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REV. THEODORE J. VAN HORN

SABBATH RECORDER, PLAINFIELD, N. J.
The Sabbath Recorder

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

VOL. 79, NO. 16
PLAINFIELD, N. J., OCTOBER 18, 1915
WHOLE NO. 3,695

Must We Again
Go in Debt?

Who can bear to hear the word "debt" again in connection with any line of our denominational work? Probably no one dislikes to write upon the subject more than the editor, and I am sure no body of men dread to see a financial shortage that compels the hiring of money for Christian work any more than the men composing the Tract Board. For several years the Tract Board has managed to keep out of debt; but now, with the enlargement of its field work, with the revising and reprinting of Sabbath literature, and with the necessity of keeping up certain old lines of work which can not be dropped even if we wished to drop them, a debt in the near future seems almost inevitable.

Owing is certain: if gifts from the people come in no faster than they have been coming for the last year, the funds will be exhausted and money will have to be borrowed before the next board meeting.

Steps were taken at the last meeting to provide for the making of notes on which to hire funds, in case the treasurer is driven to the necessity of resorting to loans.

It is a matter of universal regret throughout the denomination if our boards become handicapped by debt, for we all dread to see the day when we must begin a long hard strain to pay off the debt. There is no need of seeing such a day if the people have the cause upon their hearts, and realize the immediate necessity of doing their part. That part done systematically as the days go by will be far harder than, but to be done on a last hard strain, will become a burden indeed.

Then Why Not
Face the Facts Now?

The only way to avoid the embarrassment and burden of a debt is to face the facts right now and keep from making one. Get the Recorder of September 20 and carefully read Treasurer Hubbard's report on the "Sabbath Tract Society," and you will fully comprehend the situation. There you will find how it was that the Tract Board was able to squeeze through the year with only 40 per cent of the funds called for in last year's budget. A start was made to start with and a curtailment of the work planned for last year enabled it to get along with four tenths of the money the people should have given. But this year things are different. The work has been enlarged, and there is no chance to cut it down without being unfair to the workers.

This year four tenths of the money asked for will not do at all. If we try to get off with paying the "quarter," we shall be driven to the necessity of trying to raise the "half-quarter" next year. It is so easy to forget or to neglect! Men do not mean to ignore the claims of the boards, nor to shirk duty; but unless frequent reminders are given, they are apt to neglect them. Unless the pastors and other denominational leaders faithfully do their duty with the figures and statements of the Board of Finance, their plan for raising money is bound to meet with signal failure. Indeed, the failure
has already begun; and it will continue to be a failure month by month throughout the year, unless personal appeals everywhere in our churches are able to arouse interest and awaken the spirit of generosity.

A Pastor Welcomed Everybody will be glad to know that our little church at Gentry, Ark., has succeeded in securing a pastor. This church is located near the foothills of the Ozark Mountains, surrounded by a fine fruit-growing country, and, in a live, progressive town. It is an excellent center for missionary operations, and we are glad to know that the Missionary Board has helped to locate an experienced missionary pastor there. Years ago, with headquarters at Stonefort, Ill., Mr. Van Horn, then fresh from the seminary in Chicago, began mission work on the Western and Southwestern fields. He was a member of the original quartet, and joined in the work that aroused our people to the grand opportunities before them in the whitening harvest fields of these outlying countries. In 1895, as missionary in the Kentucky field, he was instrumental in starting the work in Louisville that brought several to the Sabbath. Thus Gentry's new pastor knows the ground. He is at home as missionary pastor, and we believe he is the right man for the place. Several successful pastors east and west have also brought him experiences that help to fit him for the work to which he now gives himself.

Christians and Church Members Are They Different? A certain evangelist recently arrested the attention of his hearers by saying, "Christians and church members are two different things." It ought not to be that any man could say this and have his words prove true, but in all too many cases the terms "Christian" and "church member" can not be understood to mean the same. We fear that too many are gathered into the church who know nothing of the real change of heart which Christ referred when he said, to one who appeared to be an excellent moral man, "Except one be born anew, he can not see the kingdom of God."

A real spiritual transformation, a birth from above, an incoming of the Holy Spirit to abide, to lead, and to teach the things of Christ, would make a wonderful change in many a church member. If we are to judge by the fruits they bear, there is no other conclusion than that many whose names are on the church roll need genuine conversion before they can truly claim the holy name "Christian."

"He Has His Father's Example" An old friend in one of our churches, in writing of a young man and his father who are having a hard battle with habit, with the victory yet doubtful, closes by saying of the boy, "He has his father's example," and requests that we pray for him. Many a man might write in this pathetic way about friends in whom he is interested, but the circumstances in this case appealed to me strongly. May God bless, strengthen and uphold those dear ones for whom prayers were requested.

The words, "He has his father's example," have wonderful import. "Like father, like son," is a common adage that every father should heed. Boys whose fathers walk in the ways of the sinful world can hardly be expected to walk in paths of righteousness. If such boys are saved from sinful lives, it must be in spite of the example of their fathers, rather than by its help. Of many a careless, thoughtless, reckless worldling, whose influence is harmful to others, it may be said with sad significance, "He had his father's example." Father, are you satisfied with the example you are setting your boy? It will have much to do with the shaping of his destiny. Live before him in these passing years as you would have him live in the years that are coming. Now is your time to help him.

An Ordination Sermon At Nile On June 26, 1915, occurred the ordination, at Nile, N. Y., of William M. Simpson, an account of which was published in the Recorder of July 19, page 67. We have just received the excellent sermon preached on that occasion by Rev. Wilfred D. Gentry, pastor of the First Alfred Church, and give it to our readers in this number. Nile is the old home church of the editor. There he found the Savior, and there he, through the influence of Rev. L. A. Platts, gave himself to the gospel ministry. This church has given several ministers to the denomination, and many today looking back to it as their early church home, will enjoy an ordination sermon preached there.


"Make full proof of thy ministry." 2 Timothy 3: 5

There are many institutions in the world; the fabric of human society is a network of them. They are not all of the same value, and among the greatest are the family, state and church. These three tower above all others as Mount Everest and Mount McKinley tower above other mountain peaks or the sea level itself, and with these three the life, redemption and advancement of humanity are inseparably linked.

You are asked to turn your minds to the church today and to one great office in it, the ministry, an office so important in its influence and vital in its relation to the welfare of human society that for centuries, when one was to ensure its sacred duties, the custom has prevailed of holding special and holy services to consecrate him to them.

The text refers to this sacred work. It is true that the word rendered "ministry" did not have the conventional meaning we give it today; it meant any service to God and man; but Paul, in writing to Timothy, had in mind that service which we today call the Christian ministry, and we are therefore justified in giving it that meaning. The Revised Version renders the passage, "Fulfill thy ministry." The thought is "Fulfil the duties of the office of the ministry."

The discussion of this subject is not needed so much for the ministry as for others, for the young from whose ranks God is calling his ministers, for the world for whom the ministry is toiling, and the church and Christian people who can make or unmake the minister. I wish in this sermon, out of a full heart and more than twenty years of experience, to discuss some very common things, pertaining to the Christian ministry.

I. Its Aim. If one is to make full
proof of his ministry, he will need to know its aim. We may pass some things in the minds of men in this connection, such as to be conspicuous, for some may think of their own good, in the eyes of men. We pass some things just to save them from their sins and transform them into God's family. And all institutions be changed till they conform to the institutions of heaven. The kingdom of Christ will be done, as in heaven, so on earth. To this work Christ has set his hand and he has called men to the ministry to lead the work. To this end teaching, preaching, singing, visiting and all are means to higher ends.

The mission of Christ was to redeem men and society made up of men. The purpose of the Christian ministry can be nothing less than this. Unless one has as the supreme passion of his soul the desire to save men from their sins and transform human institutions, he has no business in the ministry, or to pose as a minister of the gospel. He may be good, nice, smart, scholarly and eloquent, but until love for men and a passion to save them from their degradation, sin, pain, shame and sorrow take possession of his life, he has no place in the ministry; he can not "make full proof of it."

II. The Call. If one is to make full proof of his ministry, he must be called of God to its sacred duties. To start with, I want to set right what seems to me to be an error in regard to this matter of a call to the ministry. It is the opinion that in every case once called always called. There is nothing in the Scriptures, reason or history to show that once a minister always a minister. It is entirely reasonable, Scriptural and in accord with history that God calls some men for only a few years, or months it may be. As the head of a government—the President of the United States, for instance—sometimes appoints an ambassador for a special mission, giving him the name "Ambassador Extraordinary," and when that mission is performed the ambassador is released, so God may call, and has in the past called, men to perform a special service and released them when this service was rendered; or after having been in the ministry awhile, something may come into a man's life through his own conduct that nullifies his call; or other people may follow courses that make it impossible for him to continue in the ministry, and he be justified or even compelled to leave the work.

The question of a call to the ministry is one with which multitudes wrestle. There are several things which may help determine the way God would have us go. Among them the advice of friends is to be taken into account. The advice of friends is not an infallible proof that one is called to the gospel ministry. Had Moody taken the advice of friends, he never would have entered the ministry, for he met the most discouraging advice on every hand.

The voice of the church is more to be depended on in this matter than that of friends, and for this reason, indispensable, for sometimes the church is so worldly that God cannot speak through it, the men who lead it having a form of godliness but denying the power thereof. A man's life may point the way; there are at least to be taken into account. If one finds his tastes drawing him to the gospel ministry, happy is he if God call him. One's tastes, however, are not an infallible indication as to what duty is, for men are often asked to go directly contrary to their inclinations. Jonah is a classical illustration of this point.

Slag: natural gifts with which God has endowed one may point the way. If one finds that he has gifts which would be of marked service in the ministry, he may well earnestly and prayerfully consider whether he ought not to dedicate himself to that work. If one has not an infallible test, because God has in every generation passed by men who were supposed to be particularly gifted for this work and chosen men who were handicapped in regard to natural gifts. This was demonstrated in the case of Elisha. Here was a foreign education and a stutterer besides, a man whose inclinations did not lead him to the ministry, and yet God called him, giving him no rest till he yielded. Few men, if any, among Seventh Day Baptists did a greater work during the last century than did this man with a stammering tongue.

The need for "laborers" may be another thing pointing the way. If one find that owing to the needs of the hour he can be of more service to humanity in the Christian ministry than elsewhere, it is pretty good evidence that he should put his life through that channel, and he will be sure to do so. The fields already white for the harvest may be God's call to the work, as the need of soldiers in time of war is a patriot's call to the colors. These things, the advice of friends, the voice of the church, natural tastes, special fitness and the needs of the hour, are all to be taken into consideration in setting this troublesome question, but none of them nor all of them are final. The great thing, the final thing is that God impresses the call on the soul of a man until he feels he ought. Is not this mystical? It may sound so, but it is reasonable and in harmony with human experience. The man who has not come near enough to God for deity to make an impression on his soul, if he is in the gospel ministry; neither is the man whose heart is so hard that the Almighty can not make an impression on it. Let no one enter the ministry till Jehovah God has written the holiness of his soul that he ought; and when he is thus impressed, let him not refuse, for if he does, he does it at the peril of his own soul and that of others. When God speaks, no one can afford to disobey his voice; man's answer should be, "Send me, send me."

III. The Man. If one is to make full proof of his ministry, he needs to possess certain qualifications. Our third consideration is The Man.

First of all, a minister of the gospel should be a regenerated and consecrated man of God with a warm, living Christian experience. If one be not a regenerated man, he can not lead other men to regenerated lives; for one can not lead others to that which he does not have himself. If he have not a warm, living and growing Christian experience, he can not minister to other Christians or lead them to higher Christian living; and if one be not fully consecrated to God, he is nothing but a hireling. As already indicated the minister of the gospel should have a love for all men and a passion to save them. Next to being a regenerated and consecrated man of God this is the supreme requisite. A minister should be chaste in life, word and thought. This does not mean that there is one standard for the minister and another for other men—one for the minister and another for the doctor, one for the minister and different standards for the laymen—for all such talk is fallacious and pernicious. If one is not pure in heart and life, Christ simply can not use him in his service. Another imperative essential in the man of God is honesty. The minister should pay his debts; his dealing with all men should be fair and just, always on the square; otherwise he brings disgrace to the cause. But more imperative than being square and fair in business transactions is that other phase of honesty we call sincerity. There is probably nothing except impurity that will destroy a man's influence so quickly as for him to give the impression that he is not sincere in his speech and conduct. For one to say things he does not believe, or to say that he does not, or to be given to palaver is to destroy his influence whatever gifts and qualities he may possess. One does not need to tell everything he knows—no one except a fool will do that,—but what he does say and do should have the earmarks of absolute sincerity. The Christian minister must be a man of self control, patience and wisdom. He
needs self-control to steady him when things go wrong and to keep him from outbursts of temper under every circumstance in life, even when his reputation and character are assailed. When a man loses his temper he not only loses his influence as a man of God but his Christ as well. He is then a patient, dull, stupid, fossilized and those who oppose his plans. There is no man on earth who needs patience more than the minister of the gospel. He needs more than human wisdom that he may direct aright the affairs of the kingdom of God and his own life. Christ can be his in sufficient measure only by prayer, watchfulness and endeavor.

Industry is another qualification in the life of the man who aspires to the holy office of leadership in Christ's church. His duties are the most arduous and unceasing, and his task the greatest. His tasks are never done. People will get no more from him than he puts into his work. Being busy industriously means people are busy doing nothing that amounts to anything. The minister should plan his work and hold himself to his plans in a way that will tell for Christ and the church.

A man in the ministry of today needs to be a trained man, one trained for leadership, a specialist in the work of the church. This training may come in part from the schools, which are the quickest and most successful way to acquire it; or from many other sources, books, magazines, men and the experiences of life. The man who ceases his training with his work and holds himself to his plans that the time has come when it should be uttered; and if I must go down because of this speech, then let me go down linked to truth—die in the advocacy of what is right and just.
Christ rather than to the neighbors and the world.

Moral support means that the pastor's leadership is to be recognized in the church. Here is one of the weaknesses in the life of many churches with congregational polity. The pastor and church are more likely to look to the pastor, but they sometimes forget that the church has a man trained as a specialist in young people's work. What board of finance thinks the pastor should give it any help by his counsels? What local and society thinks of looking to the pastor for advice? Here are a number of activities, making up much of the life of the church, all working independent of the pastor and one another; only a few are the leadership of the man trained and chosen for that purpose. This order spells weakness to the church; it is a plan that is successful business or educational organization follows or can follow. The church has its president who directs the college; the superintendent of a manufacturing plant has its manager whose function ever since the days of the Reformation has been to keep the two offices apart. The church and polity: the church any more than it is able to rule the House of Commons, he determined to force them by arresting those who opposed his plans of oppression. He sent to the House demanding their arrest. Speaker Lenthal refused to surrender the members; but the next day the king came in person with an armed force, and stationing soldiers at all the doors, he entered and naming the members whom he wished arrested. "Mr. Speaker, do you say these persons in the house?" It was a trying time for Speaker Lenthal, his own life was at stake, but he was loyal to the members of the House, the people and the cause of liberty. Falling on his knees before the king, he said, "Your Majesty, I am Speaker of this House, and being such, I have neither eyes to see nor tongue to speak save as this House shall command." This was humble, majestic loyalty. The Master has undertaken his task, the redemption of the world, and has called his church and ministry to accomplish it. This task will be accomplished in proportion as the church is loyal to the pastor, the pastor to the church and both to Christ, their adorable Redeemer.

One writing of a torchlight procession at a country station in honor of a returned hero, says: "As the procession started, one torch after another blazed into radiance, as if touched by electric current. One could not tell what lighted them, but presently a small child was discovered crouching under some timbers to keep away from the wind, with a lighted candle in his hand. Every person paused to dim the light. Silent, smiling, happy, with one hand upon his knees before the flame held in the other, this little fellow was lighting up the world of darkness!" The gospel is the light of the world, but somebody must hold it and give it out; a child may.—Great Thoughts.

Don't do things by halves. If it be right, do it boldly. If it be wrong, leave it undone.

EXTRACTS:

The International Lord's Day Congress

REV. GEORGE W. HILLS

To answer a multitude of questions, I say a few things regarding the International Lord's Day Congress that was recently held in Oakland, Cal., in connection with the World's Fair. Enough might be said to fill two solid issues of the Recorder, but a few brief notes must suffice.

The Congress and the Federal Council of Churches in America are entirely separate and distinct organizations. The Congress exists only for the promotion of Sunday observance, while the Federal Council strives to promote many lines of activity. As its name suggests, the Congress is made up of representatives from many organizations clustered about its own Executive Committee.

Its Platform

Its Platform is ingenious in its construction and of much interest; but a single quotation will show the spirit and aim of the movement. It is as follows: "That the physical, moral, and social privileges of all citizens may be safeguarded to them, the Weekly Rest Day has been made a civil institution, embodied in law and custom.

This is the keynote, and shows that the whole movement is an effort to weld more closely, the ties of church and state, against which every loyal Protestant has vigorously protested since the days of the Reformation.

Claims

Much was said in the Congress about the "Weekly Rest Day for the Toilers." But it was not hard to see that the "toilers" were not all the promoters had in mind. They strongly advocated legislation under which would compel Sunday observance with no exceptions. They claimed that exceptions have shorn "many otherwise good Sunday laws" of their strength and value.

Conscience, justice, and the Bible were carefully omitted in the discussions, excepting in three or four addresses, which were very fair. But these were not received with favor by most of the promoters present.

SABBATH REFORM

By quoting a few statements from the speakers, the spirit of the meeting will be apparent to any careful reader. I copy from my notes taken at the meetings.

"The Saturday Sabbath is a cut flower. It is withered, and has lost its fragrance."

One speaker gave us a new version of Matthew 28: 1, in these words: "In the end of the Jewish Sabbath, as it began to dawn toward the Christian Sabbath."

Several advocated a return to the old New England Blue Laws, and the practice of compelling the observance of Sunday as did the Puritans.

"We need a particular day, to keep, and a particular way to keep it. Laws should direct in both."

"Since our Lord's resurrection the Sabbath has been observed on the first day of the week."

"Legislatures should determine the day we observe and regulate its observance."

"Christians have nothing to do with the Old Testament Sabbath."

"At first, the Jewish converts in the church kept the Seventh Day Sabbath, while the Gentile members kept the First Day. Soon the latter so far outnumbered the former that the Jewish Seventh Day Sabbath was dropped. And the speaker acted as if he really believed that he was disclosing to us a great historic fact.

STRAYS IN THE WIND

I think the Congress succeeded most remarkably in securing on its program the world's greatest experts in evading the real facts on the question at issue; for the whole civilized world was represented on its official list and on its program, though less than a quarter of those on the program were present.

It was claimed by one speaker that "salvation" and "Sunday" were well-nigh equivalent terms.

A large map of the United States was hung on the wall, showing, by shades of color, the relative importance of the laws of the different States. California was the only State in black. The color was to show that it has no Sunday laws. The fact is that California has the best Sunday laws in the Union, if any can be called good. This State requires that one day in the week must be observed as Sabbath, but the individual may choose which day it shall be.
be either the first or the seventh day.

California was spoken of many times as having no Sunday laws, even after attention was called to the error, showing the unwillingness to call it a law unless it said Sunday only. He was one of many who came thousands of miles, after spending much time and gray brain-matter in the preparation, to present on the program a "Model Sunday Law." And he had the astounding conceit to make the delivery of his address, that he really hoped that California "would have it adopted at its next session of legislature, and free itself from the odium of having no Sunday laws." And he acted serious and condescending, as if it were their own idea of real purity for the heathen of the black State on the map out on the West Coast.

It was remarked several times that the legislatures are coming more and more to this attitude, "The church people know what they want, and are usually about right; so we had better give them what they ask for." I think they are correct in that statement of the attitude. I also think it bodes no good to those who conscientiously keep the Sabbath of Jehovah, and accept the Bible as the guidebook of life.

Several referred to what they called a fact, that the best Sunday law of any State in the Union, referring to the old law under which the Waldos had no Sunday, even after attending Congress, was adopted upon account of the small attendance, that he thought he was unfairly treated. Only about 70 were in the first meeting, and the few who were on the program.

On Sunday afternoon the meeting was held in the Greek Theater at Berkeley, when about 2,500 were present.

At one time five simultaneous group meetings were announced, but they were taken up on account of the small attendance; only about 70 were in the same meeting at the time appointed. A great reception was announced; but not a member of the Reception Committee was present when the time arrived; so, of course, that was omitted.

Much display was made about meeting in the "great new Municipal Auditorium," having a capacity of 12,000 people, but the meetings were held in a room on the second floor, having a capacity of only a few hundred.

The Congress promoters present displayed great zeal, and not a little of the modern methods of politicians, which greatly strengthened my belief, which was strong before, that there is still surviving much of the "old-fashioned" spirit of persecution of the Dark Ages, only awaiting, and not very patiently, an opportunity to exercise itself.

Systematic Giving a Success

REV. E. ADELBERT WITTER
Prepared for Conference

In the question given me I am at this time asked to present to you some thoughts upon a definite subject, "Systematic Giving a Success," that has been more or less prominently before us, as a people, for the last fifteen years or more. I am not asked to thrill you with the discussion of a new question that will hold before you points of vital interest, but I am asked to bring to your attention an old question. I am asked to lead you in the consideration of a question that is possessed of vital importance to every one who has a deep personal interest in the present and future welfare of our people and the cause of the Sabbath of Jehovah, for which we stand.

A vast amount of literature has been prepared upon this question by the people of various denominations as well as by our own. He who would be informed upon this question in all phases of its workings "may read as he runs." If one is desiring to know what is meant by systematic giving he needs but to read two leaflets that our Board of Systematic Giving has prepared for distribution: "Systematic Giving," and "How to Make Systematic Giving a Success." Had these leaflets been carefully read by all our people and their thought incorporated into their life and practice, this paper would never have been asked for.

For the sake of definiteness in this discussion we wish to briefly consider the question, "What is Systematic Giving." No better definition can be found than that given in one of the leaflets referred to above, namely, "It is regular giving according to some previously accepted plan."

Our Board of Systematic Finance has had charge of a number of years a plan, the adoption and carrying out of which by our individual churches would have kept all our boards free from anxiety so far as finances are concerned. To many of our church officials, unacquainted with carefully devised systems, this system of the board's has seemed to be cumbersome, necessitating much exacting work on the part of church officers and committees; hence the slowness with which they have fallen into line with the work. Others, having adopted the system and procured the books recommended, for want of a little tutoring in the use of the system have found it cumbersome, hence unsatisfactory, and becoming discouraged have gone back to old methods or to no method at all, and are left with the question of adjusting the system to the needs of their church. This class of church officials remind me of a certain energetic young business man who entered, untrained in business methods, upon a business career. He was energetic, honest, and soon found his business growing. For want of well-defined methods in accounts and correspondence he found himself with much lost time and energy as his business grew. An agent introducing new and elaborate filing systems found him. As a result he adopted the system and set himself about mastering the same. Some six months after, this agent stepped into his place of business and inquired how the "perfect file" was the reply, "Well, how is business, now you have this system mastered and installed?" "Don't ask me about my business," was the reply, "I haven't any time to look after business, I am so busy with my system." This leads us to say that no matter how perfect a system may be, it is of no value in the individual case unless it be well adapted to that case.

The system of finance that will be successful in every case is one that can be readily adjusted to every church. The exact form of the system that will work well with one church will be but a bugbear or means of failure to another. The Board of Systematic Finance has been wise in providing a system that can be adjusted to the needs, either by means of a simple universal or sliding joint that it can be articulated with any church condition and need. While the general plan of this system calls for a careful canvass of each church and society, our committees would ask each man, woman and child to pledge some certain amount to be paid each week into the church for the support of the


**Our Gifts**

ANGELINE ABBEY

Thanksgiving is not far away. Is it not time we were deciding how we are going to celebrate it?

How about that thank offering we made last year to the Ministerial Relief Fund? Did it make us glad, or sorry? Probably it affected the most of us both ways—glad that we could give something to help, and sorry that we could not give more.

It is safe to say that none of us lacked bread and butter because we gave one day's income. It amounted to simply this, that we gave one day to help those self-denying, consecrated workers who have given many years to help others. Are we going to do the same this year? If not, why not?

Let none of us take this out of our tithe money, but let it be an extra gift of love, gratitude and appreciation.

Can we not, also, give a Christmas gift to help pay the Missionary Society's debt? There are millions of souls who need the gospel. Why not begin denying ourselves things which we do not need, to give to fulfilling souls the Bread of Life?

*Give of ourselves.* If we have no crumbs of the true Bread, let us give up some of the foolish things of earth, and obtain the Bread of Life, for we surely will perish without it. You have no doubt heard of the man upon the sinking vessel who was seen hurrying to the lifeboats carrying bags of gold. He never reached the lifeboat because the weight of the gold took him to the bottom of the sea. Are there any who read these lines who are clinging to glittering things of earth, as to something dearer than God and his work? Know this, that they will surely drag you down to death unless you let go. "Seek ye first the kingdom of God, and his righteousness." We have the promise that all our needs shall be supplied. Let us each ask ourselves, "Am I going to help in the forward movement?" Then pray, "Lord, what wilt thou have me to do?" Ask for the infilling and the leading of the Holy Spirit, then go forward in his strength and power to accomplish that work, even though the task may seem small and insignificant to us. It will set forces at work undreamed of by ourselves.

A religious teacher recently said: "In all the people of the world who are God's children, there are dependencies which may affect thousands of lives. . . What a privilege that we who are set here in this difficult world have each a definite place!" Some may be required to wait, but they can pray and encourage others. "They also serve who only stand and wait." If we are called into fields new and difficult, let us not shrink nor falter, but go forward conquering in His Name. "What shall I render unto the Lord for all his benefits toward me?"

*"May there rest upon us that peace which is the cure of care, taking from love its anxiety, from bereavement its anguish, from desolation its loneliness, resting upon human hearts as sunlight upon all the land this day."*

A good name is rather to be chosen than great riches—but there is no law against acquiring both—*Youth's Companion.*
Letter From Holland

Dear Brother Gardiner:

While writing this letter to you and the dear friends abroad I realize again those precious blessings I enjoyed during my short stay in your good country. While the spirit of destruction is raging all round our dear country, the Lord in His great mercy has just preserved us from the horrors of war, unconscionable and good care of our Queen and Government. It has been a hard year in many respects. Still the consequences have not been so bad, from a moral and social point of view, as I had feared at first. Our soldiers (the mobilized army numbers about 300,000 men) generally behave well and everything is arranged as well as can be expected under present circumstances.

Our own so-called Midnight Mission and other societies have held a great number of meetings and distributed many thousands of leaflets. The deepening of religious feeling is everywhere, that we witnessed during the first months in this danger, has disappeared. People begin to trust that all will end well for Holland. Still this is very doubtful. God alone knows when and how the end of this terrible conflict will be and if we shall be saved from peril.

For our dear cause as Seventh Day Baptists it has been a very important year. Who could have prophesied that the very Sabbath of the Conference in Milton (the mother church of Haarlem) would be the day on which Rev. D. P. Boersma preached his first sermon in a Seventh Day Baptist church, outside of Holland? Forty years ago my father and I were in Haarlem, where we met the first brothers who were conducted by the true divine call to the work of the Gospel. The souls are, as we said before, that the very Sabbath of our Lord, and our Saviour, has disappeared.

Brother Lucky has a true divine call to the work of God. The souls he won, in Haarlem and elsewhere, who followed the great Shepherd in the narrow path of the Christian life, will be a true testimony to the divine seal on his calling. So he may be sure the Lord will not forsake him but fulfill in him all his wonderful promises which illumine the path of service for the Churches and the work of the Lord. Brother Boersma has been a very important year.

It has been a great privilege for us to send them our support. Small as it may have been, it was sufficient to provide for their primitive wants, and so we trust, according to the promises of God, their help will always be there. I hope to be able in my following letter to write more about the Java field. From Pangerangen we have heard little of late. I trust our dear friends have written to the Conference, and you may have later news than we have in Holland.

Brother Lucky is continuing his good work in Rotterdam. His health is delicate. He has enjoyed the rare privilege of seeing the small children in the Netherlands and in the mission work in Java. He has been a great comfort to those who, for this beloved fellow-worker, that he may continue his work in the service of the Lord.

I shall mail a second copy for security's sake. By the grace of God we are in good health and cheerful. We hope the Conference in Milton has been a time rich in blessings for the present and the future of all the churches.

For the Lord doth dwell in heart and home, with you, with all his faithful people, that all grace may abound in us and, having always all sufficiency in everything, we may abound in every good work. With fraternal greetings,

Very truly yours,

G. Velthuysen.

Amsterdam, Holland,
Sept. 20, 1915.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 10, 1915, at 2 o'clock, Presiding over the meeting was President Corliss F. Randolph in the chair.


Mr. A. L. Tittsworth was made chairman of the Tract Society for the coming year, and the Tract Society was adopted. There are great opportunities for the present blessings, I trust, will be the earnest of God's help will always be there.

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Faithfully yours,

Mrs. Stephen Babcock.
Corliss F. Randolph, Rev. S. S. Powell, Mrs. T. J. Van Horn.

Correspondence from W. L. Burdick relating to the distribution of the Year Book was referred to the Supervisory Committee.

By vote, the President and Treasurer were authorized to execute such notes as may be necessary to raise funds for our current expenses for the balance of the year, and Editor Gardiner was requested to call the attention of our people to our need of funds, through the columns of the SABBATH RECORDER.

Moderate rates and approved.

Arthur L. Titsworth,
Recording Secretary.

American Sabbath Tract Society—Treasurer's Report

F. J. Hubbard, Treasurer.

The American Sabbath Tract Society.

To balance cash on hand July 1, 1915 $ 982.90

To funds received since as follows:

Contributions:

July $ 352.74
August 156.16
September 182.84
Collections, September 594.84

City National Bank, interest on balances 8.00

C.S.

Estate Rhoda T. Greene 2,894.28

City National Bank, interest on balances 8.00

$946.36

$54.00

$6,046.91

By balance on hand September 30, 1915 $ 1,091.19

F. J. Hubbard, Treasurer.

E. & E. Hubbard.

Plainsfield, N. J., October 4, 1915.

Examined, compared with books and vouchers and found correct.


A youth in a passenger coach persisted in sticking his head and shoulders out of the window. The brakeman touched the youth on the chin. “Keep your head inside the window,” the brakeman said. “I kin look out o' the window if I want to,” answered the youth. “I know you can,” warned the brakeman; “but if you damage any of the ironwork on the bridges, you'll pay for it.”—Life.
WOMAN'S WORK

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

Letter From Java

My Dear Friend:

Not long ago I received the Recorder of May 31, and I saw my letter in it, written April 6. It is good for me to read again what you have written for I forget so soon. Now I saw that I wrote about some of our converts and other people who had left me to go to some one who promised them land, buffaloes and money. But since I forgot that I wrote about that, I never mentioned in my last letter to you that they all came back not long after. It is true that the man I wrote about had tried to oppose my work, because I am keeping the Sabbath. He said so to me several years ago, he would do all to oppose me, and I have felt it keenly. But, very strange, this time he seems not to have had that intention. After the people had left me, I received a letter from him—very friendly indeed he wrote—asking for some information about those people, as if they had told him I was giving up my work. So I answered him, that was not the truth; I was still going on with my work, but those people had been dissatisfied a long time, because I could not give them more help than already I had given. He sent them back immediately, because they had told him a lie in telling me I was going to give up my work; and since that he has been good. He visited me, and again and again offered his help, if he could do something for me. Is that not what God's word is saying: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him"?

Also I wrote about a young man who was coming to assist me in the work. I don't know if I have written that he has been here, but only for two months. He felt so lonely here, he said, right among the natives; and he wanted a good salary. I saw he did not work, and his heart was not in it, so I was not sorry at all when he spoke about going away. So I am alone again; but I do not mind. I feel very happy in my precious Lord who is always with me. He has raised me up again after my long sickness, and I am so glad I can do a little for him. In his due time he will give me a real good help: a man to be the head of the work and the leader of our little church, and a woman to do the household work. Only, it is very unwise of you that you all take my trust in this work, shall pray for it, as our Lord says: "Ask, and it shall be given unto you."

Oh, how he again has taught us to pray! We have had an awful time with mad dogs and cats. I think we killed six dogs and two cats,—that is, besides the two dogs that died from the disease before we knew that madness was raging in this district. One man in a neighboring village was bitten by a mad dog, and he himself got mad and died. Two of my dear Javanese girls were scratched by a mad cat, and when I wrote to the doctor about it, he advised immediately to send them to the institute "Pasteur," at Weltevreden. It is three days' travel to go to Weltevreden, Java's great capital; and the natives there do not speak Javanese; and my poor girls have never been away from their village and they do not understand any language but their own dialect. So you will understand what I have been in for those poor things to go all alone, under care of the police, to such a far-away, busy city. How I longed to go with them. But I am not strong enough for such a tiring journey, and especially in these circumstances I did not dare to go away, and to leave all these people without care. My poor girls have not come back, and the doctor in the institute "Pasteur" wrote to me that the one who is scratched in her face is all right. But I believe our God will hear our prayers. We have just seen it again, as one of my people, who came from another place, got typhus. His temperature went up very high, and he was so delirious that his wife could not take care of him. He ran away over and over again; sometimes he would beat his wife; once he climbed the wall and fell off. And oh, how I remembered so very well how almost all my people got that disease about ten years ago, and how half of them died. That is because the Javanese are so dreadfully careless, and it is in vain to prescribe them a diet; they will just eat whatever they like. Oh, I did get frightened when this man got the typhus, and I thought: "How could I ever stand such a thing again, now that I am old and weak, and without any European help!" I invited the converts to have a special prayer meeting with a half day of fasting. And oh, how wonderful did our Father hear our prayers! The next morning the man was without fever and very quiet,—yes, quite sane; and since that (it was about one week then that he had been sick) he has got well. It is four weeks ago now that he got ill; and he is walking about and eating common food. And no one else has caught the disease.

I want you to help me, dear friends, in praising our wonderful God and Savior! Bless his precious name! And in other things, too, I have realized his great help and kind care. The funds for this work got very low last month, and the poor people were increasing every month. In April, after I had sent 19 persons to my friend's colony, I had 49 left; and now I have 78. Every month I sent in my report to the papers in Java; but before they could have read my report, I received 100 guilders from our Governor-General; and from two Europeans 50 guilders each; and somewhat later 250 guilders from a perfect stranger.

So you see, I have very much to be thankful for; and I am realizing that difficulties and trials are only opportunities for our wonderful God to show his mighty help.

I hope that you will go on with praying for us, as you see that your prayers are not in vain.

May our heavenly Father reward you all for your kind interest and for your practical help!

Yours in his happy service,

M. JANSZ.
Pangoenagen, Tjajo P. O., Java, August 9, 1915.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. S. Maxson on October 4, 1915.

Members present: Mrs. West, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Miss Phoebe Coon, Mrs. Maxson.

Mrs. West read Romans 12, and Miss Coon offered prayer.

The minutes of September 13 were read. The Treasurer read the September report and it was adopted. Receipts, $120.00; disbursements, $574.64.

The Treasurer's report for the quarter ended September 30, was read and adopted.

It was voted to authorize the Treasurer to advance the $75 due on the fund for the China missionaries' outfit, borrowing the amount necessary at her discretion.

The Corresponding Secretary read a letter from Mrs. R. J. Mills, of Hammond, La., and one from Miss Susie Burdick, written to Mrs. S. E. R. Babcock, of Northville, Kansas, on October 9, 1915.

After the reading, correction and approval of the minutes the Board adjourned to meet with Mrs. Babcock in November.

DOLLIE B. MAXSON, Recording Secretary.

Their Battle Hymn

M. E. H. EVERT

Thou God of battles, be our shield In battle's flame and hail

Lest, when the hosts of darkness charge, Our hearts within us fail

We are His witnesses who die That strife and war might cease And Earth, rejoicing, hail the morn Of Eden's holy peace

Our bodies heal the trelches wide And mingle with the sea, And strain o'er many a wild morass They went and stood in awe

We perish that forevermore is a serious case Our God, whose Name shall be the shield And Earth, rejoicing, hail the morn Of righteousness and peace

Oh, let the whirlwind of thy wrath Be quickly overpassed, Break down the tyrant's bloody throne And bind the fester fast

Accept our willing sacrifice, Bid war forever cease, And let thy dark East greet the morn Of Eden's holy peace

What thought can be more rich and solemn than this of God so utterly filling the universe with himself that out of no unexplored corner of it can start any anxiety to surprise him—Phillips Brooks.
Installation Services at Gentry, Arkansas

It may be of interest to some to know that Gentry has a settled pastor after so long a time of waiting, longing and looking. Rev. Theodore J. Van Horn and family arrived here September 13, to take up the work on this field, and were gladly welcomed by all.

It was thought best to have installation services take the place of the preaching service Sabbath morning, September 25, and the following program was carried out, Brother Nathan Ernst in charge.

After the Doxology, and the invocation by Pastor Van Horn, came responsive reading, led by Rev. Madison Harry, who also offered prayer. Then followed singing, “Sing On,” the address of welcome by C. C. Van Horn, and song, “Doing His Will.” Rev. John Biggs spoke feelingly of the relation of the pastor to the pastor; Mrs. Witter on the relation of the pastor to the church; while Rev. Mr. Turner, pastor of the Congregational church, presented the relation of the pastor to other evangelical churches of the city. Mr. Turner also gave Pastor Van Horn a hearty welcome in behalf of his own church and the other churches, he being the only resident pastor at this time. Pastor Van Horn followed, speaking very tenderly of his reception by the people, and the outlook for the work. The solo, “Building Day by Day,” was beautifully rendered by Mrs. Van Horn, accompanied by her daughter, Miss Amy, on the violin. The congregation then sang, “Blest be the tie that binds,” after which Pastor Van Horn dismissed the congregation.

There was a reception in the evening at the church, at which almost the entire society was present, besides some First-day people. All seemed to enter into the spirit of the occasion with a hearty good will, and the evening passed very pleasantly in social intercourse interspersed with choruses, solos, and instrumental music. I am sure that I voice the sentiment of the entire membership of the church when I say we feel to thank God and take courage. We feel very grateful to the Missionary Board that, through their kindness, it has been made possible for us to have these good people with us. And we trust that we may be made better and stronger in Christian character, and that God’s cause may prosper in this place.

CHURCH CLERK.

“Thy Kingdom Come”

MRS. MARTHA H. WARDNER

Prepared at an emergency paper for the General Conference at Milton, Wis.—not read

Our subject is taken from the all-comprehensive prayer that Jesus taught his disciples, the prayer that Christian mothers for more than nineteen centuries have taught their children as they bent lovingly over their white-robed forms at nightfall, the prayer that from infancy to old age guides, comforts, sustains, and when the lengthening shadows proclaim that life’s day is drawing to a close points clearly to the life beyond, the prayer concerning which no doubts of its acceptability ever find lodging place in the Christian’s heart, for it is clothed with the divine authority of the Son of God. Jesus taught his disciples to pray, “Thy kingdom come”—hence the assurance that it will come and that God’s will shall be done on earth, “even as it is in heaven.”

The petition, “Thy kingdom come,” is the first of the seven petitions contained in that prayer after the one which hallows the Father’s name. Jesus understood far better than we understand what it would mean to bring his kingdom into the world, and when he speaks we should be attentive.

“Not even when time’s swift tides
Shall mingle with eternity’s broad sea.”

The kingdom of God is one, whether on earth or in heaven. It is an everlasting kingdom, not like the temporal kingdoms of this world that rise up and flourish for a day and then pass away and are known only in their historical records; but it has existed ever since the first created intelligences were brought into being and it will never cease to exist.

The kingdom of God on earth is the spiritual one, existing in the hearts of its subjects. Its warfare is a spiritual warfare, warring not with carnal weapons, but with the sword of the Spirit; warring not against flesh and blood, but against spiritual wickedness in high places.

The prayer, “thy kingdom come,” is a petition for the reign of Christ on earth and embodies the chief desire of the Christian’s heart. It comes welling up spontaneously from his heart and goes directly to the throne, and as he prays he works. When a person enters the kingdom of God, his first great desire is to see others brought there also, and this desire grows with his growth and strengthens with his strength until his soul is permeated with its divine glory. Tell me the amount of zeal a Christian manifests in the salvation of a lost world and I will tell you the amount of spirituality he possesses; for in proportion as his own soul is blessed will his heart flow out to the perishing, and the deeper he drinks of the spiritual water that flows from the Rock, the louder he calls to the thirsty to “come to the waters.”

The kingdom of God on earth is a blessing. It helps us over the rough places of life and supports us in the midst of the severest trials. When the tempests rage around us and with faltering steps we grope our way through the blinding darkness, vainly seeking light, silently, as the daybreak steals in upon the night’s darkness, the Holy Spirit comes into our hearts and sweetly whispers, “Be still, and know that I am God.” Often in our pil-
grime here below we catch forelegumes of the glory to be revealed in us hereafter and we sing the praise and thanksgiving to God who gives us the victory; but who can conceive of the joy that awaits us when we step out of the kingdom on earth into the kingdom of heaven, and the glory of the celestial world awakens our enraptured souls. Ah, we'll not repent then! The spoils were spent in the service of the Master.

God designs to save the world. He wills not the death of any but rather that all should come to him and live; even the vilest are entreated to come to the cleansing fountain and be made pure. It matters not what the past has been, the first cry of penitence is carried by wireless telegraphy directly to the Father's great heart of love.

A story is told of a girl in London who left home and went down into the depths of degradation. At length she came to herself and said, "I still go hungry and beg my mother's forgiveness." Raged, sick and dirty she reached home at midnight. The mother heard her footfall, sprang out of bed, threw open the door, and before the girl could say more than the word "mother," she was encircled in her mother's arms of love and forgiveness. Calling to mind the fact that her mother had always been very particular to keep the door locked, she asked how it happened that the door was unlocked.

"My child," the mother replied, "the door has never been locked since you went away. I was sure you would come home some time and I didn't want to have to wait to unlock the door when you came."

As Jesus Christ uttered those ever memorable words from the cross, "It is finished," he unlocked heaven's gate and flung it open to all repentant souls; and although he is now the glorified Man seated at the right hand of God, his ear is ever turned toward that gate, listening, listening for the repentant footsteps of those for whom he died.

The kingdom of God brings with it joy, happiness, purity, and peace that flows like a river. It raises us in the scale of civilization and qualifies us to live happier, better and more useful lives. Satan's kingdom drags us down. It spreads moral darkness over the world, and instead of elevating its subjects plunges them deeper and deeper in the whirlpool of misery, pollution and destruction. Since we know this is the case, ought we not whom whose souls have been lighted, make every possible sacrifice, labor long and earnestly for the promotion of the kingdom that is founded upon the eternal principles of truth and righteousness? We know that our work is not in vain, for,

"Jesus shall reign where'er the sun
Doth his successive journeys run."

This theme is inexpressibly dear to my heart. I love to think of the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; "when the desert shall rejoice and blossom as the rose"; and "nation shall not lift up sword against nation, neither shall they learn war any more," and from one to the other of all flesh shall come to worship before the Lord.

Let the prayer, "Thy kingdom come," ascend to the throne from every heart and speed on the day when the entire world shall acclaim the praises of God; when the bloodstained hammer of militarism, long trod under the foot of man, shall be lifted up and wave triumphant over every mountain and valley, hilltop and plain, while from the battlements of heaven peals forth a mighty chorus of a great multitude like "the voice of many waters," saying, Alleluia; for the Lord God omnipotent reigneth.

There is plenty of feeling, but it does not show itself. This is bad for all parties. It is bad for those who keep the secret of their own love, and bad for those who have a right to know of that love. Remember the awful words of John Foster. He idolized his son, but concealed his love till within an hour of the son's death. Then, from his father's agony he detected the secret, and tried to comfort him by saying: "I die happy, for I now know what I have never dreamed of—how well you love me." This was bad for both father and son. Dr. Hale.

A great many Christians live so near the world that they never bring forth any fruit.
tend Junior meetings. Irregular or entire lack of attendance have often resulted. Thus, in several churches, Junior societies have been obliged to disband. In one church, it is proposed to combine the Junior society with the Primary Department of the Sabbath school, the superintendent of one being also superintendent of the other. This superintendent will devote some time in the exercises on certain Sabbaths to a prayer service, and include temperance and missionary instruction together with the memorization of Bible verses, etc., in her weekly Sabbath school program. Committees to carry on week-day work may be appointed as in other societies, and the children still "learn to do by doing." Another suggestion as to the way out of the attendance perplexity, is to meet at the various homes of the children for the Junior service, instead of at the church. A contest to see at whose home the largest number would be in attendance would add zest and interest.

The old problem of lack of interest and sympathy at home seems, as before, to be a source of discouragement to the superintendents. Tardiness and absence affect a Junior's spiritual growth as do such irregularities in the secular school his mental and moral growth.

Some of our encouragements are these: In one society of eight very young children, all are interested and are very prompt. In another, there are twelve Junior Christian Endeavor Experts. Think of that, you who say that the Efficiency plan is impossible! We venture to suggest that training in efficiency in the Junior society will not detract in future years from efficiency in business or professional life.

The children in some societies have written to those in other localities, thus forming new friendships beyond their own number, and giving and getting new suggestions for work.

Financially, about $135 has been raised by the children by means of collections and socials. This has been paid for supplies, and has sent help to Java, Belgium, China, and to the poor and needy in America.

But there is the best report yet: "Our promoted Juniors are our active Seniors." That is the test met. "By their fruits ye shall know them." It has been said that every child, especially after ten years of age, should be taught to be quiet for a few minutes each day. Could not the beginnings of the Quiet Hour habit thus be formed among the children? Nearly every child is nowadays given something of a more or less regular allowance, and will allow some money each month either to spend or to bank. Is it too much to suggest that our children be trained in giving some part of their own money to the work of the kingdom? They will thus love to do so from their youth up, and it will be no hardship in mature years.

There are now prepared graded missionary lessons for the children. Shall we not make use of these, and pray that efficient leaders may be raised up, who shall instruct our boys and girls in the fascinating missionary lore of the world, creating in them an unselfish love for the world, and teaching them to grow up, giving of themselves and of their means to bring about the coming of the kingdom of God?

Young People's Hour, Western Association

The Young People's Hour of the Western Association was in charge of the field secretary, Miss Mabel Jordan, of Nile. The hour was opened with a praise service, led by Miss Fairbanks, of Little Genee. A. L. Burdick, of Alfred, gave an excellent address on "Life Decisions." He used the hillside life decision meetings of Conference as the basis of his address. He urged the young people to determine, early in life, what their life work is to be. First of all, accept Christ as Savor, and then in prayer and meditation, do the work that is best adapted to you.

Decision cards were distributed at the close of this address. Fourteen cards were signed. One decision was made to become a member of the Tenth Legion, two wished to become members of the

Quiet Hour, two decided to attend the church prayer meeting, and two became Life Work Recruits.

An offering of $9.65 was taken for the Young People's Board.

Report of Quiet Hour Superintendent

To the Young People's Board of the Seventh Day Baptist General Conference:

Your Quiet Hour superintendent would respectfully report that her records show that there are now in our young people's societies two hundred and fifty comrades of the Quiet Hour. These comrades represent thirty-four societies. The star society is Walworth with thirty-five comrades. Battle Creek is a close second with thirty.

The superintendent is quite convinced that her records are incorrect, especially so since such strong societies as those at North Loup, Milton, and Alfred are represented by only one comrade each. Even our enthusiastic society at Riverside reports only one.

Only one society in New York State (the one at Nile) is represented by more than one comrade, and New Jersey has not a single society reporting more than one. This either means that our Eastern churches are behind in this great movement aiming at deeper personal consecration or that the societies are remiss in sending in reports.

Only two societies in the entire denomination answered the questions which your superintendent published in the Board's last number.

The Young People's Board appropriated last winter $5 for the Quiet Hour work; $4.30 was spent for literature and blanks, and 45 cents for postage and exchange. This leaves 25 cents still unexpended.

The superintendent is more than ever convinced of the importance of this work. The goal set by the young people for the coming year is five hundred new comrades, an exact tripling of the new number now on our list. It is the opinion of your superintendent that we should find no stopping place until every active member of every Seventh Day Baptist Christian Endeavor society is a comrade of the Quiet Hour.

Respectfully submitted,

EMMA ROGERS,
Quiet Hour Superintendent.

Meeting of the Young People's Board

The Young People's Board met with Rev. H. N. Jordan, September 19, 1915, at 3 o'clock.

Those present were Miss Zina Zinn, Miss Nelson, Professor Stringer, A. L. Burdick, H. N. Jordan and Miss Beulah Greenman. Miss Nelson led in prayer.

Voted that the treasurer be instructed to pay Dr. Palmorg's salary regularly without further instruction from the Board.

Voted that Miss Zinn write to our Quiet Hour Superintendent, asking her to write to the Board once a month regarding her work.

Voted that we ask the Associate Secretaries to give a monthly report to the Board regarding plans and progress in each Association.

Voted that the Associate Secretaries be notified of their appointment for their respective Associations and that they in turn notify each society in their Association of their appointment of new members, Life Recruits, Quiet Hour Comrades, Tenth Legioners, new dollars for missions, and new societies.

Voted that the chair appoint a committee to make the appointments for the Associations.

Committee: Miss Zinn, Chairman, George Thorgate, Miss Nelson.

Voted that the Secretary be instructed to draw an order on the Treasurer for $75 for the Fouke School.

Minutes read and approved.

Prayer by A. L. Burdick.

Adjourned to meet with A. L. Burdick, the third Sunday in October, at 3:30 p.m.

BEULAH GREENMAN,
Recording Secretary.

Christian Endeavor A Denominational Asset

COURTLAND V. DAVIS

The original and fundamental purpose of Christian Endeavor was "for Christ and the Church." That purpose was written into its motto and has been the rallying point and the goal of Christian Endeavor in all the years which have followed. There has been an ebb and flow toward and away from that goal, but the greater movement has been toward it, and Christian Endeavor stands today, as never be-
fore, "for Christ and the Church." Let me read from Father Endeavor Clark’s great message to the Chicago convention: "Our church leaders have been growing in the size of the name of the Master, and trusting in him for strength, during the next two years. A million new Christians. A million new members for our societies. A million new church members. A million new dollars for missions. A million new members of the Peace Union. Ten thousand new societies. Twenty thousand new comrades of the Quiet Hour. Ten thousand new members of the Tenth Legion. Ten thousand new Christian Endeavor Experts. Five thousand new Life Work Recruits." In all this magnificent program, only three items can be found which can be considered as being for the advancement only of Christian Endeavor. Does it seem to you that Christian Endeavor is self-centered, working only for its own end? Or does it seem to you that it is yet keeping in mind its motto "for Christ and the Church"?

To what denomination and church do we draw one away from church or denominational missions? There is nothing in Christian Endeavor which in any way tends to draw one away from church or denominational mission, but rather, that which encourages young people to continue strong in their beliefs and faiths, and gives them strength and preparation for a more noble Christian life and for more efficient Christian service.

Young people! You have heard the call to work if we are to fulfil our mission as a people, as it has been given this afternoon. You can do it if you will, you must do it if you can. Will you do it?

**Quiet Hour Demonstrated**

EMMA ROGERS

**Young People’s Quiet Hour Service, Conference**

I have been asked to make this service a demonstration of what the Quiet Hour should be. It is apparent that this can not be in a full sense a demonstration of such a service, because the Quiet Hour is intended for individual devotion, that is, the kind of devotion Jesus was speaking of when he said, "Enter into thy closet:" but so far as possible, we shall try to show you what we think the Quiet Hour should be.

It seems to me there are six things to be sought for in the Quiet Hour, and I shall speak of these. First, be quiet. Second, be undistracted. Third, practice the presence of God. Fourth, speak to God. Fifth, let God speak to you. Sixth, determine to follow the leadership of God’s Spirit.

There are certain means we may employ in gaining these ends, and some of them we shall make use of tonight. First, the use of prayer; and I recommend that this be used at the beginning and the close of the Quiet Hour service—in fact, the whole service should be permeated with the spirit of prayer. Without this I do not think one can get the good out of it that he should. Second, the reverent study of some passage from the Holy Scriptures. Third, the discreet and thoughtful use of the writings of Christian men of all ages. And, fourth, the proper use of poetry and gospel song. All of these we shall make use of in this service.

I have told you that I believe the Quiet Hour service should begin with prayer; so we shall begin tonight with silent prayer, and I ask that everyone of you get as quiet as possible during this service.

I ask that every one of you enter into the spirit of the service, that, so far as it is possible, you bow your heads on the chair in front of you while we pray, asking God that he will lead us that he will give us some message that will sink deep into our hearts, and lead us to a determination to be of service to him.

While we pray, Mr. Stringer will sing for us the beautiful song, "Open my eyes." Let us bow our heads now in this service. (Here followed silent prayer and song, followed by audible prayer by Miss Rogers.)

I have noticed a Scripture lesson a few verses from the most wonderful, perhaps, of all sermons, the Sermon on the Mount. You will remember that these are the words of Jesus Christ. You will note as I read that they were spoken not to the multitude, but to the disciples. We may draw the conclusion that if Jesus Christ were with us now, and were speaking to us as he spoke to his disciples at that time, he might be saying the same thing to us tonight.

(Paraphrase of a Sermon by William D. Burdick)

**Short Talk by William D. Burdick**

Jesus has made very clear the mission of his followers on earth, and we can not mistake the call. He said, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." When I was in the world, I am the light of the world." But when Jesus ascended into heaven, he left the commission to his disciples, "Yet a little while is the light among you. . . . Ye are the light of the world." It was to these disciples that he spoke the words of our lesson, "Ye are the light of the world. A city set on a hill can not be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shines unto the whole house. Even so let your light shine before men, that they may see your good works, and glorify your father who is in heaven." The light of the disciples was not to remain hidden, not to lie obscure or useless. It was to shine "unto the hearts of the people of all the world, into the hearts of the Gentiles as well as of the Jews.

God through Isaiah had said, "I have set thee for a light of the Gentiles, that thou shouldest be for a light unto the uttermost part of the earth." The light was not to remain one unified body, sending forth its rays, but rather was to become a multitude of smaller lights which should penetrate the dark places of the earth and make the rough places plain.

The light of the disciples was to be that which comes from good works. These were intended to be "seen of men," but for what end? That men might glorify the disciples. No, "to glorify the Father," who is the source of this wonderful light and grace and power. The disciples have given to us from the hands of Christ this great mission, to be the light of the world. To us, as Christian Endeavorers, it comes as a message from God, to let our lives shine to the glory of our Father in heaven. But in order to fulfill God’s commission to us, one thing is needful. Jesus said, "Ye are the salt of the earth." If the salt have lost its savour, wherewith shall it be salted?" Mark says, "Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another."

We are Christians, followers of our Savior, but if the Christian has lost the vital spark of Christianity, his communion with God, how can he teach the world the story of salvation? Christian Endeavorers, it is you as our Charles F. Stotter, who are the "Christ and the Church," and we are not in close touch with him, how are we to be the light of the world that will lead others to the Savior?

There is no principle of a true Christian life, which Christ has just given in the Beatitudes, are the "saltiness" of...
which he spoke. It is these qualities which reveal to the world the story of Christ, and they can only come when we allow his spirit full control of our lives. Is this what the Quiet Hour brings to us, a communion with God that molds the life and softens the heart? It should be so, and may not this service tonight mean that to us?

Christ has given us the mission to tell his story to all the world. He has given us the Bible to train us for that work. And he has given us prayer to guide us in our service for him. Let us consecrate our lives anew to him and to his service. Let us seek for that power which comes only through a personal touch with the living God. When we have found that power, let us keep so close to him that it can never fail us. Then let us say, "Trusting in the Lord Jesus Christ for strength, I will."

India's Call

REV. G. M. COTTRELL

I hesitate to try to get into the Recorder; but the editor will leave this out if he has no room for it. I went to the First M. E. church yesterday to hear Dr. L. E. Linzell, of Bombay, India. And as one of our girls, Dr. Sinclair, is soon going to India, I can not refrain from telling part of the message.

The Doctor said India was teeming with life. The birds, reptiles, dogs, flies, and even wild beasts were everywhere. The reason for this was, that they regard all life as sacred, and will not kill even the flies, or frogs. Human life also is everywhere. A missionary up toward the North Pole told about going a hundred miles in one direction to preach to the people of a village, and then a hundred miles to another village to preach; but in India you have no such trouble. The people are everywhere. You turn to the right and you have an audience; or you turn to your left and you have a still larger one.

The Indians are transmigrationists, that is, they believe that they live in many forms or lives. When you die, your soul goes into some other, and helps to make that other life. So what they are is the result of all that has gone before. This belief helps to make them fatalists, which they are. Hence they do not use ordinary caution to preserve life, since they think what little they can do would be infinitesimal to overcome all the past, that is pushing them into the future. Thousands die yearly of snake bites, but they will not wear a snakebite eraser by night to avoid the danger. Many die of hunger, and it is said that sixty-five thousand never know what it is not to be hungry.

We are nearer akin to the people of India than to others in Asia, since they and we had one common origin, both coming from people from the highlands of Asia, they going southward, and we westward into Europe. They have a high civilization, too; and I have stood for two hours at a time looking at their wonderful temples, built centuries ago, and never tired—a thing I could not say of any modern building. They had a pure religion, at first, too. Their language has a term for Our Heavenly Father, like our own, and at the first they worshiped him. But they have gone far from him, until now they worship all sorts of thingss, heavenly bodies, animals, and even devils. And as people can rise no higher than the things they worship, we can appreciate how low they have fallen.

But the are religious. From morning to night, from birth to death, almost every act has a religious prompting. Imagining they can secure some favor from their deity, they will undergo various forms of torture, such as lying upon a bed of spines, standing with their arm raised to heaven, until it withers away, and they are flocking to Christianity faster than we can receive them. Thirty-seven thousand were converted by the Methodist Church alone last year, and other denominations did as well. But do you think we thought we took care of all that came? No. We had to turn away four for every one that we received. We had to, the men or the means to educate them and train them into the Christian life. A great and unprecedented opportunity is before us, and the church at home is so far from appreciating it, and coming to reap the harvest.

I was to speak in a millionaire church, recently, and as I came into the church, a wealthy lady was reading a paper upon giving for missions. The wind blew her

(Continued on page 512)
The Relation of the Home to the Bible School

EMMA ROGERS
Read at the Bible School Institute, Farina, Ill.

There was a time, before the organization of the Bible school, when the child received practically all its religious training in the home. Probably none of us would care to return to that condition, but it is an indisputable fact that we are going too far in the other direction. There are many persons who are delegating, or trying to delegate, the entire responsibility for their child's moral and religious training to the Bible school. No longer is it thought necessary for parents to ground their children in the fundamental principles of their faith. Not long since I heard a Congregational minister of broad experience say that, if the Protestant church would awaken to the importance of religious training, the time was not far distant when Christianity would be represented only by those churches that did give this training—notably the Roman Catholic Church. And he was not far wrong. The law forbids the giving of religious instruction in the public schools; the Bible school, as now organized, can not give enough of this training; the home must give it or it will not be given.

The parents of the children in our Bible schools may be roughly divided into two classes—those who themselves attend Bible school and who have considerable interest in their children's religious training, and those who never go and who send their children only because they have a vague notion that it is the proper thing to do or because they feel that they want their children to receive religious training of some sort.

Even in the case of the first class, there is frequently too great a tendency to delegate all the child's training to the Bible school. This is a dangerous thing for two reasons. The first is that we have already touched on, the fact that the training which the Bible school can furnish is too meager; the second is the fact that by this method the child gets the impression that religion is too much a thing apart—something that is to be touched on once a week, not a thing to be thought about outside the church, or practiced in daily life. But what of the child of the other class? We find him an irregular attendant in our Primary and Junior departments and then somewhere in the Intermediate period he drops out and is lost to the church and to Christianity. Did you ever consider how many more pupils we have in our schools between the ages of five and fifteen than we have between the ages of fifteen and twenty-five? Perhaps parent school does not lose its pupils during this period, but most schools do, especially their boys.

Why are we not able to hold these pupils? A complete answer would involve many factors, but one of the chief reasons is this: the child has placed on the Bible school just the value that the parent has placed on it.

The father who gives his child twenty-five cents a week for a candy and the picture show, and then hands out a penny on Sabbath or Sunday morning for the Bible school is unconsciously placing a value on the Bible school which his child is not slow to appreciate. The child feels too tired to go to the Bible school, and yet who feels quite fresh enough in the afternoon to make a visit or take an automobile ride or go to the "movies" at night, will soon find that his child has no great interest in things religious.

Adults often fail to appreciate what strange things habits are. Good habits are always far more difficult to cultivate than bad ones. You ask me why, and I will ask you why weeds grow in your garden without any encouragement whatever from you, while those choice beans or cucumbers must be planted and dug about and encouraged in every possible way to have any vegetables. If your children are to have good habits you must yourself plant the seeds in the early springtime of their lives, and then cultivate them patiently and painstakingly for years.

Do not think that this can be delegated to another. Do not lay your boy's lack of interest in the Bible school or in religious matters in general to the dulness of his Bible school teacher. The teacher can not do your work for you. In the first place, he does not get the child early enough; and, in the second, he does not have him long enough. There are 168 hours in the week. Do you think that Bible school teachers can in one short hour give your child all the religious training it needs?

In all our Bible schools we try, I think, to teach our boys and girls to love the Bible—to make it a daily companion. If we do not do this our work has in a sense failed. But are we to expect that the boy or girl in whose family Bible or Bible lie unopened from one year's end to another, while every magazine and popular novel that can be procured is eagerly devoured, is going to easily form the habit of Bible study—is going to feel that Bible study is really very important?

Fortunately the organized class movement is drawing into the Bible school many adults who formerly never thought of attending. And he was not far wrong. The parent has not done his full duty when he has accompanied his child to Bible school. He ought to be following the child's lessons (this is quite essential, now that so many schools are using the graded lessons), and helping the child to make the fullest and most efficient preparation for the Bible school hour. He ought to encourage the child to read the daily report. This can probably be best done, in the case of a young child, by the parent reading them with him and explaining the meaning of the various passages. He ought to make the acquaintance of the teacher, find out if he or she is a proper person to be teaching his child. I am not taking it for granted that the parent knows the teacher—I myself have taught this past year a class of eight ten-year-old girls in a Wisconsin Sunday school. In the case of only three of the girls did I ever meet the parents, or even one parent. It was my fault, you will say. Perhaps; but our Bible school teachers are often drawn from one of our best classes of people. The parent's responsibility is certainly greater. Do you ever think it worth your while to form the acquaintance of those who are giving your children many of their religious and moral ideals? Do you know whether your child's teacher is a proper example for your boy and girl, and helps them in their life after? Does it ever occur to you that that teacher may need an occasional word of encouragement or appreciation?

And, finally, are you demonstrating to your children by practical, everyday Christian living, by your visits to the church and the Bible and those who are carrying on God's work in the world, that you believe Christianity to be a worthwhile thing, more money-making than pleasure-seeking, or money-making fame—the very most worthwhile thing in the whole world? If so, you are, through your home religion, co-operating with the Bible school, making it possible for that splendid organization to do its best for your boy and girl and for every other boy and girl with whom you come in contact.

Lesson V.—October 30, 1915

The Boy Moses

"The house of the wicked shall be overthrown as a tent of the upright shall flourish." Prov. 14: 11.

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DAILY READINGS

Oct. 18—1 Kings 11: 1-12. The Boy Jonathan Crowned King

Oct. 20—1 Kings 11: 13-20. The Boy Solomon


For Lesson Notes, see Helping Hand.

Denominational News

President Davis leaves today for DeRuyter, N. Y., to attend the meeting of the Central Association of Seventh Day Baptist churches. From October 11 to 14, he is to attend the inauguration of Dr. Henry N. McCracken as president of Vassar College at Poughkeepsie. The fiftieth anniversary of Vassar is to be held at the same time. He then goes to Ashaway, R. I., where he will attend the Southern Association of Seventh Day Baptist conventions: to South Bethlehem to attend the inauguration of J. H. McCracken as president of Lehigh University. Following that he will attend the University Convocation at Albany on October 21.

Dr. Paul E. Tittsworth goes to DeRuyter,
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N. Y., today to attend the Seventh Day Baptist Central Association, going as a representative of the Education Society and the Tract Society.

Home News

ALFRED STATION, N. Y.—Dean A. E. Main will have charge of the services next Sabbath at Rev. Russell, of Andover, a week from next Sabbath. Pastor Ira S. Goff left this morning as a delegate to the Central, Eastern, and Southeastern Seventh Day Baptist associations.—Alfred Sun.

SALEM, W. VA.—Rev. W. D. Burdick, of Milton, Wis., arrived in Salem on No. 12 last Tuesday. He will remain in Salem for a stay of about two weeks, assisting Rev. A. J. Bond, of the Seventh Day Baptist Church, in the work of giving instruction and holding.devotional meetings for those contemplating the joining of the church. A meeting will be held at the Burdick church these two pastors, on the evening of Thursday, October 7. Rev. Mr. Burdick will preach at the Salem church Friday evening, and at the hour of the regular weekly Sabbath worship, on the following day.—Salem Express.

(Continued from page 506)

paper back, so that I saw her hand as she held the paper, and her face was covered with diamonds. And she read that two "cents" a week for the heathen. I wish our "mite boxes" might be put out of business. This is no penny job. Christ gave himself for this work, and what he wants now is you. This is not obtrude information.
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Your Choice Free, for One New Subscription to the SABBATH RECORDER

We offer any one of the following books free, postpaid, for one new subscription to the SABBATH RECORDER. If you are not a subscriber yourself, send us two dollars and you will receive the RECORDER and the book selected. If you have friends who do not have the paper, send it to them and add these books to your library.

Abraham Lincoln, Boy and Man, Morgan Affair at the Inn ... Kate Douglas Wiggin Alice of Old Vincennes ... M. Thompson Amazing Adventures of Letitia Carberry, The ... Mary Roberts Rinehart Anne of Green Gables, L. M. Montgomery Ben Hur ... Gen. Lew Wallace Black Rock ... Ralph Connor Boss of Wind River, The, A. M. Chisholm Cavalier, The ... George W. Cable Certain Rich Man, A ... Wm. Allen White Checkers ... Henry M. Blossom Jr. Christopher Hibbault, Roadmaker, Bryant Chronicles of Quincye Adams Sawyer —Detective, Charles Felton Pidgin Circular Staircase ... M. R.inehart Conflict, The ... David Graham Phillips Cost, The ... David Graham Phillips Cowardice Court ... G. B. McCutcheon Crisis, The ... Winston Churchill Crossing, The ... Winston Churchill Cy Whittaker's Place, Joseph C. Lincoln Daughter of the Snows ... Jack London David Harum ... Edward Noyes Westcott Deer Family ... T. Roosevelt, and Others Dorothy Vernon of Haddon Hall, Major Dy's and I ... Irving Bacheller Eben Holden ... Irving Bacheller Emmy, Lou ... George Madden Martin Fair God, The ... Lew Wallace Farming It ... Henry A. Shute Fashionable Adventures of Joshua Craig ... David Graham Phillips Foreigner, The ... Ralph Connor Forsaken Inn, The ... A. Katharine Green Fortune Hunter ... Louis Joseph Vance Fortunes of Oliver Horn ... F. H. Smith Freckles ... Gene Stratton-Porter Friar Tuck ... Rob't Alexander Wason Game, The ... Jack London Gamblers, The ... Klein and Hornblow Gold Train, The ... Harold Bindloss Gentleman of Leisure, A (Intrusion of Jimmie) ... F. T. Wodehouse Giant's Strength, The ... Basil King Girl of the Limberlost, A ... Gene Stratton-Porter Glengarry School Days ... Ralph Connor Gordon Keith ... Thomas Nelson Page Grain of Dust, The ... David G. Phillips Graustark ... George Barr McCutcheon Great Companion ... Rev. Lyman Abbott Greatest Wish in the World ... Thurst Green God, The, Frederic Arnold Kummer Hand Made Gentleman ... Irving Bacheller Harvester, The ... Gene Stratton-Porter Heart Throbs ... Edited by Joe Mitchell Chapple Heritage of the Desert, The ... Zane Grey High Hand, The ... Jacques Futrelle House of a Thousand Candles, ... Meredith Nicholson Hungry Heart, The ... D. Graham Phillips Inner Shrine, The ... Anonymous Iron Heel, The ... Jack London Ivory Snuff Box, The, Arnold Fredericks John March, Southerner ... Geo. W. Cable John March's Millions, Klen & Hornblow John Marvel, Assistant ... Thos. N. Page John Rawn ... Emerson Hough Just Patty ... Jean Webster Keziah Coffin ... J. C. Lincoln Knight of the Cumberland, John Fox Jr. Leopard's Spots, The, Thomas Dixon Jr. Light-Fingered Gentry ... D. G. Phillips Lightning Conductor ... Williamson's