Amy. She is younger than you and can probably wear them."

"Then she will have two pairs and I will not have any," Nanny said, tearfully.

"You can do just exactly as you please about it, daughter, but some one ought to have the shoes, as you can not wear them, and I think that they will about fit Amy."

After her mother had gone away, Nanny sat very quietly in her chair and tried to decide what to do. She did not want to be selfish, so at last she jumped down, caught up the precious shoes, and ran over to her cousin's as fast as she could go.

"Amy, here are my shoes," she burst out, thrusting them into her cousin's arms. "They are too small for me—and—and so you can have them. You'll have those Uncle Dick gave you, and these, too—but—but I can't wear them, and so I'll not be selfish."

Amy's mother commenced to laugh. "I see what the trouble is now, Nanny. Amy's shoes were too large for her, and I put them away until she should grow older. Those must be your shoes. Your uncle just made a mistake and gave Amy's shoes to you, and yours to Amy. Wait a moment, and you shall have those which really belong to you."

Half an hour later, after Nanny had gone home and had put on the other pair of shoes, which were certainly quite large enough, she looked up suddenly at her mother. "Just suppose, mother, that I had been selfish and hadn't given those shoes of mine to Amy. Then we'd never have found out what a mistake Uncle Dick made, and I would not have gotten my own pretty patent leathers."

Mrs. Walton smiled. "It does not pay to be selfish, Nanny. Selfish people are never really happy."

"I'll remember that every time that I

look at these shoes," Nanny promised, earnestly.—*Mabel Cronise Jones, in Junior Herald.*

What Mary Gave

She gave an hour of patient care to her little baby sister who was cutting teeth.

She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to tend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father, who was absent on business, and gave interested attention to a long story by an old lady, and when it was ended, made her happy by a kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.—*The Little Ones.*

A Vision of a Battlefield

A vision of a battlefield
Spread out before my frightened eyes,
And straightaway my blood congealed,
For, furthermore, I heard wild cries!

"Mine enemy shall cross the Styx!"
I heard one voice, malignant, ring,
"I'll smite him with my crucifix—
For am I not a Christian king?"

"Revenge mine anger shall appease!"
I heard another demon sing,
"I'll bind my foe with rosaries—
I also am a Christian-king!"

"No rest for me till he is dead!"
I heard a third this edict fling.
"I'll hurl a monst'rance at his head—
I am another Christian king!"

A moment was the strife forgot,
A moment did the tumult cease;
A Voice cried out, "I know ye not—
For lo, I am the Prince of peace!"
—*Harold Susman, in Leslie's.*

Feeling and Doing

EDITOR SABBATH RECORDER:

Under the caption, "Do Not Mistake Feeling for Religion," in the RECORDER of May 24, in referring to a certain character about whose conversion you were writing, you made the following statement: "He had found peace with God by actual service rather than by seeking a certain kind of emotion as evidence of his being accepted."

To me this looks very much like teaching that we are saved by works, which teaching has ever been strenuously opposed by Baptists; and their position on this question is well warranted by such Scriptures as the following: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works, lest any man should boast*" (Eph. 2: 8-9).

There is not a sentence in all the Bible, if properly explained, which teaches that sinners can, or ever could, be saved by doing good works. In fact, such works can be done only by those *already* saved. "A good tree can not bring forth evil fruit, neither can a *corrupt tree* bring forth *good fruit*" (Matt. 7: 18). If indeed an unsaved man can "find peace with God by actual service," then we must give up and say that Baptists, in reference to the question at issue, have been in error all along and that one, if he so chooses, may be saved by "*doing religion*" instead of by a humble trust in the shed blood of Jesus Christ.

As to the aged sinner referred to in the editorial, I truly hope he was saved. I do not deny that he was, but my position is that if he "found peace with God" to the saving of his soul, the blessing came because of a saving *trust in Christ* and not because of "actual service" done. A dead man is not meet for the Master's work.

The point is well taken that we should not "mistake feeling for religion," but a religion *without* "feeling" is not an adequate religion. There is not a doubt in my mind that every truly saved person has experienced the "feeling," if you please to call it that. True religion and "feeling" (the "witness") go together just as surely as does love and self-sacrificing service; and how much better it would be for the

unsaved everywhere if all our ministers would preach that divine-approved doctrine—the glorious doctrine that asserts that the "feeling" or witness received at conversion is not in any case so slight that the seeker is in any way puzzled to know if he has "passed from death unto life." To get saved is to *know* it, and we do not have to ask the preacher, neighbor or friend for assurance. We *already have* the assurance or "feeling," and involuntarily our heart is melted, as it were, with praises to God, and our thanks ascend to the heavenly throne for an evidence absolutely unmistakable and never-failing. The proof follows: "And God, which knoweth the hearts, *bare them witness, giving them the Holy Ghost, even as he did unto us*" (Acts 15: 8).

Therefore, let us be particular always to teach that faith in the blood of Jesus, and that alone, cleanses us from all sin and that when we are saved through such precious and priceless cleansing, we surely realize the "feeling" and favor resulting from such experience to be certain and of such import that we do not have to guess or ask a friend as to the genuineness of our conversion.

M. G. MARSH.

Flintville, Tenn.

Why Should Ministers be Pensioned?

A Prize Essay by the Wife of One of Them

I think the answer must be very clear and very emphatic to the minds of those who have observed the heroic self-sacrifice of many of our ministers and the pitifully small salaries they receive, making it impossible to save the very necessary "rainy day" fund or provide for old age.

Perhaps some shrewd financier may figure out how a minister receiving a salary ranging from six to eight hundred dollars a year can pay house rent, support and educate a family, and have something left over for himself and those dependent upon him when old age compels him to cease from the active work of the ministry. But the writer has found the problem too difficult to solve.

If I may be pardoned I will speak from personal experience, and my experience is, I am sure, shared by many others.

My husband prepared for the ministry after we were married. On graduating from Newton he became pastor of a church in Massachusetts, receiving a salary of \$650 and *paid house rent* out of that!

We had then three children, the youngest only a few weeks old.

How we loved the work and how enthusiastically we both gave ourselves to it! We were just glad to be used for the Master. Life seemed full of hope and promise, and there was always just ahead somewhere the larger salary when we should be able to save a little, and the pleasant trip together, also some one to help with the rough hard work.

I did my own work, sewing included, and, much of the time, the washing, working early and late that I might have time to devote to the work of the church without neglecting my home and family.

I recall one church where I was president of the Woman's Missionary Circle, superintendent of a Junior Christian Endeavor society, taught a class of young women in the Bible school, served on various committees, and at last had to assume the duties of church clerk. Besides all this our home was always open to social gatherings of the church. There seemed no help for it. It was a church of working young people, full of promise but lacking in workers. I don't know now how I did it.

The larger salary never became a fact. Fourteen dollars a week with parsonage was the most that my husband ever received, and that only for a short time before his death.

Somehow churches, unconsciously perhaps, when looking for a pastor, instead of considering the real worth of the man, count the membership of the church in which he has previously served and the amount of salary he received; so that having begun small he is obliged to continue in the same way. Be it remembered also that the churches who pay these small salaries are made up of poor people who work very hard for their living, and so for their pastor there are no generous wedding fees or vacation checks.

A minister, after all, is a man, subject to human conditions, and I believe that any minister wearing a good suit of clothes, with money in his pocket and a

good dinner in his stomach, is better fitted to write an inspiring sermon, to cheer and help the needy, and face the exigencies of life than when the reverse is true.

On the other hand, the wife overworked and with mind harassed from the necessity of making one dollar do the work of two can not possibly be the wise and cheerful helpmate that her husband so much needs.

No matter how small a minister's salary is, his family must manage in some way to keep up a pretty good appearance and they must be hospitable.

My husband toiled on patiently, rejoicing in the fact that God had called him into the ministry, but the problem of the future for himself and dear ones was becoming a big one in his mind. The promise of even a very small income for old age would have been very comforting to him.

Last February the life so bravely lived ceased here on earth, God having provided something better for him. He fell on the battlefield. Who dare say that under more favorable conditions that life might not have been prolonged for many more years of usefulness?

I am left broken in health and with two children yet to care for and educate. Many letters have come to me from the different churches and friends testifying to his helpfulness. These are very gratifying and I prize them dearly, but they *do not pay expenses*. Is it any wonder that neither of my two splendid sons, now grown to manhood, has ever thought of the ministry as a life work?

By all means let us pension our aged ministers. Our country gladly pensions its old soldiers and their widows, and shall the subjects of our heavenly King do less for the faithful soldiers of the cross, who have spent their lives, not in fighting their fellow-men, but in establishing the peaceable reign of Christ in their hearts?

Let us make them feel, if possible, that it is not charity, but back pay they are receiving. Then, better than a pension, let us see to it that every man who gives himself to the Christian ministry shall receive a living income, and granting that, I can see no reason why a minister as well as other men should not be expected to live on his income.—*Watchman-Examiner*.

SABBATH SCHOOL

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

Teacher Training at Albion

The young ladies' class in the Albion Sabbath School, with Mrs. Harold H. Babcock as teacher, is taking up Hurlbut's "Teacher Training Lessons." These lessons take the place of the regular Sabbath-school work. The course consists of four lessons on the Bible and its books, eleven lessons in Bible history, thirteen lessons in Bible geography, nine lessons in Bible institutions, twelve lessons on the pupil, seven lessons on the teacher, and seven lessons on the Sabbath school.

There are six examinations covering the work. Ten members of the class have taken the first two examinations, receiving in the first, grades ranging from 80 to 100; in the second, grades ranging from 85 to 90.

The letter received from Mr. Merritt, superintendent of the Training Department, spoke in the highest terms of the class. He said they were doing excellent work and was very much pleased with the grades received thus far.

"In His Name"

DEAR BROTHER RANDOLPH:

As you were the organizer of the Bethel class you will be interested in its work and success.

We have existed now about ten years and all these years we have been doing something for our Lord. We have maintained the work for which we organized, have increased in numbers, in spite of the organization of another adult class (Dean Main's class) and the ever-changing condition that exists here as elsewhere, many moving away, some ceasing to come to church, and many other causes for shrinkage. Our teachers have been: Pastor Randolph, Mrs. Randolph, Mr. S. Whitford Maxson, E. P. Saunders, Professor Paul E. Titsworth, Professor Norwood, Rev. Walter L. Greene, Dr. Hulett, Garrelt F. Bakker, Miss Susie M. Burdick, Superintend-

ent Pool of State Farm, and at our recent election, Mrs. W. C. Whitford was elected as our teacher. Our class was organized as a "Young Married People's" class, but ten long years have brought many gray hairs so that now we were better called the Middle Aged People's class. There are only eight of the charter members with us now.

Since the evangelistic meetings a year ago last March our class has taken on new life, and many earnest talks led by Mr. Pool have drawn us closer together and closer to God.

We have sent RECORDERS to those not feeling able to take them, written letters to dear absent members, and to absent sick ones. Two years ago it was suggested that we have a quartet to sing to the sick and shut-in ones, and after about two months of effort a quartet was organized and sang one piece very acceptably before the class.

But after two years of growth God has shown us a further step. A quartet volunteered to go with our president, who was to make arrangements and introduce the singers, to sing to the shut-ins. Six of us went first to T. J. Burdick's to sing to Aunt Sarah Burdick, whose limb was removed some years ago just below the hip. Our second visit was to Mrs. Sam Wilcox, who has been crippled for about sixteen years with rheumatism. Next we went to F. M. Beyea's, who is somewhat better than he was a year or two ago, but still confined to a wheel chair. Then we went to Aunt Lydia Langworthy's, who was ill through the winter. We received great blessing from rendering this little service to these dear servants of God.

When we came home, tired but happy, thanking God for this opportunity to serve him, we called to mind James 1: 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

On June 26 we went to sing to three more: C. E. Green, who has been unable to work for about three years, and Mrs. Charles A. Stillman and mother (the former the wife of Dea. C. A. Stillman, formerly of Hornell). Then we went to Charles M. Coon's. He fell recently thirteen feet and struck on his feet on cement,

hurting his feet badly and breaking some bones. On July 27 we went with Pastor Burdick to upper Vandermark schoolhouse, being taken over by Mr. E. P. Saunders in his auto. Pastor Burdick preaches there once a month and as they have no organist or leader in music it has made it pretty hard for him; so we volunteered to go and furnished organist, leader of singing, and sang three special pieces. On July 4 arrangements were made to send a quartet to "Five Corners," where Mr. Aquilla England (a First Day theological student who lives here) was to preach. They were taken over by Professor C. O. DuBois, of the Agricultural School in his auto.

Through Mr. Jacob B. Williams, at San Antonio, Tex., we are getting the names of lone Sabbath-keepers there, to whom we are going to send RECORDERS.

One of our members is superintendent of our Sabbath school, another treasurer of the same, one recently led the church prayer meeting, and another is superintendent of the farm of the State Agricultural School. So, dear brother, you see the good work goes on and may it continue in His name. You may use this for your department in the RECORDER if you think it will help encourage some.

Yours in His name,
C. H. PALMER.

Alfred, N. Y.

Lesson VIII.—August 21, 1915

ASA'S GOOD REIGN.—2 Chron. 15: 1-15

Golden Text.—"Draw nigh to God, and he will draw nigh to you." Jas. 4: 8

DAILY READINGS

Aug. 15—2 Chron. 15: 1-15. Asa's Good Reign

Aug. 16—2 Chron. 14: 1-15. Asa's Zeal and Victory

Aug. 17—2 Chron. 16: 1-10. Asa's Error

Aug. 18—Isa. 12. Jehovah our Strength

Aug. 19—Ps. 3 and 4. Trust in God

Aug. 20—Isa. 54: 11-17. Righteousness and Peace

Aug. 21—Isa. 55. God's Goodness to Men

(For Lesson Notes, see *Helping Hand*.)

"Some one describes Paul as a preacher whose head was all heart and whose heart was all head, whose feeling was all reasoning and whose reasoning was all feeling. In this union of heart and head lies the ideal of the Christian minister and worker."

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society convened for the August meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 1, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair. Members present: Corliss F. Randolph, C. W. Spicer, Edwin Shaw, W. M. Stillman, J. D. Spicer, T. L. Gardiner, Asa F. Randolph, M. L. Clawson, Jesse G. Burdick, F. A. Langworthy, Theo. G. Davis, H. L. Polan, R. C. Burdick, L. A. Worden, I. A. Hunting, F. S. Wells, Arthur J. Spicer, A. L. Titsworth.

Visitors: Rev. H. Eugene Davis, Dr. O. B. Whitford.

Prayer was offered by Rev. Edwin Shaw. The Committee on Distribution of Literature reported as follows:

No. of pages of tracts sent out in July, 86,728.

Biography of Dr. Lewis (Gardiner) 1. No. of RECORDER subscribers discontinued, 6.

No. of new RECORDER subscribers, 15.

No. of RECORDER subscribers which should be cut off for delinquency, 5.

Report adopted.

Correspondence relating to the bequest of Electa A. Potter was referred to the Treasurer with power.

Correspondence from Prof. C. R. Clawson relating to files of our denominational literature was referred to the Corresponding Secretary with power.

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.

The Corresponding Secretary presented the Annual Statement to Conference as prepared by him, and the Business Manager presented the report of the Publishing House for the year, which was ordered incorporated in the Annual Statement, and both, with the report of the Treasurer, were adopted as the Annual Statement of the Board to the General Conference.

Rev. H. Eugene Davis being present, spoke of his somewhat indefinite plans for the future, but looked forward to the coming Conference with great hope for

constructive work, especially on behalf of the young people of our denomination, whom he officially represents.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Pioneer Missionaries—Henry Martyn

Henry Martyn, the brilliant young missionary whose short life and wonderful heroism have inspired heroism in so many other lives, was himself inspired by the example of David Brainerd, the early missionary to the North American Indians. If Brainerd, while he toiled in loneliness and discouragement, had known that he was so to influence this gifted young Englishman, he could have borne even greater hardships.

Martyn was a young man of the strongest ambition. In school he carried all the prizes which were within his reach. At Cambridge University he won the highest. Into everything which he did he put his all of interest and effort. As yet, his ambitions had never been given to Christ. His was one of those intense, restless natures which must always be conquering new difficulties.

His first great grief brought a change in his life. His father died suddenly, saying with his failing breath: "All is vanity; the only excellence is humbleness and child-like trust in the Lord Jesus." These words and the loss made a great impression on Henry Martyn.

He began to read the Bible and his own heart. He who so loved to conquer was himself conquered, and he gave himself humbly to the Savior. It was about the same time that he completed his course of study. He was the pride of his university, and a professorship was offered to him. Literary honors also were his for the asking. But the picture which appealed to him was that of David Brainerd, living the rude life of the Indians in their wigwams, and seeking to win them to God. The example of William Carey too attracted him strongly. He determined to become a missionary. Having made this resolution, he allowed no selfish interest to come in his way. The woman whom he had hoped to make his wife could not go

with him, and to give her up was the hardest trial. But he met it bravely, and went out to the heathen world, whose claim he felt was the greatest of all, because its need was greatest.

In 1805, when he was twenty-six years old, he went out to India. The voyage lasted nine months, but Martyn improved the time by study and by preaching to the sailors.

In those days, even more than now, a missionary's life required heroism. The long voyage meant complete separation from the dear ones at home. The governments of heathen countries opposed the gospel. No wonder that Martyn said: "Lord, into thy hands I commend my spirit."

He was brought down with fever soon after he landed, but his determination never faltered. As soon as he was able he began his work, using his time with a frugality that made every moment count.

When we remember that Martyn lived only six years after reaching India, we wonder how he could have done so much. To account for his industry we must bear in mind the words which he made the motto of his life: "Let me burn out for God."

In the daytime he worked in his schools, taught the people in their homes, and disputed with learned men concerning the religions of the East.

Along with his work he went on and on with his studies. One after another of the dialects of India was mastered, and along with these Sanskrit, Arabic and Persian. Often he worked the greater part of the night in translating the Scriptures.

At length his health broke down. He was anxious to complete his translation of the Bible into Persian, and, in order to make it as perfect as possible, he went on into Persia. For a year he fought away death.

Perhaps his resolution kept him alive. At any rate he finished his translation. Among the last words which he wrote were these: "Ah, when will time make place for eternity? When will appear the new heavens and the new earth, in which dwelleth righteousness?" Shortly after he died in Tocat, Asia Minor.

Henry Martyn has been called the most heroic character since the days of Queen Elizabeth.—*Pioneer Missionaries.*

The Unseen Presence of Jesus

In the golden prime of good Haroun al Raschid, so runs the Arabian tale, it was the caliph's custom to wander about his city by night, mixing *incognito* with humble folk and sharing the amusements and adventures of the poor—until some base or cruel deed was done, and then on a sudden the astonished people realized who had been standing among them, though they knew him not. So in the midst of our daily labor and pleasure and weariness, in life's common struggle and sorrow and gladness and shame, where the crowds are thickest, or where two or three are gathered together, the Great Unrecognized is beside us continually; the Commander of the Faithful is here, though often he escapes our sight.

It is a faithful saying that Christ is in the church, and the church is made by him, though often the church knows him not. In spite of our divisions and superstitions and corruptions, the Lord keeps his perpetual promise, the Shepherd has not deserted his flock. When ecclesiastical councils and synods assemble, it consoles us to remember how in each congress and conference the self-same Christ in whose name they gather is himself standing unseen in their midst; although they perchance ignore him in their disputes about his Person, or quench his Spirit in their zeal for what they deem to be his cause. So, also, when those who proclaim the Gospel open their lips, they can never speak about Christ and him crucified except in his immediate Presence. Whoever else stays away from church, he is the Auditor and the Critic of every sermon. Alas! that with so many preachers,

Though he be there, they vision lack,
And talk of him behind his back.

In our individual experience the same truth also finds its fulfilment. We fare through the world as pilgrims of eternity; but there walketh One beside us whom we know not, for our eyes are holden, and he comes in homely guise. To us he may appear only some chance stranger, as he

seemed to the disciples journeying Emmausward—some secular person without part or lot in the Holy City. In the everyday happenings of life, as one by one they draw near and join themselves uninvited to our company, we catch no hint or token of the Real Presence. And yet this fresh duty, which meets us and daunts us, carries under its stern features the very face of Christ himself. This advancing sorrow with veiled head and somber raiment, which we can not avoid or escape, is no one else but the Man of all sorrows and all consolations, too. This hard service which claims our loyalty is pleading in tones which say, "Ye do it unto Me."—*Sir J. Robertson Nicoll, LL. D., in the British Weekly.*

Two Things I Know

Two things I know more tender
Than spring in arctic clime,
Than bluebells in November,
Than berries in the rime,
Than laugh of babe in cloister,
Than fonts in desert soil:
*The joy of those who suffer,
The rest of those who toil.*

Two things I know more sacred
Than blossoms sprung from graves,
Than stains of gold or purple
In depths of glooming naves,
Than shrines in marts of traffic,
Than hymns in battle broil:
*The joy of those who suffer,
The rest of those who toil.*

—O. W. Firkins.

Wanted

Wanted by Seventh Day Baptist family, a position on a good dairy or stock farm, in a good lively Seventh Day community. Would rent or hire by the year. Have plenty of help to do the work both indoors and out; no small children. Meet me at Conference and we will talk it over, or address F. S. Fox, Welton, Iowa.

WANTED—To correspond with Sabbath-keeping brother or sister (who is desirous of the service of one of same faith) with view to temporal service on farm or in the Building Trade. Moderate wage required. Apply Thomas Treasure, Nett Lake, Louis County, Minnesota.

DEATHS

ROOD.—Deacon George Burrell Rood was born April 12, 1847, in the town of Lake, near Milwaukee, Wis., and died July 10, 1915, in his sixty-ninth year.

He was second in the family of nine children born to Charles P. and Marianne Thorngate Rood. The four brothers and four sisters all survive him. His parents soon moved to Rock Prairie, then in 1851 to Dakota, Waushara Co., there to become pioneers in a new country. In 1862, when only fifteen years old, he enlisted in Company G of the 30th Wisconsin Infantry, in which he did faithful service three years. March 21, 1869, he was married to Miss Virginia Saxton of Berlin. In the spring of 1872 he, with several other Seventh Day Baptist families, emigrated to the pioneer colony of North Loup, Neb., where he made a homestead near the present village of North Loup. He was secretary of the colony, and became intimately connected with the development of the community.

Under the preaching of Elder Charles M. Lewis, he had been baptized and received into the Seventh Day Baptist church at Dakota. He became one of the constituent members of the North Loup church and one of its first deacons, an office with which he was honored there and at Milton until his death.

In 1901 he came with his family to Milton in order that his two children in school might have a home there. He was a man of staunch convictions and of sterling integrity. He was a good citizen, a consistent, every-day Christian, a kind neighbor and a faithful friend. He has been active in church work, in the Grand Army Post and in the Good Templar's Lodge. He was the superintendent of the Care of the Sick and Distressed in the Brotherhood, Patriotic Instructor of the Grand Army, and always a loyal lover of the grand old flag under which he had served as a mere boy. His first loyalty was always to the church of Christ. His wife and four children survive to cherish his memory. Funeral services were held at the church July 12 conducted by Pastor Randolph, assisted by Comrade W. J. McKay, Commander of the Wisconsin G. A. R. The text was of his own choosing, John 3: 16.

L. C. R.

RANDOLPH.—Walter Swinney Randolph was born in Greenbrier, W. Va., August 9, 1884, and died July 27, 1915, aged 30 years, 11 months, and 18 days.

After making a profession of the Christian religion he joined the Greenbrier Seventh Day Baptist Church on March 26, 1898. Walter had not been in real good health for some time, but able to look after his business in having oversight of some farm work and keeping a store near the farm (his parents' home). Two days after he was taken sick he was operated on, and it was found that his bowels were badly knotted. The two days' sickness had left him in such critical shape that the operation did not bring

him the desired relief. Even though rallying from it, he died in less than three days after the operation.

He leaves, to mourn his loss, a father, Judson F. Randolph; a mother, Mary E. Randolph; one brother, Ora, of West Milford, W. Va.; and four sisters,—Mrs. J. L. Bailey, of Greenbrier, W. Va., Mrs. B. R. Davidson, of Compton, Ark., Ida Costilow, of Grafton, W. Va., and Mrs. Erlo Sutton, of Shiloh, N. J.

Funeral services were held at the Greenbrier Seventh Day Baptist church, July 27, conducted by Pastor Wilburt Davis.

W. D.

When Buying Luxuries Consider How Old You Are

One day a young man 25 years of age told me that he had just fallen heir to \$2,500. He was going to spend the whole sum on a pure luxury. He said that \$2,500 was not much money anyway, and that he might as well have a good time with it—even though the good time lasted only a little while.

When I told him in a *general* way that he ought to save money I made no impression on him. But when I explained to him how \$2,500 invested at six per cent. and compounded annually, would double in twelve years, he began to wake up. At 37 he would have \$5,000, at 49 \$10,000, and at 61 \$20,000. The \$20,000 at 61 would be yielding him \$1,200 a year—a little more than his present salary.

I had aroused his financial imagination to the first real work it had ever done—so far as I know. He hung onto that money and invested it at six per cent.

I told him that when he is 61 and has that \$20,000 maybe somebody else will give him \$2,500 and if so to go out and spend it if he wants to. Money spent at 61 by a man of some means is not like money spent at 25 by a young man of no means. The man at 61 has comparatively little chance left for his pile to grow. In fact, by 61 he is supposed to have his pile.

Always when contemplating luxuries consider how old you are before buying. The price of luxuries is much higher in early life than later. It is very high in youth. If you want some comforts and a few luxuries in old age control yourself in the earlier years. Get the foundation of your capital laid early so that it will have time to build itself from small beginnings into a substantial amount—say at 60.—*American Magazine.*

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

What the world needs is the resolute step, the look of cheer, the smiling countenance and the kindly word. Keep sweet.
—George L. Perin.

"We do not simply need better machinery to run our denominational enterprises, but greater spiritual efficiency."

Things worth while are more apt to come your way if you go after them.—
The Chicago Daily News.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor

L. A. Worden, Business Manager

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Faith Conquers All Things

"In love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers,
Unfaith in *ought* is want of faith in all.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure.
—Robert Browning.

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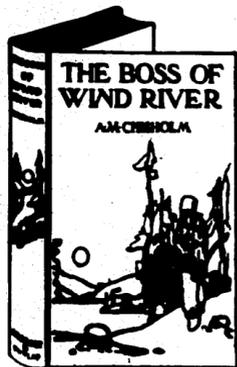
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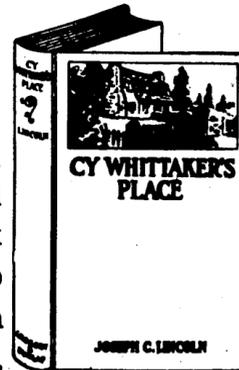
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JESUS CHRIST will show you his power to overcome persistent and insidious temptations if you will come to him for help. That is a greater miracle than the withering of the fig tree or the turning of the water to wine. He will give you power to bear losses and sorrows and bereavements. That is greater than any physical miracle. He will help you to make sacrifices which, as new disciples, you do not dream that you can make. How good it is of him that we do not see the end from the beginning, that the sacrifices and the losses come only one at a time when we are even then learning how to meet them! The greater things that we shall see are in no small part the larger faith and power which can make sacrifices and can find joy in giving and in giving up, and in serving and ministering to humanity.—*Boothe C. Davis, D. D., Baccalaureate Sermon, 1915.*

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