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Gene Stratton-Porter
Frisa Tuck...
Rollie Adams
Game, The...
Jack London
Gamblers, The...
Klein and Hornblow

REV. GEORGE R. SHAW
Vol. 78, No. 28
June 21, 1915

CONTENTS

"Do It Now"...786
After Eight Months at Fouke, Ark.---Impressions and Observations...787
Women's Work---Somebody Cares (poetry).---Dr. Crandell Writes of
Lions, Jr., Affairs---Minutes of the Women's Board Meeting...788-790
Young People's Work---National Ideals---For the Juniars---With Our
Missionaries in China....791
Children's Page---"And Peter"...792
Sabbath School...795
Sabbath School...796
Home News...797
Denominational News...797
Deaths...799

Contributors to Church Building...777
Pfund, North Loup, Neb.---777
Sabbath Reform...784-785
"The More Noble"...781
Alfred Theological Seminary...782
Ministries...785-786
The Sabbath Recorder

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

Volume 78, Number 25
Plainfield, N. J., June 21, 1915
Whole No. 3,668

Dedication at North Loop—En Route

On Tuesday, June 1, the editor took train 3 on the Erie, at New York, for Chicago, en route for North Loop, Neb., to assist in the meetings connected with the dedication of the new church. In many ways the journey was unusually pleasant and restful. To say nothing of the relief from strenuous toil afforded by two or three days' travel on so easy-riding cars, there was plenty to keep the mind diverted from changing scenes, it was especially gratifying to be able to make a journey of nearly 1700 miles over four different lines, with trains promptly on time from start to finish. The country throughout the entire route had been flooded by recent rains, until the farms seemed saturated. Showers greeted us every day, so the air was cool and there was no dust. We reached Grand Island, Neb., in a deluge of rain. Here we spent the night, and on Friday, June 4, arrived at North Loop and found a pleasant home with Pastor George Shaw and his family.

At Omaha we improved the opportunity to stop over several hours and visit two lone Sabbath-keepers dwelling in that city, Mrs. Ethel Rogers Gavitt and her mother, both of whom are members of the church at Plainfield, N. J. Those who live near their church homes and have the privileges of Sabbath service, can hardly realize the pleasure it gives isolated Sabbath-keepers to receive a call from friends of their own faith. The writer was never more impressed with the truth of this than during his stop in Omaha, and the visit with these friends will linger long as a pleasant memory.

A Bit of History

The history of the North Loop Church really begins with the organization of the colony in Dakota, Wis., for the purpose of concerted action in seeking new homes for Seventh Day Baptists in the Dakotas. Government lands were available. The reasons for this action as given in the articles of colonization were (1) convenience in business and in work; (2) strong family ties; (3) dangers to our cause from scattering among people of other faiths; and (4) the mutual help to be secured by settling in colonies.

The rush for government lands under the homestead acts after the Civil War was depleting the membership of several Seventh Day Baptist churches. The church at Dakota, itself planted in 1857, by colonization of families from New York State, had suffered severely from removals, until at one time only thirteen members were left. In 1870, the mission of Rev. Charles M. Lewis resulted in many additions to that church, making the list of members fifty-four instead of thirteen; and a second visit of the evangelist increased the list still more.

There sprang up a strong desire on the part of the young married people to seek homes of their own under the liberal homestead laws; but the ties of brotherhood and the bonds of faith were so strong that they could not feel justified in scattering every whither. Therefore, in the latter part of winter, 1871, the Dakota Colony was organized, and a committee of investigation was appointed to seek a suitable place for settlement. Each member was taxed $5 for expenses of the committee, and $75 was thus raised. In the following May this committee started overland into the unknown lands beyond the Missouri, going as far as the Loup Valley, where they camped on Davis Creek, making that a center for investigation of the surrounding country. The members, however, were unable to agree upon a location and returned to Wisconsin, making an unfavorable report.

One member of this committee, Charles P. Rood, at the risk of being left alone when the wagon started back, hurried to the top of "Sugar Loaf," a high peak in the "Chalk Hills" overlooking the North Loup Valley. From that point he obtained such an inspiring view of the valley stretching away before him that he fully determined to visit it again. Catching up
with the returning team, he went back to Wisconsin, but not to remain there. In the autumn of that same year he took three friends and returned for closer inspection of the valley of the North Loup. So well pleased were they that, upon returning to Wisconsin, they urged the colony to settle in this valley, and began to promote the movement through the Sabbath Recorder. The early spring of 1872 found the settlers from various sections beginning to arrive. The first to come was G. H. Johnson, from Minnesota. Then came L. C. Jacobs of Kansas. These were soon followed by several families from Iowa, Wisconsin, Ohio, and Missouri. By June 1, thirty-five families had responded, or about thirty-five claims had been taken. After proving claims, some families returned home to settle their affairs and came back to North Loup in the autumn.

The articles of organization stipulated that the members of the colony should settle together as Seventh Day Baptists; that they should provide Christian society and good schools; and that no member of the colony could establish or patronize a saloon or gambling-place within the bounds of the colony. Officers were elected and rules made regarding village lots and certain privileges as to holding village lands, so that the principles of equality and justice should prevail.

Religious Activities
In the Colony

The first religious meeting in the valley was held in the open air on the first Sabbath after the arrival of the colonists. It was the eighteenth of May, 1872. The wagons were corralled on the prairie near the river, seats from these were used for pews, and a rocking-chair made the pulpit, behind which stood Elder Oscar Babcock as he preached the words of life to the people. Many times during the writer's brief pastorate at North Loup did he listen to the story of this meeting by the riverside, of the spirit that prevailed there, and of how all joined in singing, "Shall we gather at the river?"

A few years ago the church placed a tablet of stone on the spot where this meeting was held. The first picture in connection with our write-up shows this memorial stone, with four of the pioneers standing around it. Beginning at the left of the picture, the first man is Charles Rood, a son of Charles P. Rood, who led to the selection of the location for the colony; the second is Rev. Oscar Babcock, pastor and spiritual leader of the colony; the other two are Mr. and Mrs. Mansel Davis. Although Sabbath school and preaching services were begun in 1872, the church was not formally organized until March, 1873. The organization was made in the home of Dr. Charles Badger, with thirty-seven members. At the first church meeting, admission was requested to membership in the Northwestern Association.

Houses of Worship
Early in the winter of 1873, the first steps were taken toward building a house of worship. Meetings had been held in private homes—mostly dugouts—but the colonists felt the need of both a church house and a schoolhouse. Not being able to build both, they settled upon one that would do for both church and school. This house is shown in the second picture (on this page). Photographs of this old house are rare, but the writer succeeded in finding an old one, highly prized by the owner, Miss Belle East, who kindly loaned it for use in the Sabbath Recorder. This little old house has been covered with boards and still stands as a dwelling in the village of North Loup. As shown in the picture, it is made of red cedar logs hewn square. It was built by volunteer workmen, and is 20 by 26 feet square and ten feet high.

The logs came from some distance, and twenty persons volunteered to haul them in—each bringing one load—while others agreed to chop and hew them. About this time came the great grasshopper scourge that devastated that country for two or three years and brought such distress upon the church. So the little log house served for about ten years as a house of worship, being also used as a schoolhouse. The picture shows the school children and teacher of years ago standing in the foreground.

For a time it seemed that the grasshopper scourge would ruin the church. Many left the country, others wanted to go but could not, and some would not give up. So the church lived. One great prairie fire did much damage, the hot winds and droughts several times scorched the life out of the crops, and one three-days' blizzard buried the colony out of sight. Hauling wood and freight overland fifty miles from Grand Island was an added hardship. But these things tended to draw hearts close together in bonds of brotherhood and have had much to do in making the people one during all the years. When brighter times did come, precious memories of the early days of common suffering filled the hearts of the colonists, and now North Loup for years has been reaping the harvest of faithful seed-sowing by the godly fathers and mothers who endured hardships for the cause we all love.

In 1891, forty-three members were added in one day. At one stage in its history, at every communion season for about two years, the church visited the baptismal waters and members were added.

The second house of worship is shown in the third picture. This house was built, without the ell, in 1884. After the frame was up, it was demolished by a cyclone, and work had to be begun anew. In 1907, a hailstorm did great damage to its windows. In 1910, a large wing was added to make room for a growing audience and Sabbath school; and in August, 1914, the building was struck by lightning and utterly destroyed by fire.

There are nearly four acres of good land in the parsonage lot belonging to the church, and a fair-sized barn.

The New Church  My first view of the new church was obtained while on the way from the train with Pastor Shaw. As we came to a break in the trees that shaded the street, all at once the new building stood out under the lights.

All through the new building. The photograph on the next page will give our readers a fair idea of its exterior. It is 40 feet by 64, with an airy basement extending under the entire building. In this is a banquet room capable of seating two hundred persons around the long dining-tables, a good-sized kitchen, a comfortable rest room where mothers who bring babies can rest and have them cared for, and two well-equipped toilet rooms. The main audience room is nicely furnished with modern church pews on the principal floor, and with opera chairs in the fine large balcony. These chairs stand tier above tier some ten rows deep. The main floor of the audience room inclines toward the front, enabling all to see the speaker. Behind the pulpit is a choir loft capable of seating more than fifty people. Indeed, there are about fifty in the choir. We counted fifty chairs that had been filled on the Sabbath of the dedication. To the right of the pulpit is a baptistry. The front effect is fine as one looks toward the pulpit and choir. Four well-proportioned posts or pillars support the gables, and arch of the roof back of the pulpit.

The colors for walls and ceilings blend in a pleasing harmony, and when golden light from the stained-glass windows fills the room it is a thing of beauty—a restful, pleasing retreat for worshippers. The woodwork is dark oak without varnish. The walls from base to window sills, about six feet high, are painted a "leather" brown, with buff above this to the ceiling, and the ceiling itself is in ivory coloring. The decorations are modest and tasteful.
Charles P. Rood, whose faithful and persistent efforts in selecting a site for the early colony were, as has been already noted, largely instrumental in bringing the families hither. This pulpit was suggested by Hosea W. Rood, of Madison, Wis., and was made by his son, Louis P. Rood, of Milton. The body of the pulpit is of red cedar from logs that supported the roof of the first Rood home in North Loup—a dugout in Mira Valley. The columns at the corners are of white oak from the old

The grain of the different woods well brought out.

The man it memorializes was born in Vermont, May 31, 1823. At sixteen he was a poor boy chopping wood in western New York State to support the family. His only education was obtained by hard work in the school of experience. He could read the Bible, was conscientious, and at that early age began keeping the Sabbath, not knowing then but that he was the only one keeping it in all the world. In Persia, N. Y., on July 13, 1844, he took as a life companion Marianna Thorngate, the dear old "Grandmother Rood" whose obituary appeared in the Recorder a few weeks ago. She tarried with her children thirty-seven years after her husband went home.

The Two Bells The old bell was exceptionally fine in tone, and could be heard a long distance. The heat was so intense that it was melted and fell to the ground in globules and chunks of melted bell metal. Many of these pieces were carried away as souvenirs. The ladies of the church had purchased the old

Memorial Pictures And Souvenirs. When the old church burned, there hung upon its walls the portrait of Rev. Oscar Babcock, the beloved pioneer pastor of the church; a memorial tablet of Rev. George J. Crandall, the consecrated missionary pastor for many years during the trying times when grasshoppers, and hot winds, and prairie fires wrought such ruin; a fine portrait of Rev. J. W. Morton, presented by his children; and a group of five or six other men who had served the church as under-shepherds in years gone by. All these were saved. The tablet of bell and placed it in the steeple; and when they, after the fire, determined to purchase the new one, a call was sent out requesting all who had carried away souvenirs of bell metal to return them, as they would bring a good price in the market. Enough was thus found to bring $34.40. To this the ladies added $121.60 and purchased the new bell, at a cost of $155. The same people made the new one that founded the old, and having the records of tone and metal, they made the new bell as nearly as possible like the old both as to weight and tone. It bears an inscription regarding the

The Parsonage at North Loup

NEW CHURCH

would make a quiet retreat for a pastor's study, and the upper would replace the old souvenir room that was destroyed.

The Memorial Pulpit One of the precious things saved from the flames was the pulpit. Aside from this, the piano, and pictures of the pastors were about all that could be got out.

The pulpit was presented to the church by the Rood families of Nebraska and Wisconsin, descendants of the pioneer father, Rood farm at Dakota, Wis., and the bases and caps of these columns are from the timbers which for many years supported the bell at Milton College. For the top of the pulpit lumber was used taken out of the ceiling of the old Dakota schoolhouse. It will be remembered that, in this schoolhouse, worshiped for years the church from which came the nucleus of the North Loup Colony, and here Mr. Rood, though not a licensed preacher, expounded the gospel. This pulpit is nicely finished and

In the bell tower are two pleasant upper rooms well finished off, of which the lower

NORTH LOUP, May 31, 1883.
Sabbath Day, and rings so much like the old bell that every one is delighted with it.

Faithful Co-operation It is interesting to note how faithfully all classes in the North Loup Society have taken hold of the work and lifted together. After mentioning the receipts of $3,500 from the insurance companies, $1,000 from Memorial Bazaar, and $1,081.41 from Seventh Day Baptists of other churches, and $251 given by people outside our denomination, the records state the amounts given by the home church and society. These show something of the unity of spirit that has enabled the church to complete its work so satisfactorily. Resident members gave $3,064.77; non-resident members, $64; the Sabbath school at Heber City, Utah (most of whom went from North Loup), $59.08. The choir held a concert that realized $40.00; Pastor George Shaw gave a lecture that netted $50; the Christian Endeavor quartet earned $53.25 by singing; the Juniors secured $40 by giving a concert; and the Sabbath-school classes raised a thank-offering of $52.67. Then gave a lecture $200 was placed on the plates.

On Sabbath afternoon and evening, a large company came together in both meetings, and sermons were preached by Edith Gardiner and Pastor Shaw. The final exercises of dedication week took the form of a brotherhood banquet, in which men and boys were seated around the tables and partook of a dinner prepared and served by the ladies. The editor had never before seen so many men at any one banquet, and the scene was most inspiring. W. T. Hutchins was president of the brotherhood, and Rev. George B. Shaw was toastmaster. The speaking was loudly applauded, the brotherhood spirit prevailed, and Brother Shaw proved himself to be an expert master of ceremonies. The meeting held until after midnight and it will be many days before the people of North Loup forget the hearty good cheer and uplift received from the brotherhood banquet of dedication week.

On the evening after Sabbath the young people held a public reception, in which a large company were pleasantly entertained. One feature of the evening was the inspection of the new church by many visitors. An orchestra furnished music, and a spirit of hearty fellowship prevailed. Four persons presented the subject of Sociability: from the church's point of view; from the men's point of view; from the women's point of view; and from the young people's viewpoint.

Contributors to Church Building Fund, North Loup, Neb.

Editor Sabbath Recorder: Will you please publish, in connection with the report of the dedication of the North Loup church, the following list of contributors from the denomination away from North Loup?

Mrs. George C. Rosebush, Mary A. Stillman, Charles Neete, G. A. E. Main, Kinney, Exra Goodrich, Lara B. Johnson, George M. Cottrell, Lost Creek Church, C. C. Babcock, E. D. Richmond, Sabbath-keepers at Viborg, S. D., First Westlyr Church, Rev. and Mrs. A. G. Croot, E. E. Whifford, and Mrs. W. A. White, De Etta Coon, Maude B. Osgood, Rev. and Mrs. Edwin Shaw, Ladies' Aid Society, Dunellen, N. J., Mr. and Mrs. Floyd Car-
SABBATH REFORM

A Sunday Sabbath, Authority for Same
CHARLES H. GREENE

Recently I read a little pamphlet by James H. Potts, D. D., "The Lord's Day Our Sabbath," copyrighted 1894, in which the writer vehemently asserts his title page and backs it up by quoting Scripture and history with much freedom. How he handles Scripture may be seen from the following extracts:

"We have shown that the Sabbath was made for man; that it was originally granted him as a boon; that it was not for the Jews merely, but for man as man, in every age and clime where the religion of Jesus should be preached. Paul's teachings show that the Jewish Sabbath is forever abolished, and that the Lord's Day is the true Sabbath adapted to this universal end" (p. 29).

"At length God formally manifested his will respecting the new order of things by inspiring St. John to designate the first day Sabbath by its proper name—"Lord's Day" (Rev. 1:10) signifying that the day had already obtained a particular name, which proves that it had become a day of general observance" (p. 44).

Now let us see if Dr. Potts is correct, according to the standard books of reference, all written by Sunday-keepers. The "Ecclesiastical Dictionary of the English Language" (1894) defines "Sunday" as "the first day of the week; the Christian Sabbath."

In the article "Sabbath," found in the "Library of Universal Knowledge" (Vol. XII), we read: "By none of the Fathers before the 4th century is (Sunday) identified with the Sabbath, nor is the duty of observing it grounded on a particular commandment or on the precept or example of Christ or his apostles or on the Anti-Mosaic-Sabbath-law promulgated to mankind at the creation or continuing in force after the coming of Christ."

The "Century Dictionary and Cyclopedia" (1881) defines "Sabbath" as follows: (1) "In the Jewish calendar the seventh day of the week, now known as Saturday, observed as a day of rest from secular employment and of religious observance." (2) "The first day of the week, similarly observed by most Christians (referred to as "Sunday")," etc.

Not Under Law, But Under Grace
REV. GEORGE W. HILLS

(Concluded)

THE SABBATH

Neither nature nor human reason tells man that he should "remember the Sabbath day to keep it holy." Revealed law alone brings him that information and tells him that he is to keep it, and that his own higher interests, by law, and by grace, to observe the Sabbath, and treat it as "holy unto the Lord," as a memorial of creation, appointed by the Creator himself; which puts it beyond the reach of man, to alter it, or set it aside, or to set it as a memorial of any other event in the history of the race. (See Chris. Hist., art. "Sabbath," by John A. W. Neander, Rose edition, London, 1831, Vol. I, p. 33.) This sentence is omitted from the 1842 imprint.

As for Revelation 1:10, so confidently claimed by Dr. Potts as clinching his argument for a Sunday Sabbath, we can but remark that if the learned Doctor had but stopped to consider the possible case in which the phrase is used he would not have been so rash. It is true, Justin Martyr uses the term as referring to the day on which the Christians assembled for worship, but far from calling it a God-appointed Sabbath, he plainly calls it "the day of the sun," which is plain and frank enough to satisfy any one to whom Sunday sanctification came from.

What is the "Lord's Day"? If St. John did not mean "the great and terrible day of the Lord," which would seem to be guaranteed by the fact that Nebuchadnezzar had meant the Sabbath Day (Ex. 16:23), but in no case could Revelation 1:10 be used to bolster the First Day Sabbath. St. John wrote the Gospel bearing his name fully twenty-five years after the Revelation. If Sunday, about A.D. 96, had been regarded as a well-known institution as to bear a specific name, it is beyond belief that the same author would not have made some mention of the fact twenty-five years afterwards. By all the laws of historical and exegetical criticism, Dr. Potts' claim for a biblical Lord's Day Sabbath falls to the ground.

Battle Creek, Mich.

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With reverent awe man ought to look upon that race-old institution of divine appointment, and never so degrade his manhood as to insult its Author by desecrating it, or by trying to amend it by his unholy, meddling touch.

Surely, "The sabbath was made for man, and not man for the Sabbath" (Mark 2:27). "Man" here means generic man, the race. The Sabbath was instituted in Eden, at the beginning of man's life in the world, when there was but one man, so there is no possible grounds for calling it "a Jewish institution, and not binding upon Gentile Christians." The whole Bible came to us Gentile Christians by way of the Jews. Our Savior was a Jew. Should we cast aside our Bible and our Savior because of their origin? No! Until the author of a law has a right, or the power, to change or abrogate it. Ohio would not do well in trying to change the laws of California. Puny man is not doing well in trying to change God's moral or formal, divine, universal law.

But in no case could Revelation 1:10 be used to bolster the First Day Sabbath. St. John wrote the Gospel bearing his name fully twenty-five years after the Revelation. If Sunday, about A.D. 96, had been regarded as a well-known institution as to bear a specific name, it is beyond belief that the same author would not have made some mention of the fact twenty-five years afterwards. By all the laws of historical and exegetical criticism, Dr. Potts' claim for a biblical Lord's Day Sabbath falls to the ground.

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But in no case could Revelation 1:10 be used to bolster the First Day Sabbath. St. John wrote the Gospel bearing his name fully twenty-five years after the Revelation. If Sunday, about A.D. 96, had been regarded as a well-known institution as to bear a specific name, it is beyond belief that the same author would not have made some mention of the fact twenty-five years afterwards. By all the laws of historical and exegetical criticism, Dr. Potts' claim for a biblical Lord's Day Sabbath falls to the ground.

There is not Under Law, but Under Grace.
The divine plan appears to be, that the Sabbath should do much toward keeping man in close union with his divine Master. He is to "keep it holy," from a heart of love, not from compulsion, but with such a whole-hearted devotion that its grip will bind him in life and conscience, to his God. Jesus declared, "If ye love me, ye will keep my commandments" (John 14: 15). John adds; "And this is love, that we should walk after his commandments" (2 John 6). Thus obedience is the test of love. With that kind of love, obedience would not come by effort, but it would flow out from the heart, as a stream from an overflowing sore.

Jesus emphasized the necessity of love, as the element of force in observing law, by summing up the whole Decalogue in two brief statements. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself" (Mark 12: 30-31).

Such love would make Sabbath-keeping a joy, not a grievous burden to be shunned or dreaded. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (John 5: 3). John had adopted the same view of the matter. "If thou turn way thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it" (Isa. 58: 13-14).

Such love and obedience will be a steel armor, to fortify the soul against the great flood-tide of our times that is sweeping away all regard for sacred things, sacred places, and holy time. It will assist God's children to refrain from the popular use of the Sabbath, and will lead them to observe it as a holy day, "holy unto the Lord," as it was intended. Then it will be a delight to them, and a fruitful subject of meditation and study. "His delight is in the law of Jehovah, and on his law doth he meditate day and night" (Ps. 1: 2). "I delight in the law of God after the inward man" (Rom. 7: 22). Then they will have a greater loyalty for "the Lord of the Sabbath," "whom not having seen ye love" (1 Pet. 1: 8).

The Forward Look

We must take a brief forward view or this study will not be complete. There we may see what the future hold for the children of the "most High" will be. It clearly teaches us that the great stress will be placed upon their faithfulness in living out the will and plan of God, as he has revealed it to man by his law and by his grace. This fact is definitely pointed out by John the Reveler. He says: "Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus" (Rev. 14: 12).

In this chapter John was looking down the avenue of the future experiences of the Christian Church. As he peered across into the great beyond, the condition of the "saints" was one of the many things that met his view. They were keepers of "the commandments of God," which means that they were keepers of the law of God, called the Decalogue. They were the "faith of Jesus," which means, faith in him who is the messenger and representative of grace.

This is a view of the final condition of the "saints." Law demands that man shall build its requirements into his life by living them. Naturally and justly, the eternal Judge will look for the results of that kind of living in the completed life. This will necessarily make "The Commandments of God" the standard of final test, as here shown. Grace helps us to meet the commandments of God. But most of all, grace is love's pledge of salvation for sinful men, and it furnishes the only possible way of salvation, which is to be accepted by faith in Jesus, the only perfect keeper of the commandments of God. By faith in him, "the saints" partake of his righteousness, which is essential to salvation, and also a necessary part in the preparation of the life for its final meeting with the great Judge. Therefore "faith in Jesus" must be a point in the final test, as here shown.

The class here referred to is called "the saints." We are told who they are. "These are they that follow the Lamb whithersoever he goeth. These were purchased from among men" (vs. 4).

"The Lamb" is Christ. "The saints" are his followers—the purchased ones by redemption's blood of atonement. This can mean Christians only.

"They are not "blemished" (vs. 5), That means, they are "justified by faith" before their eternal Judge (Rom. 5: 1). Their blemishes of sin will not appear against them. Their sins are "blotted out", (Acts 3: 19). Their sins will I remember no more" (Jer. 31: 34).

There is another fact taught in the findings of this study that we can not afford to overlook. It is this: In whatever manner we meet this subject here in our earth life, in like manner it will meet us at the bar of final accounts.

The "More Noble"

REV. G. M. COTTRELL
(Secretary Lone Sabbath-Keeplers)

We are apt to judge people and credit them with good standing and character according to their treatment of ourselves personally. In Acts 17, the writer declared the Bereans were more noble than the Thessalonians. Instead of talking to mob Paul as they did at Thessalonica, they listened to his messages, and searched the Scriptures daily to see if he spoke the truth.

It is remarkable what conclusions can be drawn from dry statistics and report tables. One can almost read the history and influences that have been at work in a church, a community, a State, from statistical tables that are gathered, and note contrasts almost as striking as that between the two cities mentioned above.

Some localities will show a helpful, responsive spirit to the message given, while others, centered in self, prove deaf to all appeals. Some will show a large element of youth, sent out perchance from the training-schools, imbued with the spirit of service, and as teachers, tithing their first-fruits, giving to the good causes that their hearts delight in. Others seem not to be trained in this spirit of sacrifice and service, and the effect is seen in the statistics given above.

In one of our state L. S. K. reports, there were eleven names in succession on the list that were marked as not replying to the secretary's letter. Out of a list of about forty there were two contributions ($11.00), besides that of the secretary, who feared that the State would make the poorest showing of all. Another State having about the same number has nearly $400 to its credit; another over $325; and so on.

I am sure that we all ought to be ambitious to belong to the "true nobility," that we should prefer to be classed with the "most noble" Bereans. I feel sure again that this is possible for every one of us L. S. K.'s. Let us see. Who is there that can not reply to the letter or card sent us by the state secretary? Not one. Indeed, common courtesy requires that we should. Let us be with the "more noble" in this. Who is there who can not take his denominational paper and show his loyalty here? Scarcely one. Let us be of the "more noble" in this. Who are they who can not join the home Sabbath school, or in some form study the Scriptures to know God's will? Not many any more. Let us be true Bereans in this. Who of us should not honor God with his tithe? Not one. This is Scripture that any Berean can verify. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith," (Mal. 3: 10). Let us be of the "more noble" in this also. And if we are not ashamed of the amount we give, is there any reason why we should not state it in our report? So many write in here that they give to their own church but don't say how much. That is just what we want to know—"how much?" Five dollars? Ten dollars? Twenty-five dollars? One hundred dollars? By withholding this information you are contributing that much to the poor showing your State will make. Give the amount, and if it looks too small, add to it, and your state secretary will think more nobly of you. You give where you please, as much as you please, and send it when you please to the place to which it goes, and of course it will go.

There is a less and more noble secretaryship. Personally I should like you all to be of the "more noble." This means those who furnish complete reports. Of course it is difficult to make a complete report when you only give the amount, and the State secretary will think less of you. But please report each name. Note those who do not reply, also your letters that are returned to you, indicating that the person's address is changed or un-numbered.
known. We must have all of this if we are to get out a new directory that will be of any value. Our time is now short, and I hope all of our L. S. K. secretaries and members will do their duty.

From Mrs. Lois Whitford, St. Andrews, Fla., $1.00 for the Ministerial Relief Fund.

Alfred Theological Seminary
Summer School of Religious Education
July 12-23, 1915

REV. ARTHUR E. MAIN, DEAN

Our purpose in this movement is to promote intellectual and spiritual growth, and to help Christian workers to a better preparation for meeting the need of religious and social-service leadership in church and community. In principle and practice the school will be non-sectarian.

Schools, colleges, and universities, are giving increasingly extensive and thorough attention to the study of subjects relating to personality, the Bible, religion, and the ethics of individual and associated life. If religion is what many millions believe it to be; if college and conduct are supreme things as reason and conscience teach; if the Bible is the greatest all books on morals and religion, as millions think it is; if truest greatness and goodness come by the way of service; if trained and informed minds see deepest and farthest, then religious education is well worth while.

Dean Main will give thirty lectures on "Studies in the Christian Religion,—Doctrinal and Ethical."

Professor W. C. Whitford, ten lectures on "Introduction to Bible Study."

Professor W. L. Greene, ten lectures on one or two of the following subjects, "Psychology of Childhood and Adolescence," "Bible Pedagogy," and "Hebrew History: The Period of the United and Divided Kingdom."

These lectures are open to any one who will attend regularly; they are intended especially for Bible School workers and for past; if college have not had the advantages of college study.

Registration July 12, 11 a. m., at the "Gothic." The first lecture in the afternoon at 2 o'clock.

We hope also to have a few public lec-
tures by neighboring clergymen of different denominations.

Students will have access to the Carnegie Library and Reading-room.

No tuition will be charged; but students will make their own arrangements for board and lodging. It is suggested that churches and schools might contribute towards the expenses of their representatives; also that small parties might bring tents and pitch them on the hillsides overlooking our beautiful valley.

Semester-hour credits may be had for all approved work. Persons intending to register in the school are requested to send their names to the Dean not later than July 5.

It is hoped that a good attendance this year will justify the permanent organization, at Alfred, of an Inter-denominational Summer School of Religious Education.

"The Summer Session at Alfred University," Dr. Paul E. Titherow, Director, will also be held from July 5 to August 13.

Any one receiving these Announcements is maternally asked to promote their circulation and help forward their purpose.

For any further information write to the Dean.

Alfred, N. Y.

May 1915.

Not Time to be a Christian

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have no room. If my life were so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if life said it had no time to live, when it is life; it is life. Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ. —Philip Brooks.

MISSIONS

Evangelistic Work

As secretary of the Evangelistic Committee, I should have written some days ago a report for the month of May. This work may be classed under three heads: first, the continuation of the work in the East; second, the New Auburn (Minn.) field, to which the workers have gone; and third, the fields which are inviting future workers. I hope to one day get the impression that our people do not want meetings of pentecostal power. Of course there are some of us who do not want "broken down the altar and the graves, and the graven images beaten into powder" all at once (2 Chron. 34:7). I do think, however, that Seventh Day Baptists are far better agreed on this great reform than they were twenty-six hundred years ago, when Josiah cleaned up all the land of Israel.

Two months after the close of the special meetings at Waterford and Jordan, Conn., the spiritual interest and attendance are unabated. At a recent Sabbath-evening prayer meeting in our Waterford church forty-two people were in attendance, and twenty-eight testified.

At the Waterford church the work in the thirteen communities and are coming out for Christ. Three of the thirteen people who have united with the Waterford Church were formerly members of First Day churches of New London. Two other people, not in good health, expect to be baptized when the water becomes warm. Not only has the spiritual life of these communities been greatly improved, but the influence is felt for miles around. Worldly pleasures, including the moving pictures at New London, have lost their grip on a lot of people. The First Day people appreciate the change and blessing which have come. The free-will offering from the Jordan Church to our board for the two weeks' meeting held by Brothers Coon and Schmidt was $75. If there are seven or twelve members of Seventh Day Baptists and are not enthusiastic over this branch of our work, I hope they are able to sit up and take notice of this church.

After three weeks spent in Rhode Island, Brothers Coon and Schmidt went to Battle Creek, Mich., where a few days were spent; then on to New Auburn, Minn., Brother Schmidt spending one Sabbath at Milton, Milton Junction and Albion on his way to Minnesota. New Auburn (Minn.) is not so rich as the soil is 'about as rich and black; too rich to grow Seventh Day Baptists. Advancing prices in acres have, among other causes, led our people to sell, and seek less expensive lands. Our church has suffered loss of membership only one, a handful are left. Many newcomers came for corn, and not to build godly homes and communities. When one of our churches moves out of a locality, undesirable things come in and grow up. Here is one of our terrible responsibilities, paid for by the failure of the evangelistic work at New Auburn, which has been in progress for several weeks. In letters just received, we learn that thirteen people have risen for prayers; that some are turning towards the "prince of this world" down squarely, and are coming out for Christ.
foreign element, who have a form of state religion, are more or less interested and affected; some of their young people have been converted. Brother Paul Schmidt has made an attack on the devil from a new quarter with his wide range of musical work. We hope that Brother Coon will write this work up more in detail, and at close range.

The next field of labor will probably be Exeland. The semi-annual meeting closed last Sunday night, and the campaign at New Auburn may have closed with it. If the interest demanded holding no longer, they expected to do so. Sister Angeline Abbey has, with others, prepared the way for more special work at Exeland, where our church was planted last year as a result of the quartet work. Other calls have come for meetings; some of them from Wisconsin near by. This is one thing we are attempting; to have as much good work as possible, with as little travel as practicable. "Preach as we go."

Brethren, pray for this work, for the Northwestern Missionary Committee, for our Evangelistic Committee, and for the Missionary Board. God will give us great wisdom, humility, and success.

E. B. Saunders, Secretary of Committee.

With Rev. H. D. Clarke in the Dakotas

Dear Brother Shaw:

I wrote to you last at, but before I left, Hitchcock, S. D. On Sixth Day I walked six miles, calling on families, leaving my card and inviting them to a service at a schoolhouse on Sunday, May 23, at which time all the seats but two were filled. A little Sabbath truth was sprinkled in with thoughts of a Christian home with a father in it like Abraham, who taught his household the great truths of the word by precept and by example.

My next stop was Haley, N. D. I had decided not to go there in view of the extreme distance and isolation and cost, but Brother Horace W. Coon wrote me to "be sure and come." With such an urgent appeal, I could not refuse. Reaching his railway station at Scranton, S. D., C. M. & Puget Sound Railroad, I found, while waiting for him to meet me, some Dodge County (Minn.) people settled there who years ago knew me, Mr. and Mrs. Oelkers. Mrs. Oelkers being Pearl Miller, well known in Dodge Center, Mr. Oelkers has a garage and is doing a large business with automobiles. He started with his auto to take me off on the prairie and we had gone four miles when we met Brother Coon coming in after me. It was then four o'clock in the afternoon, about for town, where I was introduced to many of the business men. There have been few Protestant services in Scranton in years, and though the majority are Protestants. It might be a good place for Brethren Coon and Schmidt with a tent.

At six o'clock we started for Brother Coon's home, and reaching Haley, N. D., o'clock in the evening, cold, in the rain, we ordered a warm supper at a sod-house hotel. I had had no supper the night before and no dinner that day. Warned and fed and visiting, in the postoffice, store, and hotel, the people (the city comprises two store, hotel, postoffice, a hall, and one or two other byways) we again started out on the prairie for his home, driving twenty-one miles in the evening. Brother Coon, his sister, and an aunt have ranches consisting of about two thousand acres, and they lease another hundred acres more. His sister, Miss Grace Coon, teaches the school in the sod schoolhouse. I attended the closing exercises listening to patriotic declamations and songs and by invitation gave them a talk. You ought to have heard the children sing enthusiastically:

"How dear to my heart is the little sod schoolhouse That stands by the hill where the prairies are wide, Flow oft in my dreams have I fancied I saw it, And 'er the green wood where I frolicked and played And went to the hand that shall dare to assail it, Its champions are many but fearless and brave, And he who shall threaten its weal will be wail it, For millions have sworn the sod schoolhouse to save.

We'll stand by our schoolhouse, the little sod schoolhouse And long o'er her portals our banner shall wave."

On May 26 we drove fourteen miles, making calls, principally upon Pastor Edwin A. Hobbs, Baptist. Brother Hobbs was educated at the Moody Bible Institute, and Ewing College. He settled on a ranch at Plateau, S. D., just over the line from Haley. He has a printing-press, a good library, a devoted wife and sweet little girl and is located far on the prairie, and travels on Sunday from ten to thirty-five miles, to meet his appointments in prairie shacks, houses, and schoolhouses. He says he has "sunk $3,000" in doing this. He has built up by hard pioneer labors his field and said, "I would not exchange it for any city pastorate." He and Brother Coon arranged for me to fill two of his appointments. Pastor Hobbs said he would welcome Brethren Coon and Schmidt gladly in a series of prairie meetings. It is too early just now for me to have more than one service here and there. About one of June is that the fortunate time, after crops are all in. It was arranged that I should also preach on the Sabbath, May 29, in the Larson sod schoolhouse, which I did, Pastor Hobbs being present, coming miles on horseback to be there. I discoursed from Romans 3:31. Turning to that text you can readily infer what was the sermon! We made some long drives over the treeless, almost roadless, magnificent prairie, getting back late at night.

People pay little attention to distances out on the prairie. Brother Coon knows the neighbors for a hundred miles about. The nearest railroad on the south is ninety miles, to the nearest school-house to a neighbor is child's play; and when the drive is resorted to see the brethren conducted, they would "wander off a hundred rods, come for meetings; some of them are attempting to have, as much as possible with the least expenditure.

And e'en the green wood where I frolicked and played How oft in my dreams have I fancied I saw it,
And when the drive is made, the horses are turned loose. They could, if they would, wander off a hundred miles and not jump a fence! At least one half or more of all the "claims" have been abandoned, and the sod-houses are fallen in, and others lease the lands, or bankers who loan the money own them. The people are hungry for something better and some say (Brother Horace Coon leading in the request) they would be glad to have our evangelists come and hold meetings. There are no Sabbath-keepers right around here. Some once were convinced of the truth, but now have left the church, and some postoffice is six miles away, so they get mail only occasionally; just received the last four numbers of the Recorder. On one occasion, Brother Livingston walked to a town fourteen miles away, and walked back carrying bundles of groceries and a three-gallon can of oil! How much of our eastern people want to do that? But such things are often the price of being an ex-Prairie-Meetingist. The "shacks" of these two sisters are only a few rods away. Another "girl," from Eau Claire, Wisconsin, taught school here and "filed a claim." She lives alone in her shack a quarter of a mile away. I walked over the prairie to see Mrs. Jones there, but she did not want to file a claim. She came from Freeborn County, Minnesota, and remembered hearing me preach once at Trenton. She is not a Seventh
**THE SABBATH RECORDER**

Day Baptist. The only services held about here are Catholic and Lutheran, on alternating Sundays, at a schoolhouse three miles away. When the Lutherans (Norwegians) do not have the schoolhouse, they hold a Ladies’ Aid meeting on Sunday at some private house out back, serve dinner, and have “a good time.” It costs $20 to have a doctor for one visit.

On Sunday, June 6, Sister Laura and I went four miles to the Norwegian Lutheran Ladies’ Aid. Whole families came from four to ten miles that day. After serving lunch for ten cents, about forty took seats just outside the shack and I preached to them. The best of attention was given. I again “wove” in some Sabbath truth, which was kindly received, and one lady expressed herself after the sermon as convinced of the truth we present and to them. The best of attention was given.

This meeting being a success, we agreed to make a Ladies’ Aid meeting on Four Miles to the Norwegian Lutheran here and have “a good time.” It costs $20.

**Leading College Men Into Volunteer Service**

C. C. VAN HORN

I am intensely interested in, and anxious for, our work in the Southwest. Just now Fouke is uppermost. In passing, I will say that Elder Burdick’s visit was greatly appreciated by old and young. At the last meeting, many testified that they had been greatly encouraged, strengthened, blessed and uplifted by his very practical and spiritual sermons.

Excellent work has been done in the school the last year. Most of the pupils maintaining splendid grades in all their work. The teachers, however, have been more perplexed and tried than in any year since the school was organized.

The object and regulations of the “Ran­dolph School” are appreciated and endorsed more fully, if possible, by the First Day meeting, many testified that they had been greatly encouraged, strengthened, blessed and uplifted by his very practical and spiritual sermons.

Excellence work has been done in the school the last year. Most of the pupils maintaining splendid grades in all their work. The teachers, however, have been more perplexed and tried than in any year since the school was organized.

A pastor who moved into town just after the holidays enrolled his children at the public school, now in the superior educational advantages and the strict discipline enforced (emphasis on enforced). I do not want my children to learn to dance.

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Dr. Crandall Writes of Lieu-oo Affairs

DEAR HOME FRIENDS:

The spring time is with us. There should be peace and joy everywhere when the world is so beautiful. But still we read of wars and rumors of wars, injustice, selfishness, and hatred in the hearts of men. These things stir our hearts so deep that it is almost impossible for us to write without speaking of them.

We are wondering how much of the truth about the Eastern situation is known in America. I am sure the negotiations between Japan and China are finished. Japan has presented her final demands and declared that China answer "Yes" or "No." China has answered "No" with a few more concessions—too many, we think. It is said that today, May 5, Japan's ultimatum is likely to be presented.

It is a strange new development in international diplomacy when one nation can demand rights in another nation's territory, the two nations being at peace, and such demands as these: that the first nation shall be allowed to furnish half of the police in all important parts of the second nation; that the second nation shall buy at least half of her military supplies of the first nation or make all of her own armaments; joint arsenals of the two nations; that she shall not borrow money or lease important parts of her territory without the consent of the first nation.

We foreigners look on in amazement, wondering what has become of the treaties in regard to China's rights and integrity. Then when we see an article from a magazine like the Outlook saying that the only place to learn the truth about the Japanese demands is in Tokio because the Chinese are too excitable and the foreigners in China are unreliable, we are still more amazed. When there is a burglar in the house, the inmates are apt to be slightly excited, to be sure, but is the burglar's den the place where the police look for accurate information? Perhaps, there is some germ in China which changes American and English residents into excitable fanatics. But I must change the subject or I shall show that I am unneutral and neutrality is rather to be preferred than justice.

Our own little part of the world isn't much different from usual in spite of outside conditions. Dr. Palmberg has been away for several weeks; at first, to teach Mr. Burdick while she had a little outing in Nanking; then to care for two influenza cases in the boys' school; and after a few days on Mokanshan to recuperate from the worn-out condition due to so much loss of sleep, and anxiety. Her vacation was due at this time, anyway.

Soon after she went away, one of our church members, a Mr. Tsang, died. He was an old man, a teacher of the old school. He seemed to hold his faith, though, to the last, and wanted no false rites practiced over him. The family consented to a Christian burial. The church members planned the funeral, which was held at his home. It was Chinese in a way, but all heathen customs were replaced by the Christian service. There was no noisy wailing, the absence of which caused wonder on the part of outsiders. Our little organ was carried, and Miss Wu, our helper, played the hymns. I never saw a bigger crowd for the space. It was with the greatest difficulty that we forced our way to the organ.

The coffin stood in the center of a large room opening on a small courtyard. At the head of the coffin hung a picture of Mr. Tsang painted on silk, and several banners with appropriate inscriptions. The organ was in front of these and Mr. Toong stood on a chair beside it.

We had told all the church members to sing softly. The first hymn was, "I'm but a stranger here." The Chinese do not sing well. Many of them have little idea of time or tune, but this time the singing really had some of the sacredness of a softly sung hymn at home. I felt the spiritual effect of it and I think the crowd did, too, somewhat. At any rate, a hush fell over them until it was almost the atten­tion they gave to the service, packed so tightly and uncomfortable as they may have been. We were all standing, of course.

Miss Su had made a large cross of evergreen with white flowers. The men had six large wreaths of evergreen with paper flowers. When we started for the grave, the cross was put on the coffin and the wreaths were carried by six little pupils of Mr. Tsang. There was a long procession of chairs and wheelbarrows, and some of us walked. At the grave there was a hymn and a prayer.

The wreaths and cross were left on the grave, but en route they had lost all their flower.

That little touch is characteristic of China. If those in the procession had not taken the flowers, the country people would have done so. Simply first come, first served.

Mr. Toong is keeping up the meetings in the schoolhouse on Monday and Thursday evenings. There is usually a very good attendance and good interest. I think this continued service on the street will tend to break down some of the prejudice against the Jesus doctrine. They do not come out here from town much unless they are already interested. Our congregations here, aside from regular attendants, are often largely of country people.

While Dr. Palmberg was away, I had charge of her Sunday afternoon Bible school at the schoolhouse. There were always from 30 to 60 children there, eager for the picture cards. Some of them seemed to absorb the lesson fairly well, for the next Sunday they could tell many things about it.

The girls' day school is still a tiny infant but I am inclined to think that it is worth while even though the pupils be few. The few are getting gospel training and we can, I think, know the results.

I started a little free school from 3 to 5 p.m. on Thursdays. The pupils in that are also few but those who come now are very faithful, and are learning nicely. I teach only Chinese characters and each time give a little gospel talk. They are children who can afford neither time nor money to attend other schools. All these efforts furnish opportunity for a little seed-sowing and we have the Master's promise that his word will not return unto him void.

Last before Doctor event away, she and I worked up tentative plans for the new hospital. They were presented to our fellow-workers in 'Shanghai and some suggestions were made which will be carried out. We shall soon have them revised and hope soon to let the home people see them. According to our plans Mr. Toong's present residence will have to be torn down. So we have decided to buy a small piece of land and build a Chinese two-story house for him. We have started negotiating for some land just opposite our house on the northwest. If we can get it reasonably, we think it will do nicely.

There will be more, later, on these subjects, when the question of going ahead and building the hospital this fall, until we know if Japan and China are to have war. We certainly need your prayers for wisdom in all ways, for we feel very insufficient. If we do not have the Holy Spirit leading, our efforts will certainly be in vain.

GRACE L. CRANDALL.

Lieu-oo, China,
May 5, 1915.

Mrs. A. E. Whitford, our secretary, wishes to call your attention to the fact that she must soon close her books for the year, as the Conference year closes June 30. No money received after that date will be reported this year. Last year Mrs. Whitford received several checks very early in July and the donors were rather disappointed that credit could not be given them in last year's report. If no more money comes in before the close of the year, we will be unable to fulfill our pledges, and some of the workers who are depending on us will be disappointed. If you
The Baptist Principle

Foremost among the special teachings of Baptists is the doctrine of soul liberty. From time immemorial, our ancestors in the faith have been advocates of the individual responsibility of all men, and along with this the God-given right of personal freedom. The new-born child of the kingdom enters into no mean citizenship. His is a heritage guaranteeing the amnest development of the whole man. He is answerable to God, and to him alone conscience bows with reverential regard. In all else he may yield to expediency, but in this regard he is his own, in peace of numbers. Its army and navy are not as strong as those of other nations. Other countries exceed the United States in wealth and commerce. Wherein, then, can we say claim to the highest? "The Greatest Nation in the World?" The superiority of America must be found, not in her battleships, not in a large population, not in wealth and commerce, but in her ideals.

We look across the ocean and what do we see? The nations of Europe destroy- ing each other in the world’s greatest war. Why? Because they wish more territory or more extensive commerce, both purely selfish reasons. On the other hand, the policy of the United States is an unselfish one as is clearly expressed by the words of our peace-loving President as follows: "We want no nation’s property; we wish Americans to be Americans." "America will be the greatest nation in the world if it is the most helpful nation. A nation is made up of individuals, as the individuals are, so the nations will be. The key-note of Christianity is "unselfishness." If through our home missions we can prove that the American people, then and only then can this great national ideal of "unselfishness" be reached.

SUGGESTIONS

Motto for the meeting (to be written on the blackboard and repeated by all present): "Not America for America's sake, but America for the world's sake."

Objects for special prayer during the meeting: The President of the United States; ambassadors in foreign lands, that the United States may be kept at peace; immigrants.

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

1. What national ideals were set up by the founders of our country?
2. What national ideals are threatened today?
3. What can Christian Endeavor do toward upholding our national ideals? (Give this to several.)

Assign the ideals mentioned in the daily readings to different members for discussion.
A Band of Mercy was organized by the Chinese teacher in the boys' boarding school, and meetings were held once a month, thus teaching the boys to be kind to animals and all living things.

The work of Dr. Palmborg was steadily growing, and besides the hospital and dispensary work, she was teaching medicine to two or three young girls who helped her.

Some of the young men and women, after finishing their course in the boarding school, became successful teachers in the day schools. Once a while pupils were baptized and joined the church, which made the missionaries very glad. Sometimes they were made sad by the death of a pupil, teacher, or older church member, but when these people loved and trusted in Jesus, the missionaries rejoiced.

In October, 1899, Mr. and Mrs. Jay W. Crofoot arrived in Shanghai. For several years Mr. Crofoot has had charge of the boys' boarding school, making a most successful missionary teacher. Mrs. Crofoot also helped in some of the school work.

In February, 1902, the medical department of our China Mission was removed to the city of Loo-oo. She opened a small school at once, and soon began to treat the sick. The Seventh Day people who lived in Loo-oo, and the helpers who went with Dr. Palmborg made a little company of eight Christians, who belonged to the Shanghai Church. Once in a while Elder Davis would visit them and preach and hold the communion service on the Sabbath. I want to tell you about three little children, taken by our missionaries. The parents, who died very suddenly, were Christians, and Mr. Waung was a teacher in one of the day schools. The oldest, a girl, was taken into the girls' boarding school. The boy was supported by Elder Davis, and sent to a day school. The baby girl was adopted by Dr. Palmborg. Since she was more than ten years ago, she is now about the age of some of you, and perhaps is a Junior herself.

Dear children, will we not be thankful for the gospel being preached in Asia? Can you not help send it?

For your lesson prayer, ask God to watch over and bless all our missionaries in China.
anyway. But even with all his running away, he is not so bad as that other Peter. Perhaps Peter Harmon should be noticed more by all of us."

Now another disturbing thought, a thought that persisted in staying, came into Dick Bowen's mind. Way down deep in his heart, Dick knew that there was one chance of his doing nothing for Peter, though it would mean great sacrifice for himself. "I can't tell father about him just now," he decided at last, without going to the back porch. "I'll have to think a lot first."

While Dick was doing his thinking, Peter Harmon was crossing Willow Brook far away from the little old church. He didn't care much for sermons, and he really dared not stay any longer. There­-to­gether with a little responsibility to keep following him but he had been given a very cordial invitation to the class a month or so before, and he now was inviting others. "Think over his words. There is a lot in them. Then, having thought a while, act. For it is our privilege to infuse into the larger congregation the same home atmosphere and welcome, the same "I belong," feeling, if we will all take hold together."

**It can not be too much emphasized that the church and the Bible school are one. The morning service is the church wor­shiping together. A special message in the form of a sermon. The Bible school is the congregation studying the word of God together—in classes. The president of our Sabbath School Board spoke very strongly and truly at the quarterly meeting at Milton Junction recently on this line. When the children going home from Sabbath school meet their par­ents on the way to church, the family unity is being broken up, the parents are missing the Bible study they need, and the children are not forming the habit of church attendance which is so vitally important. Let all the family go to both. That means unity and power for the home, the church—yea, and the individual life.**

* * *

I wish you might all have a chance to read in the Recorder the sermon preached by Elder George Burdick at the last quar­terly meeting. (Send it on, Elder.) It seems natural to call him Elder. That word is largely giving place to "Pastor" now, but many of us younger ones knew him and looked up to him in more senses than one in the days when that was the common affectionate title given to a beloved pastor. He divided the Scriptures into four groups: preceptual, prophetical, devotional, and historical, and showed how the Divine Spirit breathed through all. His subject was The Enduring Word.

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**THE SABBATH SCHOOL**

**REV. L. G. RANDOLPH, D. D., MILTON, WIS.**

**Contributing Editor**

The publication of the Seventh Day Baptist Pulpit will be resumed the first of July, 1915. This is a monthly magazine containing a sermon for each Sabbath. The sermons are by Seventh Day Baptist clergymen. This magazine was first started largely through the interest and effort of Dr. H. A. Place at the time of the General Conference at Ashaway in 1902, and the first number was issued in February, 1903. At the end of the eighth volume, January, 1911, it was discontinued, owing to a lack of funds to support it. The Seventh Day Baptist Missionary Society, which had charge of the magazine, has now given permission to the Committee on the Revision of Tracts of the American Sabbath Tract Society to resume its publication. It will be conducted on the same lines and for the same purpose as before. It is designed to supply helpful interesting reading, and especially for those who can not attend church. In particular, it is intended for pastorless churches, and little groups of Sabbath-keepers that need a Bible study far away from church privileges. Where some one will read the sermon for the week to the others. Then volume by volume it makes a valuable collection of choice sermons by our own clergymen.

For a time at least the magazine will be illustrated with pictures of the writers of the sermons, and with now and then pictures of the churches where they are serving.

The subscription price will remain the same as in the past, fifty cents a year. But it will require more than a thousand subscri­bers to support the magazine. Unless that many can be secured, we shall have to rely upon the gifts of people who are interested in the matter.

Sample copies of the first number will be sent out the last part of June, and it is hoped that these will so appeal to the people that we shall soon get our desired list of one thousand paying subscribers.

The compiling editor is Rev. Clayton A. Burdick, of Westerly, R. I.

Address all business communications to the publishers, American Sabbath Tract Society, Plainfield, N. J.
It was moved and carried that the Sabbath School Board, through its Secretary, request the American Sabbath tract Society to assume the responsibility for the publication of the Junior Quarterly, the Sabbath School Board to be responsible for the selection of the editor, and payment of the editor’s salary.

The Committee on Conference Program, through the chairman, A. E. Whitford, presented a preliminary report which was accepted as a report of progress. The Committee on Revision of the questions to be placed a copy of the list of questions on file.

Correspondence was read from the Rev. G. B. Shaw, Rev. J. T. Hutchins, and Rev. W. C. Whitford. In the matter of a “Proposed Course on International Peace,” suggested by William E. Chalmers of the American Baptist Publication Society, it was voted to endorse the reply made by the President, A. E. Whitford, to Rev. W. C. Whitford, in regard to publishing a series of peace lessons, in which he stated that the Board approved the lessons and heartily endorses their use as an elective course for adults, but that the Board does not think it wise to undertake their publication. It hopes that some denomination will publish the series, from whom those of our people who are interested may secure copies for use.

The following bills were allowed and ordered paid: to the Davis Printing Company, for purchasing and printing 200 return post-cards for statistical reports, $8; to the secretary, for file case, $30; to the Davis Printing Company, for printing, mailing and postage for programs for Children’s Day, $10; to E. M. Holston, for postage on Peace programs, $1.

It was voted that when we adjourn we adjourn men; meeting adjourned Sunday in July (July 18), at two o’clock. The minutes were read and approved. Adjourned.

A. L. BURDICK, Secretary.

Lesson I—July 3, 1915

ABRAXAS’S FAILURE—2 Sam. 18: 1-15

Golden Text.—“Children obey your parents in the Lord; for this is right.” Eph. 6: 1.

June 27—2 Sam. 18: 1-15: Abrahas’s Failure and Dect.

June 29—2 Sam. 18: 31-19: 8. David’s Sor­row over Absalom.


July 3—Heb. 5: 1-10. The Divine Son

(For Lesson Notes, see Helping Hand.)

Home News

MILTON JUNCTION, Wis.—

Maiden that read’s this simple rhyme,
Enjoy thy youth, it will not stay;
Enjoy the time of the prime,
For oh, it is not always May!—Longfellow.

Judging by the activity along all lines of Christian work, the month of May—the month of sunshine and springing flowers—is representative of the spiritual life of our church. The first event of interest this month was the Christian Endeavor rally at Allion, which was attended by about twenty-five young people from our society. On the second Sabbath of the month Pastor Jordan exchanged pulpits with Rev. W. D. Tickner, of Grand Marsh, Wis. This was Dr. Tickner’s first visit to his old home at Milton Junction since his ordination to the gospel ministry. The theme of his discourse was the Sabbath. He explained his position on Sabbath Day programs have just come to hand.

Friday afternoon and evening, May 28, the Christian Endeavor rally of the southern Wisconsin district was held in our church. Although the weather was dark and gloomy outside, the spirit of the meetings was sunny and inspiring. The stirring addresses of Rev. E. T. Farrill were exceptionally good. No Christian Endeavor could listen to them without being infused with a desire for a greater spirit of enthusiasm in Christian Endeavor work. The more Christian Endeavor rallies of that kind the young people can have, the better, and the most of us older people could attend with profit.

Because of the resignation of Rev. H. E. Davis, of Walworth, president of the southern Wisconsin district of Y. P. S. C. E., Carroll West, of Milton Junction, was elected to fill that position.

The class organized in April for special study along the line of the essential principles of belief is making excellent progress.

Memorial Day exercises were held at the cemetery on Monday afternoon, May 31. They were pronounced unusually good. There was sadness in the thought that only a few more Memorial days and these gray-haired veterans of the conflict would be seen no more. Lincoln’s address at Gettysburg was recited by George Greenman.

This month closes Pastor Jordan’s second year with this church. The faithful work of the pastor and his family is appreciated by the people, and we trust that the present pleasant relationship may long continue.

Denominational News

In the Editor’s absence, Pastor Shaw of the Plainfield Church has kindly furnished the following news items.

In the letter containing his report for April and May, Rev. George Seeley tells of moving from Sunnie Brae to 26 Cameron St., Moncton, N. B., Canada. He had the mishap during the moving to crush rather badly two fingers on his right hand which gave him considerable pain and kept him for several weeks, and somewhat interfered with his work of mailing tracts. The output for the two months was about 76,000 pages. Let us remember in our prayers this faithful, hard working pastor in Canada.

From T. L. M. Spencer.—The good work is still going forward and God is blessing. Myself and family are well. I lost my only sister in March at Barbados. I am left without any near relatives now. During last month I distributed 3,000 pages of literature, made 19 visits, preached 9 sermons, and printed 1,000 tracts and 400 copies of the Sabbath Recorder.

The Sabbath Recorder Day programs have just come to hand. Am very glad to receive them.

From T. W. Richardson.—During the quarter for which this report is written we have maintained our usual activities and services. Tracts distributed, letters written, sermons preached, all supporting the Sabbath of Jehovah, represent our con­stant work.
is their common language. They have but very little idea of religion—Roman Catholicism is not religion, but it is all the religion they know. In personal conversation, however, I can interest them in the Bible. We have to beware of curious differences in translation. They readily understand that “Samedi” is “Sabbath,” but the fourth commandment in the French Bible does not contain the word “sabbath,” and their “le jour du repos” means Sunday. Of course this has to be explained. One man, a Belgian soldier on his way to visit his wife, became so interested in what I read that he came and sat by my side to follow the book, and exclaimed, “Is that a real Bible?” Of course in French. Later on I gave him one in which I marked a number of passages on various subjects, and made a paged index to them at the end.

If I do succeed in holding services for them, the Church of England prayer book in French will be of invaluable assistance, I have found I have a real craving for church work, but I don’t think I have more of my French. Curiously enough, the organist is the organist of the French Episcopalian Church. The Morning Service, of course is the morning service, not the evening service.

The 16th Annual Conference of Christian Sabbath keepers will be held on May 20. The chairman, B. Andrew Morris, is now a member of Mill Yard Church.

The Future of the World

Dr. C. I. Scofield, editor of the famous Scofield Reference Bible, has written a series of six articles under the title of “Six Simple Studies in Prophecy or History Written in Advance.” About the last of June these articles will begin to appear in the Sunday School Times, an every-week religious paper published at Philadelphia, Pa. A three weeks’ free trial of the paper, including one or more of these articles, may be had upon request, as long as the supply lasts, if you mention the article wanted.

WANTED.—Work for months of July and August on a Seventh Day Baptist farm by a Seventh Day Baptist High School boy—18 years old, 6 feet tall and weighs 175. Practical experience on up-to-date farm especially desired. Address “Work,” care SABBATH RECORDER, Plainfield, N. J.
SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is 1483 Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sunday afternoon services at 2:00 o'clock in the Yokefield's Building, 299 E. Genesee St. For the home of the pastor. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. Visitors are always welcome. Rev. E. D. H. Van Horn, pastor, 606 West 11th St., New York, City.

The Seventh Day Baptist Church of New York City holds regular services at the Baptist Church, Washington Square. Sabbath school at 10:00 a.m. Visitors are always welcome. Rev. E. D. H. Van Horn, pastor, 606 West 11th St., New York, City.

The Seventh Day Baptist Church of Chicago holds Sabbath services in room 203, Masonic Temple, N. E. 200, State and Randolph Streets, at 1:00 o'clock. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near corner of West 40th Street and Monica Avenue, every Sabbath morning, followers by Bible school. Memorial services at 2:00 o'clock. Visitors are always welcome. Rev. Geo. W. Hills, pastor, 264 W. 40th St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services of the home of Mrs. Frank Muncy, 1615 Pine Street, at 10:00 a.m. and 3:00 p.m. Visitors are always welcome. Rev. Geo. W. Hills, pastor, 264 W. 40th St.


The Seventh Day Baptist Church of San Francisco, Calif., holds regular preaching services each Sabbath in the Baptist Church, corner of Van Ness Avenue and Geary Street. Rev. W. H. Greenman, pastor, 2300 Geary Street, San Francisco, Calif.

The First Seventh Day Baptist Church of Los Angeles, Cal., holds regular preaching services each Sabbath in the Baptist Church Building, corner of 40th Street and Monica Avenue. Visitors are always welcome. Rev. Geo. W. Hills, pastor, 264 W. 40th St.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 2:00 p.m. on the first and third Sundays of each month, at the Baptist Church Building, corner of E. Michigan Ave. and Park Avenue. Visitors are always welcome. Rev. R. J. Severance, pastor, 115 E. Michigan Ave., Battle Creek, Mich.

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If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—Sir Arthur Helps.
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Bruyer Jim's Baby, ... P. V. Mighels
Call of the Wild, The ... Jack London
Call of the Cumberlands, The, Charles Neville Buck
Call of the North (Conjuror's House), Stewart Edward White
Camera Fiend, The ... E. W. Hornung
Cape Cod Fables ... S. P. McL. Greene
Captain Macklin, Richard Harding Davis
Art of the Gray-Horse Front, Garland Castle Craneyrow ... G. B. McCutcheon
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Detective, Charles Felton Pidgin
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Conflict, The ... David Graham Phillips
Cost, The ... David Graham Phillips
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Crisis, The ... Winston Churchill
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David Harum ... Edward Noyes Westcott
Danger, The ... J. M. Barrie
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Deer Family ... T. Roosevelt, and Others
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Emmy Lou ... George Madden Martin
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Farming It ... Henry A. Shute
Fashionable Adventures of Joshua Craig ... David Graham Phillips
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