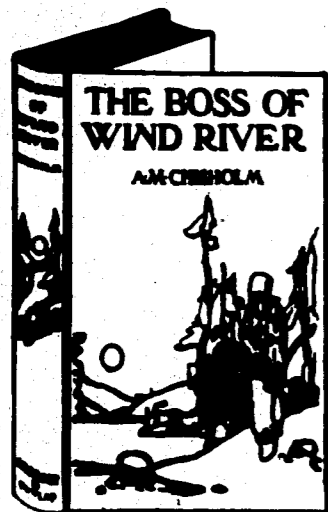
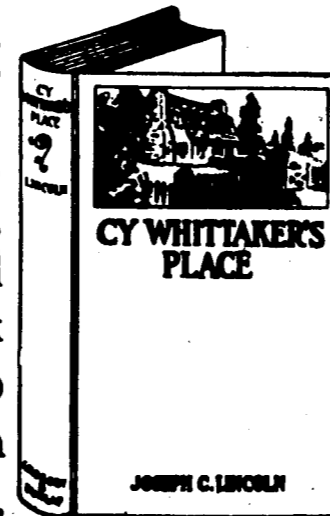


# The Sabbath Recorder

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**SABBATH RECORDER, PLAINFIELD, N. J.**

**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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# The Sabbath Recorder

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

VOL. 79, NO. 7

PLAINFIELD, N. J., AUGUST 16, 1915

WHOLE NO. 3,676

## An Example Much Needed

Henry Ward Beecher's old church in Brooklyn, N. Y., has just completed the payment of a \$100,000 debt which, though not legally his to pay, he felt in honor bound to assume on account of being a large stockholder with his nephew in a lumber company that failed. Many had been induced to invest in the stock because Dr. Hillis was connected with the company.

While the assuming of a large debt of honor is rare, still it has honorable precedents in history; and the spirit that has prompted Mr. Hillis to toil for years in paying such a debt has enthroned others in the hearts of their fellow-men. Sir Walter Scott, laboring long years, even to the verge of the grave, in order to pay the debt of the bankrupt publishing company that printed his books; Mark Twain, paying a similar debt of honor; and General Ulysses S. Grant, striving to retrieve the fortune of his creditors lost by a relative, are conspicuous examples of this kind of honor. It is an honor the world admires—an honor that never allows debts to out-law, never hides behind a decree of bankruptcy, never compromises with creditors; but insists upon paying one hundred cents on a dollar if it takes all the energies of a lifetime. While it means sleepless nights and days of anxiety, it also means a crown of life to him who thus toils. There are other compensations too. The world is blessed by some of its best books, magazine articles, and lectures because such men, hard pressed, were driven to give it their best thoughts.

## The Unity That Concerns Us Most

The religious papers are having much to say about the spirit of unity between denominations. Some excellent things are written upon the subject of "Unity of Faith and Order," which we would be glad to see carried out; but the one thing that concerns us most and which

It is announced in the papers that Rev. Newell Dwight Hillis, pastor of

is most needed today is the spirit of unity within denominations of the same name and faith.

Nothing is more certain to destroy the influence of a church or denomination than internal bickerings and the spirit of criticism. Some of the denominational papers that reach our office are so given up to criticisms and arguments within their own churches that we can not see how the spirit of Christ can abide with their readers. No denomination can do its best for the Master's cause while there are dissensions and disputings among its members. These things ruin a church, and they are no less disastrous to a denomination. The unity that concerns us most is a unity among the brethren of our own denomination.

## How Can Such Unity Be Secured?

Do you think it impossible for people to see eye to eye and to live in Christian unity? Then this, in itself, is probably a hindering element to the attainment of peace. The first essential to unity among the brethren is *faith in its possibility*. Until you yourself believe that God is able and willing to enter human hearts at variance and make them one, until you long for the manifestation of the power from on high that fills all hearts with love, you will not be likely to pray for unity.

Alone we can not "get people united." This is one of the things we can not do without Christ. It is ours to get right with God; to remove every obstacle to the Spirit's working through us; and then he can use us to help our fellows get right. When the hearts of God's people are right with him, peace will reign without any effort on their part. If every one were filled with the Spirit, and none were self-deceived, perfect harmony in church and denomination would prevail.

## The Best Preparation for A Thorough Revival

I have read of a great evangelist who stirred a nation by the wonderful revivals that followed his preaching. On beginning in a new place, where

the pastor thought his church was well prepared for a revival, this evangelist was so sure that something was wrong that he did not begin preaching at the time appointed. For half an hour the congregation sang, expecting him to begin at the close of every hymn, but there he sat unable to go on. He was so forcibly impressed that something was hindering the Spirit's work among the people that he finally arose and said: "There is a man here who is carrying in his heart at this moment a grudge against somebody who is present in this house. It is hindering the Spirit. The blessing will come to us only when this congregation of Christians is absolutely and thoroughly united. There is no use in my proceeding. Let us pray." After they had prayed a long time a man arose and confessed that he was the man, and requested the one he disliked to withdraw with him. They went out and fixed their differences all up. Then the revival came. God can do little for us while there is want of harmony among his children.

**Everything to Lose by Intolerance** The spirit of intolerance that has prevailed in Catholic Mexico for many years is bearing legitimate fruit now in the discrediting of the priests by the authorities, and in the turning toward Protestantism by the people. The revolution is spoken of by missionaries as something wonderful. The Catholic Church has lost standing by its very intolerance, until the common people of that country are said to have acquired a strong distaste for the Roman faith. The result is a condition most favorable to Protestantism, and the Protestants have gained a position of distinct prestige. Whereas in high circles a non-Catholic used to be discredited, now the very fact that a man is a Protestant often recommends him for official position. In the long run, Christians have everything to lose, and nothing to gain, by cherishing a spirit of intolerance.

**A Protest Against Religious Intolerance** The *United Presbyterian* mentions the sharp discussion between Protestants and Catholics that has been going on in Buffalo, N. Y., for something like a year, the result of which has been a bitter spirit of intolerance with no

benefit to either side. This is but the natural outcome of bitter denunciations and unkind criticisms. No one is ever helped or made better by being called hard names or by unreasonable denunciation.

In Buffalo, when the situation became almost unbearable, one hundred citizens were made a committee to remedy matters, if possible. Fifty Protestants and fifty Catholics appealed to the citizens for an abatement of the controversy which was only doing harm, and for the cultivation of a spirit of tolerance and good will. The points urged upon the people in the appeal were as follows:

First—To deplore and to discourage the printing, circulating and reading of all publications containing any misrepresentation or villification of another's religion. Second—To deplore all secret and public meetings or utterances, the primary purpose of which is to foment religious antagonism. Third—To condemn as un-American and unjust the application of any religious test to a candidate for public office, and any business or social boycott on account of religious belief. Fourth—To urge upon all ministers and priests the importance of giving public and emphatic utterance to the need of religious tolerance and the cultivation of good will among our people.

**No Abatement of The War Spirit** From various sources the information comes that the leaders in the European War are just as fierce for fight as they were a year ago. An effort to secure an expression of opinion from leading men in the nations at war as to the prospects for peace has brought the world little ground of hope that the end is near.

The Kaiser declares that his conscience is clear, that he has not willed the war, and that God is with the Germans. Great Britain's Prime Minister thinks the world will judge his people by deeds rather than by words, and expresses the thought that *duties*, not *hopes*, are now in order and that they must *continue to the end* and do all they can to make sure of a lasting peace. In Russia the War Minister thinks that because the enemy is strong and cruel Russia and her allies must fight, for years if need be, until Germany is completely crushed. Officials of other warring nations are said to be just as strong in the opinion that there is no way but to fight to the end. The military party is in such absolute control that the voice of those who long for peace is unheard. Even when

one dares to express a desire for peace, he is looked upon with disfavor by the ruling parties and almost regarded as a traitor. The voice of peace is persistently smothered or ignored and the spirit of carnage prevails.

Yet all the leading nations in this war call themselves Christian! Their rulers claim to be followers of the Prince of Peace! Is it any wonder that heathen nations are slow to accept the religion of such Christians as these? The so-called followers of Christ have outdone barbarous nations in deliberately inventing diabolical means and methods of blood-curdling butchery, and in the relentless fury with which they slaughter men and women and children.

What the outcome will be no man can tell. Christianity is on trial today as never before. Thousands who assume the name Christian seem to know nothing of what belongs to a true follower of Christ. The world is in sore need of more "disciples" who are "followers" in very deed. If, as some think it will, the war opens the eyes of the multitudes to see the spirit of true Christianity, and brings them back to God and to the foot of the Cross, until the Fatherhood of God and the brotherhood of man are clearly recognized by all, it will not be in vain. But it is a pity that, after 1900 years of the Christ-life among men, these lessons should have to be learned at such fearful cost.

**Thinks "The Pulpit" Fine Glad to Read It** One of our loyal lone Sabbath-keepers sends one dollar to pay for

*The Pulpit* for two years. He says: "I am very glad it is being published again, for it is a fine thing for us who can not go to meeting on the Sabbath. We intend to read all the sermons *The Pulpit* brings us. Our Sabbath eves are devoted to the RECORDER. On that evening each week we live with our people, and on Sabbath afternoons we read *The Pulpit* sermons. In this way we keep pretty well in touch with our denomination."

This gives an illustration of what *The Pulpit* and the RECORDER are designed to do, namely, to keep our people, so widely scattered, *in touch with the denomination*. *The Pulpit* affords an excellent supplement to the work of the RECORDER, and should receive the hearty support of all our peo-

ple. At this writing, August 11, the publishers have received 158 subscriptions. Many more are needed, if it is to become self-supporting.

## The Two Extremes

REV. GEORGE M. COTTRELL  
(Secretary Lone Sabbath Keepers)

It is probably true that one may try to stand so erect as even to lean backward; and in any matter there is possibility of going to extremes. We find this true in dealing with our L. S. K. problems. How little and how much shall we be swallowed up by the life and activities around us, or how completely shall we be devoted to the people and work of our fathers?

In my Hammond (La.) pastorate was an Adventist sister, an active and efficient worker for her faith and denomination. She attended our church and Sabbath school when she could, and when not otherwise engaged in her own religious work; but she was scrupulously opposed to contributing, even in the Sabbath-school penny collection, any financial help for Seventh Day Baptist causes. She deemed it her privilege and duty to give only in support of the faith and people in whose propaganda she fully and heartily believed. Indeed I think she used our church and people more as a favorable field from which to make converts to her own faith.

Well, we didn't particularly blame her for her conscientious and devoted denominationalism, however annoying and dangerous to our interests it sometimes became. But this surely was one extreme of denominational loyalty.

In my own case I find my tendency the past year toward this extreme. Not that I could personally do all of these things, for I could not. If I go to a Seventh Day Adventist church or Sabbath school, or to a Sunday school or church, it seems to me both appropriate and fitting to make my little contribution to the collection taken, either to pay my portion for my seat, and light and heat and comfort, or for the message heard, or to help them in sending the gospel to other lands. Nor could I feel quite at liberty to go to others' meetings purely as a spy, or with a purpose to scatter the flock, or to round them up in order to corral in my own enclosure. But I have

been so anxious the past year to accomplish something, and do more for our own causes in which I believe, that I have cut out the city Y. M. C. A. and the Commercial Club, (which meant a saving of about \$25), and almost ceased attendance at the Seventh Day Adventist church, that I might give my time for the RECORDER, and even pretty nearly turned down "Daddy" Florence, of the Salvation Army, with his *War Cry*, and tambourine.

This I admit is rather extreme. I will not even ask that all L. S. K's go to the same limit.

Then there is the other extreme, where the L. S. K's are largely swallowed up by their new life and environments, and the old church and faith receive but little consideration and help. We are glad and proud that many of our L. S. K's have recognized ability so that their help is sought in business, social, and religious activities; but unless we are careful here, it may mean bidding good-by to our own Seventh Day Baptist activities, if not the very life itself.

One of my state secretaries is superintendent of a large Presbyterian primary Sunday school (150 strong), but desires to be relieved of the state secretaryship next year. Another of my state secretaries has for years been a regular attendant at a First Day Baptist church, contributing \$25 to help the preacher try to get rid of the fourth commandment by trying to do away with the law. This must be a rather hard pill to swallow. Indeed, it is not much enjoyed by his own people, for it is not proper Baptist doctrine, but a position required to relieve the situation on account of the ever-present persistent Sabbath-keeper. I am not exactly giving these two examples as belonging to the extreme, for they both have very good financial credits this year in our own L. S. K. work of some \$52 and \$35 or \$40.

And then, between the two extremes, we will find every degree represented, even to those who have apparently gone dead at the top, and are doing nothing any more either for the outsider or for their own.

Would you know what we would like, and what it seems to me would be ideal? First and foremost, that we should all realize and *feel* that we are Seventh Day Baptist Christians, called with a divine calling, and that we purpose in our hearts, like Daniel, not to defile or weaken ourselves

by improper outside alliances; that the strength and energy of our manhood and womanhood, our time and money shall go to push forward the Bible truth and gospel as we believe it; and then pray and fondly expect our great cause to triumph, and to be made so convincing and attractive that we shall both hold our own, and win multitudes of others to the Bible standards.

August 7, 1915.

### On Picnics

HENRY M. MAXSON, PED. D.

There are some words in the English language that mean the same thing to all men and there are some that mean a different thing to each man.

The word "picnic" belongs in the latter class; its meaning varies according to locality and the person who participates. The idea centers about something to eat served under novel conditions, and to this each individual adds the coloring of his personal feelings. With some this is enjoyment of the beauties of nature; with others it is the pleasure of unconventional sociability; and with some, alas, it is discomfort, dread of creeping, crawling things and the annoyance of insects.

President Lincoln used to say of some things, in his whimsical way, "For those who like that kind of a thing, I think that is about what they would like." The saying applies very well to picnics; but I sometimes think I could make any one enjoy a Long Lake picnic even if he did not like that kind of a thing.

The Long Lake picnic centers about a motor-boat, and with a lake thirteen miles long there is a wealth of fine camping places to choose from so that we can have a picnic in a new place and a new way once a week the whole summer through. Let me describe one.

The chosen day arrives after a week of wet days. The weird call of the loon in the early morning is interpreted as a good omen. As the sun rises higher and higher it burns off the mist, and the forbidding sky breaks up into idly floating masses of snowy clouds.

Packing into the *Elta* our kettles and pans, baskets and axe, and not forgetting fish poles and minnows, we are off, with a

row-boat towing from each side of the motor-boat. As we pass the village, we stop at the store, an interesting place where you can buy anything you wish, from a clothespin to an automobile tire. While this picnic is intended to be a "fish fry," it is always well to have something "up your sleeve," as is wise, and in this case it is several slices of ham.

The sail down the lake is in itself a joy. Each point we pass opens up a new view with its own beauties; the mountains take on new shapes and new attractions as we approach them and pass them by. The white sea gull floating on the water, the fish hawk hovering in the air over some unlucky fish he is about to dash for, the bald eagle soaring in great circles higher and ever higher, add their own charm; while a stiff breeze driving the spray over the bow of the boat adds spice for the "kids" (one of whom has gray hair).

Arriving at the foot of the lake the *Elta* is anchored and we swarm over the sides into the row-boats with our belongings for a row down the Raquette River. A mile down, we glide out into the Lost Channel, a short cut between the Raquette and Cold River, through which the water flows sometimes one way and sometimes the other, according to which river is the higher. At first, the "Channel" is wide and shallow with many a bayou running out into the low marshy land where the deer loves to feed; then the banks draw nearer and nearer until the overhanging water maples join their branches above and we are rowing down a veritable leafy arcade with the oars nearly touching the banks on either side. Green things of every description grow down to the very water's edge and at intervals the green gives way to the yellow of the loosestrife, the crimson of the milkweed and the snowy white of the meadow rice that grow in plantations here and there. A mile of the Lost Channel and we glide out into Cold River. As we admire the view, the "whistle" of a deer comes to our ears from the bushes on the bank. It is one of the wildest of wood sounds, never to be forgotten when once heard. He has probably been watching us for some time and now announces that he thinks he would better be off.

We pause at an interesting "hole" and drop in our hooks baited with minnows.

A dash and a splash, followed by a tug at the line tell us the fish are at home and soon the pile of perch and of bass in the bottom of the boats assure us that the ham will not be needed.

A mile up Cold River brings us to Calkin's Creek and a short row up this lands us at the chosen camping place, a bluff that projects out into the valley of the Creek, giving a wide view in every direction. From its top we look out onto a horizon crowded with mountains; the Seward Range, the Santanonis, Mt. Kempshall, Buck Mt. and others that are nameless, while the foreground is carpeted with the forest of beech and maple, spruce and balsam, lightened up here and there with the gleaming trunks of the white birch. At our feet the bluff falls suddenly away to the slow moving waters of the creek, fringed with alders and sharp, pointed fir trees.

But we have little time for the beauty of nature; it is past the dinner hour and the inner man demands satisfaction. Our stove is two logs placed side by side just far enough apart to support a frying pan. A small fire between these soon cooks the fish to a turn, while the coffee steams invitingly at our side. How good everything tastes; and how soon one's capacity is reached.

After dinner we drench the fire with water to be sure it shall not spread and start a forest fire, then we walk up the trail to see the beaver dam, picking berries on our way. The work of the beavers is wonderful, but of that some other time.

The trip home is over the same route but the changed conditions make it almost a new trip. It is late in the day; the sun is near the horizon; the wind is gone; the lake is smooth and glassy and the boat leaves behind it a trail of waves ever widening until they reach the shore on either side. The setting sun glorifies the mountains with a purple light, and paints the sky with crimson.

When the sun is gone the twilight adds its charm, working new changes on the landscape, the lights in the houses of the village spring into sight, the shadows deepen along the shores and we sail on a magic sea. The talk gradually drops away and in quiet content we reach the dock just as night settles down, finishing a day that is voted "the best ever."

## SABBATH REFORM

### The Conclusion of the Whole Matter

CHARLES H. GREENE

The whole world stands dumb with horror at the war drama now being enacted in Europe. Thoughtful men can but ask: "What is the cause of it all, and what price will the victor pay for his success?" Were Paul Kruger yet alive, he would answer to the latter part of the question: "The price will stagger humanity." This "eruption of barbarism" is not some hot outflaming of hastily conceived hatred, neither is it, in its last analysis, anything less than a moral question, closely connected with the Ten Commandments.

The Century Dictionary gives this definition of "moral": "Of or pertaining to rules of right conduct; concerning the distinction of right from wrong; ethical. In this sense moral is opposed to non-moral, which denotes the absence of ethical distinctions." "When in his self-consciousness (man) realized that through transgression he had become guilty, doubtless all things about him seemed different because in his own soul there had been a moral revolution" (*Bibliotheca Sacra*, Vol. XLV, p. 645). "War is a moral teacher; opposition to external force is an aid to the highest civic virtues" (Woolsey, *Introduction to International Law*).

War, therefore, is a moral question in its ultimate analysis. We now look for the first cause of the present European War.

In the infancy of the Christian Church high moral standards were taught and men were told to do right for right's sake; the gospel was spread abroad with power, not by the will of man but by the demonstration of the Spirit. The ethics of the new religion were founded on the Ten Commandments, and all were considered alike binding. Very soon, however, Gnostic philosophy corrupted the stream at its fountainhead, the sword of the Spirit was exchanged for the sword of Cæsar and the Great Apostasy followed, while the Church wandered afar, darkness on the right hand and gross darkness on her left; the Sabbath was forgotten by all but a despised rem-

nant and there was confusion worse confounded, with none to lead or deliver. In these early times the *beginning* of sorrows was that people tried to forget God's Sabbath, the keystone of the code, and substitute one of their own.

At last society was reconstructed by that revolution we know as the "Protestant Reformation." Had Luther been less conservative and more open to the plain teachings of his Bible, this unfortunate war never could have happened. How Martin Luther regarded the Ten Commandments may be seen from the following: "The Ten Commandments," said Luther, "do not apply to us Gentiles and Christians but to the Jews" (Luther, on the Ten Commandments).

The Augsburg Confession was promulgated in A. D. 1530. It was prepared at the command of Emperor Charles V as a exposé of the faith of the German reformers. It is said to have been written by Melancthon and approved by Luther. It remains the sheet anchor of the Lutheran Church to this day. In the twenty-eighth article, the "Power of Bishops," we read the following: "What then is to be thought of the Lord's day and the like formalities of the public worship? To this it is replied, that bishops, or ministers, have liberty to appoint forms of proceeding that everything may go on regularly in the church. . . . Of this nature is the observance of the Lord's day. . . . Because it was requisite to appoint a certain day, that the people might know when to assemble together, it appears that the church appointed for this purpose the Lord's day." (Quoted by Robert Cox, *Literature of the Sabbath Question*, Vol. I, pp. 130-131.) In the fifteenth article they speak of "Sunday observance and the like, which have been invented for the sake of unity, good order and peace." (See Andrews-Conradi, *History of the Sabbath*, 1912, p. 248.) In another place the confession declares: "The Scripture allows that we are not bound to keep the Sabbath." If that be so, neither is any one "bound to keep" the sixth precept even.

The English reformer, Tyndale, remarks: "As for the Sabbath, . . . we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy only if we see cause why." (Quoted by A. H. Lewis, *History of the Sabbath*

and the Sunday, 1886, p. 274.) Well might John Calvin remark on the English Reformation: "The king is only half wise. . . . He has a mutilated and torn gospel, and a church stuffed full as yet with many toys and trifles" (Andrews-Conradi, p. 687).

John Calvin is the one man above all others who stands out on the pages of history as guiding and molding the Reformation in France. On this point of the Sabbath he says: "In the present age, some unquiet spirits have been raising noisy contentions respecting the Lord's day. They complain that Christians are tinctured with Judaism, because they retain any observance of days. But I reply that the Lord's day is not observed by us upon the principles of Judaism, . . . for we celebrate it, not with scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy necessary to the preservation of order in the church." (Quoted by Lewis, *History of the Sabbath and the Sunday*, p. 259.) "The pernicious influence of his views still infects the Continental church."

"In Europe, even among the Reformed themselves, the Sabbath (Sunday) after church service was a festival day"; and in England itself "the wise monarch (James I) could discover no reason why, in his kingdom, it should prove a day of penance and self-denial." (Quoted by Andrews-Conradi, *History of the Sabbath*, 1912, p. 703.)

This low ground for Sabbath observance smoothed the way for the extravagance, ostentation and vice which afflicted France as a plague and ushered in the Revolution and the Terror. Calvin's sandy foundation for sacred time cut from under the French nation all foundation for anything sacred or religious and was the root of the upas tree which has borne such a rich fruitage of "French infidelity" to the chagrin and terror of the whole Christian world. If there be no God-appointed Sabbath under the "New Dispensation," by what ethical authority can you enforce the fifth or the seventh commandment? The gay, amusement-loving Gallic mind having lost the authority of both the Bible and the church has become a proverb for profligacy and all unrighteousness, merely because John Calvin and other leaders in the Protestant Reformation failed to grasp the import of the "heavenly vision" and said with

Luther: "The Ten Commandments do not apply to us Gentiles." That was the cautery that seared their conscience and left them with blunted spiritual perceptions "and an absence of ethical distinctions."

How did this theory of the sixteenth century work out in 200 years in England? There the dissenting clergy neglected to a lamentable degree one of the chief means of "saving souls." "They fell into the habit of treating Christianity as an intellectual creed, as a system of morals, and a means of virtue. In no age, probably, have so few appeals to the spiritual affections of men been made as were made during the age of Deism. As few persons are moral, from considerations of reason and prudence alone, and as none can be religious without the strongest feelings of the heart going forth towards their Maker and Redeemer, it followed that the Christian preachers exercised little influence on either the morals or the religion of the people." (See *History of the Free Churches of England*, H. S. Skeats; 1869, p. 232.)

Aristocratic journalists treated the Bible with lofty consideration. "We find the Bible," said they, "a book embodying a great deal of morality and good sense"; therefore they were considerate enough to say the book was worthy respectful treatment from "gentlemen and scholars." (See p. 252, *Ancient Meeting Houses of London*, G. H. Pike; 1870.) Having scant riches in heaven, the people were bent on acquiring earthly wealth and fell an easy prey to the South Sea stock promoters. This "Bubble" had a tremendous vogue and, when it finally burst, many of the victims, having no hope in this world and no prospects for the next, took the suicide route to quickly be rid of their folly and despair. Although the "South Sea Bubble" burst in 1720, the aftermath of suicides continued many years afterwards. In one year (1725) 176 persons were found dead in London alone, the majority having taken their own life.

The fourth commandment being abrogated, the seventh followed naturally the same route. In this connection a quotation from the preface to a popular novel, much in fashion about 1749, is particularly pertinent. Speaking of certain letters written by two of the characters, it says: "It will be proper to observe, for the sake of such

as may apprehend hurt to the morals of youth from the more finely written letters, that the gentlemen, though professed libertines, . . . are not, however, infidels or scoffers." This book, *Clarissa Harlowe*, by Samuel Richardson, "the father of the English novel" (1689-1761), had as great a vogue in England then as *David Harum* did here in America not long since. About this time Blackstone, the writer on English law, says he visited every important church in London and from the sermons preached he could not tell whether the worshipers were followers of Buddha, Mohammed or Christ.

Then came the great revival headed by Whitefield and Wesley; for a time new life and much genuine piety spread throughout England. Having neglected the "one thing needful" the new cloth in old garments is now beginning to show its legitimate results. The twentieth century is amazed to see the Christianity of Europe fall like a house of cards and "grim-visaged War" rule in the stead of the Prince of Peace.

The ethical history of France for the last hundred years is an open book and needs no rehearsing. Both in France and Germany the "Continental Sunday" is in full swing, and Mammon has long ruled these nations, . . . dancing at Vanity Fair with much zeal and pleasure. A writer in *Scribners* for May, 1913, "From Envy, Hatred and Malice," thus compares England and Germany: "In the fundamental matters of morals, the German looks upon the Englishman as a hypocrite, and the Englishman looks upon the German as rather unpolished and undignified. Berlin is open all night, London closes at half past twelve. The British Sunday is a gloomy suppression of vitality, touched up here and there with preaching and hymn-singing, and fringed with surreptitious golf; the German Sunday is a national fair, with a blossoming of all kinds of amusements, deluged with beer and attended by whole families as their only relaxation during the week" (p. 548). "No country can long survive women teachers in the public schools and no Bible and no religious teaching there" (p. 554). The French have carried their secularization of public schools so far that all school books are censored and wherever even the word "God" is found it is expunged and "Provi-

dence," or some other substitute is placed in its stead.

In the middle of the nineteenth century there arose a school of German philosophers noted for two things: first, their great mentality, and second, the boldness with which they dissected the Bible and challenged conventional interpretations. Although these men were great scholars, nearly all were disbelievers in the inspiration of the Scriptures and the divinity of Christ. This philosophy permeates the German universities at the present day, where the atmosphere is non-Christian and, per gradus, non-moral. Any one who has even a superficial knowledge of German literature knows this is not an exaggeration.

About 1842 there lived in Germany a noted writer and dreamer, named Heinrich Heine, who is looked upon to this day with much favor by the German people. In the light of recent developments, his writings read almost as the words of a seer, so apt are they to the times. Speaking of the philosophy then and since rampant in Germany, he says: "The natural philosopher will be terrible" because "he rouses in himself that love of fighting which characterized the ancient German." For more than forty years Germany has been reveling in her philosophy and her militarism, while the church and religion have been treated as things indifferent. Mars has been more honored than Jehovah. If the fourth commandment be not binding, neither is the first, nor any of the other nine.

These, and many other like circumstances, might be mentioned, all showing that the moral sentiment which made Cromwell's Ironsides kneel in prayer before battle and charge chanting the Psalms of David, has now become so attenuated as not to be able to stand the strain of "war's dread alarms." This unfortunate condition can, as we have seen, be traceable straight back to the aborted Protestant Reformation of the sixteenth century, where Luther and his fellow-reformers, all unconsciously, it may be, sowed the dragon's teeth that now have brought forth in the twentieth century such a direful harvest of blood and carnage.

As merely between one day and another, there is not much to choose. When we remember that God has blessed and sanctified one day, and only one, we realize

the seriousness of the proposition. Take the Ten Commandments out of the Bible and there is very little authority left; take the fourth commandment out of the Decalogue and the heart is gone from it. Without *authority* of some sort man soon reverts to the primitive savage; the primal passions rule to the suppression and extinction of all altruistic motives, as witness the French Terror of 1793 and following years, the Paris Commune of forty years since, or the more recent Congo and South American rubber atrocities, where so-called civilized man out-Heroded Herod for infamous cruelty. Compare these atavisms with the high spiritual possibilities of observing the "Sabbath of the Lord thy God," and we can not but conclude that a return to God's blessed Sabbath by the Christian Church would indeed usher in that golden age when men "shall learn war no more."

Let us devoutly hope that Woolsey's definition may indeed prove the harbinger of a brighter day: "War is a *moral* teacher," drawing mankind to consider even that most important and most neglected of the moral precepts,—the Sabbath." "Let us hear the conclusion of the whole matter, *fear God and keep his commandments*, for this is the whole duty of man."

*Battle Creek, Mich.*

### Valorous Christianity: Men of Valor in Demand

C. LATON FORD

And Zadok, a young man mighty of valor.—1 Chronicles 12: 28.

This record is based on the fact that life is a constant conflict between the forces of evil and the forces of righteousness. Each man is given the opportunity of choice. He may line up with the forces of right or he may line up with the enemies of God and humanity.

This brief biography, or epitaph, is all we know of Zadok, but it gives him a high place—one we will do well to seek for ourselves in our life. The theme of the text is Valorous Christianity.

To the effect this desired end demands a conflict. So it has ever been, so it shall ever be; thus each individual has an opportunity. Equipment is offered to each, in the gospel, to make him useful in his day

and age. This chapter confirms this teaching in that long-ago age, and the text singles out Zadok for the honor given to one brave individual.

The conflict then was between evil and good, each side having a human leader: Saul, of evil, through his disobedience; David, of good, through his obedience to the will of God. The Bible reveals God's will to all of us. Some obey, become useful and honored; some disobey, miss their opportunity and the favor of God.

Saul was unfit to be king, not doing God's will. David was fit, listening and heeding the divine voice. Of these leaders we have examples today. Study them carefully; take your choice and reward. God rewards good and evil deeds in the individual, state, and nation. The text shows the individual to be the unit in civic life. This adds great dignity to the ballot, by which weapon we fight our battles for righteousness in the municipality, state, and nation.

Given men like Zadok at the ballot box, and righteousness will be enthroned in government as surely as David was enthroned. Sons of Benjamin came to his help, men who could and would use "both hands" in a good cause.

Our failures are traced to the inability or unwillingness of the voter to use even one hand for God and humanity. Sons of Issachar offered assistance. "Men of understanding" knew what Israel ought to do—men qualified and willing. Are you and I such men today? It means opportunity, responsibility.

Sons of God had faces of lions. They swam the Jordan and routed the enemies. These were no quitters, hence "mighty men of valor." It is a great thing to have convictions of right and to have the courage of one's convictions; to do right and leave the consequences with God. These helpers of David were wise, brave, strong, persistent.

David was fortunate in having such helpers. So our nation, state, and municipality offer to each citizen an opportunity to help to nationalize God's good purposes in civic life for his people. Shame on the man who betrays this high trust couched in the sacred ballot! Zadok is a type of Christianity—*young, valorous; and he rallied to David, who stood for things*

worth while. Young men and old, will we stand for the best?

Jesus is the essence of nobility—the great leader. The church, his institution, is the great force for good. These stand for humanity, philanthropy, world-wide fraternity. March on under the banner of justice, truth and love. If this old world is ever made better, it will be by the teachings of Christ and the work of the church as it embodies in the lives of its members the truth of Christ applied to human activities in every realm of conduct.

The work of the church is to crown Jesus Christ over business, politics, and the sinful pleasures of the world. Civilize? Yes, but more, Christianize. So-called civilization is proving to be a refined barbarism, more cruel as science and invention are made to multiply man's power to kill his brothers. Reform? Yes, and more, regenerate. Valor is a quality of the regenerate soul. It has to do with moral courage and the force of the will. The Christian life is not puny. If told so, brand it as the Devil's lie. To be Christ-like is to possess the majesty of God. It demands the highest valor.

History gives proof of such characters: Luther, John Knox, Wesley, Beecher, Gladstone, Livingston, and Gordon. John the Baptist did not fear man, but God only. Hear what the poet says:

"God give us men. A time like this demands Great hearts, true faith, strong minds and ready hands;

Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie;  
Men who can stand before a demagogue  
And curse his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog  
In public duty and private thinking.  
For while the rabble with their thumb-worn creeds,

Their large profession, but their little deeds,  
Mingle in selfish strife, lo, Freedom weeps,  
Wrong rules the land, while waiting Justice sleeps.

God give us men."

Men are needed in pulpit and pew, Congress and Legislature, to root out evil and establish truth. Conscience and courage are needed as against injustice and intemperance, the wrongs of womanhood and childhood, manhood, nationhood.

Valor is strength to resist evil, face dan-

ger, meet duty. Valor and value are from the same root. Virtue, virile, valor, and value are a strong quartet; they have to do with moral purity and courage, with manliness worth while. The heroic life leads up the rugged heights of duty. To follow the Christ demands virility, nobility, and ideal steadfastness. History pictures many such characters.

Note the three Hebrew children—Shadrach, Meshach, and Abednego—cast into the furnace for not bowing to the image of gold. There walked with them one like the son of Man. Jesus is with his own in trial. Do not fear to face danger in the interests of God and humanity.

Peter and John said, "We ought to obey God rather than man." "Mighty men of valor." So Athanasius, who stood for the divinity of Jesus, against the Vatican; so also Luther, who took his life in his hand but ushered in the Protestant Reformation; so also Wendell Phillips, who awoke our nation and removed the blot of human slavery. These were loyal to conscience and climbed by faith and courage and love to honor. God is calling today, calling to conflict and to certain victory; many are responding. Will you—will I risk all for the truth? We may, and become useful and happy and not be without a reward. Listen to the poet:

"Stand with the few till the night is passed,  
God's day shall dawn on the truth at last;  
His arm shall awake for those who sigh,  
His strength shall stand for the weak that cry;  
Through dark or dawn, his day draws on,  
And right shall triumph by and by!"

### How to Test Amusements

First. Do they rest and strengthen, or weary and weaken the body?

Second. Do they rest and strengthen, or weary and weaken the brain?

Third. Do they make resistance to temptation easier or harder?

Fourth. Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth. Do they give inspiration and quicken enthusiasm, or stupify the intellectual and harden the moral nature?

Sixth. Do they increase or diminish respect for manhood and womanhood?

Seventh. Do they draw one nearer to or remove one farther from the Christ?—

W.—Florida Baptist Witness.

## MISSIONS

### A Missioner in the Mountains of Montana

It is 5 o'clock of a crisp morning in February and I am seated on a horse, about twenty miles from Harlowton, Mont. My hat is lifted in reverence at the majesty of what I see. To the right the sun is just rising behind a lake forming the source of supply for thirty miles of irrigation ditches. To the left lie the weird peaks of the Crazy mountains. The rising sun is tipping their summits with a halo of pink. The snow flashes in the light of early dawn.

Behind me the Absarokee range is visible, beyond the nearer range of the Big Timber mountains. Seventy miles away lies the former. But distance loses power in this enchanted land. God seems to have lightened the air that man's vision might show him more of sublimity. Before me lies the narrow trail that leads homeward. A long ride it is and a weary one. Silence and solitude are my only traveling companions; no need here for man to "go off by himself to pray," for prayer is the natural emotion in such a place and scene.

How little understood is this State of ours—this vast country of virgin opportunity! O for a Horace Greeley of today to specialize on giving his advice, "Go west, young man," to the seminaries of our church. Opportunity? It is here. Usefulness? Nowhere more probable and nowhere more unlimited. Inspiration? The hills breathe it, the mountains are bubbling over with it, the air is charged with it.

WHERE EVERY HOUSE-DOOR BECKONS

You who have preached for years to the same people and the same pews, how would you like to accompany me on such a trip? Thirty miles across hill and valley, sometimes never a soul to meet or greet you, then a few houses appear and your destination is nigh. A western welcome awaits you, a western spread invites you and western hospitality charms you. On one trip I stay at the home of a woman from one of the leading Presbyterian families of Minneapolis. On the next a Frenchman, whose wife is an Indian, insists on showing me hospitality,

although both he and his wife are Catholics.

Then stand in the little schoolhouse. Two oil lamps dimly light it. The teacher's desk is my pulpit. The children's seats are the pews of my congregation. What matter? God's word is my text, and that suffices. And now get ready for a real heart-throb. An old Scotch lady who has walked two miles in the moonlight, with the crazies to watch over her, a cane supporting her aged limbs, comes tottering in. She approaches the improvised pulpit, leans over and kisses the open Bible, and turns to me with tears streaming down her cheeks: "I ha' na heard the blessed gospel for a long five year." On the first seat she sits, hands resting in her lap, eyes never leaving my face during the whole sermon. Words come spontaneous as the bubbling water in the spring. Why shouldn't they, with her in the audience?

Another side: Next morning I see a man with whom I am acquainted by virtue of a previous trip. But he has seen more of John Barleycorn lately than of me. When he sees my disgusted expression he says, "Don' think mush of me, eh?" Plainly I tell him, "No." "Well, look-a-here. If it wasn't for ush shiners you preachers wouldn't have a job." An original apology for sin has been voiced.

Or see us (my horse is honored this time) as we canter down the long slope. I pull off my glove to look at my watch. The glove drops. My horse, trained to halt of its own accord when anything is dropped, stops dead still. I don't. And as I look back at my horse standing braced as he had stopped, the humor of my posture strikes me and we (I am now flattering my horse) enjoy the fun of it immensely.

MURMURING PINES SING A BAPTISMAL SONG

Take a different direction this time. We are bound for the Belt mountains in search of deer, with dress suited to such an occasion. Our guide is a typical westerner, not much on cant or creed but with a heart big enough to love all God's creatures. I am hunting incognito, but somehow my profession reveals itself to him. Perhaps because I said grace at the table. He asks me to come home with him and baptize his child. There we are in the fine log cabin, trophies of his skill with the rifle much in evidence on every hand. I am standing in my hunting boots, trousers tucked in,

sweater over my flannel shirt, cartridge belt around me. But the words, "I baptize thee," are none the less efficacious. What if the humming pines furnish the only hymns? What though we are twenty miles from the railroad? "Even unto the ends of the earth."

One more scene: Eight miles from Harlowton a baby has died. Its parents are Catholics, but the father's brother is an intimate friend of mine. So they come for me. In an open buggy we start for the simple homestead shack which is to be our destination. It begins to rain, then hail, and they no longer expect me; but before long see us come, drenched to the skin but (God pity him who isn't) eager to perform a Christian service for sorrowing people. They have inverted a washtub on a low table and covered both with a tablecloth, and this arrangement becomes my pulpit. Four Protestant church members are one result of that simple service.

The appealing enchantment of the ministry here, the beauty of it, is beyond human imagination. One must feel the thrills and the joys of it, share the tears and the pain of it, experience the racked body and joyful soul of it before one may understand. Life here is life indeed. Gun play is no more, and the cowboy is an almost forgotten creature. But in their place has come a challenge to the men of God, "princes heaven-born," our seminary hymn had it. A challenge that needs and calls men of spirit, of sympathy, of fealty.

But the glory of our baseball team is threatened, so I must hie me to the diamond and pitch for our side. What is it Paul says, "All things to all men"?—*H. G. Klemme, from The Continent, by permission.*

### The Home Base for Missions

The preparation of the home base is the essential foundation for effective missionary work. Antioch had to be established before Macedonia could be evangelized. Foreign missions are not to be considered as the peculiar enterprise of certain individuals who may be moved by an individual impulse of altruism or social service; but should be the organized and united movement of the entire church and the men on the firing-line part of the host that hold the citadel and the base. God had to pre-

pare a new missionary base. The church at Jerusalem was too narrow and conservative to be responsive to the larger thought of the Holy Ghost for the new age. And so a company of men and women was gathered at Antioch, itself a great emporium of world-wide traffic, who represented every shade and phase of life and character.

In our own day God has been preparing the home church for a great world evangel. To a great extent all the churches have begun to awake to the missionary call, and where they do not respond they must inevitably wither and die.—*Alliance Weekly.*

### The Great Physician and His Healing Ministry

REV. CHARLES S. MACFARLAND, PH. D.

(General Secretary of the Federal Council of the Churches of Christ in America)

The Old Testament has whole books on the conservation of health. The first four books constitute the story of the war on disease—a war commanded by Jehovah and his chosen captains; and to the effectiveness of this warfare is due the permanency of the Jewish race. Not only is the conservation of health a large part of the Hebrew code of ethics, not only are rewards and punishments meted in accordance with this code of health laws, but they were embodied in the ritual and the worship of Israel.

Jesus divested the Jewish religion of much of its formalism, but we do not find him finding any fault with the Hebrew war upon disease. While the Gospels give us no story as to the bodily appearance of the Master of mankind, the impression which we have is surely that Jesus had a healthy physical life. We read many stories of his weariness, but none of enfeebling sickness. The utterances of the Master breathe the spirit of a wholesome physical life.

But more significant still than this is the health ministry of Jesus. Cut out from the Gospels the physical ministrations of the Master and quantitatively there is not much left. He seems to be stopping every moment to bring back some sick body to the glow of health. And he makes no artificial distinctions between the health of the soul and the health of the body. There even seems to be a certain identification

between physical health and spiritual life. And it is interesting to remember that the one Gospel which records this human ministry of Jesus with the finest emphasis was written by Luke, "the beloved physician." No wonder then that the early church caught this spirit, and that its monasteries became upon every hillside and mountain top a symbol not only of spiritual retreat, but also of physical regeneration.

But now the Christian Church finds a new task. She has gone back to the physical ministry of Israel, but she must not go back to Israel's therapeutics. Her new crusade is that of the engineer as well as the physician and the nurse. She has always dealt in self-sacrifice with the effects of disease, but now she is called to the larger task of a warfare against its causes. In one pastorate I discovered over thirty cases of most terrible disease, all of them traced back directly to one occupation. The physicians of that city had been so busy dealing with effects that they had failed to note the causes. Under our present industrial system and our present methods of population no ministry of healing can prevail. It has got to be a militant warfare which reaches into every nook and corner of our common social life. Our great captains of industry can no longer go on making their contributions to our hospitals and our asylums while industry maims and mangles and stifles our human brothers. Those who control our lands and estates can no longer satisfy themselves with even the most lavish gifts for cure while their tenements kill off our babies beyond the count of Herod.

John the Baptist doubted Jesus. He sent his disciples to ask of him, "Art thou he that should come, or do we look for another?" The answer of Jesus was brief and without a moment of hesitation; "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, who-soever shall not be offended in me." Jesus made his healing ministry of men's bodies a sovereign test of his own Messiahship and his spiritual Lordship.

But again, upon only one occasion did Jesus declare the moral determinance of human destiny. He pictured the final

judgment only once, but he never spoke with less qualification:

"I was sick, and ye visited me: I was in prison, and ye came unto me."

"I was a stranger, and ye took me not in, naked, and ye clothed me not: sick and in prison, and ye visited me not."

"Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Jesus made the healing of men's bodies a determining test of the eternal judgment of mankind. But still further, perhaps the most sacred scene in history is that of the transfiguration of the Master. He had been upon the mountain. His face did shine as the sun. His raiment was white as the light. The Divine Voice proclaimed his Lordship. It was the revelation of his spiritual sovereignty. It was his highest moment of spiritual exaltation. The next scene follows in the very next moment. It is the picture of the transfigured Master at the foot of that same mountain with a lunatic kneeling at his feet to receive the touch of physical healing.

Jesus made the healing of men's bodies the natural expression of his own personality at the moment of his highest spiritual exaltation.

Is the war on disease a worthy objective for the Christian Church? The answer of Jesus is that it was the test of his own Lordship; that it was the measure and the expression of his own spiritual life; and that it is the final determining factor in the moral judgment of mankind.

Let us take one example. The most beautiful thing in all the world is motherhood. And yet nothing in our modern civilization has been more degraded by physical neglect than motherhood. Modern industry and our modern and inhuman methods of the distribution of population are the violators of its sanctity. What does God think of motherhood?

In the fulness of his goodness and his glory God was to come among men. It was by a very simple way. He found, first, a good and pure and holy woman. One by one he was to take every relation of human life and invest it with a divine meaning, and he began with motherhood.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee."



Page upon page of learned disquisition have been written to interpret this, and most of them have never touched its deeper meaning. Is the story true? To ask the question is to show that we have missed its deepest meaning.

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy being which shall be born of thee shall be called the Son of God."

The first mark of the incarnation was the stamping of motherhood with its divineness. For over every mother, if she will but look and listen, is the angel. Upon her is the shadow of the Holy Spirit, and "Heaven lies about us in our infancy!"

Take another great question which absorbs so much of our serious thought—the question known as sex hygiene. Shall the Christian Church make war in this realm? Men are trying other methods. They are proceeding upon the assumption that the motive of fear can work the transformation.\* But statistics certainly do not warrant their conclusions. Others tell us that if we give men enough knowledge they will behave themselves. And yet, so far as we can learn, neither students of medicine nor their companions, the nurses, who have more knowledge than anybody else, behave themselves any better than other classes of people. You can not make warfare in this realm with any but spiritual weapons—by what Dr. Cabot has so beautifully called "The consecration of the human affections."

The disciples, then, must go to the Mountain of Transfiguration with Jesus. The next hour of the day they must go down with him upon the plain of human life to heal men of their diseases. But they can not do his work upon the plain, unless they have been upon the mountain top with the Master, so that they may come down radiant with the light that shines from his face.

Witness another of the most sacred scenes in our Master's life. It is the story told by the physician disciple, Luke, and this is the way it reads: "He went out into a mountain to pray and continued all night in prayer to God. And when it was day he came down and stood in the plain; there went virtue out of him and healed them of all their diseases."

### America Diving for Coins

All the Christian influence in this country, all other sincere humanitarian influences, have fought the exportation of arms and ammunition to Europe. They have been fought back by the men who are making money out of killing men. This is not our war. The ammunition is not supplied by American manufacturers for patriotic motives. They are making capital out of death. A group of men, infinitesimal to the population of this country, is placing us in an unenviable role before the world. Don't think that the French, the English, the Russians or Italians, love us any more because we are giving them rifles and ammunition. They are merely using us, they know precisely why we are doing it. Unlike them, we have no big national ideals at stake. We are simply puddling in an ocean of blood trying to pick some foreign money off the bottom.—*The Christian Herald.*

#### For God or Man?

ANNIE L. HOLBERTON

All thing that God commanded  
And Jesus lived and taught,  
Not by man's word construed and changed,  
Nor with his laws inwrought—

Stand for these things forever,  
Whatever may befall;  
Though creeds and forms may have their day,  
Truth will outlive them all.

The right we can not measure  
By crowds who congregate,  
And swell the tide of worldly pride  
'Neath gilded domes of state.

The few who followed Jesus,  
Left all to do his will;  
Thus may we strive from day to day  
The Christian's part to fill.

Might still may win the plaudit  
And numbers hold the sway,  
But only can the law of God  
Define the perfect way.

Where two or three are gathered  
In the name of Christ the Lord,  
He will be in the midst of them;  
So promises God's word.

Press on, then, Christian brother,  
To overcome the wrong,  
And prove how worthy is the cause  
To which our lives belong.

Then answer in the judgment,  
When at God's bar we stand,  
"Have you obeyed man's false decree,  
Or my expressed command?"

## WOMAN'S WORK

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

You, Four Walls,  
Wall not in my heart!  
When the lovely night-time falls  
All so welcoming,  
Blinding, sweet hearth-fire,  
Light of heart's desire,  
Blind not, blind not me!  
Unto them that weep apart,—  
While you glow, within,  
Wreckt, despairing kin,—  
Dark with misery:  
Do not blind my heart!

You, close Heart!  
Never hide from mine  
Worlds that I divine  
Through thy human dearness.  
O beloved Nearness,  
Hallow all I understand  
With thy hand-in-hand;—  
All the lights I seek,  
With thy cheek-to-cheek;  
All the loveliness I loved apart.  
You, heart's Home!—  
Wall not in my heart.  
—*Josephine Peabody Marks.*

### Why Be Interested in Missions\*

There are six reasons that I would like to mention, briefly, among the many that could be given, why one would choose to be directly and deeply interested in missions.

The first is that missions offer to one the greatest opportunity presented by any line of work for life. I do not think there is any enterprise in which a human being could engage that is capable of taking a man's talents and gifts and of expanding them as far as missionary work.

The second reason is that missions present the greatest difficulties of any enterprise, and so make one who is able to endure them, more rugged than he otherwise would be. The tremendous difficulties themselves give a charm to the work.

The third reason is the hopelessness of the task. A few years ago I traveled from mission field to mission field, marveling that any one had any hope of success, because I could see no good evidence that

\*From an address at the meeting of the American Christian Literature Society for Moslems, January 29, in the home of Mr. and Mrs. E. E. Olcott, New York.

those lands would ever become Christian. When I spoke of this to a missionary who had spent sixty years in China, he answered: "It is true that, humanly speaking, there is no hope." There are other Christian enterprises that seem to hold out reasonable expectations of success, for the human mind can see how to attain the end in view. But one can not go into the heathen lands and come to any such conclusions by any human process. The very apparent hopelessness of the thing shows that we must be identified with a supernatural task.

Another reason is the extreme dangers of the task. It is hazardous to life; it is hazardous to one's family; it is hazardous to one's mind. But every undertaking is dangerous. The man in business is in constant danger. He is held in the constant grip of the nightmare that he may fail, that some day the thing may take a turn and slip away. The fear is not merely that he will lose money, but that his life will be a failure.

In this missionary enterprise, we have a guaranty that it will be dangerous from the start. When a man goes away to war, he knows that the chances are that he will lose his life. But to find a man wounded in the trenches is very different from finding a man wounded in his office. No explanation is necessary from the trenches, but an explanation may be necessary in the ordinary walks of life. If you lose your money for the glory of your country you are in a different position than if you lose it in the wheat-pit. Therefore, the very hazard of the missionary business is one of the greatest reasons why one is eager to undertake it.

A fifth reason is that it constitutes the most hopeful instrument for lifting one above self, of submerging ambition. Napoleon was a great man—or what might be called "near-great." He failed of being a great man because he could not rise above himself. He was not engaged in a big enough enterprise, or he might have succeeded. The missionary task practically guarantees that a man will rise above selfish ambition. I do not believe that a life spent continuously in the missionary enterprise in a heathen land can fail to accomplish it. One can not engage in the missionary enterprise without having conditions come up from time to time that make one say: "I

will give everything to have this go." I do not mean it is always the wisest thing to dispossess one's self of all he has. As a matter of fact, it seldom is; but it is a mighty achievement to be willing to do it.

The sixth reason that I would give is that the task, being so difficult and so hazardous, means that you must live a life with Christ. You must pray or you will give up the work. Without him you can not achieve anything. If a man has really given his heart to Christ, and is convinced that there is an enterprise that requires that he be a man of prayer, I think that he must ultimately undertake it.

What do I mean by that? There are men in all classes who pray. Some men who are not Christians pray, and nearly all Christians pray at times. But I mean more than that. Some years ago when I was in Scotland, my parents' native land, I stopped for a time in Glasgow, my mother's birthplace. While there I wrote to the only relative of my father whom I knew, who lived up in the Highlands, and told him that I was coming up to see them. I did not care very much about seeing him, for when he lived with us in Iowa, when I was a boy, he was such an austere man that the recollection did not bring much pleasure to my mind. But I went up there, and found that he lived about six miles out from the little town. With my little boy I drove out there, and finally stopped at the door of a little stone farmhouse. We rapped at the door, and my father's cousin greeted me. Then we went in and sat down together; but there was not much fellowship. When we had gathered corn together in Iowa for six weeks he spoke to me only twice during that time—and then he scolded me. That little old Scotch house had probably not changed much in generations. There were only two rooms; one at one end of the house was called the "butt," the other room at the other end was called the "ben." There were great flagstones for the floor, and there was a large, open fireplace in which they had burned peat until the creosote hung down like stalactites. It was a cold day in the latter part of December, and there was only a little piece of peat about the size of a potato smoking in the fireplace. My father's cousin said, "Come up to the fire and get warm." There was just about

enough fire to make you hot by provoking you to anger.

He said, "I am glad you came out."

"Yes, I am glad I came out," I replied—and I was, because I could go home and say that I had seen my father's relative—but I might also have said, "I will be glad when I can go away."

"Well, can't you stay? Why didn't you bring your wife out here? Where is she?"

"Oh," I replied, "she is at the village, but it is cold and we have a little child that it would not do to bring. Besides, we have not very much time. We go to Egypt pretty soon." It was ten days before we had to sail, but I did not say anything about that.

We talked on for a while until the men came in from the fields. The wife got a big pot of potatoes and a pot of kale, and the men took their great horn spoons and went to eating. They did not even invite us to sit down with them. "Well," I said to myself, "this is hospitality." But by and by the food was cleared away. The wife and her husband had not eaten.

After the men had returned to the field, they said, "Weel, Gordie, come awa this wae," and they led us through a door into a room at the other end of the house. There they had prepared a meal that I did not know anything about. There was a stove in this room, and it was warm. There was linen on the table. They had gone down into their treasures, and gathered up all the heirlooms of generations to decorate that table. We sat there all the afternoon, and they brought the old Bible and we prayed together. Then when they said, "We do wish your wife had come," I said, "I really wish so, too; and perhaps she may, for in the livery where I hired the trap today I noticed a closed carriage."

The next day my wife and I drove out, and sat there all day long talking over relationship of the family. We rehearsed all the choice stories of the family, about those who were far away and those who had passed beyond. We spent one of the most delightful days of my whole life.

Now, you and I, in the ordinary forms of Christian work, have come into relationship with Christ, and we want to go away into the inner chamber and spend our days and nights with him. We must have this fellowship of the inner chamber with Christ

normally every day. Of all enterprises I know, missionary work is most likely to bring us into this intimate relationship with our Lord.—*George Innes, in Missionary Review of the World.*

### Prayer—One Way That L. S. K's Can Help Our Cause

Prayer has its root in despair. The Pharisee desired God to look with favor on his superiority over other men. He was not guilty of their sins, had not stooped to the position of a tax-gatherer employed by the Roman Government, which was so hateful to the Jews, he fasted twice a week and gave tithes of all that he possessed. Although his prayer was in the form of thanksgiving, yet he had an eye to the favor of God; his going to the temple to pray showed that. But the publican's desire was for mercy. And he was very humble. He did not seek to class himself with that very good Pharisee, but standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner" (Luke 18: 10-13). In the fourteenth verse Jesus says: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." So without humility prayer is in vain. Underlying all this must be faith in God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11: 6).

In 2 Chronicles 20 is the record of a wonderful answer to prayer. King Jehoshaphat, having been much troubled on account of a great multitude reported to be coming against him, had proclaimed a fast, and he and the people with him from all the cities of Judah had gone into the house of the Lord and he had prayed for the judgment of God upon their enemies, and in his prayer he said: "For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Then the Spirit of the Lord spoke through Jahaziel and he told them what to do. They were not to fight in that battle but to stand still and see the salvation of the Lord. And as they went forth the next day to see

the battle, Jehoshaphat said: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And the Lord fought for them by turning every man's sword against his fellow, so the enemy were all destroyed and none escaped.

If we are living within the time of the sixth seal, then we are at the door of that time when "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (Jer. 25: 32-33).

This country, the professed home of liberty of conscience, may not hope to escape, unless it ceases to uphold Sunday as a religious rest day, and this it does every time a person is fined for selling on Sunday or otherwise disobeying the state Sunday laws. It is high time for us Sabbath-keepers to bestir ourselves to greater efforts in the cause of truth and righteousness, because to us it is given to sow the good seed of Sabbath truth in all places where we may be. The blessing is to them "that sow beside all waters" (Isa. 32: 20). "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11: 6). If we do that, then we "shall have a song, as, in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel" (Isa. 30: 29). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126: 5-6). How many lone Sabbath-keeping women can become Deborahs to help with their purses and their prayers timid Baraks to take the field for the Sabbath of Jehovah? By fasting and prayer you can come up "to the help of the Lord, to the help of the Lord against the mighty." And your prayers will not be in vain. I can testify to that. When our cause was languishing in Africa and our Missionary Board was unable to

provide means to send and sustain a faithful missionary there, I was greatly troubled, and prayed to the Lord to raise up a man having means of his own and send him to Africa to preach the truth "as the truth is in Jesus." And the answer came in the person of Walter B. Cockerill; and though he has been obliged to come back home, I am still praying for him that he may be filled with the Spirit and so accomplish much good wherever the Lord may see fit to send him. Another prayer of mine was answered in a way that seems wonderful to me. Some time ago I wanted an organ for our church, and when I mentioned getting one, the church felt too poor to pay for even a cheap one that would give us only ordinary music. So I took that to the Lord in prayer also, and asked him to provide one for us, if in his wisdom he saw that it would be a benefit to the church; and the organ came shortly after, as a fine gift from the Little Genesee Church.

Not all our prayers are answered just as we ask them, "for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8: 26). When a good old saint groans in church, because he can not put into words the desires that are flooding his heart to overflowing, you may know that the Holy Spirit is compelling him to groan, and "he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 27).

There are two conditions that belong to the kind of prayer that God will answer. One must be a worshiper of God and a doer of his will. The blind man that had been healed said: "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth" (John 9: 31).

And now, my lone Sabbath-keeping sisters, by searching the Scriptures daily with earnest prayer for enlightenment, you may become "mighty in the Scriptures," and so be Jaels to smite off the heads of all false arguments in defense of Sunday-keeping, or anything else not "according to the commandment." And you, my lone Sabbath-keeping brothers, can look for "burning bushes," and gaze at them until the word of God is in your heart as a burning fire shut

up in your bones, and you are weary of forbearing and can not stay (see Jer. 20: 9).

### Our Weekly Race

LOIS R. FAY

A six-day race we run each week,  
A race with toil and time;  
Our God invites us all to seek  
To win a crown sublime.

With courage let us ever press  
Forward, upward and on;  
Though difficulties great distress,  
Soon they are passed and gone.

Each day that comes our God decreed,  
Trials each one presents;  
In every care and urgent need,  
He gives us confidence.

When six days' contest is complete,  
We reach a place of rest,  
The Sabbath of refreshment sweet,  
Delightful and most blest.

Laborious tasks are laid away  
When Sabbath shadows fall;  
Our grateful praises close the day;  
To rest, the shadows call.

God's fair angel of peace descends  
And whispers healing balm;  
The blessed Holy Spirit blends  
God's comfort and his calm.

Each troubled, wearied, burdened soul  
May pause to rest in peace;  
May have its wounds and ills made whole,  
May feel God's sweet release.

The world knows not this hallowed joy,  
That comes in God's own rest;  
'Tis rest from cares that do annoy,  
From labor's toilsome quest.

Immortal crowns of peace God gives  
Contestants who have won;  
Thus crowned, in joy the winner lives,  
Because he has "well done."

### His Monument

He built a house, time laid it in the dust;  
He wrote a book, its title now forgot;  
He ruled a city, but his name is not  
On any tablet graven, or where rust  
Can gather from disuse, or marble bust.  
He took a child from out a wretched cot,  
Who on the state dishonor might have  
brought,  
And reared him in the Christian's hope and trust,  
The boy, to manhood grown, became a light  
To many souls, and preached for human need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at night  
When darkness deepens; every noble deed  
Lasts longer than a granite monument.  
—Sarah K. Bolton.

## YOUNG PEOPLE'S WORK

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

### Bring Your Efficiency Charts

A special and urgent request comes from the Young People's Board that all Christian Endeavor societies bring their Efficiency charts to Conference, no matter how high or low the ratings. Also take your Christian Endeavor banners, so as to help decorate the young people's headquarters room. The fine, large poster gotten up by the Young People's Board says, "Bring your banner, athletic articles, a Bible and a smile." See to it that you do not forget any of them. You will find use for all of them. It's going to be the best denominational gathering of our young people ever held, and it's going to be the greatest gathering of the best young people. You will miss a lot if you do not go, so get ready quick and go.

### What Christian Endeavor Has Done for Me

GRACE L. BABCOCK

*Paper read at Denominational Christian Endeavor Rally, Chicago, July 9, 1915*

It is rather difficult for me to tell exactly what Christian Endeavor has done for me, because the good I have gained from it is so closely linked with the church and Sabbath-school work. But, first of all, Christian Endeavor has made me a stronger and more devoted Seventh Day Baptist. And I think if Christian Endeavor has never meant much to me before, I could not now fail to see its full meaning, for to me, since coming to Chicago, Christian Endeavor has come to mean a Conquering Enthusiasm for Christ. We have gained so much already. It has done much for me, but I expect it to do a great deal more before I am through being a Christian Endeavorer. Christian Endeavor gives the biggest opportunity possible for doing something worth while for Christ. It doesn't aim at extraordinary, but at common everyday things of life. It seeks to make worthwhile lives.

When I became a Christian Endeavorer,

the pledge meant a great deal to me, for it showed to me plainly my duty as a Christian and has helped me in living up to that duty. Then I later found that the true Christian Endeavorer has to work, and how much work may do for one! It seems to me no one is so interested in the Endeavor as when he has some special work to do, and feels that he is necessary to the society, and that if for a moment he shirks his duty he is putting the organization below standard. Christian Endeavor has a wide field and appeals to the very best in us. It is Christ's own appeal. It helps us to feel that we are under Christ's eye and makes us think whether we are really trying to please him or not.

To get the most out of Christian Endeavor we must put the most into it. Each one of us might ask, "Am I putting my best into our Christian Endeavor society?" If each one would ask himself this question, we would have more willing and efficient workers in our societies. Christian Endeavor shows us how we may become practical and helpful leaders in Christian service. Before us we always have that part of our pledge, "I will strive to do"; and if we will, we may have the resolve, "I will help some one"; and with these before us what ought not we accomplish as an organization? By our association in Christian work we are getting the start on the path of service which will broaden into a field for future work. The Christian Endeavor is our organization. It points out our duty, suggests service that we young people can do and calls us to it. It is that which should stir us to activity just as a breath of air will fan the dying coals into flame.

I wish to mention a number of things which do a great deal in rounding out the life of every Christian Endeavorer. First, we gain definite standards of service while we are young and our impulses are fresh. Closely connected with service is the opportunity for us to openly acknowledge Christ as our leader. That is one thing Christian Endeavor has done especially for me. It has led me to feel glad to be able to stand up for my denomination when opportunity offered. If we believe in Christ and our church, we must stand firm in our principles.

Then third, Christian Endeavor cultivates the devotional life. The Quiet Hour

leads us into habits of Bible-reading, prayer, and meditation. Unless we spend time in devotion, we are starving our spiritual life, and the Quiet Hour is a definite method. I believe this has done almost more for the Christian Endeavor than anything else. I never realized so fully its deep meaning until this year when I have been brought into closer touch with the Endeavor members through the work of the Prayer Meeting Committee. This leads to the fourth point, that Christian Endeavor trains for Christian service by the variety of committee work. This gives a field of opportunity where every member may have something definite to do.

Again, Christian Endeavor will lead us to be loyal to the church and it teaches us the good to be gained from a regular attendance at church services.

Then the Christian Endeavor gives us Christian citizenship, comradeship, and interdenominational fellowship which we know has wonderful results.

And lastly, Christian Endeavor teaches us that part of our money belongs to Christ. It trains young people in systematic giving.

In closing I wish to quote from an address given by Rev. Mr. Davis at the time of the thirtieth anniversary of Christian Endeavor a few years ago. He says, using eight different meanings for Christian Endeavor, "Our most 'Cherished Expectation' for the tomorrow of Christian Endeavor is that 'Christ may be Exalted.' Let us send 'Christ Everywhere'; let us 'Consecrate our Energies' more fully to him; let our hearts be possessed of a 'Conquering Enthusiasm'; in our lives let 'Christ be Exemplified'; and let us ever be 'Courageous Endeavorers!'"

*Milton, Wis.*

### Frivolity

FRED I. BABCOCK

*Christian Endeavor Topic for Sabbath Day, August 28, 1915*

#### Daily Readings.

Sunday—Vanity of pleasure (Amos 6: 1-7)

Monday—Lot's prosperity (Gen. 19: 15-17)

Tuesday—Illusion of vanity (Rev. 3: 14-22)

Wednesday—Spiritual vision (2 Kings 6: 17)

Thursday—A great mission (Acts 1: 1-8)

Friday—Useful service (Matt. 25: 31-36)

Sabbath Day—Frivolity—Its dangers and the remedies (Eccles. 2: 1-13)

Shakespeare has said: "A little nonsense now and then is relished by the best of men." This statement is a true one. All of us, in our tired moments, enjoy thinking and talking about things that are of little consequence. But we need to be very careful not to go to extremes in this respect. If we walk up and down the streets of any of our large cities, and even in our smaller towns, we can see dozens of young people who think of nothing but dress and pleasure. Here is a young girl. Her only aim in life is to attend parties and dances or go to other places of amusement. By her side is a young man with a cigarette in his mouth. Both these young people are wearing expensive clothes made to attract attention rather than for neatness. The chances are that every cent which they earn goes to purchase the clothes and pay for pleasures that neither can afford. Think what a narrow, selfish life these people are living. The very best years of their life, which ought to be spent in helping others, are being entirely wasted.

What a contrast to this could be seen in the young people who attended the World's Christian Endeavor Convention in Chicago. Here were thousands of young men and women, as full of life and fun as could be, yet every one with a purpose in life and that to serve Jesus Christ. Which of these two classes of people do you suppose is the happier? Christian Endeavorers, of course. You can see it in their faces. What an opportunity and also a responsibility Christian Endeavorers have in giving to those young people who are living a careless, frivolous life a purpose for which they may live.

Christian Endeavor stands for clean amusements. Recreation is a necessary element in life and there are plenty of games and sports that build up instead of tearing down character. It is the duty of Christian Endeavorers to encourage these sports and thus draw people away from those things that are harmful.

"If your mind turns with more delight to your sport than to your work you are in danger of frivolity and your life is becoming empty."—*Amos R. Wells.*

*To think about:*

What is the boundary line between frivolity and proper recreation?

How can we keep amusement in its proper place?

Why should we give some time each day to recreation?

Are my spare moments spent in a way which is pleasing to God?

*A definition of frivolity:*

Flirtation  
Rudeness  
Idleness  
Vanity  
Objectless living  
Luxury  
Indifference  
Talebearing  
Youthful lusts

The leader may assign each one of the above things, which are frivolous, to a member of the society and ask him to tell why it is frivolous.

### The Girl a College Can Injure

The girl a college course can seriously injure in character or thwart in attainment should either never have come to college at all, or should early in her course have been removed to some more congenial place.

There is a very small number of young women for whom the four years' residence at college does little; they go away with only a few facts cluttering up the mind and with character practically unchanged. The college has not been able to incite them to the love of knowledge, to open their eyes to the power or beauty of life, or to stimulate in them sympathy and appreciation. Yet one can not say they have been injured; rather they are what they were when they came, so the effect is negative. Again, there are students in whom the college develops for a time some latent but unhappy tendency. The competitions of social or intellectual life bring out the selfishness that strives for place irrespective of means, or the conceit that feeds on the praises of others, and swollen with wind considers itself large beyond reason. This character warping is, however, not often permanent, for the criticism of others, the discipline of intercourse, usually corrects before the four years have elapsed these and similar faults.

The girls who are injured are those for whom this particular kind of training has been unfortunately chosen. There is the pathetic case of the student who has not sufficient mental power to do the work re-

quired by the curriculum. These are comparatively few in number, but they are the ones who wring the heart of the teacher, because they are usually well-meaning and hard-working, and because they are almost always unhappy. Sometimes they suspect the cause of their misery; often they feel wrongly treated by instructor and mate. They lag behind and are ashamed to ask questions, so the fog of brain grows denser and denser, and the separations between themselves and their fellows becomes daily wider. Pride urges them to continue the struggle, because they have been led to believe that a college education is the one supreme thing for any and every girl to attain. Not infrequently by means of tutors, incessant drudgery and work in summer, they contrive just to meet the college demands and to carry away a diploma. But what does that diploma mean, and at what a cost has it been obtained!

#### THE MIGHT-HAVE-BEENS

I have, as far as possible, watched these students year after year, and have never seen one who did not have some ability or talent which might have been successfully developed. I remember one who was an excellent housekeeper, and loved it too. But having spent time and money on a college education, she must needs teach, because the so-considered descent to housekeeping was unthinkable. She is still an unsuccessful and unhappy teacher. I recall a second who sewed, repaired the dresses of all her friends from the very delight she took in it; really longed for a dress to plan or make, because that was an excuse for doing the thing she liked and avoiding the detested study of books. Then another comes to my mind, but fortunately she was saved by the wisdom of an instructor. In a conference the girl, being pressed for reasons, threw away her reserve and declared she could not work when she was so miserable, when she felt so constantly as if she were being smothered. When asked what she would like to do, she answered quickly, "Go away and do something else; I think I could teach in a kindergarten, for I love children." So the instructor wrote a letter to the person who was sending the girl, with the result that she is now happily following her own particular star.

Such young women are injured, deeply-

and permanently, by college life. I doubt whether they ever get into the occupation for which they are by nature fitted, and I question whether they ever regain any sufficient measure of self-confidence for good work in the world. Because they are stupid at their college tasks, they are doubtful about their power to succeed in any other task. For a girl to know that her associates are constantly looking down upon her or patiently helping her, fosters no sense of ability or individuality. But the whole subject of placing the individual person in touch with the work he can most happily do, is so new that it is no wonder the college has not yet begun to study its particular phase of the problem. When it does come seriously to consider this question, the solution may be a college officer to study girls from the point of view of ability, and to help place the unfit where they can find the stimulus necessary for their own growth and development.

#### MISFITS

The second class of students have the mental ability to cope with the intellectual problems offered by the college, but they are either temperamentally unsuited to live and work as members of such a community, or are not mentally awake enough to appreciate this privilege. Those unsuited by temperament, always few in any given year, often hate the routine, the daily demand, the necessity of a crowded life; sometimes the methods used, the class room drill, the prescribed subjects of study. College is like a prison to them. A very clever girl who left at the end of her sophomore year said to me: "I don't like it; there are too many people, and I have constantly to hurry from one thing to another. I would rather get my training in reading at home, in discussions with my father, and in travel." She has, therefore, wisely gone away, because college had no message for her, had no awakening voice for her particular mind. An extreme case was the student who exclaimed, "It's perdition here, and every day it grows worse," but her mother made her keep to her drudgery. College life takes the snap, the spring, the joy and initiative out of these girls; they have gained nothing of real value, and they take away a dissatisfied, restless spirit.

Then there are the students, larger in number than the other two groups, who are mentally asleep, who have really no aspira-

tions of mind. They enjoy the college, that is, the distinction it gives, the social life, its friendships, its freedom, the excitement and stimulus of being with so many of similar age and activity, but the mental exertion of study is either definitely a bore or negatively interesting. It is to be minimized as much as possible; to be shirked; to be gained quickly and easily by leaning on some one else; or to be assumed by means of a bluff. The other day, in a moment of curiosity, I asked Miss B—how much she had done on an assigned piece of work. She answered confidently, "You know I am getting up the junior play, and it's the most wonderful thing I have ever done." The reasonableness of her attitude needed no further explanation. Bluff is a game to be recorded in the memory book if it succeeds, and passed round as a joke if it fails. A senior, wanting to go to a house-party, pretended to have a severe pain in her side, so severe that she ought to be sent home. She was put to bed in the infirmary with ice-packs for several days, and all the college laughed, but the students knew similar tricks frequently succeeded.

Such young women, the product of our hurried American life, do not enjoy the process of knowing or care for its results; they live wholly in the present, and to regard the present as the outcome of the past is a dull professorial attitude. I recently heard it summed up, "I am up to date, and I don't care who comes before that date." One morning of thrilling war news I asked, "Have you read the paper?" "No," was the answer, "in our dormitory there is only one paper to fifty-two girls, so I couldn't read it." "A paper costs a cent a day," I suggested. "Do you mean," she asked, "that I should take a paper all to myself?" They may have curiosity about their next door neighbor, but they seem destitute of desire to know about the past of science, literature, or government, and equally without wish to speculate regarding the future. College is a constant "party," to be made exciting by all the dissipation possible and by the exhilaration of finding devices for avoiding steady work.

#### HOW IT HURTS

If we face the truth, it seems to me we must admit that these girls are injured by college. They go out to their life duties, whether in home or profession, with uncer-

tain moral ideas regarding work, and with little conception of honestly doing their best at a given task. They have, we all know, formed habits of shirking, and, what is worse, they have learned to be clever at evading work; they have gained no sense of the dignity of sincere labor, nor any zest for it. There must, of course, be much play in college; not for a moment would any one desire a college all work and no play, but four years of a life directed by the assumption of all play and no honest work certainly tends to make irresponsible, untrustworthy character. When we see among men and women in society such an attitude toward their daily lives, we condemn it severely, yet we look on all too indulgently, as the habits are forming which will be carried out of the college gate to increase the number of the inefficient. So I question whether these pleasure-loving, mentally indolent young women will, because of the years at college, be better fitted to take their places in home or business. They have, to be sure, won a certain self-assurance which will make them ready to assume leadership, but they have gained neither the practices nor the ideals of conscientiousness in work, and hence will be likely to be slack in the performance of their duties, and by example will spread the habit of slackness. The student can not carry away with her the details of the courses she pursues; she even in most cases forgets the substance. However, if the college is faithful to its duties and is the place where she ought to be trained, it will give her a precious treasure to take with her—the delight in honest intellectual work and the uprightness that scorns any other kind. When the college sends a girl to her life duties without having inspired her with this love of work, it has injured and not helped her.

#### NO WORSE THAN THEIR BROTHERS

The question of this lifeless group of indifferent students has often been discussed and bewailed by educators, but usually with the attempt to point out clearly that they are a menace to the college, and seldom with the desire to see how deep is the wrong done to the individual girl by allowing her four years of inert mental and moral life. The same question is common among educators in men's colleges, for there, if words may be trusted, the condi-

tion is even worse than among the women. It has, indeed, never been determined by adequate thoughtful study whether the college methods of dealing with these girls are the cause of their indifference, or whether that apathy is temperamental and not to be overcome by any change of subject or method. The question is, Has there been sufficient effort put forth in the attempt to awaken those who are mentally asleep? If the colleges themselves were fully alive with intellectual curiosity, would each course be as great an adventure into the unknown as was the giving of that junior play? There is, therefore, great need for a new and careful study of the college unemployed, to find out whose fault it is that there are within this community those who are profiting little in mind and really being harmed in character.

#### WHO IS TO BLAME

It is in fact largely the fault of this girl of social enthusiasms that it is the fashion to decry the idea of intellectual work and character development as the chief business of the college. It exists, as they say, largely for the purpose of forming friendships, of meeting all kinds of people and gaining social facility. When one considers the money invested in trained workers who are employed to set before students high ideals of conduct and to stimulate and direct intellectual effort, such an error should be obvious. Perhaps the burden of blame ought to rest on the college itself, for allowing this mistake to live and spread, for not proclaiming more definitely its deep and serious purpose and for not adhering to that purpose, even if it means the exclusion, out of justice to them, of those indifferent to its aims. The question may be asked, Are they not better off during these formative years in college than they would be any place else; have they not gained more here than they would have at home? That does not seem to me the question for the college to consider at all, for it is neither a nursing home, a sanatorium, or a reform school, but rather a mental and moral athletic field, free to those eager and ready for the sturdy games.

If a full investigation were to be made of the students injured by college, probably the conclusion would be that some girls are the worse physically. Especially is this true where coeducation exists and

late hours at the frequent dancing parties are allowed. In women's colleges, so great is the rigidity of the physical examination which excludes the bodily unfit, and so careful the oversight, that injury does not often occur. Most girls are the better in health for the systematic, regular, busy life of the undergraduate.

I suppose we should all agree that the college provides for young women the best available training of mind, body and character. At the present time there is no other institution that has so helped those advancing toward womanhood to a knowledge of their own capacity for joy and usefulness. Every girl who can meet the preliminary tests, and who has any just reason for wanting such an education, should be given that privilege; and I am inclined to believe many who can offer no reason beyond a vague longing should be permitted to try their strength, because the mental awakening and growth of character that occasionally come to unpromising students is astounding, and richly rewarding to the institution. My contention is that the college does not watch closely enough to see whether each particular girl is being helped or hindered, and is not fearless enough in withdrawing those students whom college can and does injure. The personality of the girl is the precious thing to be sought and fostered with the utmost possible wisdom and discretion. If the college is helping to bring out the power and the beauty of that individuality, there is where she should remain; if not, the problem of her training should be solved in some other way, for the college will do her harm.—*Laura E. Lockwood, in Christian Advocate.*

If there were no difficulties to master, no battles to win, no temptations to overcome, there would be little to call forth man's likeness to his Father—his intelligence, his power, his love. It is struggling against the tide that develops strength, the wielding of the "sword of the Spirit" that conquers sin. He who simply gets into the boat, lays his oars aside and allows himself to drift with the current soon finds himself in the rapids where his struggles are useless, and plunges over the falls into the whirlpool of certain death.—*Dallas News.*

### Stay In

One who finds "complaining" in my duplicate letter must first carry it there. No complaint was in my mind and heart; none is expressed. To state clearly a regrettable fact is not necessarily to complain.

The Federal Council of the Churches of Christ in America, and The Lord's Day Congress, are two very different and very unlike religious movements and organizations.

The Federal Council has always given our representatives every opportunity to be heard against Sunday laws that reason and fairness could ask or expect. Indeed, the courtesy shown and the freedom granted can be explained only as a fruit of the grace of God.

As one result of my duplicate letter a special meeting of the Federal Council's Commission on Sunday Observance is to be called, to meet in New York City, in the autumn, for the very purpose of considering our contention for religious liberty; and foremost men in the Council assure me that they believe that the work of that commission can be carried on without any theoretical or practical opposition to our principles in this regard.

Brethren, there are many reasons for our staying in the Council, as Editor Gardiner has shown. Fellowship in the work of the kingdom of God is perhaps the chief reason. One great reason, however, is the opportunity so fraternally accorded us of having no inconsiderable part in the defense of the liberty of the gospel of the grace of God.

A. E. MAIN.

*Alfred Theological Seminary,  
Alfred, N. Y.*

International law has been defined by one of its best expounders as "the embodiment of the conscience and wisdom of mankind, for the purpose of bringing the relations of peoples and nations out of a state of savagery into a state of civilization." This will bear careful and testing thought now, when the exigencies of self-defense are tempting the nations at strife to throw off these painfully achieved trammels.—*Exchange.*

## CHILDREN'S PAGE

### The Most Honorable Mention

Dorothy and Uncle Ralph were having one of their twilight talks. It was Sabbath evening.

"How about the essay, Dot? Will it take the prize?"

"Uncle Ralph!" Dorothy's voice was reproachful and protesting. "It isn't fair to make fun of men, and you know very well I never dreamed of taking the prize for anything. But I'll tell you"—this confidently—"I did rather hope I might get honorable mention. But—"

"Well?"

"Nothing, only it did seem as if there were nothing but interruptions from the moment I sat down with my paper and pen. First there was Nora to ask something about the puff tarts (as if any other desert wouldn't have done just as well today). Then Clarice came with her doll's bonnet strings in a knot that must have taken at least ten minutes to untie, and directly after her Fred, with a button off his coat. Before I had finished the second page little Kitty Conrow ran in to ask my advice about the trimming of her hat, and Harry, to see if I could not do something for his kite, and Oh! I can't tell you half of them. Even mother had to come once. Poor mother! she was so sorry to disturb me; but I don't think one of the others thought it mattered a bit. Positively I felt quite cross sometimes. Now what kind of essay could a girl write under those circumstances—a girl like me, you know, who isn't very clever anyway? I did my best, but there'll be no honorable mention for Dorothy!"

"I don't know, Dot," Uncle Ralph spoke reflectively. "Having to stay in this corner—that's the bother of a broken leg, you know—I can't help hearing a good many things. I heard Nora, for instance, saying to herself as she came away from the library door this morning: 'Bless Miss Dorothy's heart for a rale lady!' And I heard Clarice singing her doll to sleep in the little rocking-chair yonder. The tune of her lullaby was 'Sweet Galilee,' but the words were just 'Dear Dor-o-ty! dear Dor-o-ty!' over and over. And it must have

been your neighbor Kitty whose voice I heard under the window telling some one delightedly that Dorothy had given her 'just the loveliest idea' for her hat. At any rate, it was Harry and no other who was declaring so emphatically to his playmates, 'I tell you, fellows, our Dot's a brick!' Fred too—Fred said to me as he was going out to the office this afternoon: 'Have you ever noticed what pretty hands Dorothy has, Uncle Ralph? I have thought of the very thing for a graduation present for her!'"

"It's a silver thimble!" laughed Dorothy, who is an October child, and was longing for an opal ring.

"It's no such thing. But I never tell secrets. I was only going to say that the best of all the things I heard today was the ring in your mother's voice when she said: 'Dorothy is such a comfort! Won't that do for honorable mention, Dot?'"

"I should think it would!" There was a little quiver in Dorothy's low voice, and the brown head went down on the arm of the invalid's chair. "Why, Uncle Ralph, it's better than the prize itself, if only—" and then she could say no more, but Uncle Ralph understood.—*Boys and Girls.*

### The Strength of Tiny Creatures

When compared with the strength of man, the strength of an insect is most remarkable indeed. For instance, the busy little ant can carry a load forty or fifty times as heavy as himself, and the ordinary beetle can propel a burden a hundred times its own weight. The insignificant house-fly gives a hundred strokes of his wings in about two seconds, thus enabling him to go a distance of thirty-five feet in that time.

Perhaps the most wonderful of all insects is the dragon-fly. It goes through the air at the rate of sixty miles an hour, and can stop instantly, or change its course backward or sideways without lessening its speed or changing the position of its body.

One little honey-bee will hang suspended from a limb, while from his body a hundred others will depend—one holding to another, chain-fashion; and one can not see that the first bee wavers or finds his load heavy.—*Our Dumb Animals.*

### The Squirrel's Moving Day

Last April as I came through the park to my train I met a squirrel on the bridge. It had a big bundle of something in its mouth. At first, I supposed it was material for its nest. As it came closer I could see that the bundle was hung around the squirrel's neck. It reminded me of a feed-bag such as drivers use in feeding horses. The thought came to me that some one must have caught the squirrel and fastened the bundle to it.

In order for the squirrel to pass me, it had to pass within a few feet of me, and I could see plainly what the strange and mysterious bundle was. It was a young squirrel. The mother was "moving." The little one had its arms clasped around the mother's neck, and the hind limbs folded over the mother's nose. The mother evidently had hold of its body about the middle on the under side.

It is common to see mother cats and dogs carry their young to places of greater comfort or security. And I have several times seen mother mice do the same thing. But I had never before seen a mother squirrel do it. Nor have I ever read of it. —*J. Howard Moore, in Our Dumb Animals.*

### The Country Boy's Creed

I believe that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work is work wherever I find it; but that work with Nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to the boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself—not upon my dreams, but upon what I actually do; not upon luck, but upon pluck. I believe in working when you work and playing when you play, and in giving and demanding a square deal in every act of life.—*Wallace's Farmer.*

"The ideal man is always in the process of making."

### Outline Conference Program

Milton, Wis., August 24-29, 1915.

- Theme: "Keep Rank, Make Jesus King."  
 6.50 a. m. Each day, Sunrise Prayer Meeting.  
 9.00 a. m. Wednesday, Thursday, Friday, Sectional Meetings on Work of the Different Boards.  
 10.00 a. m. Each week day—Children's Hour.  
 1.00 p. m. Each day, Concert by Conference Orchestra.  
 6.45 p. m. Young People's Hillside Life Decision Meeting.  
 4.00-6.00 p. m. Each week day, Recreation Period.

#### Tuesday

- 10.00 a. m. Welcome. Response. President's Address. Business.  
 2.00 p. m. Addresses by ex-Presidents of the General Conference.  
 Board of Finance Program.  
 7.30 p. m. Evangelistic Service, conducted by Rev. D. B. Coon and Professor Paul Schmidt.

#### Wednesday

- 10.00 a. m. Business. Missionary Society Reports. Addresses and Discussion.  
 2.00 p. m. Missionary Society Addresses. Services in Memory of Rev. D. H. Davis, D. D.  
 7.30 p. m. Young People's Program, closing with a Missionary Play.

#### Thursday

- 10.00 a. m. Tract Society Reports. Addresses and Discussion.  
 2.00 p. m. Tract Society Sermon, Rev. W. D. Burdick.  
 3.00 p. m. Woman's Board Program.  
 7.30 p. m. The Nation's Fight for a Stainless Flag. Addresses by representatives from different States.

#### Friday

- 10.00 a. m. Business.  
 11.00 a. m. Sabbath School Board Program.  
 2.00 p. m. Education Society Program, closing with addresses by our three college presidents.  
 7.30 p. m. Gospel Meeting, conducted by the Evangelistic Quartets, old and new.

#### Sabbath

- 9.30 a. m. Communion Service.  
 10.30 a. m. Sabbath Morning Worship. Sermons by Pastors W. L. Burdick and E. B. Shaw.  
 2.00 p. m. Addresses on different phases of our many fold mission.  
 7.00 p. m. Conference Concert.  
 8.00 p. m. Lecture by Dr. W. S. Sadler.  
 9.00 p. m. Band Concert.

#### Sunday

- 10.00 a. m. Business.  
 11.00 a. m. Addresses on the Sabbath.  
 2.00 p. m. Addresses on the Home.  
 3.00 p. m. Business.  
 7.30 p. m. Closing Meeting, "The Triumphant Christ."

### The Salem Church and the Federal Council

DEAR EDITOR GARDINER:

I wish to express my appreciation of the clear and intelligent manner in which you have set forth in the RECORDER of this week the principles and methods of the Federal Council of Churches. You have not only been absolutely fair, but you have shown a knowledge of the matter which will be of service to those who are seeking the facts, and which will help many of your readers to an intelligent decision on the question of our future relations to the Council.

I am sending you a copy of a resolution which will show you and the readers of the SABBATH RECORDER how one church views this question. While I approve the resolution, I would like to say that the idea of passing such resolution did not originate with the pastor of the church, and he had nothing to do with determining its contents or the form in which it should be cast. The idea originated in our regular prayer meeting when we were having, as we do sometimes, "SABBATH RECORDER Night." The resolution was read at a Sabbath-morning service, and was passed the following Sabbath by a large vote, and no dissenting voice. Thus a whole week was given for consideration and questions. I feel therefore that this expresses the deliberate and thoughtful opinion of the Salem Church regarding the important matters contained in the resolution.

*Resolved*, That the Salem Seventh Day Baptist Church, in regular Sabbath-service assembled, do express to Dean Arthur E. Main and the Committee on Denominational Activities of the General Conference, our hearty approval of the content and fine Christian spirit of the Dean's duplicate letter recently published in the RECORDER and addressed to certain leaders in the Federal Council of Churches; also our sincere appreciation of the splendid spirit manifest in the replies, especially in the expressions of esteem for Dean Main and respect for our distinctive denominational beliefs.

Such respect based, as we believe, upon a knowledge of us received largely through the presence of Dean Main and others of our denomination at the meetings of the Council and its committees, would have been almost impossible, or at least much more difficult to obtain in any other way now apparent, had we remained aloof from this organization. Therefore, in so far as circumstances now appear, we feel our people have made no mistake in thus

uniting our efforts with those of other denominations in a common cause for the promotion of the highest and best in human experience; that in so doing, progress has been made toward securing a favorable and unprejudiced consideration of Sabbath truth by many leaders in religious thought and activity; and that unless something develops not now in sight, we would view with deepest regret any move tending toward our withdrawal from the Federal Council.

On motion, the above resolution was adopted and a copy ordered sent to Dean Main, and one to the Committee on Denominational Activities, provided the matter of withdrawing from the Federal Council comes before that committee for consideration at Conference.

A. J. C. BOND.

Salem, W. Va., Aug. 11, 1915.

### Striking the Last Balance

What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with him in this life, and in heirship with him in the riches of his eternal life.—*The Christian Herald.*

### WANTED: A WOMAN

Wanted, a woman to do the housework for a family of two. Want a good woman, but one not too young; say forty to fifty years old.

She won't need to do any washing or ironing, as we have that done.

We have no milking or churning or turning grindstone to do.

We want a woman who would stay and take care of Mrs. Goodrich, while she lives, after we are gone.

We are willing to pay her fair wages, give her permanent employment, and a comfortable home.

Conference will be a good time to look things over, and see if you want such a job.

EZRA GOODRICH,  
Milton Junction, Wis.

## HOME NEWS

NORTH LOUP, NEB.—Dr. W. C. Daland, president of Milton College, Milton, Wis., came Friday and was the guest of friends in the village, till Monday noon, going on from here to Dodge Center, Minn. While here he preached two splendid sermons, on Friday night and on Sabbath morning. He assisted the choir of the Seventh Day Baptist Church in their vesper service and spoke in the interests of Milton College. Monday night he lectured at the church on the subject of Music. Those who failed to hear him missed a rare treat—one which not often comes to us. We are sure all who heard Dr. Daland Monday night were made to see that they know but little about music, however well they may like it. Because of the expense our people have been to in building a new church, he did not receive as much money as he would otherwise have received.—*The Loyalist*.

EXELAND, WIS.—Two of the children of the Seventh Day Baptist society were baptized Sunday afternoon. A large company gathered to witness the impressive services. Rev. Mr. Coon and Professor Schmidt closed their meetings at Exeland Sunday night. They expect to go to New Auburn, Wis., for a week, before going to Battle Creek for a short rest.—*Journal-Telephone*.

MILTON, WIS.—An echo meeting of the great Christian Endeavor convention which was held in the Coliseum, Chicago, July 7 to 12, was held in the Seventh Day Baptist church at Milton Monday evening with eighty-five in attendance. Ralph Holliday, vice-president of the union, led the meeting. Albion, Milton Junction and Milton Seventh Day Baptist Christian Endeavor societies were represented, while the Milton Congregational Christian Endeavor, with twenty-three members was the hostess. The program opened with a rousing song service. Reading of Scripture, and prayer followed. The first speaker was Grace Babcock, of Albion, on the "Quiet Hour and Tenth Legion." "Life Work Recruits," by Fred Babcock, "Social Service," by Mrs. Sayre, of Albion. Then followed the singing of the official song of the convention, "Blessed Redeemer," by a quartet

composed of Ralph Holliday, Grace Babcock, Rachel Coon and Julius Nelson, which was rendered in a very pleasing manner. The subject, "Efficiency," was given by Beulah Greenman; "Temperance and Christian Citizenship," by Julius Nelson; "Missions," by Mrs. H. R. Osborn; "Junior and Intermediate Work," by Carol West; "Wisconsin Day," by George Crandall. The one feature of the convention which seemed to stand out paramount to all others in the minds of all present was the consecration Sabbath night of two hundred thirty-five young people to some part of the Lord's work; also whenever the subject of temperance was mentioned the enthusiasm was unbounded and the vast audience rose en masse to pledge themselves to help in all possible ways to secure a saloonless nation by 1920. After this enthusiastic program refreshments of ice cream, wafers and cake were served by the members of the Congregational Christian Endeavor Society, which was greatly appreciated by all.—*Journal-Telephone*.

ALBION, WIS.—Friday afternoon Mrs. L. J. Green entertained the cradle roll of the Sabbath school. Fifteen little folks and nine mothers were present. Misses Adalene Green, Edna and Rachel Emerson served refreshments of ice cream, cake, wafers, salted peanuts and candy. A very enjoyable time was had by the little folks. The occurrence reminds us of an afternoon party for the little boys and girls a few years since. A little boy was coaxing his mother to let him go saying there would be room enough in the load, etc. The mother told him he would have to give a sentiment if he went. "Can't you teach me one?" pleaded the little boy. Accordingly the verse was committed to memory. As the sleigh dashed up to the door the mother called to her son, "Can you tell me your sentiment?" "Yes." "Let me hear it." "The Lord is my shepherd, that's all I want."—*Journal-Telephone*.

MILTON JUNCTION, WIS.—Children's Day, June twelfth, was a beautiful day and a large congregation listened to the fine program by the children, supplemented by a talk by Dr. Gardiner, of Plainfield. The following Sabbath Dr. Gardiner preached a very interesting sermon which will long be an inspiration to his hearers. His theme

was "What is Your Life?" The people appreciated this opportunity to become acquainted in a more personal way with the editor of the RECORDER, as he sojourned with his sister, Mrs. H. N. Jordan.

On June 23 the Christian Endeavor gave a June breakfast in the church basement which was well attended.

The Christian Endeavor have completed their "Study of Fundamentals of Christian Life" as given by Pastor Jordan in eight studies held Sabbath afternoons immediately following the Christian Endeavor prayer meeting. There was a good attendance and both the pastor and class feel repaid for their work.

MRS. H. M. BURDICK.

## Care of the Baby in Summer

### Destroy the Fly

When the modern mother sings "Baby-bye, here's a fly" to her infant, she changes the second line of the old nursery song to read "Let us *swat* him, you and I." The common house-fly is no longer an object of tolerant interest, but has become an object of hatred and distrust. He is known to be the principal factor in the distribution of the germs of typhoid.

Especially is he regarded as the enemy of the baby, as there is reason to believe that he carries about the germs of summer diarrhea and leaves them behind him, with other filth, when he lights on the nipple of the feeding bottle, or crawls over the saucer of cereal, or falls in the milk. Thus he is a real danger, not only to the baby but to the whole family, and every effort should be made to do away with him.

Flies may be kept out of the house to a considerable extent by using screens at the doors and windows, and those that get inside may be trapped, poisoned, or swatted. But better than any of these methods is to destroy the flies in the larval stage, and thus prevent them from hatching. The following information is furnished by the Department of Agriculture:

"A safe and effective weapon against the typhoid or house-fly has been found in powdered hellebore by scientists of the Department of Agriculture. Flies lay their eggs chiefly in stable manure. Powdered hellebore mixed with water and sprinkled over the manure, will destroy the larvæ

which are hatched from the eggs. Since powdered hellebore is readily obtainable, this puts in the hands of every one a remedy for one of the pests that has been found dangerous as well as troublesome. Powdered hellebore, however, will not kill adult flies, which must be swatted or trapped.

"It has long been known that flies breed in manure but previous methods of destroying the larvæ there by the use of strong chemicals have been open to the objection that the treatment under some conditions lessened the fertilizing value of the manure or actually injured vegetation. This is not true of powdered hellebore. Government experiments have shown that the hellebore is entirely decomposed in the course of the fermentation of the manure and that even in excessive quantities it does no harm except to the larvæ it is intended to destroy. Chickens picking in manure treated with it suffer no ill effects.

"One-half pound of powdered hellebore mixed with 10 gallons of water is sufficient to kill the larvæ in 8 bushels, or 10 cubic feet, of manure. The mixture should be sprinkled carefully over the pile, especial attention being paid to the outer edges. In most places hellebore is obtainable in 100-pound lots at a cost of 11 cents a pound. This makes the cost of the treatment a little less than seven-tenths of a cent per bushel of manure. A liberal estimate of the output of manure is two bushels a day per horse. The money involved is, therefore, trifling in comparison with the benefits to the individual and the community from the practical elimination of the disease-spreading fly.

"Although fresh manure is the favorite breeding spot, flies lay their eggs in other places as well, such as outhouses, refuse piles, etc. In these places, from which no manure is taken to spread on the fields, considerable saving may be effected through the substitution of borax for powdered hellebore. Applied at the rate of 0.62 pounds per 8 bushels of manure, borax is as effective as powdered hellebore in killing the larvæ, but costs less than half a cent for each bushel of manure treated. In larger quantities, however, or when the manure itself is spread at a greater rate than 15 tons to the acre, some damage to crops may result. Large quantities of manure are often used by market gardeners



and others, and there is always danger of carelessness in applying the borax. The use of the more expensive but safer hellebore is therefore recommended for the treatment of manure. Borax is recommended for all other refuse in which flies may lay eggs.

"Scientists who have been working years to eliminate the fly are convinced that the use of one or the other of these simple measures is a public duty wherever manure and refuse exist. Sanitarians, however, strongly advise the removal of refuse heaps or other unnecessary rubbish or breeding places for flies. In breeding places which can not be thus disposed of—such as manure or stables—the daily use of powdered hellebore will keep the flies from breeding in these favorite breeding grounds. The best results are obtainable in a community where every one cleans up his premises, traps or kills the flies, and systematically treats the manure and other breeding places with powdered hellebore.

"The fly is not only a nuisance to human beings and live stock; it spreads disease and filth and is a menace to public health which can not be tolerated in the face of a demonstrated remedy. Details of the experiments with other information on the subject are contained in a professional paper, Bulletin 245 of the United States Department of Agriculture."

### Taking the Conceit Out of Us

The cutting through of the Panama Canal has suddenly brought us face to face with a brother, instead of one whom we had considered a distant relative. And this brother is bigger, in some physical respects, than ourselves. We could place in Brazil all of the United States, excluding Alaska, and have 200,000 square miles' margin. Argentina would accommodate in her borders all of the States east of the Mississippi and the first tier of States west of that river. And a trip as long as from New York to San Francisco by water would be required to measure the coast line of Chile.

If you were to circle South America, as did the American tourists recently on the *Kroonland*, going through the canal, down the long bare coasts of Ecuador, Peru and Chile, through the Straits of Magellan, flanked on either side by glaciers, and then

up the eastern coast of Argentina and Brazil, passing the Guianas, Venezuela and Colombia, you would consume a month in a continuous travel. You would go from the heat of the equator to the cold of the world's southernmost city, Punta Arenas, on the Straits of Magellan.—*The Christian Herald*.

The writer has in his library a copy of the American Constitution so delicately shaded in the copper-plate type that it brings out in relief, as the observer stands off a little distance, the familiar features of George Washington, the founder of the American republic, and the man who made that great charter of liberty a national and enduring fact. From one point of view it is a chapter of political history; from another, it is a portrait of the "Father of his Country." So, while the Bible gives us the most ancient record of history, the most sublime poetry, the most lofty system of morals, the most vivid portraiture of human character, and the most extraordinary system of spiritual truth—yet back of all and above all it sheds upon us "the light of the knowledge of the glory of God in the face of Jesus Christ."—*Brooklyn Eagle*.

Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

### Sabbath School

#### Lesson IX.—August 28, 1915

GOD'S CARE OF ELIJAH.—I Kings 17: 1-16  
Golden Text.—"Casting all your anxiety upon him, because he careth for you." I Peter 5: 7

#### DAILY READINGS

Aug. 22—I Kings 17: 1-16. God's Care of Elijah  
Aug. 23—I Kings 17: 17-24. God's Care of a Widow  
Aug. 24—Matt. 10: 34-42. A Prophet's Reward  
Aug. 25—Luke 4: 16-30. God's Care of Gentiles  
Aug. 26—Ps. 27. God's Care in Trouble  
Aug. 27—Ps. 37: 16-26. God's Care in Famine  
Aug. 28—Mark 6: 35-44. God's Care of the Righteous

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

WANTED.—Man, with experience, to run a Jass tractor. R. B. Thomas, Milton, Wis.

## MARRIAGES

BURDICK-OURSLE.—At the home of the bride's mother, Mrs. W. E. M. Oursler, in Nortonville, Kan., June 2, 1915, by Pastor James L. Skaggs, Buell Burdick and Mary Oursler, both of Nortonville.

## DEATHS

COLLINS.—Avis Myra Collins, daughter of George Tyler and Avis Wilbur Collins, was born near Woodville, town of Hopkinton, October 19, 1858, and died at Clarke's Falls, Conn., July 27, 1915.

Very early in life she was baptized and joined the Woodville Seventh Day Baptist Church, of which she remained a faithful member for many years, moving her membership to the First Hopkinton Church, 1910, during the pastorate of Rev. William L. Burdick.

On September 13, 1882, she was united in marriage to Cassius Collins, and to them were born six children: Mrs. Avis Palmer, Alfred, Mrs. Agnes Williams, Mrs. Gladys Mackenzie, Doris, and Clay, all of whom, with a sister, Mrs. Abby Tillinghast, of Rockville, and a brother, Nathan Collins, of Wood River Junction, survive to mourn her death.

Mrs. Collins was a quiet but faithful and earnest Christian woman, honored, loved and respected by all who knew her. In her months of illness, though suffering greatly, she never complained and ever was thoughtful of those around her. Though it grieved her to leave her loved ones, she was glad to meet her Savior who had meant so much to her for so many years.

Farewell services were conducted at the home by her pastor, who spoke briefly from the text, Mark 14: 8, "She hath done what she could."  
H. C. V. H.

JAQUES.—Asa Jaques, a pioneer resident of Little Genesee, N. Y., died at the home of his son, C. S. Jaques, in that place, at 3 o'clock Sunday morning, July 25, aged nearly eighty nine years.

He had been practically helpless for the past two years, during which time he had been tenderly cared for by his devoted son and Mrs. Jaques. Everything possible was done for his comfort during his long illness.

In 1827, Asa Jaques came with his parents, Samuel and Sarah Jaques, from Hopkinton, R. I., to Little Genesee, the entire family of parents and five children making the journey in a one-horse wagon. He followed the carpenter's trade until about twenty years ago. In 1849 he was united in marriage to Harriet Stillman, who died in 1886. Three children were born to them, only one of whom survives.

He was the last member of a family of seven children, a family noted for their longevity.

His sister, the late Mary Ann Burdick, lived to be one hundred years old, dying four years ago, while his father lived to be ninety eight years old. Mr. Jaques was a kindly man, a good neighbor and true friend who will be greatly missed from the community in which he had so long resided.

The funeral services were held from the house at 2 o'clock Tuesday afternoon, Elder George Kenyon of Richburg officiating.

The body was interred in the family lot in the Little Genesee cemetery, located on the west side of town.

G. P. K.

### Keeping at It

A boy was engaged one winter day in putting a ton of coal into a cellar. His only implement was a small shovel. Noticing this, a benevolent old gentleman expressed his surprise and commiseration. "My son," said the old gentleman, "you surely do not expect to put in all that coal with that little shovel." "Oh, yes, I do," replied the boy, thoughtfully. "All I have to do is to keep at it."

There is a lesson in this story for young and old, and it is exemplified in the lives of the great men of the world. It is a mistake to suppose that the best work of all the world is done by people of great strength and many opportunities. "Keeping at it" is the secret of success.—*Baptist Commonwealth*.

The doctrine of forgiveness is one of broadest application. It concerns the earthly as well as the heavenly life. From infancy to old age, men blunder and sin and must claim and receive the forgiveness of their fellows. Indeed, "I beg your pardon" is one of the most familiar formulas of good society.—*Christian Standard*.

### SEVENTH DAY BAPTIST COLONY IN FLORIDA

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

U. P. DAVIS,  
Ft. McCoy, Florida.  
T. C. DAVIS,  
Nortonville, Kansas.

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

We are told that Jesus erected three monuments to human service; namely, a cup of cold water, a widow's two mites, and the gift of spikenard which the woman brought to him. In each instance we have an illustration of somebody's best—"She hath done what she could." In the kingdom of God all can do something. In the energetics of the faith there is no room for ciphers.—*Christian Herald.*

## The Sabbath Recorder

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

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"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3).

"A good way to come out all right is to be sure to start right."

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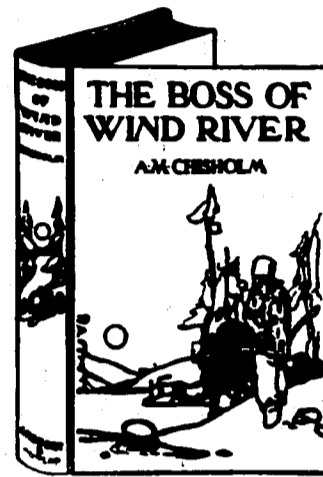
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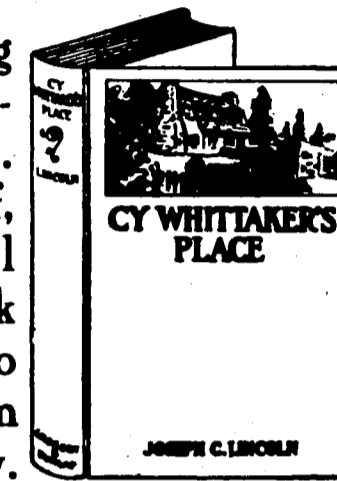
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**SABBATH RECORDER, PLAINFIELD, N. J.**

# The Sabbath Recorder

WE can but notice how grandly Christ reposed upon this fact of immortal life. He feels no need of examining the evidence, or balancing proofs; no doubts overcloud his faith; death offers no hindrance; it is but sleep. He regards nothing from the standpoint of time or this life, except worldly work. He stands steadily upon *life*, life endless by its own nature. He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with paradise open to his sight. Death was no leap in the dark to him; it was not even a land of shadows: it was simply a door leading into another mansion of God's great house. . . . When the clearest eyes that ever looked on this world and into the heavens, and the keenest judgment that ever weighed human life, and the purest heart that ever throbbed with human sympathy, tells me, especially if he tells it by assumption, that man is immortal, I repose on his teaching in perfect trust.—*Theodore L. Munger.*

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