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# The Sabbath Recorder

## MUTUAL FORBEARANCE

"If we wish to succeed in life, we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the real men of every-day life, men precisely like ourselves. This fact of common aims, ambitions, and infirmities, ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time in some way help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help."

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# The Sabbath Recorder

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

VOL. 81, NO. 5

PLAINFIELD, N. J., JULY 31, 1916

WHOLE NO. 3,726

**"A Great Comfort"** A lone Sabbath-keeper who sent a gift for the "debt" and money for subscriptions, says of the RECORDER, "It is more valued than all literature, excepting the Bible"; and of the *Pulpit*, she says, "I do prize the most excellent sermons contained therein. They are a great comfort to me in my lonely hours, and I am thankful for them."

What more could those who furnish sermons for the *Pulpit*, and articles or sermons for the SABBATH RECORDER, wish by way of encouragement than to know their labors are bringing great comfort to scores of scattered ones in their lonely hours. The world is full of those whose hearts yearn for comfort, and he who labors to comfort his fellows is doing the work of Christ. Indeed, the Master who represents himself as abiding with his children as the Comforter must be pleased with his servants who diligently and conscientiously cultivate the habit of giving good cheer and encouragement. We should never needlessly utter a discouraging word. Words of heartfelt sympathy, words of hope, words of good counsel, all have untold value when we would reach sorrowing hearts and fortify them with the comforts of God. Let us not forget this nor utter discouraging things in a world where everybody needs comfort. Discouraging words anywhere are little less than treasonable words. We rejoice that so many readers of the *Pulpit* sermons, and of the various departments of this paper, can say of them, "They are a great comfort." Let every writer for these papers take courage. He who takes up his pen in the Christ spirit, praying for ability to help and not hinder, has a great opportunity to strengthen his fellow-men.

**God Comforts Us, That** Paul understood the value of comfort in Christian work. He was familiar with Isaiah's words, "Comfort ye, comfort ye, my people, saith your God." He had entered into the spirit of the Master of whom the prophet said:

"The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

In harmony with these thoughts Paul wrote of the help he received from the "God of all comfort," as being vouchsafed unto him in order that he in turn might "be able to comfort them that are in any affliction" (2 Cor. 1: 2-7).

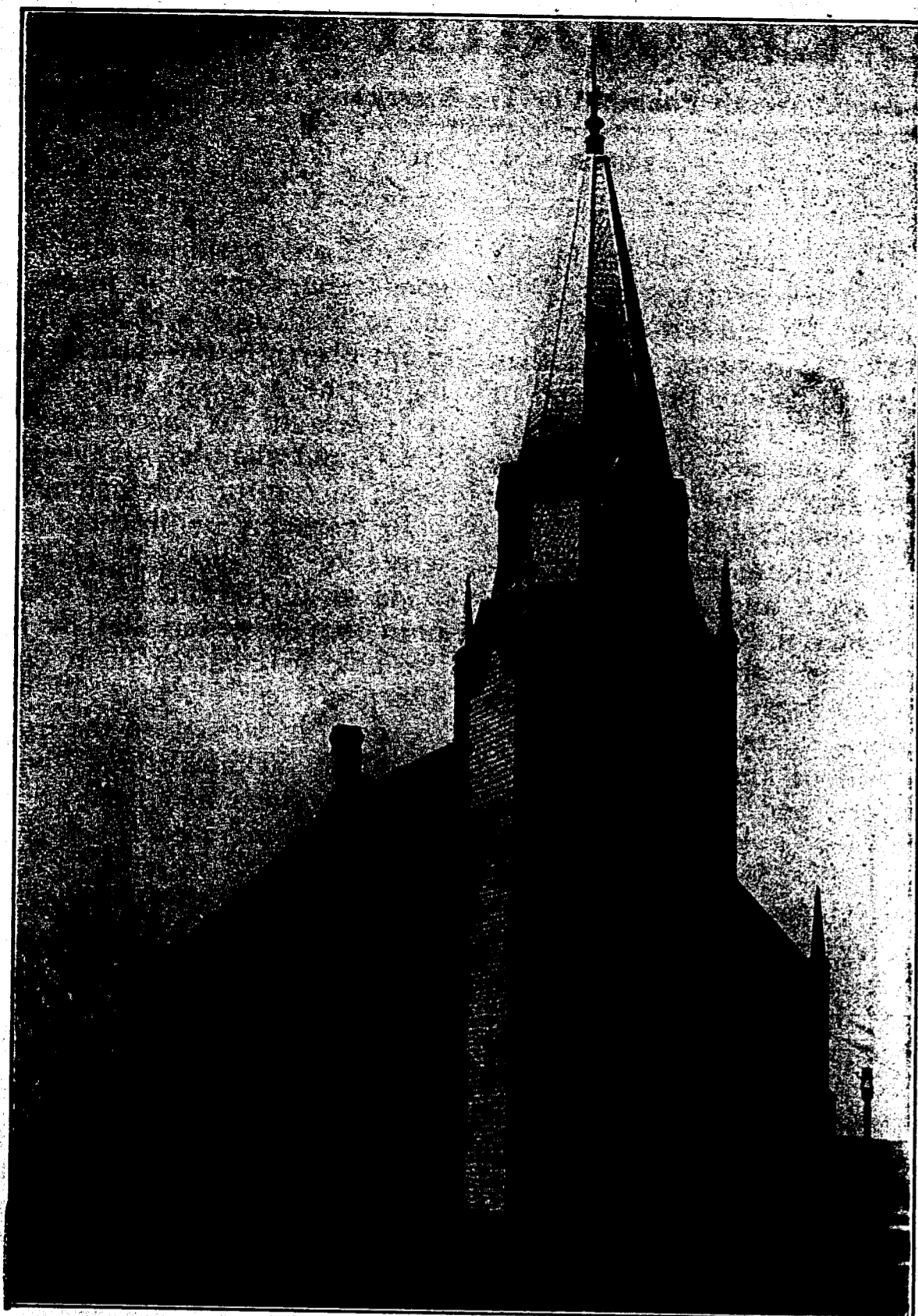
Again, in writing to the Colossians, Paul gratefully acknowledged the comfort his fellow-workers had been to him. These, too, had recognized the fact that workers in the vineyard were to be comforters one of another, and they wrought so well that Paul wrote of them as "my fellow-workers unto the kingdom of God, men that have been a comfort unto me." "Therefore we have been comforted," says the apostle when the messengers brought him word from the church of Corinth, and he realized something of the interest taken in him and in the work he was doing.

All God's people need comfort, whatever may be their lot. Happy is the worker who can enable his fellows to "thank God and take courage," when he ministers unto them. Unfortunate is he whose services fail to give the comforts that bring hope and strength to the sorrowing, the lone ones, and the weary, disheartened, overloaded toilers in the kingdom. Who would not rather be an Elihu, tactful, sympathetic, and comforting, than any one of Job's other "comforters" to whom he said, "Miserable comforters are ye all." "How long will ye vex my soul and break me in pieces with words?"

**North Loup's Pastor** In the North Loup *Loyalist* of July 21, under the heading "Good-by," appears this notice:

Every one, without regard to church membership or affiliation, is invited to attend a good-by





SECOND CHURCH. THE FIRST WAS A SMALL LOG HOUSE

sociable to Pastor Shaw and family at the church tomorrow night. There will be no formal program and no long talks—in fact there will be no speeches at all except that Pastor Shaw will say good-by if quiet can be maintained long enough for him to do so. Lemonade will be served by the social committee of the Christian Endeavor society and perhaps light refreshments will be served, too. Come if you want to say good-by to the pastor and family; come whether you are a member of the congregation or not.

We know something of what a change of pastors means to the people of North Loup, Neb., and it requires no great stretch of imagination to picture the scene at this good-by meeting. For some months it

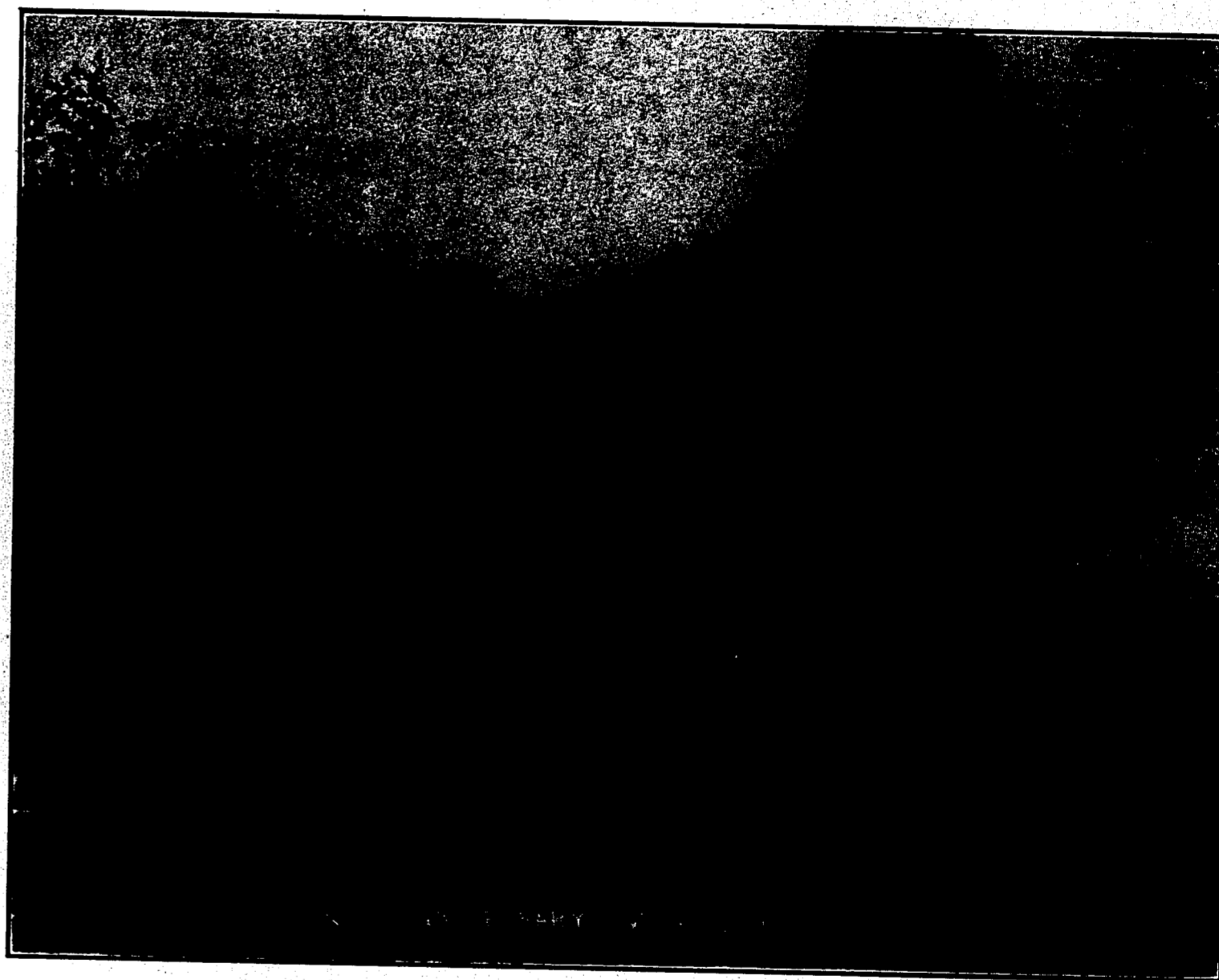
has been known that Rev. George B. Shaw had resigned at North Loup and accepted the call of the First Hopkinton Church of Ashaway, R. I. He accordingly closed his labors with the former church, which he has served so well for nearly nine years, and at this writing he with his family are on their way to their new field of labor.

Brother Shaw, though a western man, is well known in the East, as he has had pastorates at Nile, N. Y., in New York City, and in Plainfield, N. J. His eastern friends will give him a hearty welcome even though they feel a genuine sympathy for the church

in Nebraska. We give here a cut of each place of worship before building the fine new church. This was built during Brother Shaw's pastorate there, to replace the old one destroyed by lightning two years ago. These cuts show, better than words could do, the growth of the church in forty-three years.

Most RECORDER readers are familiar with the old First Hopkinton church, but many lone Sabbath-keepers have never seen it, so we give a picture of it in this number. We understand that North Loup will be

been given work at wages ranging from \$6 to \$20 a week. Only one man refused to accept the job offered him. Among one hundred and forty-four applicants, forty-seven different occupations were represented. The superintendent says that under the present system, with prevailing conditions in the industrial world, practically every man desiring work can be placed. A little more care years ago in securing suitable employment for men just out of prison would probably have saved many a man from a life of crime.



SECOND CHURCH ENLARGED. DESTROYED BY FIRE, 1914

one month without a pastor, as Rev. Alva Davis, of Boulder, Colo., the pastor elect, can not come until September 1.

**Ex-Prisoners Get Work** The Prison Association of New York is doing a most commendable work in securing employment for convicts when they come out of prison. The report of Charles K. Blatchly, employment secretary of the association, shows that during eight months three hundred men just out of prison have

**Put Him Anywhere He Will be True**

A speaker in one of the associations told a story of Henry Ward Beecher. Mr. Beecher was looking over a horse offered for sale, and on being assured that the horse was one he could put anywhere and always find true—one that would pull straight every time, Mr. Beecher said: "I wish he were a member of my church."

One of the hardest things to manage is a balky horse. He will neither pull nor allow the other horse to pull, and efforts to



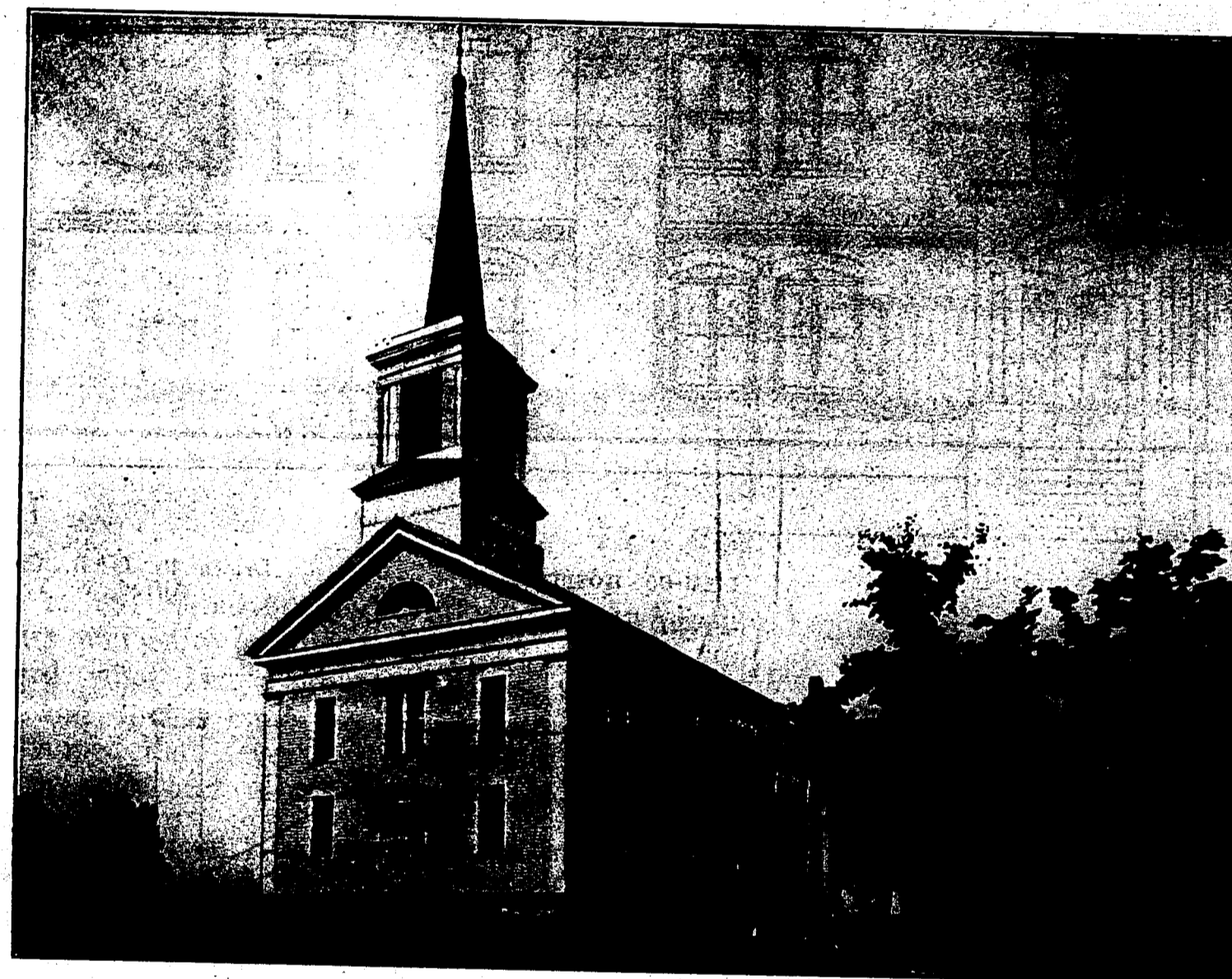
NEW CHURCH, 1915. REPLACED THE ONE BURNED



PARSONAGE AT NORTH LOUP

make him work usually set him to kicking. Nobody can like the balky horse, and judging from his actions he can not feel pleased with himself. Some balkers will not work with certain drivers, but let another take up the reins and they pull all right—at least until some little mistake is made. There seems to be no good reason why, under the same treatment, one horse should balk while the other pulls; but the fact remains that the one just *won't* work, and that is the end of it.

**Temperance Rally Day** The Lincoln-Lee Legion is following its usual custom by offering supplies for a splendid temperance program and pledge-signing rally-day service, to be held November 12, 1916. These supplies include music, responsive services, and information regarding the progress of the work, published in an eight-page pamphlet; also wall rolls, maps of "dry" and "wet" territory, and charts, "all free and prepaid" to the schools whose superintendents apply for them at once. The first 5,000 schools applying will re-



FIRST HOPKINTON CHURCH, ASHAWAY, R. I.

As yet no device has been found to make a balky horse pull true every time. It takes unusual grace and a lot of patience to get along with him, and a man must be prepared to see his work stopped or at least greatly hindered whenever he finds such a horse in the harness. The "hold backs" are the main parts sure to be put to vigorous use. The breeching on the balker will always be tight and the tugs loose when the other horses try to pull the load. Most of us can see the force of Mr. Becher's remark.

ceive the large historic picture of Lincoln presenting his pledge to South Fork School. "Lincoln Pledging the Boy" is offered to the first 3,000 superintendents applying.

For information, write at once to Lincoln-Lee Legion, National Headquarters, Westerville, Ohio.

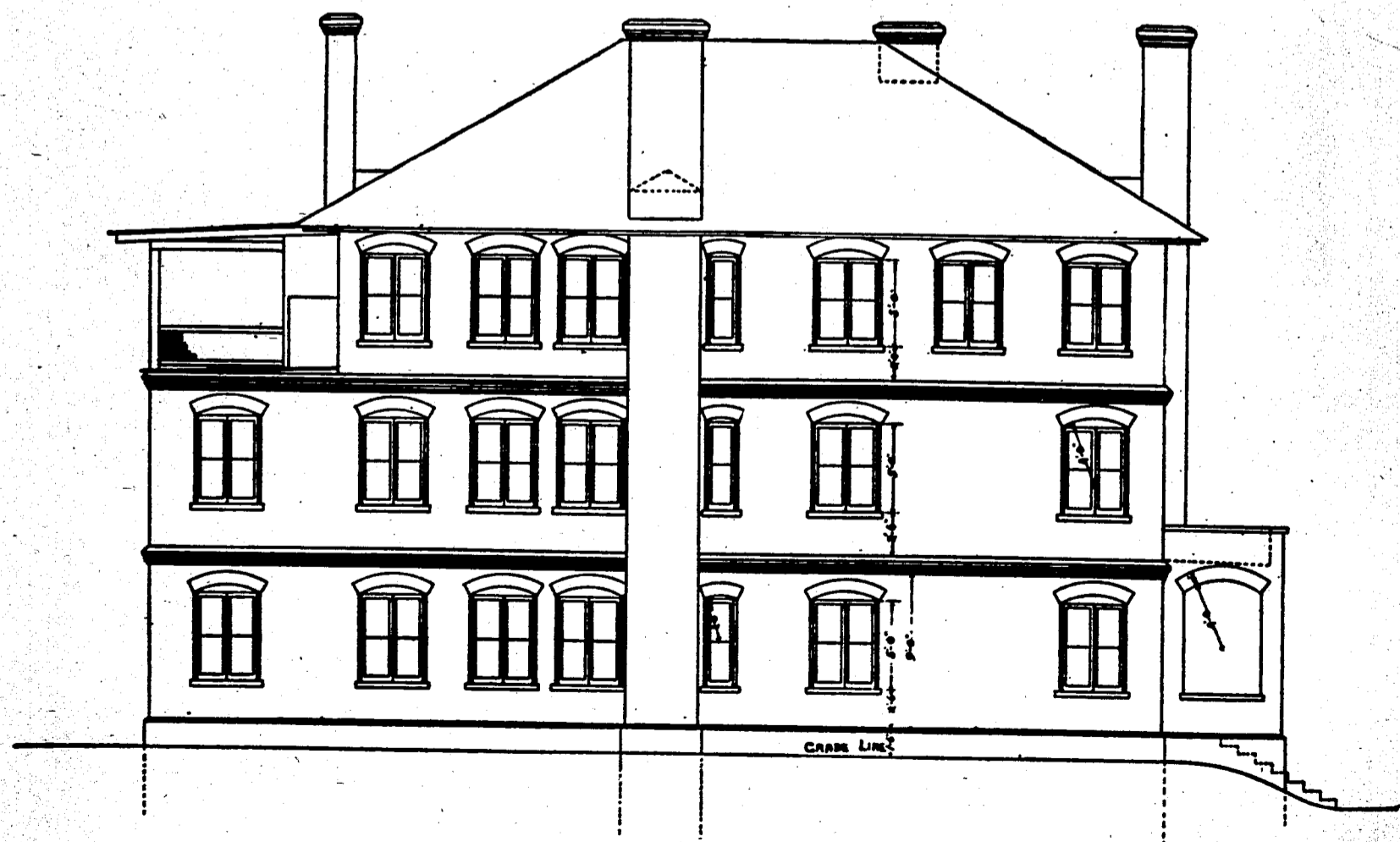
**Lieu-oo Hospital Plans** We give in this issue five cuts showing the front and side elevations, and the floor plans of the Lieu-oo Hospital, China, now nearing completion. Reports of the work have been watched with much interest by



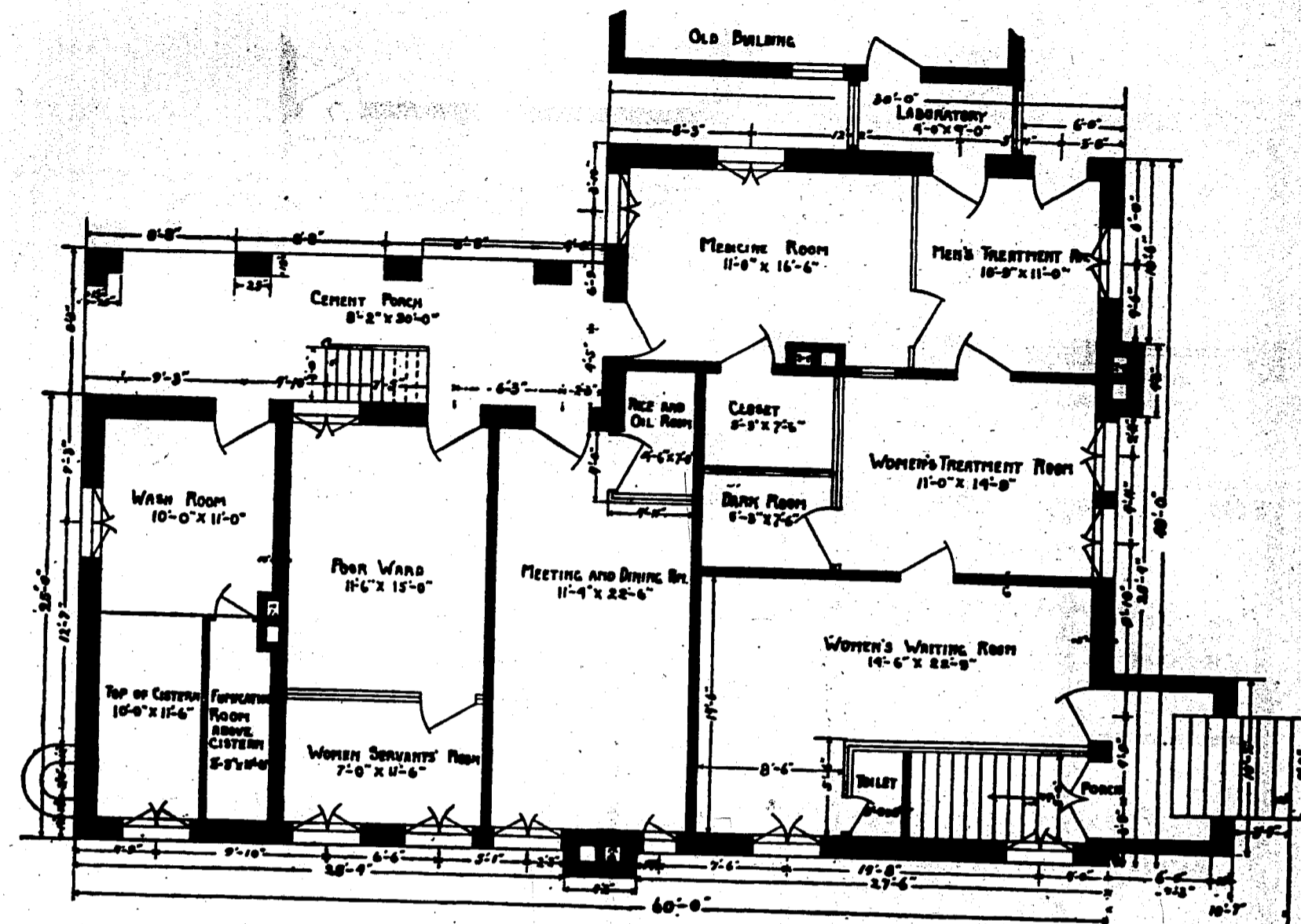


LIEU-OO HOSPITAL  
Front Elevation

Drawn by L. B. Crandall,  
Alfred, N. Y.



Side Elevation



First Floor Plan

those in the homeland, and we know our readers will enjoy studying the plans.

Read what Dr. Palmborg has to say here, and do not omit the last paragraph. It is hoped that several will be found to furnish beds and rooms as suggested.

"There are several little things different from the plans, especially on the front, or west elevation. The chimney in front has been dispensed with; the front entrance instead of being an open arch is to have an iron gate in it with iron grill work filling in the arch above. The arch was made for the gate. If we had no gate and fence we would have to keep a policeman on guard day and night; above the arch instead of being a straight flat surface, there will be a pretty cement railing around the cement porch, with short pillars at the corners, finished off with cement on top. The pillars will have the name of the hospital cut in set-in titles, and on each side in the tall pillars below will be a motto put in in the same way. On one side the words, "God loves the world," and on the other, "Jesus saves men." It makes four Chinese characters in each sentence.

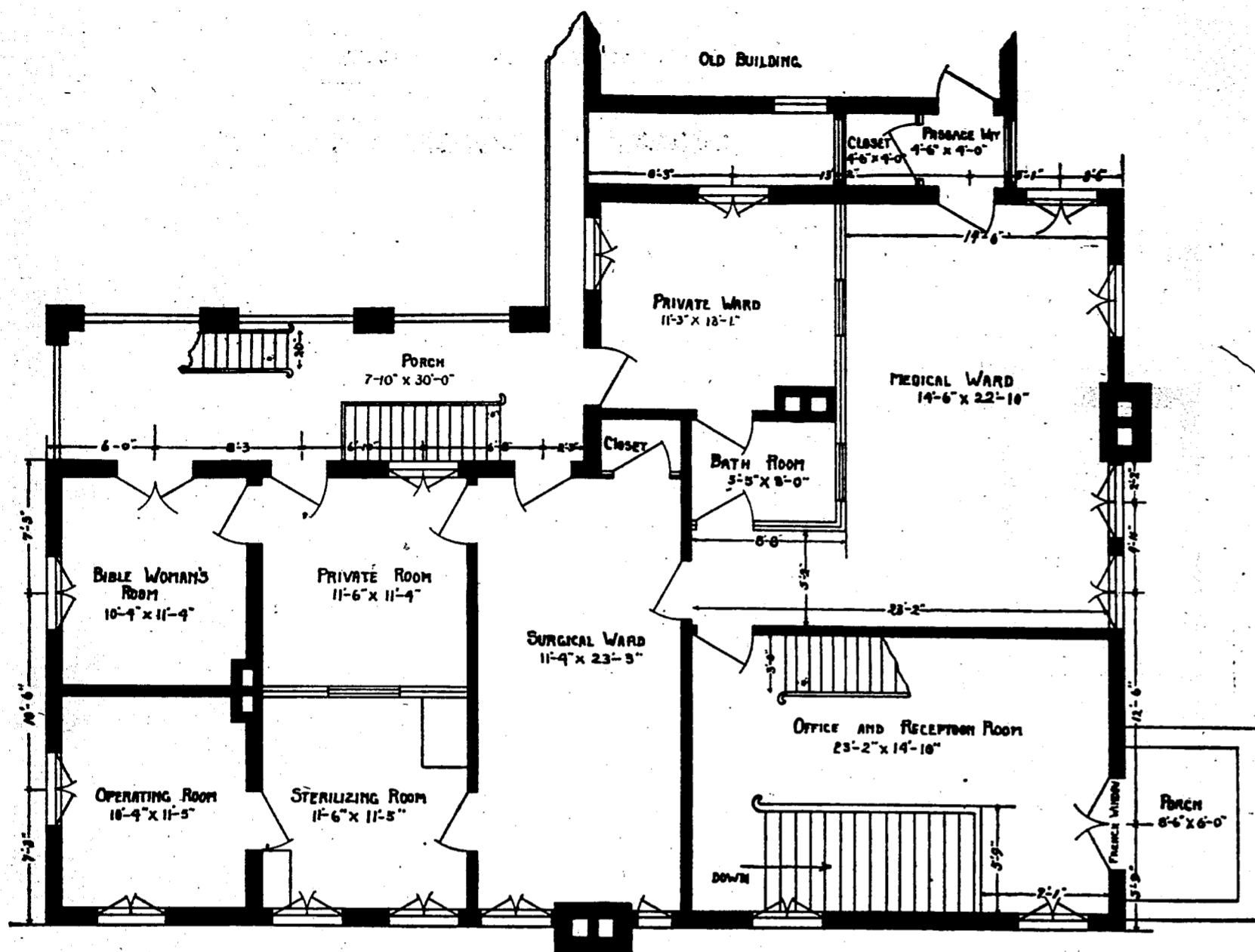
"\$10.00 Gold will buy and furnish a bed in the ward, \$20.00 Gold will furnish a private room, and \$40.00 Gold the private ward. If any one wishes to give such a sum (without taking from his subscription to the other work of the boards) the name of the donor will be put on the bed or room."

### Sunday Legislation and the Prohibition Party

REV. H. D. CLARKE

The denominational paper is not a political paper. I shall not, therefore, ask for a full report of the magnificent platform adopted at the late national convention at St. Paul, Minn., but the readers of this paper will be interested in the matter presented to said convention relating to religious freedom and separation of church and state, and the action of the convention on such matters. Years ago men appeared at each national gathering seeking to incorporate their pet religious views of "rest-days," "Christian Sabbaths," and all that. Some respect was usually paid these well meaning gentlemen but the question has gradually faded from sight as far as radical utterances and planks for adoption are concerned.

If the editor has space for my "memorial," if such it may be termed, I herewith present it. It is usually fruitless to wait until a platform is presented to the main body of a convention before seeking



Second Floor Plan

to influence it for or against a measure. Time is so precious that needed discussion can hardly be had on the so-called minor parts of the platform. Therefore I gave to the Platform Committee direct this statement:

"Let me kindly call your attention to a plank that has occasionally been adopted by our conventions but which has proven detrimental to religious liberty, which we loudly proclaim as one of our tenets.

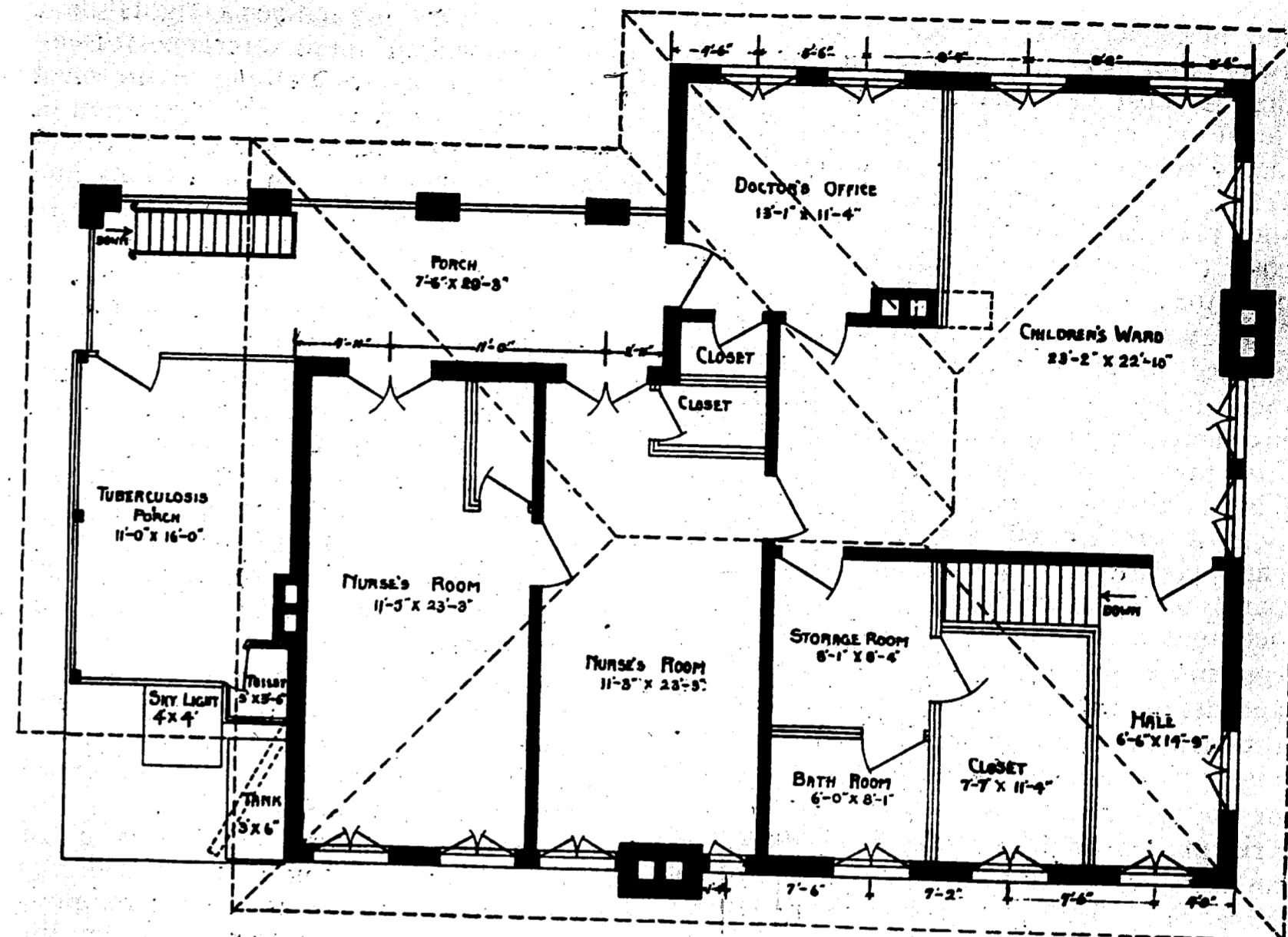
"In 1829-30 the United States Senate was asked to consider the question of Sunday legislation, especially in the matter of stopping the transportation of mails.

"The committee of the Senate replied as follows: 'The committee would hope that no portion of our country would willingly introduce a system of religious coercion in our civic institutions; the examples of other nations should admonish us to watch carefully against its earliest indications. Among all the religious persecutions with which almost every page of history is stained no victim ever suffered but for the violation of what government denominated

the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining divine law.'

"The committee then went on to show the great dangers arising from religious combinations to effect a political object; how all these efforts under different guises lay a foundation for dangerous innovations upon the spirit of the Constitution and upon the religious rights of citizens.

"In spite of this wise report, unwise men, in religious zeal, have succeeded at times in getting into state laws their religious tenets and men have been fined and imprisoned for working in gardens and similar peaceful occupations on Sunday, while trains have gone thundering by and commerce has been awlirl and mails carried all over the land. While men professing belief in the religious character of the Sunday have gone to no church, but have visited and made it a picnic day—a mere day for pleasure, the conscientious Seventh Day Baptist, Seventh Day Adventist and



Third Floor Plan

Jew have been hunted and hounded, fined and imprisoned.

"The evils which this wise body of senators warn us against is the very thing that from time to time is being urged in our political party, and it matters not what the name of the thing, it all comes from the same men trying to force upon all subjects their religious scruples and views and practices concerning a Sabbath. Call it 'rest-day ordinance,' 'working man's need,' or what not, it is all the same thing in spirit and intent, to coerce in our civil affairs a religious regard for Sunday.

"No workman is actually obliged to work on that day or any other day he may conscientiously regard, and at present with our eight- or ten-hour work day, it can not be demonstrated that his physical well-being suffers from even a seven-days' work. That idea has long ago been exploded. But it is conceded that all men need a day for mental and spiritual uplift and the Constitution gives that man his choice of days. If he chooses not to take it, who shall say to him, 'I will compel you'?

"The Prohibition Party needs every man

and woman in the nation to make effectual its great reform, the annihilation of the rum traffic. It can not afford to be sidetracked or made the cat's paw of religious legislative organizations or Sabbath-day associations.

"Every year our committees have called upon our Seventh-day citizens, who have been, according to their means, liberal contributors and whose loyalty to the Prohibition Party can not be questioned. Their men have received nominations for prominent offices, and have been in the lecture field second to none. They have viewed with sorrow these efforts to force upon them practices that are at variance with their religious convictions. They stand for the civil and religious rights of every citizen. They do not infringe upon the rights of any other religious people. They have at times suffered untold hardship for their convictions, and history records how they have even died for the principles they hold dear. Even in this boasted land of freedom they have been arrested, fined, imprisoned, and the death of one family is known as a result of such unconstitutional



and inhuman laws. Shall we drive them away from us by any plank in our platform that is most unnecessary and unconstitutional in spirit and has only to do with man's relations to his God alone? Nay verily. No good purpose can be served by such platform declarations and no good can come to the cause of the advocates of these measures.

"If you want to say that every man is entitled to his own day of rest and his own choice of it, and shall be protected in his rights, he alone being judge as to what God may require of him, well and good. That is already demanded by the Constitution of the United States. It needs no party platform to establish that right. No party platform can help any man in his decisions as to worship or rest. For this convention to declare for the preservation and defense of the Sabbath as a civil institution, and even saying 'Without oppressing any who religiously observe the same or any other day' is both contrary to the principle of civil and religious liberty and an injustice even to the majority of our American citizens, as well as oppressive in its true workings when becoming a law. It is not *equal rights*. Tolerations and exemptions are *never* equal rights for any citizen. The rights of a dozen men are as sacred as a million.

"The verdict of history is that divine authority alone can create a Sabbath rest or religious institution and that the whole question should be removed from the realm of civil legislation. All who have tried to uphold any dogma, or rest day, or religious institution by civil enactments have done their own cause great harm and utterly failed in their object, while oppressing good and loyal citizens who differed with them.

"Prohibitionists especially can afford to let this question alone and leave ecclesiastical bodies to declare concerning it.

"The tide of no-Sabbathism has been sweeping over the land and political enactments have utterly failed and will fail to remedy the evil. God has spoken to men in the fourth commandment, and that has no reference to Sunday or civil rest days. God alone can define this matter and no political parties as such can tell you and me what day we shall rest upon or how we shall spend it, if we do not commit crime against our neighbor. No citizen can be

made better and no citizen's rights have been conserved by these utterances of political conventions. Something divine must speak to men and not civil law when it comes to such matters. The United States opens its doors to men of all nations and creeds who may and who may not wish to use your rest day or my rest day. The whole question grows out of religious convictions, no matter what guise or name you attach to this rest-day problem. The whole matter involved must be remanded to the realm of religious thought and duty and settled on divine authority and not by man's standards. I declare to you, my friends, that all our platform utterances on this whole rest-day question are the futile and wicked efforts of trying to steady the Ark of God and contrary to his divine plan and command.

"Civil and religious liberty can be attained in no other way than to leave untrammelled and uncoerced by human enactments each citizen in all his duties growing out of his relations with God. Do not be deceived by any careful naming of planks relative to this matter. The design of *all* in every case, is the same; religious legislation and an infringement upon the principles of our national Constitution.

"My friends, keep this out of our national platform. We cry out against class legislation. The very principle of this is class legislation in whatever guise you put it.

"Lovingly, kindly, and conscientiously, I protest against any plank favoring rest days or Sabbath days or civil holidays. In humanity's name, and in God's name, keep it out."

I was a delegate from the First Congressional District of Minnesota. The leaders in the committee were very courteous and disavowed any thought or intention or idea of naming any special day or of recommending any law that would be contrary to our religious scruples. But they did believe that in the present crisis with the so-called laboring man he should be protected in labor with a day for rest during each week of labor, leaving him free to select the day. With this idea the committee reported to the convention and that body adopted the following, bearing upon this question:

"Differences between capital and labor should be settled through arbitration, by which the rights of the public are conserved

as well as those of the disputants. We declare for the prohibition of child labor in factories, mines, and workshops; an eight-hour maximum day, with *one day of rest in seven* (italics are mine) for more rigid sanitary requirements and such working conditions as shall foster the physical and moral well-being of the unborn. . . . We stand for the preservation and development of our free institutions and for *absolute separation of church and state* with the guaranty of full religious and civil liberty."

On the face of it no one can take exceptions to the above statement, and the intent of it is what we ourselves would wish. The only thing we might perhaps object to is, that in the defense of the factory man, and men in the mines and similar places, a law finally enacted would specify Sunday, it being the day so largely regarded as a rest day from their secular toils. But this is not certain. There can be no possible danger in this nation of the final abridgement of the rights of Seventh-day people, unless the Church of Rome comes into political power with sufficient support to enact such oppressive laws. The tremendous and organized opposition to Catholicism at the present time, growing in sentiment and activity, is hopeful in many ways. The other menace to this nation is the intolerant and murderous policy of certain labor unions that demand the complete control of labor and employment by their unions. These agencies against civil rights in our nation are as active in one political party as another, and more so in those who do not demand, and commit the party to, the complete separation of church and state. The above planks are pleasing to such as so demand.

### Deacon J. Denison Spicer

On the morning of July 27, 1916, our aged brother Deacon J. Denison Spicer, of Plainfield, N. J., fell asleep after an illness of about two weeks. Full obituary later.

"When two of the largest beef companies in the country are convicted and fined by the Federal government for violating the meat inspection laws, what are probably the conditions in the thousand cheap, insanitary slaughter-houses where only local inspection prevails?"

### New College Movement

President Boothe C. Davis of Alfred University is the guest of his brother, Samuel H. Davis, at Watch Hill, for a few days. Mr. Davis preached at the Seventh Day Baptist church on Saturday. In preliminary remarks he spoke of the movement for the standardization of colleges; the placing of a minimum requirement in financial equipment, teaching staff, salaries, etc., below which it will be necessary for institutions to take rank as junior colleges, while those meeting the requirements will be called senior colleges. Such standardization will encourage colleges now having near the standardization requirements for the senior colleges to increase their efforts for efficiency and to fully meet standard requirements. It will give to smaller and struggling colleges a recognized and important field in junior college work, and by stimulating them to do that work well will give them a new lease of life.

Dr. Davis said that Alfred now more than fulfils standardization requirements in amount of endowment, equipment, teaching force, student body, etc., for ranking as a senior college.

In the matter of salaries paid to professors it will be necessary to make a few increases. To provide for this and to complete the fund for a new gymnasium and for other minor improvements the trustees are raising a fund this year of \$50,000. About one-fourth of this amount is already subscribed and Dr. Davis is organizing committees of trustees, alumni and friends in various sections of the country to co-operate with the chairman of the finance committee, O. S. Rogers, of New York, in raising this fund. Two of Westerly's citizens, Edgar H. Cottrell and Charles H. Stanton, are members of Alfred's board of trustees. Many alumni and friends of the college are Westerly people and Westerly will no doubt do a generous share in helping Alfred to maintain its rank as a high class, standardized, senior college.—*Westerly (R. I.) Sun*.

Eighty-three and one half per cent of the transportation of our country is still done by our horses. The statement is true that but for our horses we should soon starve to death. Yet in road-building it is the automobile and not the horse that is considered.—*Our Dumb Animals*.



# SABBATH REFORM

## An Important Question in Two Versions

ARTHUR L. MANOUS

*The New Testament Sabbath Day—Is it the First or Seventh Day of the Week? The Scriptural Texts Given in Both the Catholic and Protestant Versions. Catholic Declarations and Protestant Admissions—Do They Agree?*

The Sabbath Question is, without doubt, one of the most live and important issues of the day. Especially is this true of the phase of it usually denominated the New Testament Sabbath.

There are some honest and well-meaning people who claim and teach that the Sabbath Day of the New Testament is a different day of the week than was the Sabbath Day of the Old Testament. Or, in other words, that the Sabbath has been changed from the seventh to the first day of the week in, and by New Testament authority.

But there are other equally honest and well-meaning people who claim and teach that, while in general practice and observance there is, at least seemingly, such a change, this change is not of divine or New Testament authority, but was brought about by the assumed authority and power of the Roman Catholic Church after the New Testament had been written. In brief this is the situation of the question.

Now it is self-evident that both of these positions can not be correct. How, then, are we individually to know which is correct? One of the best ways—if not the best—to rightly settle such questions is to first individually and prayerfully appeal to the New Testament itself. This we shall now endeavor to do by the help of the Lord. And in as much as our Roman Catholic friends are by some charged with the responsibility of having made this seeming change of the Sabbath, it has been thought advisable that in fairness and justice to them we should give the New Testament Sabbath texts in both the Catholic and Protestant versions.

The word "Sabbath" in our English New Testament is a translation of the Greek word *sabbaton*, in its singular and plural forms. And that the intelligent and ob-

serving reader may have this matter clearly before him—that he may compare the two versions and Scripture with Scripture—the complete occurrences of this Greek word and its renderings in both these versions are herewith given according to "the Englishman's Greek Concordance of the New Testament", published by Harper Brothers, New York, 1867.

### THE CATHOLIC BIBLE

(Douay Version)

1. "At that time Jesus went through the corn on the sabbath." Matt. 12: 1.
2. "Behold thy disciples do that which is not lawful to do on the sabbath days." Matt. 12: 2.
3. "Or have ye not read in the law that on the sabbath days?" Matt. 12: 5.
4. "The priests in the temple break the sabbath, and are without blame." Id.
5. "For the Son of man is Lord even of the sabbath." Matt. 12: 8.
6. "Is it lawful to heal on the sabbath days?" Matt. 12: 10.
7. "And if the same fall into a pit on the sabbath day." Matt. 12: 11.
8. "Therefore it is lawful to do a good deed on the sabbath days." Matt. 12: 12.
9. "But pray that your flight be not in the winter, or on the sabbath." Matt. 24: 20.
10. "And in the end of the sabbath." Matt. 28: 1.
11. "When it began to dawn toward the first day of the week." Id.
12. "And they entered into Capernaum, and forthwith upon the sabbath days on the sabbath day, and he taught them." Mark 1: 21.
13. "As the Lord walked through the corn fields on the sabbath." Mark 2: 23.
14. "Behold, why do they on the sabbath day that which is not lawful?" Mark 2: 24.
15. "The sabbath was made for man." Mark 2: 27.
16. "And not man for the sabbath." Id.
17. "Therefore the Son of man is Lord of the sabbath also." Mark 2: 28.
18. "And they watched him whether he would heal on the sabbath days." Mark 3: 2.
19. "And he saith to them: Is it lawful to do good on the sabbath days, or to do evil?" Mark 3: 4.
20. "And when the sabbath was come, he began to teach in the synagogue." Mark 6: 2.
21. "And when evening was now come, (because it was the Parasceve, that is,

### THE PROTESTANT BIBLE

(Common Version)

1. "At that time Jesus went on the sabbath day through the corn." Matt. 12: 1.
2. "Behold, thy disciples do that which is not lawful to do upon the sabbath day." Matt. 12: 2.
3. "Or have ye not read in the law, how that on the sabbath days?" Matt. 12: 5.
4. "The priests in the temple profane the sabbath, and are blameless." Id.
5. "For the Son of man is Lord even on the sabbath day." Matt. 12: 8.
6. "Is it lawful to heal on the sabbath days?" Matt. 12: 10.
7. "And if it fall into a pit on the sabbath day." Matt. 12: 11.
8. "Wherefore it is lawful to do well on the sabbath days." Matt. 12: 12.
9. "But pray ye that your flight be not in the winter, neither on the sabbath day." Matt. 24: 20.
10. "In the end of the sabbath." Matt. 28: 1.
11. "As it began to dawn toward the first day of the week." Id.
12. "And they went into Capernaum; and straightway entered into the synagogue, and he taught them." Mark 1: 21.
13. "That he went through the corn fields on the sabbath day." Mark 2: 23.
14. "Behold, why do they on the sabbath day that which is not lawful?" Mark 2: 24.
15. "The sabbath was made for man." Mark 2: 27.
16. "And not man for the sabbath." Id.
17. "Therefore the Son of man is Lord also of the sabbath." Mark 2: 28.
18. "And they watched him, whether he would heal him on the sabbath day." Mark 3: 2.
19. "And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil?" Mark 3: 4.
20. "And when the sabbath was come, he began to teach in the synagogue." Mark 6: 2.
21. "And now when the even was come, because it was the preparation, that is,

- the day before the sabbath," Mark 15: 42.
22. "And when the sabbath was past." Mark 16: 1.
23. "And very early in the morning, the first day of the week." Mark 16: 2.
24. "But he rising early the first day of the week." Mark 16: 9.
25. "And he went into the synagogue, according to his custom, on the sabbath day." Luke 4: 16.
26. "And there he taught them on the sabbath days." Luke 4: 31.
27. "And it came to pass on the second sabbath after the first." Luke 6: 1.
28. "Why do you that which is not lawful on the sabbath days?" Luke 6: 2.
29. "The Son of man is Lord also of the sabbath." Luke 6: 5.
30. "And it came to pass also on another sabbath." Luke 6: 6.
31. "And the scribes and Pharisees watched if he would heal on the sabbath." Luke 6: 7.
32. "I ask you if it be lawful on the sabbath days to do good?" Luke 6: 9.
33. "And he was teaching in their synagogue on their sabbath." Luke 13: 10.
34. "And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering." Luke 13: 14.
35. "Said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed, and not on the sabbath day." Id.
36. "And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox, or his ass from the manger, and lead them to water?" Luke 13: 15.
37. "Be loosed from this bond on the sabbath day?" Luke 13: 16.
38. "And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him." Luke 14: 1.
39. "Is it lawful to heal on the sabbath day?" Luke 14: 3.
40. "And will not immediately draw him out, on the sabbath day?" Luke 14: 5.
41. "I fast twice in a week." Luke 18: 12.
42. "And it was the day of the Parasceve, and the sabbath drew on." Luke 23: 54.
43. "And on the sabbath day they rested, according to the commandment." Luke 23: 56.
44. "And on the first day of the week, very early in the morning, they came to the sepulchre." Luke 24: 1.

- the day before the sabbath." Mark 15: 42.
22. "And when the sabbath was past." Mark 16: 1.
23. "And very early in the morning the first day of the week." Mark 16: 2.
24. "Now when Jesus was risen early the first day of the week." Mark 16: 9.
25. "And, as his custom was, he went into the synagogue on the sabbath day." Luke 4: 16.
26. "And taught them on the sabbath days." Luke 4: 31.
27. "And it came to pass on the second sabbath after the first." Luke 6: 1.
28. "Why do ye that which is not lawful to do on the sabbath days?" Luke 6: 2.
29. "That the Son of man is Lord also of the sabbath." Luke 6: 5.
30. "And it came to pass also on another sabbath." Luke 6: 6.
31. "And the scribes and Pharisees watched him, whether he would heal on the sabbath day." Luke 6: 7.
32. "I will ask you one thing; Is it lawful on the sabbath days to do good?" Luke 6: 9.
33. "And he was teaching in one of the synagogues on the sabbath." Luke 13: 10.
34. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day." Luke 13: 14.
35. "And said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day." Id.
36. "The Lord then answering him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" Luke 13: 15.
37. "Be loosed from this bond on the sabbath day?" Luke 13: 16.
38. "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him." Luke 14: 1.
39. "Is it lawful to heal on the sabbath day?" Luke 14: 3.
40. "And will not immediately draw him out on the sabbath day?" Luke 14: 5.
41. "I fast twice in a week." Luke 18: 12.
42. "And that day was the preparation, and the sabbath drew on." Luke 23: 54.
43. "And rested the sabbath day according to the commandment." Luke 23: 56.
44. "Now upon the first day of the week, very early in the morning they came unto the sepulchre." Luke 24: 1.

45. "And it was the sabbath that day." John 5: 9.
46. "It is the sabbath; it is not lawful for thee to take up thy bed." John 5: 10.
47. "Because he did these things on the sabbath." John 5: 16.
48. "Because he did not only break the sabbath." John 5: 18.
49. "And on the sabbath day you circumcise a man." John 7: 22.
50. "If a man receive circumcision on the sabbath day." John 7: 23.
51. "Are you angry at me, because I have healed the whole man on the sabbath day?" Id.
52. "Now it was the sabbath, when Jesus made the clay, and opened his eyes." John 9: 14.
53. "This man is not of God, who keepeth not the sabbath." John 9: 16.
54. "That the bodies might not remain upon the cross on the sabbath day." John 19: 31.
55. "(For that was a great sabbath day.)" Id.
56. "And on the first day of the week." John 20: 1.
57. "Now when it was late that same day, the first day of the week." John 20: 19.
58. "Which is nigh Jerusalem, within a sabbath day's journey." Acts 1: 12.
59. "And entering into the synagogue on the sabbath day, they sat down." Acts 13: 14.
60. "Not knowing him, nor the voices of the prophets, which are read every sabbath." Acts 13: 27.
61. "And as they went out, they desired them, that would speak unto them these words." Acts 13: 42.
62. "But the next sabbath day, the whole city almost came together, to hear the word of God." Acts 13: 44.
63. "Where he is read every sabbath." Acts 15: 21.
64. "And upon the sabbath day, we went forth without the gate by a river side." Acts 16: 13.
65. "And for three sabbath days he reasoned with them out of the scriptures." Acts 17: 2.
66. "And he reasoned in the synagogue every sabbath." Acts 18: 4.
67. "And on the first day of the week." Acts 20: 7.
68. "On the first day of the week let every one of you put apart with himself." 1 Cor. 16: 2.
69. "Or of the new moon, or of the sabbaths." Col. 2: 16.

45. "And on the same day was the sabbath." John 5: 9.
46. "It is the sabbath day; it is not lawful for thee to carry thy bed." John 5: 10.
47. "Because he had done these things on the sabbath day." John 5: 16.
48. "Because he not only had broken the sabbath." John 5: 18.
49. "And ye on the sabbath day circumcise a man." John 7: 22.
50. "If a man on the sabbath day receive circumcision." John 7: 23.
51. "Are ye angry at me, because I have made a man every whit whole on the sabbath day." Id.
52. "And it was the sabbath day when Jesus made the clay, and opened his eyes." John 9: 14.
53. "This man is not of God, because he keepeth not the sabbath day." John 9: 16.
54. "That the bodies should not remain upon the cross on the sabbath day." John 19: 31.
55. "(For that sabbath day was an high day.)" Id.
56. "The first day of the week." John 20: 1.
57. "Then the same day at evening, being the first day of the week." John 20: 19.
58. "Which is from Jerusalem a sabbath day's journey." Acts 1: 12.
59. "And went into the synagogue on the sabbath day, and sat down." Acts 13: 14.
60. "Because they knew him not, nor yet the voices of the prophets which are read every sabbath day." Acts 13: 27.
61. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath." Acts 13: 42.
62. "And the next sabbath day came almost the whole city together to hear the word of God." Acts 13: 44.
63. "Being read in the synagogue every sabbath day." Acts 15: 21.
64. "And on the sabbath (R. V. day) we went out of the city by a river side." Acts 16: 13.
65. "And three sabbath days reasoned with them out of the scriptures." Acts 17: 2.
66. "And he reasoned in the synagogue every sabbath." Acts 18: 4.
67. "And upon the first day of the week." Acts 20: 7.
68. "Upon the first day of the week let every one of you lay by him in store." 1 Cor. 16: 2.
69. "Or of the new moon, or of the sabbath days." Col. 2: 16.



Thus briefly ends the complete occurrences, and English renderings of *sabbaton* in these two versions of the New Testament. Of its sixty-nine occurrences *sabbaton* is translated "week" nine times and "sabbath" sixty times. Fifty-nine of these sixty times it refers to the Lord's sabbath, the seventh day of the week, and once (Col. 2: 16) to the numerous feasts and *annual sabbaths of Israel*, which were to come to an end at the Cross: "I will cause all *her* mirth to cease, *her* feast days, *her* new moons, and *her* sabbaths, and all *her* solemn feasts." Hosea 2: 11. See also Lev. 23, and Eph. 2: 14, 15.

But in all this interesting double compilation of the New Testament sabbath texts, there is not in one of them the slightest hint that the Sabbath of the Lord was changed in the New Testament from the seventh to the first day of the week. Hence this change must of necessity rest upon some other New Testament authority. Does any one claim the right to use such authority? If so, who are they?

#### ROMAN CATHOLIC DECLARATIONS ON THE SABBATH QUESTION

Notwithstanding the fact that their own version of the Scriptures says nothing about any change in the Sabbath, Catholic writers are neither slow nor backward to declare the Catholic Church the responsible party for this unscriptural change. For example, Cardinal Gibbons, now for years the foremost Catholic churchman in America, very truthfully says:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we (Catholics) never sanctify."—(*Faith of Our Fathers*, p. 86, 7th edition.)

Another Catholic writer says:

"It was the Catholic Church which, by the authority of Jesus Christ (?) has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."—(*Plain Talk About the Protestantism of Today*, p. 213.)

"It is impossible to find in the New Testament the slightest interference by the

Saviour, or His apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by Him, whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after His death, as the Acts of the Apostles have abundantly testified to us."—(*The Christian Sabbath*, p. 8, seventh edition. The Catholic Mirror Company, Baltimore, 1905.)

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday."—(*Id.* p. 16.)

We could multiply like testimony from standard Catholic works, but this must suffice. However it helps to identify the Catholic Church as that power which the prophet Daniel spoke of as the "little horn." "And he shall speak words against the high One, and shall crush the saints of the Most High: and he shall *think himself able to change times and laws*, and they shall be delivered into his hands until a time, and times, and half a time." Dan. 7: 25—*Douay (Catholic) Version*.

#### PROTESTANT ADMISSIONS

Our Roman Catholic friends declare there is no *Scriptural* authority for the change of the Sabbath from the seventh to the first day of the week. Do the leading and representative Protestants admit this truth? They do. Hear them. Prof. A. E. Waffle, Baptist, says:

"Up to the time of Christ's death, no change had been made in the day."—(*Waffle's Lord's Day*, p. 186)

Mr. Amos Binney, Methodist, admits:

"There is no express command for this change recorded in the New Testament." (Binney's *Theological Compend*, p. 133, edition of 1903.)

Mr. A. R. Fausset, M. A., of the Church of England:

"The Lord's day (he means Sunday), superseded the Jewish Sabbath, without our having express command for the transference."—(*Fausset's Bible Cyclopaedia*, art. "Baptism.")

Mr. Charles Buck, Independent:

"It must be confessed that there is no law in the New Testament concerning the

first day."—(Buck's *Theological Dictionary*, art. "Sabbath.")

Mr. Richard Watson, Methodist:

"There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—(Watson's *Theological Dictionary*, art. "Sabbath.")

Many more extracts of like character could be presented, but these must suffice. Now dear reader, shall we disregard God's commandment and observe the first day of the week in obedience to the Catholic Church? Or, shall we obey our Creator and keep holy the seventh day? "We ought to obey God rather than men." Acts 5: 29. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14, See also Isa. 56: 1-6; 58: 13, 14.

#### Success of Milton College Glee Club

The eight men picked from the Milton College Glee Club to sing upon the Wisconsin Chautauqua circuit this summer, are scoring a remarkable success. They have sung to large crowds in Madison, Superior, Wausau, Grand Rapids, Bayfield, Stevens Point, Prairie du Chien and other cities and towns, being received everywhere with great favor. Their singing has touched the popular heart. The managers of the University Extension Division, under whose auspices the chain of Chautauqua is conducted, report: "The Milton College Glee Club was wonderful." "Personally I liked it the best of all musical numbers we had." "The hit of the whole Chautauqua season."

At Madison the audience kept the boys shaking hands for twenty minutes after the concert. At most places the favorites of the afternoon program are called for again in the evening.

The company has already been offered an eight-weeks' contract on another Chautauqua circuit next summer.

The Octet will close the season this year with a concert at Milton the night of July 26, and at Edgerton the following night. Preparations are being made to give the boys a royal welcome home.—*Journal-Telephone*.

#### Uncle Sam's Big North Farm

Alaska is an unknown world as to its farming resources. I stood on the hills near Fairbanks and looked over a million or so of acres of tillable soil in the Tanana valley. The whole territory is said to have 50,000,000 acres of possible farm lands, and the Aleutian Islands will feed thousands of cattle. Here and there I visited the homesteaders, and I stopped for some time at all of Uncle Sam's experimental farms. Upon one of them the grain which stood in the fields reached to the height of my head, and I saw them growing oats, barley and hay, and even alfalfa. I saw potato patches that were yielding four tons to the acre, and one potato field which, I was told, had a crop in the ground that will sell for \$10,000.

Another surprise was the wild berries that will grow all over Alaska, and another the wild flowers that make the sides of the hills and the lower slopes of the mountains blazes of color. I found plenty of grass everywhere and in places the weeds were as high as my head. I saw fat stock on the homesteads of the Tanana valley, and visited dairies which were supplying butter and milk to the towns and mining camps nearby. The Aleutian Islands have a climate milder than Scotland, and on the island of Kodiak, which is as big as Porto Rico, they are now raising Galloway cattle and long-wooled sheep.—*Correspondence of The Christian Herald*.

Happiness begins with health. The slightest disturbance of nerve or brain involves despondency. Indeed, depression is the danger bell that nature rings when the brain is overwrought. When a man daily consumes ten ounces of blood and nerve and produces but nine ounces, nature uses despondency to inform him that he is on the road to the hospital or insane asylum.

The average age of our great statesmen, merchants, jurists, artists and inventors is sixty-eight. This fact tells us that the people have not yet learned that the first requisite to great work is the development of skill in carrying the body so as to maintain the perfect health that alone makes happiness and creative work possible. The time has come when sickness is a form of sinfulness.—*Newell Dwight Hillis*.



## MISSIONS

### Quarterly Report

*Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending June 30, 1916*

The first of the quarter was occupied with office work in connection with the April board meeting, at which time a committee was appointed to devise a plan by which the debt of the society could be paid off. This committee prepared an "Appeal" to the people, which was sent to all the churches.

Late in April your secretary attended the Laymen's Missionary Congress held in Washington, D. C. Visits were then made to Syracuse, DeRuyter and Leonardsville, N. Y., spending a Sabbath at each of the two latter places.

Work in the office was resumed until June 1, when the Eastern Association convened at Plainfield, N. J. Here the work of the society was presented. The Central Association met with the Second Brookfield Church and the Western with the Second Alfred Church. At all of the sessions a good interest was shown in the work of the society, and in the payment of the debt.

On returning to the office June 20, it was learned that fifty-two churches had contributed about \$2,500 to meet the indebtedness of the society. This list was then prepared and sent to the churches which had not yet responded with their quota.

When at home your secretary has preached on Sabbath Days at Waterford, Bradford, or one of our other churches. More or less attention has been required in arranging the campaigns of our evangelists.

The changes on the field during the quarter are as follows:

May 1, Rev. R. R. Thorngate resigned the work on the Verona field, and became missionary pastor of the Central Association and of the Scott Church, with headquarters at the latter place.

Rev. G. H. F. Randolph resigned the pastorate at Fouke, Ark., and commenced work as missionary pastor with the Ritchie (W. Va.) Church July 1.

Reports show that there are 18 work-

ers on the field; weeks of labor, 258; sermons and addresses, 405, to congregations ranging from 20 to 40 people; prayer meetings, 55; visits and calls, 1,753; people converted, 55; added to our churches, 25—by baptism, 12, by letter, 13; pages of tracts distributed, 13,668; books and papers, 5,116; Sabbath converts, 12.

Your secretary has visited 9 of our churches and missions. Total number of sermons and missionary addresses, 23; letters and communications written, 400; communications received, 350; traveled 2,600 miles.

Respectfully submitted,  
E. B. SAUNDERS,  
Corresponding Secretary.

### Statement of Evangelist D. Burdett Coon

*Rev. E. B. Saunders,  
Ashaway, R. I.*

DEAR BROTHER SAUNDERS: Enclosed find my financial statement for the last month; also my quarterly report. Following is a kind of summary report for the year as I have made it out. You may be able to get a more accurate report from material I have previously sent you. But this is the best I can do now in the midst of my hurry and great weariness. I hope it may help you some.

#### Report for July 1, 1915, to June 30, 1916

Weeks of labor, 52; sermons and addresses, 317; average congregations, 76; spoke in 24 pulpits, or other places, in 7 States; prayer meetings conducted, 236; visits or calls, 1,102; professed conversions, 129; number baptized, 45; added to Seventh Day Baptist churches: by letter 4, by verbal statement, 7, by baptism, 42—total, 53 (same as last year); 1 Christian Endeavor society organized at New Auburn, Minn., July 4, 1915, with about 20 members; number of pages of tracts distributed, 4,096; money received from field and sent by me or church treasurers to the treasurer of the Missionary Society, \$385.82. (Much more than this has been sent the board during the year as the result of this work, but not at the time the meetings were held.) Between campaigns I have frequently preached in various places.

I have conducted 9 campaigns during the

year, besides closing the one in New Auburn, Minn. Brother Julius Nelson has been with me as singer and helper since November 27. During the year 14 converts to the Sabbath have become identified with us.

I keenly regret that I can not report a much greater work. But I praise the good Lord for any good that has been done. I most certainly need the hearty and united prayers of the board. I am not worthy to be engaged in such a great work as this.

Please pray for Berlin, N. Y., to which we go now for a campaign.

Sincerely yours,  
D. BURDETT COON.

### Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, July 19, 1916, at 9.30 a. m., with President Clarke in the chair and the following members present: William L. Clarke, Clayton A. Burdick, E. A. Witter, A. S. Babcock, E. B. Saunders, Ira B. Crandall, Robert L. Coon, J. H. Austin, Ira L. Cottrell, S. H. Davis.

Visitors: Mrs. O. U. Whitford, Miss Mildred Saunders, Mrs. John H. Austin, Miss Witter, Prof. P. L. Coon.

Prayer was offered by the Rev. Clayton A. Burdick.

The Corresponding Secretary and the Treasurer presented their quarterly reports, which were approved and ordered recorded.

The Corresponding Secretary reports contributions toward cancelling the debt have already been received sufficient to pay about three fourths of the indebtedness of the Society.

Upon motion the Treasurer was instructed to pay Mrs. D. H. Davis the amount of the deficit on the new mission dwelling at Shanghai, China, paid by Brother Davis; also to express the thanks of the Board for the loyal services of Sister Davis in the work of our mission.

E. B. Saunders, C. A. Burdick and S. H. Davis were appointed a committee to prepare a program for missionary day at the General Conference.

The annual reports from the proper officers were approved, and it was voted

that the annual reports of the Treasurer and the Corresponding Secretary, together, be the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society for the year ending June 30, 1916.

The Secretary was instructed to have printed 400 copies of the report for distribution.

Correspondence was received from J. G. Burdick, Rev. J. W. Crofoot, Ch. Th. Lucky and others.

WM. L. CLARKE,  
President.  
A. S. BABCOCK,  
Recording Secretary.

### Monthly Statement

JUNE 1, 1916, to JULY 1, 1916

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

Balance on hand June 1, 1916.....	\$696.24
Mr. and Mrs. G. W. Lanphere.....	3.00
Mrs. Mary E. Tomlinson.....	20.00
D. Burdett Coon.....	2.08
Mr. and Mrs. G. M. Ellis, Debt Fund.....	5.00
L. S. K., Florida, Debt Fund.....	1.00
M. E. Clement, Debt Fund.....	5.00
D. S. Allen, L. S. K., Debt Fund.....	2.00
E. D. Richmond, Debt Fund.....	2.00
Mrs. Wm. Saunders, Debt Fund.....	1.00
Mrs. Burton Sherlock, L. S. K., Debt Fund.....	2.50
Mr. and Mrs. D. E. Davis, Debt Fund.....	5.00
F. N. Ayars, Debt Fund.....	2.50
Miss Olga G. Everett, Debt Fund.....	1.25
J. B. Williams, Debt Fund.....	2.00
Clara F. Downey, L. S. K., Debt Fund.....	1.00
Mr. and Mrs. J. H. Hardy, Debt Fund.....	3.00
Mr. and Mrs. D. C. Waldo, Debt Fund.....	1.00
Mrs. M. L. Eaton, Debt Fund.....	1.00
Mrs. Susan Ayars, Debt Fund.....	1.00
H. D. Clarke, Debt Fund.....	1.00
L. S. K., Florida, Debt Fund.....	3.00
Mrs. F. P. Schoonmaker, L. S. K., Debt Fund.....	5.00
Mrs. L. A. Looftoro, Debt Fund, cred. to Welton Church.....	3.00
H. D. Bacock, Debt Fund, cred. to Leonardsville Church.....	25.00
Mary E. Burdick, Debt Fund, cred. to Hartsville Church.....	5.00
Carrie E. Green, L. S. K., Debt Fund, cred. to Dodge Center Church.....	1.00
Mrs. Harriet S. Clark, Debt Fund, cred. to First New York City Church (Life Membership).....	25.00
Mrs. Lilla E. Whitford, Debt Fund, cred. to First New York City Church, (Life Membership).....	25.00
T. J. Van Horn, Debt Fund, cred. to Gentry Church (Life Membership).....	25.00
Mrs. C. W. Spicer, Debt Fund, cred. to Plainfield Church, (Life Membership).....	25.00
H. P. Hakes, Debt Fund, cred. to Pawcatuck Church, (Life Membership).....	25.00
Mr. and Mrs. E. H. Davis, Debt Fund, cred. to Walworth Church.....	10.00
Mr. and Mrs. G. W. Lanphere, Tract Society.....	3.00
Mr. and Mrs. G. W. Lanphere, Lieu-oo Hospital.....	2.00
Rhoda S. Maxson Estate, Home Missions.....	50.00
Lucia M. Waldo, Foreign Missions.....	1.00
Churches:	
Welton.....	6.15
Albion.....	28.88
First New York City.....	23.33
Hebron Center.....	5.63
North Loup.....	4.94



Syracuse .....	1.25
Nortonville .....	23.41
First Hopkinton .....	6.15
Lost Creek .....	5.00
Marlboro .....	10.02
Milton .....	48.48
West Edmeston .....	6.50
Friendship .....	11.25
Walworth .....	19.86
Little Genesee .....	16.67
De Ruyter .....	27.00
Farina .....	10.98
Hammond .....	9.82
Riverside .....	23.05
Independence .....	20.07
First Brookfield .....	16.95
Plainfield .....	13.54
Fouke .....	9.00
Second Brookfield .....	28.50
Second Brookfield, Dr. Grace Crandall .....	10.00
Second Brookfield, Lieu-oo Hospital .....	1.50
West Hallock, Lieu-oo Hospital .....	15.00
Grand Marsh, Debt Fund .....	9.50
Milton Junction, Debt Fund .....	45.06
Hammond, Debt Fund .....	20.30
Long Beach, Debt Fund .....	5.25
Plainfield, Debt Fund .....	6.00
Syracuse, Debt Fund .....	10.00
Welton, Debt Fund .....	26.94
Fouke, Debt Fund .....	30.25
First Brookfield, Debt Fund .....	51.50
First Alfred, Debt Fund .....	83.09
Second Westerly, Debt Fund .....	14.11
Second Hopkinton, Debt Fund .....	17.59
Verona, Debt Fund .....	8.10
Cartwright, Debt Fund .....	10.00
Petrolia Mission, Debt Fund .....	2.50
Little Genesee, Debt Fund .....	67.40
Walworth, Debt Fund .....	45.36
Windfall Lake, Debt Fund .....	8.50
Albion, Debt Fund .....	20.00
Los Angeles, Debt Fund .....	6.25
First New York City, Debt Fund .....	68.00
Farina, Debt Fund .....	90.00
Waterford, Debt Fund .....	25.00
Lost Creek, Debt Fund .....	31.00
Dodge Center, Debt Fund .....	23.00
Cariltos, Debt Fund .....	25.00
Roanoke, Debt Fund .....	13.00
Piscataway, Debt Fund .....	40.89
First Hopkinton, Debt Fund .....	146.60
Marlboro, Debt Fund .....	28.45
Milton, Debt Fund .....	144.51
Farnam, Debt Fund .....	25.85
West Edmeston, Debt Fund .....	21.50
Nortonville, Debt Fund .....	33.15
Independence, Debt Fund .....	22.85
Adams Center, Debt Fund .....	47.27
Friendship, Debt Fund .....	17.50
Battle Creek, Debt Fund .....	58.00
Shiloh, Debt Fund .....	72.00
Chicago, Debt Fund .....	1.00
Elkhart, Debt Fund .....	1.25
Second Alfred, Debt Fund .....	119.22
De Ruyter, Debt Fund .....	14.76
East Portville, Debt Fund .....	6.25
North Loup, Debt Fund .....	75.00
Riverside, Debt Fund .....	50.00
Middle Island, Debt Fund .....	2.75
Pawcatuck, Debt Fund .....	209.55
Berlin, Debt Fund .....	12.00
Coudersport S. S. .....	9.50
Plainfield S. S. .....	15.75
Plainfield S. S., Education of Chinese children .....	6.48
Albion S. S., Debt Fund .....	10.25
Welton L. B. Society, Debt Fund .....	9.00
Shiloh Bible School .....	5.00
Northern Wisconsin and Minnesota Churches (semi-annual meeting) .....	6.00
Central Association .....	8.21
Western Association .....	6.72
Eastern Association .....	14.56
Young People's Board, Dr. Palmborg's salary .....	25.00
Memorial Board, Church, Utica, Wis. ....	4.54
Memorial Board, D. C. Burdick Farm .....	14.97
Memorial Board, Eugenia L. Babcock Bequest .....	128.59
Memorial Board, Sarah P. Potter Bequest .....	28.05
Memorial Board, Missionary Society Funds .....	11.58
Woman's Board, Debt Fund .....	40.00
Woman's Board, Home Missions .....	6.00
Woman's Board, General Fund .....	20.85
Woman's Board, Marie Jansz .....	50.00

Woman's Board, Miss Burdick's salary .....	150.00
Woman's Board, Miss West's salary .....	150.00
Woman's Board, Dr. Grace Crandall .....	1.25
Interest on checking account for June .....	.64
Income from Permanent Funds .....	1,000.00
<b>Total</b> .....	<b>\$5,130.46</b>

Cr.	
J. J. Kovats, May salary .....	\$20.00
Angeline Abbey, 1/2 May salary .....	5.00
E. B. Saunders, May salary, clerk hire .....	83.33
D. B. Coon, May salary, traveling expenses .....	87.45
Julius Nelson, May salary, traveling expenses .....	50.68
J. G. Burdick, June salary .....	29.16
T. L. M. Spencer, June salary .....	50.00
Rosa W. Palmborg, salary April 1—July 1 .....	150.00
Susie M. Burdick, salary April 1—July 1 .....	150.00
Anna M. West, salary April 1—July 1 .....	150.00
H. E. Davis, acct. salary April 1—July 1 .....	177.37
H. M. Pierce, acct. salary H. E. Davis .....	35.00
S. H. Davis, Treas., acct. salary H. E. Davis .....	10.00
Woman's Board, acct. salary H. E. Davis .....	3.00
Young People's Board, acct. salary H. E. Davis .....	2.00
Amer. Sab. Tract Soc'y, acct. salary H. E. Davis .....	5.00
Grace I. Crandall, acct. salary April 1—July 1 .....	95.00
Calvin E. Crandall, acct. salary Grace I. Crandall .....	55.00
Susie M. Burdick, school account, China field .....	75.00
Susie M. Burdick, incidentals and Evangelist, China field .....	90.00
Amer. Sab. Tract Soc'y, from Mr. and Mrs. G. W. Lanphere .....	3.00
Exchange .....	1.00
Treasurer's expenses .....	20.00

Balance on hand July 1, 1916 .....	\$1,346.99
<b>Total</b> .....	<b>\$3,783.47</b>
Bills payable in July, about .....	\$5,130.46
Notes outstanding July 1, 1916 .....	\$2,000.00
<b>Total</b> .....	<b>\$4,000.00</b>

S. H. DAVIS,  
Treasurer.

**Treasurer's Quarterly Report**

APRIL 1, 1916, to JULY 1, 1916

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

By months	
Dr.	
Cash in Treasury, April 1, 1916 .....	\$1,031.77
Cash received in:	
April .....	\$1,131.25
May .....	693.53
June .....	4,434.22
<b>Total</b> .....	<b>6,259.00</b>
<b>Total</b> .....	<b>\$7,290.77</b>

Cr.	
Expenses paid in:	
April .....	\$1,675.97
May .....	484.34
June .....	1,346.99
<b>Total</b> .....	<b>3,507.30</b>
Balance in bank July 1, 1916 .....	\$3,783.47

BY CLASSIFICATION

Cash Received		
General Fund, including balance brought forward .....		\$2,452.22
Home field .....	59.00	
China field .....	418.23	
Java field .....	51.00	
Specials .....	3.00	
Life Members .....	175.00	
Income from Memorial Board .....	236.73	
Income from Permanent Fund .....	1,400.00	
Interest on checking account .....	3.21	
Debt Fund .....	2,492.36	
<b>Total</b> .....	<b>\$7,290.77</b>	

Disbursements		
Corresponding Secretary and Gen. Missionaries .....		\$774.81
Churches and pastors .....	880.76	
China field .....	1,015.00	
Holland field .....	75.00	

Italian field .....	87.48
Java field .....	37.50
Specials .....	43.83
Treasurer's expenses .....	65.00
Interest .....	25.72
Exchange .....	2.20
Washington Trust Company Loan .....	500.00
Balance in bank July 1, 1916 .....	3,507.30
<b>Total</b> .....	<b>3,783.47</b>
<b>Total</b> .....	<b>\$7,290.77</b>

**"I Went Down So Quick"**

I had a young man come to my office today for conversation concerning his religious and spiritual welfare, one of very many cases in whom your readers may have an interest with me. He first wrote me a note saying that he once regularly attended a Methodist church in a village in Central New York, and that he wanted me to baptize him, and to receive him into the church of his choice, as I have others.

Only a short time since I held a full communion service, on a week day morning in our chapel, at which time I administered the holy sacrament of baptism to seven men of various nationalities, and gave the sacrament to a class of fifteen, the whole service being most simple, but most impressive and the candidates and communicants as serious and earnest as any to whom I have ever administered. All of this, I suppose, led the young man mentioned to write me, and led me to send for him this morning. I found him to have been in occupation a farmer, of twenty-three years of age when committed here in May, 1909; and that he had formerly served a term of four years when a lad, in the Rochester State Industrial School. On March, 1912, he had been transferred from here to Clinton Prison, at Dannemora, N. Y., from which he had been returned here in August, 1915. This matter of transfer between this and other prisons of the State is not unusual, and may be made for discipline or for hygienic reasons, the last being true in the case cited. The man's name and parentage show him to be an American, and possessed of a rudimentary school education. He is here on a sentence of from nine to twenty years, with a charge of rape in the first degree, one of the most serious offenses with which the courts deal. But serious as is the offense, I am concerned (and society should be more concerned) in the real cause of its commission. On inquiry into his life and habits he quickly voiced the explanation in one word, "The drink." That was what

brought him here, as it does, directly or indirectly, eighty per cent of all the men here confined, most of whom are under thirty years of age, the largest number of any one age being twenty-two years, an army of youth, fifteen hundred strong, deceived and trapped by the legalized dram shop, and cursed by it with a brand of shame which may last unto eternity. And this young man of Methodist proclivities and training was one of this army—bright, interesting, hopeful, confessing his past, and desirous of making a new start for the future, and one with the Kingdom of God in the program. And so I talked with him and gave him some good books and religious counsel and aid, and sent him back to his shop for the day a happy man.

But there was one statement he made which I want to emphasize, because he emphasized it, when he said, "Chaplain, I went down so quick."

He had been up once; but fell—just as the whole race has been up once, but fell. So this young man is no exception, and is one of the family yet, and will be forever, and therefore comes into the line of the goodly fellowship of the apostles, and all the rest of the people for whom something very big was once done at old Calvary.

He went down so quick. Ah! how true of us all, and especially of the weak, and those whose props of home and health and encouragement were so few, or worthless, as compared with what we had under us.

"I went down so quick." So did Eve, so did David and Simon Peter, and so did Hadley and Jerry McAuley: so did all the saints (or most of them if all were known, as God knows), but now in glory—saved by grace.

Should we therefore vote this last confessor hopeless? Or will we look into his eyes and say: "You are down, but not out. You know where you failed"?

Does the outside world know its part in his failure? For it has failed also. Will it be as honest to confess it as the man it helped to send down so quick?—*Arthur Copeland, D. D., Chaplain.*  
*Auburn, N. Y.*

"Why has Christianity been powerless to abolish war? Christianity would have abolished war centuries ago if men had lived it one half as vociferously as they have professed it."



## WOMAN'S WORK

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

"The world grows green on a thousand hills—  
By a thousand willows the bees are humming,  
And a million birds by a million rills,  
Sing of the golden season coming.  
But, gazing out on the sun-kiss't lea,  
And hearing thrush and blue-bird singing,  
I feel that the summer is all for me,  
And all for me are the joys it is bringing.

"I know I am only a speck of dust,  
An individual mite of masses,  
Clinging upon the outer crust  
Of a little ball of cooling gases.  
And yet, and yet, say what you will,  
And laugh, if you please, at my lack of reason,  
For me whooly, and for me still,  
Blooms and blossoms the summer season."

### Good News From Girls' School

Woman's Board,  
Milton, Wis.

DEAR FRIENDS:

Miss Burdick has written recently of the joy we have had as some of our girls have decided for Christ this spring. You will be glad to know that since her letter others have decided. A week ago last Sabbath five girls were baptized, making ten in all from the Girls' School this spring. Three of these five had been probationers for three years and we were greatly rejoiced when they decided to take the further step. The other two only became probationers this spring but they begged to be allowed to be baptized now rather than wait until fall when the six months of probation would be completed.

Some of the girls are seeking to do real personal work as far as they know how. At the workers' meeting with Mr. Davis they are asking practical questions:—What is the first thing to do in trying to win some one to Christ? How can you get in touch with one who will not "open up her heart" to you at all? etc. We do pray that they may all be so strengthened that they will be vital forces for Christianity during the summer. We are also longing for those who have resisted Christ up to this time.

Towards the end of May there was an

event in which I am sure you will all be interested. You perhaps remember about the forming of the temperance societies in this and some adjoining schools—six in all, three in Bible women's schools and three in girls' boarding schools. For the final event of the year the joint committee planned a program in which all the schools were to have a part. Each of the three girls' schools gave plays, two of them being original. They aimed to show forth the evils of drinking, smoking, and gambling. They were really very well done and we felt that the committee and the schools were to be commended in the way they carried it through. The program was given first in the morning to the members of the schools participating, and in the afternoon to home folks and friends, an audience of about eight hundred. Doesn't that sound like a good beginning for the much needed temperance reforms in Shanghai?

Last Sunday we had a splendid meeting of the church in which much enthusiasm was shown for church work. I presume some one else will write up an account of it for the RECORDER.

We are grateful for the prayers that you have been offering for us and we ask that you will continue to remember us in that way.

Sincerely yours,  
ANNA WEST.

Shanghai,  
June 16, 1916.

### Billy Sunday in Kansas City

"Everybody stand and give God a Chautauqua salute." With these words, delivered in impassioned tones while standing on top of his pulpit, Billy Sunday brought his first sermon in Kansas City to a close. And somehow it seemed the most natural thing in the world to give God a Chautauqua salute! The huge audience of 20,000 did it with a vengeance. Seven weeks later, standing once more on top of that same pulpit, so tired that he could hardly avoid collapse, Sunday said his last prayer in Kansas City, and when it was over the great throng filed slowly out of the building. Thirty minutes later the huge tabernacle was dark and the greatest religious awakening this city ever has known

had passed into history except as it may be carried on by the local churches.

#### FACTS AND FIGURES

During the seven weeks, Sunday preached to upwards of 1,300,000 people. The expenses for the campaign, amounting to approximately \$40,000, were all provided for by the end of the fifth week, through the regular nightly offerings. An additional \$5,000 was contributed to local charities. When Mr. Sunday left on the late train for Chicago at the conclusion of his last service he carried in his pocket a certified check for \$32,000, this amount being the voluntary offering of Kansas City people given on the last day of the campaign. As to the visible results, 20,646 cards were turned in. Many of this number, perhaps 40 per cent, are reconsecration cards and 4,500 were from out-of-town people.

The Baptists of the city profited largely in the campaign, the First Church leading by a wide margin all other churches of whatever denomination. But there are numerous results aside from the signed cards. Conditions are different than ever before. The atmosphere is charged with spiritual power and people are continuing to come by the score to the various churches where nightly meetings are still being held. Those who did not "hit the sawdust trail" are "hitting the carpet," and though the heat of the summer is upon us, the overworked pastors are endeavoring to cope with a revival which is on the increase instead of the reverse. The heart of the city has been touched and Kansas City is softened, mellowed, subdued.

Billy Sunday has won out in the face of as bitter opposition and villification as he ever encountered. Prior to his arrival the city was flooded with literature bearing the imprint of the Chicago Ethical Society. We were told that it would be detrimental to the highest interests of our citizens if this moral pervert were given a chance to open up with his verbal artillery. We were told that his language was unfit for young people to hear and that his influence was harmful in the extreme. When it became known that a corps of workers at one of the big breweries was sending out this literature, thoughtful people understood and smiled. But in spite of the anxiety of our friends the brewers lest our morals should suffer corruption, Billy Sunday came and told the gang to do its worst.

How bitterly he hates the saloon traffic! How mercilessly he scores those engaged in it! He told the gang plainly that he proposed to "skin 'em alive," and he did it to the queen's taste. Forty thousand men in two great audiences heard his famous booze sermon and then pledged themselves in one mighty shout to do their utmost to drive home the blow that would put the whole hideous traffic out of business. No wonder the saloon crowd detests him.

Among good people there were not a few who openly said they were from Missouri. In one of his early sermons Sunday told his audience the origin of the clan of "Knockers." "When God got through making pole cats he had a little material left and out of this he made knockers." Long before the campaign was over the knockers ceased their pounding, the saloon gang subsided and the whole city began to listen to what he had to say. Amusement park owners went through the motions of opening their gates and longed for the time to come when Billy Sunday would get out of town. Everything else was of secondary importance. The whole city was Sunday-ized.

Explain him? That is a task too big for this correspondent to undertake. All he can do is to express his opinion, and that is as follows: A sincere, big-hearted, sin-hating, soul-loving, God-fearing preacher with an amazing command of language and a power of description that is marvelous.

Had he chosen the actor's profession he would have been a headliner. Had he chosen business life he would have made a huge success, judging from the wonderful system with which he manages his campaign. One can hear all sorts of opinions concerning him, but the writer having been in intimate touch with the local campaign, expresses it as his humble opinion that Billy Sunday is the most wonderful religious worker this country has seen in a generation. And as for "Rody!" But that would be another story.—*W. S. Abernethy, in The Standard.*

Kansas City, Mo.

"That Armenians and Turks, Africans and Japanese, have an equal right to life, happiness and help will be confessed by the ideal nation. Foreign missions, therefore, are necessary to the ideal America."



**YOUNG PEOPLE'S WORK**

REV. ROYAL R. THORNGATE, HOMER, N. Y.  
R. F. D. No. 3.  
Contributing Editor

**Has Your Society Paid Its Share?**

Each year the young people of the denomination make up a budget, providing for the various lines of work which they plan to do through the direction of the Young People's Board. That budget in turn is presented to Conference through the Board of Finance, and also the Board of Finance apportions to each church or society its proportionate share of the budget. And whether or not the Young People's Board is able to carry out the work as planned for the year largely depends upon whether each society shall pay its proportionate share of the budget. The response of the societies for this year has been gratifying. Already \$883.52 has been paid into the hands of the treasurer. But the budget calls for \$1,000. The treasurer of the Young People's Board, Prof. L. H. Stringer, Milton, has recently furnished a report showing how each church or society stands in this matter. The report is printed below. In which column is your society found? Has it paid its full apportionment? If not, it has until August 15 in which to do it, as the treasurer informs the editor of the department that the books will not be closed until that date. Let us go to Conference with the budget all paid. The list follows:

Church or Society	Amt. Paid	Apportionment
Adams Center	\$30 00	\$29 80
Alfred, First	35 00	59 00
Alfred, Second	21 00	20 00
Andover	—	10 00
Albion	18 50	27 00
Attalla	—	5 20
Battle Creek	50 00	50 00
Berlin	14 46	14 40
Boulder	5 00	8 40
Brookfield, First	21 00	21 00
Brookfield, Second	—	21 40
Bradford	—	3 80
Cartwright	—	13 40
Chicago	10 20	10 20
Delaware	—	1 20

DeRuyter	—	16 20
Dodge Center	—	12 80
East Portville	—	6 00
Farina	30 00	27 00
Farnam	—	1 80
Fouke	14 00	15 00
Friendship	50	12 00
Garwin	30 00	33 40
Genesee	40 00	38 00
Gentry	8 80	8 80
Greenbrier	—	5 40
Hartsville	8 80	8 80
Hebron	—	4 80
Hopkinton, First	—	48 80
Hopkinton, Second	8 00	12 00
Hornell	—	1 80
Hammond	6 60	6 60
Independence	10 00	30 00
Jackson Center	13 00	30 00
Lost Creek	—	14 20
Little Prairie	—	2 00
Los Angeles	—	3 80
Marlboro	14 00	14 00
Milton	53 40	53 40
Milton Junction	30 00	29 60
Middle Island	5 02	11 00
New Auburn	—	3 80
New York	4 23	11 60
Nortonville	17 00	50 00
North Loup	40 00	35 00
New Market	38 00	38 00
Pawcatuck	15 25	30 00
Plainfield	63 00	41 40
Richburg	—	8 00
Ritchie	—	30 00
Riverside	22 50	20 00
Rockville	2 68	22 00
Roanoke	—	5 20
Shiloh	—	55 60
Salem	10 00	59 00
Scio	—	2 60
Scott	—	4 00
Southampton	—	1 80
Stone Fort	25	6 40
Salemville	—	7 00
Verona	14 60	14 60
West Edmeston	7 00	7 00
Walworth	31 00	35 00
Welton	17 00	25 00
Westerly, First	—	4 80
Westerly, Second	—	3 80
West Hallock	1 80	—
Waterford	5 00	5 00
From other sources received:		
Ethel Butterfield	5 00	
Marian Ingham	5 00	
Marie Stillman	5 00	
South Dakota L. S. K's	25 00	
H. C. Stillman	2 00	
Marguerite Ingham	5 00	
Elma Cockerill	50	
Western Association	15 65	
Central Association	22 75	
Eastern Association	10 53	
Woman's Board	18 00	
Sale of Topic Cards	2 50	

Amount rec'd during year \$883 52

**New York State Christian Endeavor Convention**

Whenever and wherever young people are gathered together in any considerable numbers, it is to be expected that there will be numerous and genuine outbreaks of real enthusiasm. It is the natural, normal thing for the spontaneous enthusiasm of young people to give expression in an overflow of spirit, whatever the occasion may be, whether it be a social and recreational affair, a football game, or a great religious convention.

And the New York State Christian Endeavor Convention, which was held very recently in the city of Syracuse, was no exception. Beginning on July 10 a thousand bright, clean young people from all over the Empire State for four days endured the intense heat of the city, and kept sweet and jolly, that they might enjoy the many excellent things that had been provided by the program.

It happened to be the good fortune of the editor of Young People's Work to attend this convention. There were many things that gave occasion for thought, other than simply to be carried along on the wave of enthusiasm that always is inspired by any great gathering, whether it be civic, political or religious. It is not possible to detail this convention, but only to speak of it in general terms.

One of the significant things is that Christian Endeavor receives respect and favor. In fact, all great religious gatherings are compelling and receiving respect from the numerous cities of the land, along with other large gatherings such as political, lodge and fraternity, and vocational conventions. The entire business portion of the city, including all public buildings, had been tastefully decorated for the occasion, and the writer was told by the chairman of the convention that the decorating of the city for the occasion had been done by direction of the city government and the expense met out of municipal funds. Not only that, but the three large daily newspapers of the city gave almost unlimited space to reporting the convention, one in particular using large cuts of all the prominent workers and speakers. And those who wore the delegate badges were treated with the utmost courtesy while in

the city. No wonder that Billy Sunday became so attached to Syracuse, for it can be truthfully said that it is one of the most hospitable of cities. And there can be no doubt that the city is powerfully feeling the good of the Sunday campaign.

Another thing which one could not well refrain from doing was to contrast the make-up of this convention, and the things for which it stood, with the convention of the Retail Liquor Dealers' Association of New York, which met in Syracuse a few weeks ago. Each was made up, approximately, of a thousand delegates. The one—the Liquor Dealers' Association—came together for the avowed purpose of devising means to protect their infamous business against the mighty wave of public condemnation which they are feeling and fearing. They stand for a business that means the destruction of home, manhood, womanhood, childhood, and life. The other convention—Christian Endeavor—was made up of those who stand for the protection of home and the conservation of life in its fulness and for usefulness. More than that, Christian Endeavor stands for the destruction of the leviathan destroyer of home and life,—the saloon,—and that too by 1920. Young people, in which company would you rather be found? Is it not splendid to be identified with Christian Endeavor and be counted with those who work for the noble things for which it stands?

Still another thing that compels recognition is that Christian Endeavor is not easily baffled in accomplishing the things which it sets out to do. And the fact was conclusively demonstrated in this convention that Christian Endeavor does train for leadership. In the few days previous to the convention, when there was so much of detail to be arranged, the state field secretary, Harold A. Waite, had been compelled to give up work and go to a Brooklyn hospital, and the work of completing the details had fallen upon his office secretary, Miss Helen S. Gere, of Syracuse. Then at the last moment the able state president, John R. Clements, was prevented from attending the convention, because of overwork, and the first vice president, Rev. Mr. Sizoo, was called upon to preside without having an opportunity to thoroughly familiarize himself with the de-



tail plans of the convention. The convention was presided over by him in a most happy and competent manner. It would seem that this unexpected situation, and the able way in which the difficulties were overcome, demonstrates the claim that Christian Endeavor trains for leadership.

The convention was held in the splendid First Baptist church, and the delegates received every possible courtesy from the local committees and the homes in which they were entertained. It was the twenty-seventh Empire State convention, and had for its theme, "A Convention of Decisions." There were many good speakers, among them several officers of the United Society. The music was one of the most enjoyable features of the convention. The singing was led by Fred A. Mills, of Kansas City, who has a most pleasing way of getting people to sing. The convention song was "Make Jesus King." This song was written by John R. Clements, and as yet has been published only in leaflet form. Each evening during the convention those in attendance at the sessions listened with delight to an organ recital by Mr. Charles M. Courboin, the organist of the church.

The names of some only of the more prominent speakers can be mentioned. Rev. Dr. Howard B. Grose, Boston, spoke of "Early Endeavor Days in the Empire State." That was thirty years ago when Dr. Grose was the first president of the New York State Christian Endeavor Union, which was formed in the city of Syracuse in 1886. Dr. Grose was then located as a pastor at Poughkeepsie, N. Y. He is now vice-president of the United Society. Possibly it is not generally known that Marshall A. Hudson, founder of the Baraca movement, and now president of the World-Wide Baraca and Philathea union, was the first secretary of the New York State Christian Endeavor Union. And it is to Christian Endeavor that Mr. Hudson gives the credit for inspiring the vision that has led to such great usefulness in his life. Mr. Hudson was ill and was not able to be in attendance at the convention.

William Shaw, Boston, general secretary of the United Society, gave two inspiring addresses, "World-Wide Endeavor," and the "Drive to Victory." Mr. Shaw drove home facts.

A. J. Shartle, Boston, treasurer of the

United Society, spoke on "Christian Endeavor Publications—Their Use and Abuse." He also had charge of the Life Work Recruit service, which will be spoken of in another place.

Daniel A. Poling, Boston, associate president of the United Society, and who came all the way from California to be at the convention, gave a masterful address, his subject being, "Civic Grafters." A part of this true-American speech will be found in the near future in the Young People's Department.

The same evening on which Mr. Poling spoke, and which was temperance night, Miss Mildred A. Moody, national lecturer of the Young People's branch, W. C. T. U., gave an address that compelled attention and must have forced conviction into the hearts of all who heard it. Her subject was, "Youth's Preparedness for the Battle." Certainly no young man or woman could have heard her without having a desire to live a nobler, cleaner life. While Miss Moody contended that the legalized liquor traffic is the greatest menace to the youth of today, and while she deplored the enormous increase in the use of tobacco by the young men of today, declaring that the young women were in no small way responsible for their tolerance of it, she also made an eloquent plea for an equal standard of purity for men and women.

"The Challenge of the Present World Situation" was the subject of J. Campbell White's address. Mr. White is best known as secretary of the Layman's Missionary Movement, until very recently when he assumed the duties as president of Wooster College, Wooster, Ohio. Mr. White brought out the startling fact that today one-half of the people of the entire world are without educational opportunities and without doctors and nurses. Following this address, A. J. Shartle, Boston, had charge of the Life Work Recruit service. Pledges had previously been provided, but the writer is not informed as to how many were signed. Only about a dozen young men and women volunteered and went to the front. One of the marked things of the convention, which was not readily explainable, was the large proportion of women in attendance over that of men. Probably not more than one in fifteen were young men. Where were the young men

of the Empire State? And yet of the eleven Life Work Recruits who volunteered, it was noticeable that seven out of the eleven were young men.

Among the the other prominent speakers were S. B. Vandersall, field secretary of the Ohio union; Rev. Dr. Herman F. Swartz, New York City, secretary of the Congregational Home Missionary Society; Rev. R. P. Anderson, Boston, associate editor *Christian Endeavor World*. The beloved Dr. Francis E. Clark, father of Christian Endeavor, was not there, but he sent greetings. He was too ill to come. Mr. A. J. Shartle, treasurer of the United Society, said to the writer that Dr. Clark is a sick man. He is broken in health as the result of his untiring labors for Christian Endeavor. It was hoped that his trip to Honolulu and other points, after his severe illness of a year ago, would be beneficial, but it proved to be otherwise.

The Rev. Dr. Frank G. Coffin, pastor of the First Christian church, Albany, was elected president of the New York State Christian Endeavor Union, to succeed John R. Clements of Binghamton, who served the union six years as president. Fred G. Collins, a prominent young business man of Syracuse, who has so faithfully served the union as treasurer for several terms, was elected first vice-president. William H. Brown, of Rochester, succeeds Mr. Collins as treasurer. Harold A. Waite, who has done such effective work as field secretary, will be continued in that capacity, but his headquarters will be transferred from Syracuse to New York City.

The next convention, in 1918, will be held at Middletown, N. Y., though Kingston would have been very glad to have entertained it. The Syracuse convention cost the local committee about \$1,800. For its own good, the convention voted to adopt the new contract system of dealing with future convention cities. In a word, this plan provides that any city which desires to extend an invitation for the convention must enter into contract with the state union to guarantee at least \$2,000 for convention expenses. This plan has worked well in Ohio, and some other states for a number of years. Middletown and Kingston, both of which wished to entertain the next convention, each came to the convention with \$1,500 in their respective

banks to back up their invitations. In Middletown the churches themselves raised the money, while it was the Chamber of Commerce that appropriated the money for Kingston. And when it was found that \$500 additional was required to meet the demands of the state union, each delegation telegraphed home and got it. Who would dare to say that the Christian Endeavor is not a live wire? Like every other inspiring gathering it was pronounced as a "great convention" by those in attendance.

## True Beauty

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,  
August 12, 1916*

### Daily Readings

Sunday—Physical beauty (Ps. 39: 1-11)  
Monday—Fair face, false heart (2 Sam. 14: 25-33)  
Tuesday—Beauty of meekness (2 Sam. 16: 9-14)  
Wednesday—Beauty of holiness (Eph. 5: 24-33)  
Thursday—Beauty of goodness (Gen. 50: 15-21)  
Friday—Beauty of friendship (Phil. 1-25)  
Sabbath Day—True beauty, and how to get it (Prov. 31: 10-31)

Mere physical beauty with no beauty of character back of it—the beauty the Bible speaks of as "vain"—is transitory and soon fades. The beauty that is the reflection of a beautiful soul grows with the years. Now is the time for us to begin the development of such beauty.

True beauty is often the result of faithful performance of a disagreeable task. The clean, well kept house means work not always the most pleasant. The well learned lesson is the result of hard study. A fine painting is produced by long and steady effort, beautiful music is often the result of monotonous practice. The beautiful music of the chimes of Moscow is produced by pounding with wooden gloves, and to the man who produces it, shut up inside the tower, the sounds are harsh and discordant. True beauty of life and character come only from persistent striving after all that is true and beautiful and good.

We can not always have altogether beautiful surroundings but we can train ourselves to see whatever beauty is in them. We find what we look for. The geologist sees the stones, the botanist the flowers, the farmer the crops by the side of the road.



If we look for evil we shall find it, if we look for goodness our search will be rewarded. We miss much of the beauty about us because we do not look for it. The flowers, the birds, the stars and the beautiful landscapes are for all of us if we have eyes to see them.

A FEW ILLUSTRATIONS FROM THE ENDEAVORER'S DAILY COMPANION

True beauty is a mirror reflecting the beauty of God.

We become beautiful through living with what is beautiful, just as objects become fragrant that remain near what is fragrant.

True beauty is unconscious of itself. We can never associate the thought of pride with a lovely flower or bird or sunset.

Radium gives off energy indefinitely, and seems to lose none, though it really does; but beauty makes beautiful memories forever and is still more beautiful.

#### QUOTATIONS

The strength that flowers in beauty is twice strong.—*Richard Burton.*

God pity those who having eyes yet see so little of the beauty of the earth.—*Arthur Wallace Peach.*

The constant dwelling upon and contemplating the beautiful, sublime, noble and true, and the effort to incorporate them into the life, make the character beautiful.—*Orison Swett Marden.*

The beauty of the human face is the life that is in it. The expression that sits in the countenance, the feeling that lurks in it, the thoughts that peep, the history and hope there, the habit of life, the inner ideals—these are the permanent elements of charm. In a word, it is the soul that shines through the face that makes it beautiful or ugly. . . . Let the morning star be in her face and any woman is beautiful.—*Dr. Frank Crane.*

#### SOME THINGS THE BIBLE SAYS ABOUT BEAUTY

The vanity of beauty—Ps. 39: 11; 49: 14; Prov. 31: 30.

Saul's beauty—1 Sam. 9: 2.

David's beauty—1 Sam. 16: 12.

Abigail's beauty—1 Sam. 25: 3.

Beauty of God's messengers—Isa. 52: 7; Rom. 10: 15.

Beauty of Zion—Isa. 60: 13; Ps. 50: 2; 48: 2.

Beauty of the Lord—Ps. 27: 4; Ps. 90: 17; Isa. 33: 17.

Beauty of holiness—1 Chron. 16: 29; 2 Chron. 20: 21; Ps. 96: 9; 29: 2.

### The Quiet Hour

MRS. JESSE BURDICK

*Paper read at Young People's Hour, Western Association*

How many here know what the Quiet Hour is? It is fifteen minutes of a day set apart for meditation and communion with God. Each individual has the right to spend it as seems best himself. It can be spent in reading some inspiring sermon or address; some might prefer to sit quietly and listen for the small still voice of God speaking to their soul. I have heard one person say she spent a certain part of her time in singing sacred songs. The *Christian Endeavor World* publishes a Scripture portion, with comments thereon for each day on the Endeavor topic, which can be used for the Quiet Hour and it prepares you for your Endeavor lesson.

But the one thing I think we should all spend the most of our time in is prayer. We do not spend enough time with God in prayer. If we did the world would be at peace today.

I do not know how many of you Christian Endeavorers are Quiet Hour Comrades, but I do not see why each Endeavorer can not be a Quiet Hour Comrade. When you take the Endeavor pledge you are taking the Quiet Hour pledge, only it does not specify the time and how much for each day.

Your Quiet Hour pledge reads, "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes of each day, if possible in the early morning, for communion and quiet meditation with God," while the Christian Endeavor pledge reads, "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to pray and read the Bible every day." So why can we not give back to God at least fifteen minutes of each day that he gives us? Is your day worth while unless you give part of it to God?

Our pledge says, "if possible in the early morning." I think this time is best be-

cause our minds are fresh and clear; but if it is impossible, we should find another time. If I had to change the time I should put it in the evening before going to sleep; for if we can not begin a day with God we should end it with him. A plan which is very good for every Endeavorer is to begin the day and end it with him. Ask his guidance through the day and then at the end thank him for it.

I don't suppose any one will ask what good can come from the Quiet Hour or why we should keep it. You who are Quiet Hour Comrades know. It furnishes us with spiritual food. The larger our work and the busier our lives the more we need this food. Christ's example commends this to us. We should take time to talk with God and listen for his voice, so we can do his will. If we do this it will bring a new meaning to prayer and make of the Bible a different book, and those who have practised it faithfully will tell you it has brought joy and sweetness into their lives and power for service; so let us Endeavorers renew our Christian Endeavor pledges and with God's help keep them better, so that we may be fitted for a better life of service.

### Railroad Rates to Conference

The General Conference will convene with the Seventh Day Baptist Church at Salem, W. Va., August 22-27, 1916.

The Baltimore and Ohio Railroad officials have very kindly offered to issue a clergy permit to every regularly ordained minister, who will attend the Conference. These permits will enable the holders to obtain tickets from all points on the Baltimore and Ohio System to Salem, W. Va., at half fare. All express trains stop at Salem.

Ask your local ticket agent for any summer tourist ticket that may reduce the regular rate. Some of the Western Railroads sell special tickets to Chicago.

If you intend to go as far as New York City or Boston and return there is quite a saving to be made. For instance, the Baltimore and Ohio make a rate from Chicago to New York and return, good for thirty days for \$31.70; and for \$34.40 the tickets are good sixty days, and return may be made via Erie, Nickle Plate, Grand Trunk, or

Wabash from New York City. You can stop off at Salem for Conference, but must go on to New York to have your ticket validated. All tickets should read via Parkersburg, Va.

The Baltimore and Ohio make a rate from Chicago to Mountain Lake Park, Maryland, 86 miles beyond Salem, and return for \$22.80, tickets good to October 15, 1916, but user *must* pay local fare from Salem to Mountain Lake and have ticket validated before return.

From New York, the round trip to Mountain Lake Park, Maryland (where a Chautauqua is held), is \$14.70, good going August 12-25 and returning to September first. Local fare must be paid to Salem and return to Mountain Lake Park, \$2.61 each way, and ticket validated at the Park. From Philadelphia the rate is \$10.20 to Mountain Lake Park and return.

The following are the *regular* one way rates to Salem, W. Va.:

From New York . . . . .	\$13.73
From Chicago . . . . .	12.91
From Mt. Jewett, Pa. . . . .	9.29
From Pittsburg . . . . .	4.67
From Youngstown . . . . .	5.64
From St. Louis, Mo. . . . .	15.78
From Cincinnati, O. . . . .	7.13

These points cover some of the cities, where delegates will change onto the Baltimore and Ohio Railroad.

If clergymen have any trouble securing clergy permits from the General Passenger Agents of the Baltimore and Ohio at Chicago or New York, they should *at once* take up the matter with J. Murray Maxson, 1447 West Monroe Street, Chicago, or William C. Hubbard, 111 West 5th Street, Plainfield, N. J., who will gladly render any assistance possible.

Train leaves Chicago, 10.30 p. m., arrives Salem next afternoon at 5.10. Leave New York 7 p. m. and arrive Salem next morning at 10.34.

J. MURRAY MAXSON,  
Chicago, Ill.,  
WILLIAM C. HUBBARD,  
Plainfield, N. J.,  
M. BERKLEY DAVIS,  
Salem, W. Va.,  
ERNEST O. DAVIS,  
Salem, W. Va.,  
*Railroad Committee.*



## SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,  
MILTON, WIS.  
Contributing Editor

### Hot Weather Activity

The Friendly Class (organized) of the Nile Sabbath School held a social at the parsonage the evening of July 16 and adopted the Standard of Service for adult Bible classes issued by the International Sunday School Association, and voted to give a monthly offering to the Missionary Board. Thirty-six were present.

WM. M. SIMPSON.

Nile, N. Y., July 17, 1916.

I suppose the reason why the hot weather is called the silly season is because so many people take on a sort of irresponsible attitude toward life in general at that time.

The Lord meant us to take vacations from work. But no vacation from religion, no vacation from principle, should ever be taken. The times of relaxation may be the times of peril. Then most of all we need God.

The summer Y. M. C. A. gatherings, associations, and general conferences are wisely planned. They combine vacation, fellowship and religion.

Good wishes to the Friendly Class.

### Religious Day Schools

Many of the readers of the RECORDER have been interested in the religious day schools that Fred Babcock, of Albion, has held at Grand Marsh, Wis., and I know that you will be interested in a few words about the school that he closed here last Friday.

The school was made possible through the Congregationalists, who paid his expenses, and they would have been glad to have had him teach such schools all of the time of his summer vacation.

The school had sessions on the afternoons of nine days. There were three classes. If I remember correctly the subjects taught were these: Old Testament Heroes; The Life of Christ and Some of

His Teachings; Missions. Each day the teacher or some other person gave a short talk, and they sang several hymns. The children committed the song, "Jesus Loves Me," to memory. Twenty children attended the school for five days or more, and five of these were children of Seventh Day Baptists. Besides these there was an average of four other children of school age who came as visitors each day. Several parents and friends showed their interest in the work by visiting the school.

Mr. Babcock counts this as the most successful of the four schools he has held at Grand Marsh.

WILLARD D. BURDICK.

Grand Marsh, Wis.,

July 12, 1916.

### Lesson VII.—August 12, 1916

THE GRACE OF GIVING.—2 Cor. 9

*Golden Text.*—"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the word of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20: 35.

#### DAILY READINGS

August 6—2 Cor. 9: 1-15  
August 7—Phil. 4: 10-20  
August 8—Matt. 25: 31-40  
August 9—Jas. 2: 1-9  
August 10—Luke 6: 27-38  
August 11—1 John 3: 13-22  
August 12—Matt. 7: 6-12

(For Lesson Notes, see *Helping Hand*)

### A Weeping Preacher

He was told that one of his members had criticized him for sometimes crying as he preached, saying it was in bad taste. Is it? Did not the Master weep when he looked upon impenitent and unbelieving Jerusalem and knew what an awful doom his people were bringing upon themselves? Did not the prophet speak of him as a "man of sorrows," sorrowing over the sins of God's own chosen people? The "Lamentations" of Jeremiah were over the sins of the people. Has the modern preacher nothing to cry over? The wonder is that his heart does not break. The preacher may be able to keep his face from crying as he stands before the people, but certainly his heart will cry if his message is Spirit-given. There needs to be more crying in both pulpit and pew.—*Presbyterian Advance.*

## HOME NEWS

LEONARDSVILLE, N. Y.—The Leonardsville Benevolent Society went to the pleasant home of Mrs. Fay D. Green, who lives about four miles out of town, for its monthly meeting, and a lovely time we had too. Their large, spacious lawn with spreading shade trees was an ideal place. Tables were set under the trees and supper served to twenty-five of our members, including a few guests. It was a social time which certainly made the bond of love stronger between us. Then a lovely ride home by autos, which were freely offered by those who own them to all of us who are less fortunate in this way of traveling, made the day one long to be remembered, and started off the year's work with interest. We hope it will keep us all wide awake in benevolent work the whole year.

PRESS COMMITTEE.

NORTH LOUP, NEB.—There were forty members of the Cradle Roll on the rostrum during the opening exercises of the Sabbath school last week and not one of them cried. The Cradle Roll superintendent says there are 116 members of this department of the Sabbath school. A large enrollment, we think, when the fact is known that but few come from families outside our own church.

The mothers of the Cradle Roll sang for us last week, and did splendidly, too. Wish we had asked them to sing another selection.

In a few weeks we hope to have all the resident members of the Home Department on the rostrum during the opening exercises of the Sabbath school.

Remember that tonight will be the last prayer meeting led by Pastor Shaw. There should be a large number present, don't you think so? Will you be there?—*The Loyalist.*

### NOTICE

All young people who desire to attend Conference and wait on table for their meals, will kindly communicate with Earl W. Davis, chairman of the Dining Room Committee.

EARL W. DAVIS, *Chairman,*  
*Dining Room Committee.*

### The Parsonage and the White House

It is perfectly safe to predict that the next President of the United States will be a man who was born in a parsonage; Woodrow Wilson was born in an humble Presbyterian parsonage at Staunton, Va., and Charles Evans Hughes was born in an humble Baptist parsonage at Glens Falls, N. Y. The father of Woodrow Wilson was a Presbyterian preacher, cultured in mind, noble in character and consecrated to his life work. The father of Justice Hughes was a splendid type of noble manhood, respected throughout the Baptist denomination as one of our most devoted ministers. These two ministers occupied humble places, lived frugally, and reared their sons in the nurture and admonition of the Lord.

Both these ministers believed in education, and the son of one of them went to Princeton, and the son of the other went first to Colgate and then to Brown. College courses for the sons of humble ministers mean sacrifice, and doubtless there was much calculation to make ends meet in both the Presbyterian and the Baptist parsonage. After receiving his degree at Princeton young Wilson was graduated in law, and then went to Johns Hopkins, where he became a doctor of philosophy. Young Hughes went from Brown, where he won honors, to Columbia University, where he took high rank as student and was graduated in law. Mr. Wilson decided to devote his life to the teaching profession. For twenty-five years he studied and taught and wrote volume after volume on historical and governmental questions. Meanwhile he was for many years president of Princeton University, and ranked with the leading scholars and educators of the land. After his graduation at Columbia Mr. Hughes entered quietly upon the practice of his profession and gave himself to diligent study. For a brief period he was professor in Cornell University. Gradually his fame spread, but he leaped into national prominence when in 1905-6 he conducted as counsel for the Armstrong Committee of the New York Legislature an investigation of the great insurance companies doing business in the Empire State. The nation suddenly awoke to the fact that this reserved, unostentatious man was not only a lawyer of incorruptible integrity and great brilliancy, but that he had

in him the making of a great statesman.

A time came when the two dominant political parties in seeking standard bearers had to turn from professional politicians to men of learning, dignity and character. The Republicans of New York turned to Mr. Hughes, and he was triumphantly elected Governor of the Empire State, and then sad days befell the politicians used to feeding out of the public crib. It was war to the knife between the Governor and the "Old Guard," but in every battle the Governor won, and as he scored victory after victory his fame grew apace. His second election as Governor vindicated all his policies. After serving for a part of his term of office, Governor Hughes resigned to accept a seat among the Justices of the Supreme Court of the United States. As a Justice he has won the admiration of the country by his dignity, his learning, his fearlessness and his high ideals.

Meanwhile the Democrats of New Jersey felt obliged to rid their party of political parasites, and they turned to the distinguished president of Princeton University, a life-long Democrat and a life-long student and teacher of politics, but who had never held public office. He was triumphantly elected Governor of New Jersey, and then it was war to the knife between the Governor and the politicians. It then became evident that the man who could rule a great cosmopolitan university was not without experience in ruling men. With a hand of iron the new Governor ruled, and politicians became subservient. After a time the democracy of the nation turned to the quiet, self-contained, scholarly Governor, and the people elected him to the Presidency of the United States. Immediately, with courage and skill, he dominated his party, and Congress became the instrument of his will and power. Then the bolt came out of a clear sky, and the great world war began, a war that has made Mr. Wilson's administration the most delicate and difficult in the history of our Government.

The Republicans have nominated the man born in a Baptist parsonage, and the Democrats will renominate, with no dissenting voice, the man who was born in the Presbyterian parsonage. These Christian men, these Christian scholars, these Christian statesmen will oppose each other on the rostrum and at the polls, and one

or the other of them will be President of the United States from March 4, 1917, to March 4, 1921. This will not be a campaign of mud-slinging and personal bitterness. The standard-bearers will determine the character of the campaign. Vital issues will be at stake, and world interests are involved. The standard-bearers are a contribution from the Christian parsonage to the civilization of the world.

Some ministers' sons have brought shame to their honored fathers, but Woodrow Wilson and Charles Evans Hughes, while honoring the memory of their sainted fathers, would be quick to acknowledge that their illustrious careers are due largely to the inspiration of a humble minister's home.—*Watchman-Examiner.*

"When Christians insist that their legislators and Congressmen shall uphold movements for public morals, they work for an ideal America. Politicians when let alone tend to let good causes alone, but they are very obedient to public opinion. A letter to a congressman may mean a vote for national prohibition."

## To the Heart of Leisureland

where woods are cool, streams alluring, vacations ideal. Between New York City (with Albany and Troy the gateways) and

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## The Lure of the Out-of-Doors

These are the days when many clear-visioned people are yielding to the lure of the expansive, varied, and irresistible Out-of-Doors. The daisy-studded fields call them; the sound of the surf is grateful to their ears; the help of new life comes to them as they "look unto the hills"; the quiet of the forest primeval calms their spirits. These wonders of God make a strong appeal, and there is a conscious impatience in the heart against conditions that delay surrender to it. Blessed is the man who, with Henry van Dyke, can put among the things he prizes and holds of dearest worth these mighty matters that are some of God's messengers to man:

"Light of the sapphire skies,  
Peace of the silent hills,  
Shelter of forests, comfort of the grass,  
Music of birds, murmur of little rills,  
Shadows of cloud that swiftly pass,  
And, after showers,  
The smell of flowers  
And of the good, brown earth."

Man was made for the open. God never intended to keep him cooped up. The mountain peaks were made to serve as spots for the broadening of man's vision—physical and spiritual. God's oceans speak in a thousand intelligible voices to the heart, soul, and mind of man. The flowers that live their brief lives unhampered in the fields, and seem to waste their fragrance on the desert air, make their mute appeal to man, and tell him of the perfection of God and of the abundance of his mercy and of the richness of his love. And the spacious firmament, and all the blue ethereal sky, and the spangled heavens, do they not proclaim unceasingly and with ineffable eloquence the wonder and glory of God, as well as the majesty of man, created a little lower than the angels!

It is a pity that so many who need the benefits of the "in-the-open" life can not obtain them. In every congested center of population there are thousands upon thousands of care-encumbered men and women, whose lives would be wonderfully brightened if they could get away to the hill country, and the lake country, and roam the flower-carpeted fields for a few weeks. But they are held back by the terrible tether of business, the cares of the family, the ever-pressing problem of tomorrow's demands—and a thousand other things that block the road that leads to the

"country." But on the other hand, is it not a fine thing that so many can and do go; and further, that so many hundreds and thousands of humanity-lovers give gladly out of their wealth, or out of their slender purses, or out of their poverty, in order that others, upon whom the need is especially pressing, may rejoice for a season in the freedom, good air and other recreating powers of the Out-of-Doors?

What memories one brings back with him from the mountains, prairies, woods, fields, lakes, and ocean! The renewed stores of physical energy received are valuable, but the refreshing of soul that comes from the subtle and perchance unconscious communion with God, that one may enjoy whose spirit is properly attuned, is an asset of the foremost quality. Memory keeps alive the blessings of a happy outing among God's wonders, and the influence of those days off abides long after the vacation period is over. These "treasures of the humble heart," as Henry van Dyke calls these things of the Out-of-Doors that keep tugging away at us, have a permanent element in them. They do not pass out of life as they pass out of sight. The inward eye beholds them in their undimmed beauty; and they enrich the soul always. This is what he says he hopes will come to him, when he can no longer move freely among these delights of the out-of-door life, but must part at last from the green fields and the clear waters:

"Let me not creep  
Into some darkened room and hide  
From all that makes the world so bright and dear;  
But throw the windows wide  
To welcome in the light;  
And while I clasp a well-beloved hand,  
Let me once more have sight  
Of the deep sky and the far-smiling land—  
Then gently fall to sleep,  
And breathe my body back to Nature's care.  
My spirit out to thee, God of the open air."

—*The Christian Advocate.*

It is not a world for men to take their ease in; but a world for work. It is not a world for selfish greed of gain; nor the selfish pantings of ambition; nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men who is found to have accomplished something for human happiness and human good.—*Roswell D. Hitchcock.*



## The Sabbath Recorder

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### To Thaw the Heart

What is colder than the ice in a cold heart? And how can the frigid chill be taken out of one's freezing soul? A most sensible prescription was thus given by the late Professor William James: "Refuse to express a passion," he says, "and it dies. Count ten before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced know. If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly go through the outward movements of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw."—*Biblical Recorder*.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer.—*Phillips Brooks*.

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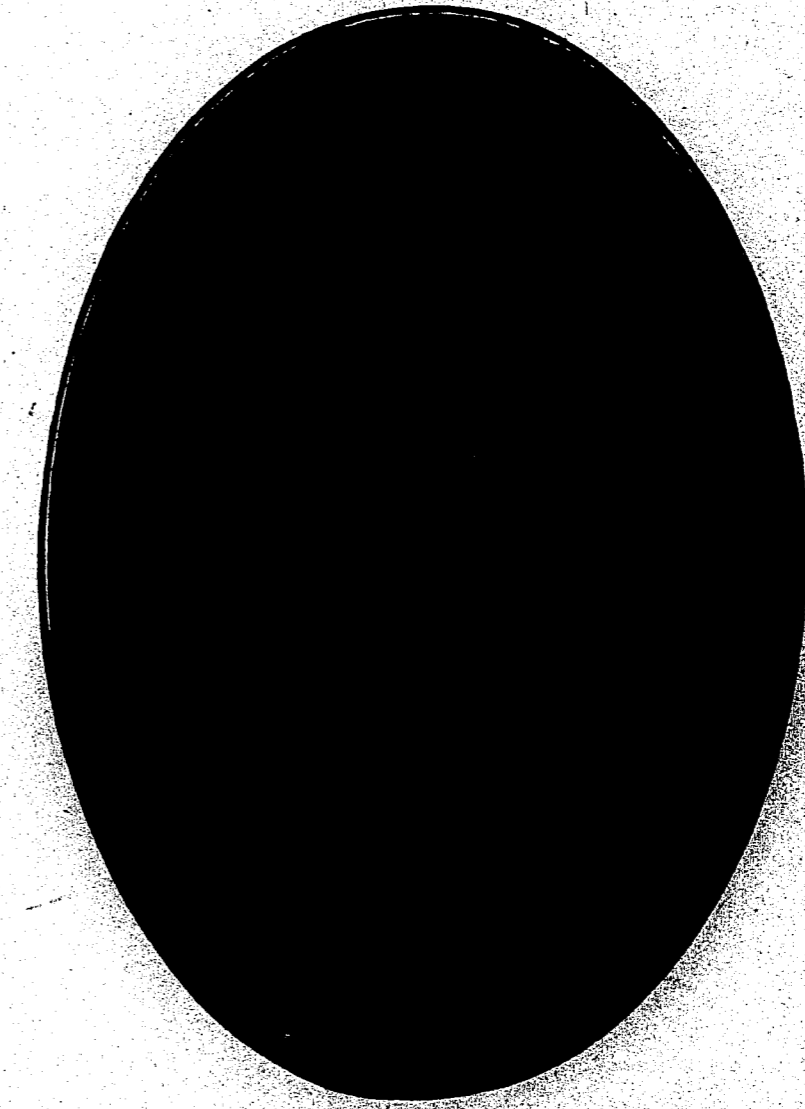
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