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SABBATH Recorder

A GOOD RESOLUTION

I hereby resolve that I will live honestly and walk
uprightly before God and man. I will keep my lips
sweet with words of kindness; my heart pure with no-
ble ideals; my hands clean with honorable actions.
I will keep my body sacred and my soul free. I will
strive to be rich in love, strong in gentleness, untiring
in patience, abundant in hope. I will serve God by
helping some of his children. I will try always to be
better than my word and more liberal than my prom-
ise. Every day I will make the most of my time and
the best of myself, and so be ready for the opportuni-
ties which God daily sends to those who are waiting for
them.—R. J. Burdette.
Unity of Faith and Order

Is it Practicable?

Face to face with the apparently growing movement for church unity, and after a full discussion upon the question of union, the United Presbyterians in General Assembly voted by a large majority to continue their independent denominational organization rather than to unite with other Presbyterian bodies. The only reasons for Presbyterian bodies refusing to unite and for their insistings upon a separate identity must be found in sentiment and tradition; for a mere dogma such as exclusive psalm-singing which now sets apart one large body of Presbyterians, can not be regarded as sufficient cause for division. Singing the psalms of the Bible is very good and beautiful in itself, but we can not see how the dogma that only psalms are proper for church hymns can be sufficient ground for a separate denominational existence.

Similar Hindrances

Keep Others Apart

While some progress is being made toward uniting churches of like denominations in the North and in the South, and while steps are being taken to bring more than a dozen separate organizations of Methodists together, the fact remains that year after year the various bodies have been kept apart largely by questions of church polity and church government rather than by fundamental or even important Bible teachings. While some noted leaders advocate church unity, and while one great denomination has taken the initiative in calling a World Conference on Faith and Order, the tendency to cling tenaciously to denominational tenets is, so far as we can see, about as strong as ever. In the circular letter sent out by the Episcopal Church the question is put as follows:

But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in his one body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely undivided, or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous body of the one Lord? Do we know whether or not the brethren from whom we have been separated for centuries possess any of the precious things of which we are stewards, or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the church? Has it any authority, and, if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the communions to which we severally belong?

Another branch of the church has had a commission, to consider the plan and scope of a world conference, and the conclusion reached is that there must be a more general and intense desire for unity, a broader and deeper spirit of Christian love among people of different creeds, before real ground for union can be found. When the proposed conference meets, it must solve the problems suggested by the questions asked above. There must be a wider, clearer comprehension of all these questions involved before much can be done toward unity of faith and order in the Christian world. Much prayer, greater consecration, and careful study of the essentials in our faith will be necessary before all Christians unite under one creed.

As for myself, I can see no reason why most churches should not unite, for no essential truth keeps them apart. But I can not see how people holding a fundamental truth like the Sabbath of Jehovah can unite with those who reject that truth. There seems to be no hope as yet that the leaders in the Unity of Faith and Order movement will be willing to come upon Bible grounds as to the Sabbath question. Until they do so, no Seventh Day Baptist can unite with them without abandoning what he regards as a vital and therefore an essential truth. Under such conditions there can be no real unity.
The Prophecy of Union

What may be the future of the Churches in America? I am not the man to prophesy or to predict events. But I may say that there is a universal longing for unity among all Christians. The Alliance of the Churches has been greatly blessed by them, and since in waning thousands to Christ could be led astray, and robbed of his power to win men. Self-righteous evangelical churches were deeply gripped when Dr. Mills renounced the message of salvation through faith, in which he had preached so well, and began trying to feed men on husks of ethical philosophy. And it is no wonder now that these churches rejoice over his return.

The Fool of Choosing

That value full of Such Companions books, deliberately chosen by a weary man for his vacation study, meant more to him than he knew. We are all more or less careless about the books we choose, knowing that our book companions have a wonderful influence over us, and that in time we come to be known by the company we keep. But we do not seem to realize that books are boon companions in a most important sense. When we steal away to the quiet solitude of some resting place with a book to read, we bury ourselves completely with the thoughts, principles, and influence of its author. What chance would one have to come out unscathed as a Christian man, if he should deliberately choose fifteen or twenty sociable, pleasant-appearing, gentlemanly and attractive skeptics, infidels and philosophers who deny the fundamentals of his religion, and take them away to be his sole companions for five or six months? Shipwreck of faith would be the natural and almost inevitable result.

What Brought Mills Back to the Church? We have seen that, after twenty years of wandering in the land of doubt and skepticism, Rev. B. Fay Mills returns to the plain paths of orthodoxy, in full assurance that the gospel of the divine Christ is the only remedy for a deeply impressed the great congregation, and every one seemed glad that Dr. Mills had returned to the fold of orthodoxy.

Some twenty-five years ago Rev. B. Fay Mills was a most popular evangelist, very successful in winning men to Christ. He was one of those revivalists who followed Moody in holding union meetings in large towns, where all churches combined to work for the lost in sin. The last time I saw him, previous to this day at Oak Park, was at the close of his revival meetings in Bridgeton, N. J., and when I heard, years ago, that this mighty preacher of truth had wandered through the path of so-called liberal religion into Unitarianism, and then for human betterment. There he has been greatly blessed by them, and in other movements for moral and national, and in other movements for moral uplift, and have worked together heart and soul, for human betterment. There is nothing to hinder such movements. They are practicable and effective, and while the world has been greatly blessed by them, we know no denomination that has been damaged thereby. We are proud that Seventh Day Baptists have always stood in the front ranks in all such movements. This fact alone has been the means of our being better understood by other denominations, and has won for us a host of friends in this path of service. In 1911, a resolution was presented in the Federal Council has been the means of enlightening many Christian leaders as to our position and has opened the door to the respect and confidence of other denominations as nothing else could.

The operation of federated churches that leaves intact the autonomy of each church and does not interfere with faith and order is eminently practicable. But as we know little about the Unity of Faith and Order movement will pass the theory stage for many generations to come.

B. Fay Mills at Home Again

While in Chicago waiting all day for a train, I learned that Rev. Dr. B. Fay Mills had returned to the faith of his fathers, and was on his way to work for the lost in his own church. He had spoken in the morning to a great congregation in the First Presbyterian church and in the afternoon was to address a women's organization meetings in another city. Here it was that I heard him speak burning words in favor of the deity of Christ and of humanity's need of a divine Savior. There was an earnestness about him and an evidence of sincerity in all he said that
sin-cursed world. His beautiful definition of religion "as that fine sense of soul which connects the individual with Universal Purpose" has proved utterly inadequate even when presented to the world by his own attractive persuasiveness. He now sees that his philosophy fails because "it takes no account of the depravity and helplessness of the ordinary human nature, and it gives an insufficient impulse to righteousness or essential enthusiasm to any but exceptional people who need it the least."

It was this discovery of the inadequacy of his philosophy, emphasized by his growing conviction that there is no hope for mankind save through divine intervention by a Saviour from the sin of the world who can bring essential redemption to individuals, that led him to look again to the church as the only adequate institution through which the work of saving the lost can be carried on.

On the ethical lecture platform, so attractive and devout a speaker as B. Fay Mills could win no men from sinful ways to holiness of life. Not only did he lose his message but he lost his audiences. However eloquent the messenger, however fine the ethics, however lofty the spiritual conceptions of God may be, a message that does not recognize the sin of the world and contain a remedy for it is utterly barren. Husks of ethical philosophy will never feed sin-sick souls.

B. Fay Mills discovered by actual and long-continued trial under the most favorable circumstances that the gospel of liberalism will not work. In theory it seemed good, but in practice, it failed to move men's hearts, and to help them out of selfishness and sin. The evangelist's own soul grew hungry under it, and the needs of this sinful and lost world appealed to him mightily. His heart yearned to help men ingenious to the gospel of an adequate Savior. The world's need laid hold upon him with resistless power, he longed for his old-time ability to bring men to the cross of Christ, and so he has come back to his former faith in the deity of Christ, and in the authority of the Holy Bible. His greatest desire now is to give himself wholly to the spiritual service of mankind. He thinks he has a special message to young men in college, hoping to lead them into the ministry; and to students of theological seminaries, to save them from painful wanderings.

What Has Been Lost And What Gained? With all the rejoicing over the return of Dr. Mills to the church, one can scarcely help thinking of the losses and the gains caused by the twenty years, more or less, of what he calls "neglected salvation." He has undoubtedly gained wisdom which he can now use to good advantage in the Master's work. This is all the gain that can well be counted. On the other hand, some twenty years of successful soul-winning has been lost, Probably only the evangelist twenty-five years ago had greater position with the "soul message" than did Dr. Mills. Thousands were won to Christ by him, and great multitudes of Christians were swayed by the magic of his eloquence. All this work had to stop during his wanderings, and only eternity can tell how many have died without a hope who might have been reached by him had he remained in the work.

Again, who can tell how many through the influence of his philosophy have been started on the wrong road and are now beyond reach? These will keep right on working the influences set on foot by Dr. Mills, No matter how much he may regret the fact, no man can recall the influences that have gone out from his life and taken hold of others until they, too, have become centers of influences to direct the lives of men. The loss to Christianity in such cases as this is incalculable. Of course Dr. Mills will do all in his power to redeem the time and to make up for the loss; but it must be that the time will never come when he will cease to regret his going away. We all rejoice over his home-coming, but we can not avoid a sense of sadness that he ever went astray.

"The Pulpit" Again Only 66 Subscribers The publishers did decide to mail The Pulpit once more to Recorder subscribers as a free list of sample copies; but in order to do so they have been obliged to put up more than $125 worth postoffice officials for postage, to be paid on the two issues in case the subscription list does not reach a number that will allow these two issues to go as free sample copies.

The publishers are now waiting to see what you will do. At this writing, July 27, just 66 subscriptions have been received. It will require at least 1,000 to make it self-supporting.

Letters from some twenty BBBkeepers and from some workers in small churches speak in highest terms of appreciation, so glad are they to see the magazine revived. With a little effort on the part of each one this worthy endeavor may be made a means of doing great good, bearing spiritual blessings to the scattered ones and to the pastorless churches all over this land. What will you do about it? Gifts and subscriptions are now the only things needed to keep the work a success. The whole matter rests in your hands. The publishers wait with some anxiety to hear from the people. Please do not fail them now.

With Rev. H. D. Clarke in Minnesota

Brother Shaw:

Mailing my last report to you from Bemidji, Minn., I might have added that it was in the great Indian reservation of northern Minnesota that by treaty many years ago was made prohibition territory. Secretary Calderwood, of the Prohibition party in this State, made several trips to Washington to get the treaty revoked, and he has met with no church or school officials to whom he could call. There were established saloons in this territory for many years and established saloons everywhere in the towns that had been built up in the reservation. It has been a long, hard fight, and struggling souls had been encouraged. It has been a long, hard fight, and struggling souls had been encouraged. It has been a long, hard fight, and struggling souls had been encouraged. It has been a long, hard fight, and struggling souls had been encouraged.

As a result of these efforts, the Prohibition party in this State is now making a strong push to get the treaty revoked. I am glad to hear that the publishers wait with some anxiety to hear from the people. Please do not fail them now.

On Sabbath evening I preached to a little company on the sufferings of commandment-keepers and the great promises and blessings to such. Rains kept some away, Sabbath Day we studied the life of David. It rained hard Sabbath Day, but in the evening we commenced service at 7 o'clock, preaching until 11 p.m. I first asked the company what they would like to have me preach about and a sister spoke up, "Give us a straight message on the Sabbath question. That gave me freedom and I "let loose.""

On Sunday evening we commenced service at 9:15 and held until 10:15 without any "interruption service" save one song with organ accompaniment. I spoke from Ephesians 6:1-4, urging freedom and spiritual, consistent Sabbath-keeping in the home, as well as other duties and privileges. I came away receiving heartfelt thanks and expressions of appreciation for these efforts and visits.

Two of the boys carried my grips a mile to the railway crossing. I felt that God's blessing had been upon this visit, and struggling souls had been encouraged. But what of the future with no church or Sabbath school for these young people? Said one of them earnestly, "If we could only live where there is a society of our kind." Oh for a Christian "capitalist" to establish a colony in a fertile country and help these struggling L. S. K.'s to homes and religious privileges!

It took two days and all night in travel and waiting to get from Bemidji to Mora, Minn., 218 miles! There I found Mr. and Mrs. George Green and daughter Ivy. Mr. Green deals in the timber. Sister Green is president of the 16th district of the Minnesota, holds conventions, gives addresses and has large correspondence. She is also our state secretary for the L. S. K.'s. They live in the country three miles from town. Miss Ivy is a teacher of German in
the city schools at Ely, Minn. Here I stayed two days, I trust with profit, considering the problems of our people. Sister Green is the mother of Minnie Green Churchward, late pastor at Marlboro, N. J., and New Auburn, Minn., now residing at Dodge Center. There is also a daughter at Battle Creek in the Sanitarium as nurse. Sister Green, always an L. S. K., is to be congratulated on giving to our people and the world three such talented and loyal girls. This is an exception to the rule among those so isolated.

At Brook Park, Minn., I unexpectedly found Francis Carley, sixteen years of age, left an orphan boy, and a member of the Adams Center (N. Y.) Church. He wants an education, wants to go to Conference, wants to be faithful to his mother's God and Sabbath, but here he is in circumstances wholly beyond his control. What can be done for such a boy? Is the Adams Church doing its best for its needy orphan boy-member way out on the border and away from any and all influences to help him to a godly life? I do not know. He is a nice-looking boy and ought to have a place among Sabbath-keepers.

I received a phone message that I was invited to preach for the Seventh Day Adventists near Brook Park, but the next day the church elder decided that it was not good to let a Seventh Day Baptist minister occupy their pulpit, or rather speak in the house where services were held. In view of this, Brother and Sister William Lewis, of the Seventh Day Adventists, arranged a meeting at their house for Sabbath afternoon, to which some First Day friends came. Then again in the evening, through their arrangement, I spoke in the schoolhouse to Protestants and Catholics. (One of the school boards was Catholic and most gladly consented to the use of the house and endorsed my sermon, a part of which was upon the Sabbath question.)

A Mr. Paul Dorver, of the M. E. church, took me home for the night and on Sunday I spoke in the Henrietta Methodist Church. Mr. and Mrs. Dorver seem convinced as to the work Sabbath, also their daughter.

My next visits were in Minneapolis with Mr. and Mrs. Frank Schuh, Mrs. Clara Maxson and family, Jay Daggett's family, Mrs. Mertie Sanford Fitch, Miss Ida Pahl, and Mr. and Mrs. Herbert Langworthy. Mr. Langworthy took me out in his auto to see the city and make calls. There are others in the city but I could not find them. City life with L. S. K.'s is most strenuous and not helpful to any Sabbath-keepers. Few stand the temptations.

At Robbinsdale, I was warmly welcomed by Mr. and Mrs. William Saunders. Mr. Saunders has a garden of twenty-five acres for city marketing and a most beautiful residence at Dodge Center. There is also a daughter at Robbinsdale, I was warmly welcomed by Mr. and Mrs. Charles Wallace. Mr. Wallace is baggage man at the Union Station and Mrs. Wallace was one of my orphan girls that "have made good." I have been obliged to pass by quite a number of Minnesota L. S. K.'s as Sister Ayars wrote me they were to be away this summer, and others did not answer my letters of inquiry.

The four months spent on this trip have been, apparently, profitable, in some respects, experimental, and whoever may go over the ground again will find it easier, no doubt, to plan and meet emergencies. I shall rejoice if Brother W. D. Burdick or "Coon and Schmidt" can in the future occupy some of this territory with evangelistic meetings.

I may later on, if advisable, say a few things of interest and profit about this work or the situation of the scattered Sabbath-keepers. I feel grateful for this privilege, and the confidence of the board and of the families visited. No extended series of meetings on this trip were advisable or possible in view of the time of year, but everywhere, in connection with gospel sermons and in the family visits, I have emphasized the Bible Sabbath and tried to set forth its claims.

July 22, 1915.

Conference Reports

The recording secretary of Conference requests that all reports of boards not in printed form, and all reports of committees, be presented in typewritten form, in triplicate, and on paper about 8½ by 11 inches. Herefore there has been a want of uniformity and consequent inconvenience to the secretary. For the need for three copies arises from the fact that the editor of the Recorder needs a copy, delegates are frequently coming to the table and asking to be allowed to borrow certain reports, and the secretary must keep a complete file constantly on his table.

EARL P. SAUNDERS, Recording Secretary.
SABBATH REFORM

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.—United States Senate Report, 1829.

A SACRED DAY: HOW CAN WE HAVE IT?
REV. ARTHUR E. MAIN, D. D.

By "sacred day" is meant a day on which our Lord's view of God, the world, religion, and human needs, are given the supreme place in mind and heart, in word and deed.

The ordination of chosen men to the Christian ministry is a recognition and symbol of the biblical doctrine of the universal priesthood of believers. A particular day religiously observed is a rational recognition and symbol of the Christian teaching that every day belongs to God and is holy. Sacred days are among the most fitting symbols of religion.

Sin attaches itself to time as well as men; that is, time may be used for sinful ends. A consecrated priesthood is a sign that all men should be holy. Sacred days witness against the sinful and selfish use of any day.

The history of religions and the testimony of countless witnesses show how essential stated times have been to worship, praise, and prayer. The question of holy days, therefore, is of fundamental and vital importance, psychologically and practically, to the religious life; and while the question belongs to the sphere of Christian liberty, it is spiritually dangerous to turn it over to the realm of indifference.

It should be clearly understood that this brief discussion has no direct reference to the matter, most important though it is, of a mere rest day, once a week. Rest one day in seven meets every demand here.

The discussion is concerned with a day devoted to religion, in its true and large sense. "Lord's Day" and "Christian Sabbath," words in constant use by the advocates of Sunday laws, do not suggest the idea of a "civic Sabbath." The phrase is self-contradictory; nor do they stand, primarily, for a day of rest for toilers. They are religious terms, and not the name of "a civil institution embodied in law."

If, then, men need a day of religion, how can they be led to feel the need more deeply, and to welcome the blessings of such a day?

"The law can not enforce a religious day. Only the religious man can spend the day religiously. All the law is trying to do is to secure opportunity for the religious man to spend it as he pleases. Nor can the law be based on the Old Testament. . . . The hopeless character of any morality that is external to the life, and thrust upon it from without, is nowhere better seen than in the enforcement of Sunday regulations. . . . A Scotch city in olden days was the most drunken and disorderly place in the United Kingdom on Saturday night, and the dreariest and most hopeless place for the poor on Sunday. The sober, industrious, though formal and pharisaic, middle class were the respectable and law-making majority. —Thomas C. HALL, Social Solutions.

We who, on religious and ethical grounds, are opposed to "Sunday Laws" are also well known to be opposed to the saloon. We favor closing saloons on Sundays because we favor closing them on all days. A Saturday night carousal is poor preparation for enforced Sunday-rest laws, or for worship. We are as warm friends of hand and brain toilers as any members of the Lord's Day Congress, and believe in the One Day in Seven campaign of social service workers. We also believe in the widest possible, just and reasonable opportunity for people to rest and worship on Sunday. But under existing conditions no day can become a universal rest day. What we must stand against,—and we shall try to do it in a reasonable and Christian spirit,—is legislation that forbids on Sunday or on the Sabbath which that would be right on other days.

Jesus and Saint Paul have a place for a political state, but none for a state religion. The kingdom of Christ is not coming by force; but in answer to prayer, by the way of Calvaries, through the ministries of a holy Church, and by means of an aroused and sanctified public sentiment. Human ideals, individual and social, must be raised to higher levels by divine regeneration out of "hardness of heart," and by religious, moral and social education. Men can not be driven from un-ideal ideals, views and practices. The witness of ages is that they greatly err who rely upon force to spread spirituality.

Sunday laws for enforced rest secularize the day that multitudes are taught to call the Lord's Day or Sabbath. It is reasonable, humane and Christian, to secure for all men the most convenient opportunity possible to rest one day each week. It seems to many Christians and to other good citizens to be unreasonable, undemocratic, unwarranted by the spirit and teaching of Jesus, and contrary to Paul's doctrine of liberty in the matter of "days," to advocate laws against the use of automobiles and motorcycles for pleasure, against baseball, golf, and ordnary work, on Sunday, the Lord's Day, or the Sabbath, and call this civic legislation; and then affirm, as is done, that to except Saturday-keeping Jews from the provisions of such laws would be religious legislation and therefore unconstitutional.

The history and the failure of legislative regulations in the sphere of religion, from the scores of Rabbinical rules which Christians found, the provisions of such laws would be religious legislation and therefore unconstitutional.

Modern literature, in its discussion of religious, ethical and social problems, is full of the teaching that the one supreme transforming power among men must be the influence of the living, personal and reigning Christ. May the Church, when feeling her weakness or realizing her danger, not look to "Egypt" or to "Assyria" for help, as the Jewish church did; but in the strength of Isaiah's quietness and confidence, preach that Gospel which is the power of God unto both individual and social salvation.

A friend of the late Professor Delitzsch said that that great scholar believed that if the Jews should ever become Christians in large numbers they would bring their Sabbath with them. May no such stumbling block as Sunday laws be put in the way of Israel's redemption through faith in their Messiah and ours. In such times as we live in it would seem as if a five-day industrial week ought to be adequate to the making of a good living, and that two days might be given to the making of a life. And the Federal Council of the Churches of Christ in America has expressed the hope that the time will come when hand and brain workers shall have for their own use both Saturday and Sunday. As a man's life consisteth not in the abundance of the things which he possesseth, is it not reasonable to have two days of the week for rest, recreation, self-culture, social service, and worship? But such happy conditions can not be brought about by law-making and coercion. They can come only through the influence of teachers and leaders in the fields of knowledge, religion, ethics, and social betterment.

The editor of the Biblical World, for April, 1915, says:

"Spiritual values must be sought in spiritual ways. Moral ideals can not be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way."

And that way was self-sacrificing love and service.

Professor William Adams Brown, in Christian Theology in Outline, teaches that discipleship is not submission to authority and power, but the outcome of personal relations with God through Jesus Christ. The power of the Church to save the world, if efficient, must be the power and authority of truth and love preached and practiced.

The principles of Jesus are to become embodied in the life of individuals and of society, as the goal of history and the consummation of salvation, not by our turning away from the spiritual methods that were characteristic of the ministry of Jesus, to the method of external constraint and force; but only by following out to its final successful issue the method of appeal to the moral judgment of men.
Unconditional Promises of God

REV. SAMUEL R. WHEELER

These promises are the hope of Christianity.

Man is the prime factor in having the conditional promises of God fulfilled. God is the supremely prime factor in fulfilling his own unconditional promises.

The promise of salvation to an individual is conditioned on the belief and conduct of his own individual self.

"Blessed is the man that walketh not in the counsel of the ungodly" (Ps. 1: 1).

"As many as received him, to them gave he power (R. V., right or privilege) to become the sons of God" (John 1:12).

Also the welfare of nations depends upon their belief in, and conduct towards, God.

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34).

"Blessed is the nation whose God is the Lord" (Ps. 33: 12).

Numerous passages of Scripture show that individuals, families, communities, nations and the world bring upon themselves disaster because they fail to comply with God-given conditions.

UNCONDITIONAL PROMISES

Praise God there are promises that tower high above all human disputations and adulterations—past, present and future.

Genesis 3:15 says there will be enmity between the seed of the serpent and the seed of the woman. It also declares the seed of the woman shall bruise the serpent’s head, even though the seed of the land. Being believed, it has assurance that such a calamity shall never again come to the world? Read the answer; "While the earth remaineth, seed time and harvest, and cold and heat, and storm of rain, snow, and heat, and day and night shall not cease" (Gen. 8: 22). "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9: 11).

For more than forty centuries this promise has been a gleam of light above swollen waters of mighty rivers, above raging mountain torrents, above old ocean’s surging tidal wave, the terrific storm of rain, snow, and hail on sea and land. Being believed, it has given confidence, calmness, composure to the mass of humanity.

So also this one promise that Satan should be overcome has cheered the hearts of millions of God’s believing children.

The crucifixion of the blessed Savior, the long list of Christian martyrs, the cruel persecutions of the Dark Ages, the Christians who "concerning faith have made shipwreck," the indifferent lives of many professing Christians, the blasphemous and abominable publications,—in all this mass of wickedness the Christian sees the heel of Christ bruised, then turns to the promise, "The seed of the woman shall bruise the serpent’s head."

SUPPLEMENTARY PROMISES

Praised be God, to this one standard promise given in the infancy of man, there are numerous supplementary unconditional promises.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts shall perform this" (Isa. 9: 6-7).

... And thou shalt break their head, even though the seed of the land. Being believed, it has assurance that such a calamity shall never again come to the world?

The disciples asked Christ, “When?” He answered by giving a general view of the conflict between himself and Satan, but gave no definite time when the conflict would end with himself victorious. The conflict, as shown in Matthew 24, still rages.

IMPORTANCE OF CHRISTIAN WORK

The length of time required to make Satan lose his power on earth depends more upon man than upon God. The archangel tells you that the time required to erect that massive building depends on the number, strength, skill, and faithfulness of the workmen. The time required to bring the kingdom of Christ to the millennial period depends upon the number, strength, skill, and faithfulness of the followers of Christ.

Let every Christian do his best to advance the blessed work.

L. S. K’s to Conference

I hope the Lone Sabbath Keepers will make a supreme effort to attend the coming Conference at Milton, Wis., beginning August 24. This should appeal especially to all of the West, reaching from Ohio to the Rockies, and from Dakota to Texas. Wisconsin, Illinois, Iowa and Minnesota should furnish a big delegation; and if I am not mistaken, those who attend will be well repaid for their time and money. We are working on our new L. S. K. Directory, and hope to have it ready for Conference. But if we do, old New York will have to hurry up with her big list of names, and unreported secretaries from some of the other outlying States must get a move on them, or our Directory will be far from perfect.

Three dollars credit for the general Ministerial Relief Fund from Mrs. L. W. H. Gibbs, Buffalo.

G. M. COTTRELL,
General Secretary L. S. K’s.
Topeka, Kans.,
July 24, 1915.
MISSIONS

Quarterly Report

Report of Rev. E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending June 30, 1915.

The work of the office and local appointments has occupied the entire time of the quarter. The fifth of April, Evangelist D. B. Coon and Professor Paul H. Schmidt came to the office. More or less time was required during the next three weeks in assisting in their entertainments, making their appointments, and arranging plans for their future evangelistic work.

Several important matters have come to us, in the absence of frequent board meetings, have necessitated the writing of circular letters to members, in addition to the usual amount of correspondence. Among such questions was the work of directing our missionary evangelists in connection with the missionary committees of the several associations; second, the matter of releasing from our employ Rev. W. D. Burdick on August 1, that he might engage with the American Sabbath Tract Society; third, in planning for the physical examination of Rev. H. Eugene Davis.

The fourth matter, causing no little perplexity, was that of attempting to send money to the Evanston, New York by telegraph; one of them a week, in assisting in their entertainment, plans for releasing money.

The Board of Directors of the American Sabbath Tract Society wishes to extend fraternal sympathy in the loss which has come to us all, and the missionary society in particular, in the death of the honored worker of so many years, the Rev. David H. Davis.

On behalf of the Board, EDWIN SHAW, Corresponding Secretary.

The Revs. H. C. Van Horn and E. B. Saunders were directed, on behalf of the Missionary Board, to prepare and publish a suitable minute on the death of our late missionary in China, the Rev. David H. Davis, D. D.

The Evangelistic Committee reports that Evangelist D. B. Coon and Paul H. Schmidt have held successful meetings at New Auburn, Wis., and are now in Exeland, Wis.

The Committee on Program for Missionary Day, General Conference, 1915, reports:

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, July 21, 1915, at 9:30 a.m., President Clarke presiding and the following members present:


Prayer was offered by the Rev. Ira Lee Cottrell.

The quarterly reports of the Corresponding Secretary and the Treasurer were approved and ordered recorded. The Treasurer and the Corresponding Secretary also presented and read their annual reports, which were adopted as the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society for the year ending June 30, 1915.

The Corresponding Secretary was instructed to have printed 400 copies of the annual report for distribution. Brother Shaw presented this message from the Tract Board:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

The Board of Directors of the American Sabbath Tract Society wishes to extend fraternal sympathy in the loss which has come to us all, and the missionary society in particular, in the death of the honored worker of so many years, the Rev. David H. Davis.

On behalf of the Board, EDWIN SHAW, Corresponding Secretary.

The Rev. D. H. Davis was read, requesting an additional appropriation for incidental expenses of the Shanghai (China) Mission, which includes taxes and necessary repairs, and it was so voted.

It was announced that the necessary funds for building the new hospital building at Lien-teen have been pledged.

The Rev. T. J. Van Horn has been engaged to work on the Gentry (Ark.) field, and it was voted to appropriate at the rate of $500 to assist in meeting expenses on said field.

Several communications were received and the matters referred to were given consideration.

The following resolution was fully discussed and unanimously adopted:

Resolved, In view of communications which have come to us, this Board puts itself on record as opposed to the dance.

Adjourned.

Wm. L. Clarke, President.

A. S. Babcock, Recording Secretary.

Treasurer's Quarterly Report

April 1, 1915, to July 1, 1915.

S. H. Davis, Treasurer, in account with the Seventh Day Baptist Missionary Society.

Dr.

Cash in treasury April 3, 1915 .......... $529.62

Cash received in

April ........................................... $1,02

May ........................................... 100.06

June ........................................... 2,841.90

Total ........................................... $3,166.68

Cr.

Expenses paid in

April ........................................... $1,203.00

May ........................................... 469.94

June ........................................... 1,489.69

Total ........................................... $3,162.63
<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sale of work</td>
<td>$4.00</td>
</tr>
<tr>
<td>Gift</td>
<td>$1.00</td>
</tr>
<tr>
<td>Contribution from the S. B. M. Soc., Shanghai, for Day Schools</td>
<td>$17.20</td>
</tr>
<tr>
<td>Bank interest</td>
<td>$38.50</td>
</tr>
<tr>
<td>Remittance from U. S. A.</td>
<td>$388.44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$4,978.65</strong></td>
</tr>
</tbody>
</table>

**Disbursements**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corresponding Secretary, and Gen. missionary</td>
<td>$508.50</td>
</tr>
<tr>
<td>Churches and pastors</td>
<td>$1,364.42</td>
</tr>
<tr>
<td>Holland field</td>
<td>$1,281.00</td>
</tr>
<tr>
<td>Jaffa field</td>
<td>$39.25</td>
</tr>
<tr>
<td>Italian field</td>
<td>$38.32</td>
</tr>
<tr>
<td>Specials</td>
<td>$89.90</td>
</tr>
<tr>
<td>Treasurer's residence</td>
<td>$65.00</td>
</tr>
<tr>
<td>Exchange</td>
<td>$26.20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$3,169.67</strong></td>
</tr>
</tbody>
</table>

**Balance in bank, July 1, 1915**

- **$2,498.96**

**Notes outstanding, July 1, 1915**

- **$2,909.29**

**Of the $2,351.00 received for the China field, as above, $1,989.81 belongs to a Special Fund for the Lieu-mo Mission Hospital.**

**Treasurer's Report—China Mission**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liquid and wages</td>
<td>$481.00</td>
</tr>
<tr>
<td>Light and water</td>
<td>$18.40</td>
</tr>
<tr>
<td>Water</td>
<td>$6.40</td>
</tr>
<tr>
<td>Board</td>
<td>$87.57</td>
</tr>
<tr>
<td>Land (two pieces, including $10 for fence)</td>
<td>$193.00</td>
</tr>
<tr>
<td>To Davis’ acct. (clothing, washing, etc.)</td>
<td>$14.70</td>
</tr>
<tr>
<td>Repairs accounts</td>
<td>$7.97</td>
</tr>
<tr>
<td>Uniforms</td>
<td>$33.57</td>
</tr>
<tr>
<td>Athletic supplies</td>
<td>$10.00</td>
</tr>
<tr>
<td>Selling and advertising</td>
<td>$21.77</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,306.25</strong></td>
</tr>
</tbody>
</table>

**Balance to June 30**

- **$2,333.29**

**Audited by Grace I. Crandall.**

**Financial Report of the Medical Work at Lieu-mo, China, December 1, 1914, to May 31, 1915**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. Rep. and Reorganization, in account with Medical Fund</td>
<td>$1,892.47</td>
</tr>
<tr>
<td><strong>Balance November 30, 1914</strong></td>
<td><strong>$2,833.25</strong></td>
</tr>
<tr>
<td>Repairs for fence and wall</td>
<td>$5.30</td>
</tr>
<tr>
<td>Material for Girls’ School</td>
<td>$5.50</td>
</tr>
<tr>
<td>Repairs, Boys’ School, water and door</td>
<td>$12.34</td>
</tr>
<tr>
<td>Cement drain pipes, Girls’ School</td>
<td>$24.68</td>
</tr>
<tr>
<td>Half cost of fence, Girls’ School</td>
<td>$7.40</td>
</tr>
<tr>
<td>Receipt books</td>
<td>$1.10</td>
</tr>
<tr>
<td>Repairs of fence, Girls’ School</td>
<td>$6.60</td>
</tr>
<tr>
<td>Filling chapel windows</td>
<td>$2.00</td>
</tr>
<tr>
<td>Repairs of door, city</td>
<td>$8.80</td>
</tr>
<tr>
<td>Repairs and putting in doors, G. School</td>
<td>$10.80</td>
</tr>
<tr>
<td>Evans near Mary six months</td>
<td>$10.00</td>
</tr>
<tr>
<td><strong>Balance on moving fence of Boys’ School</strong></td>
<td><strong>$15.14</strong></td>
</tr>
<tr>
<td><strong>Balance of account</strong></td>
<td><strong>$782.47</strong></td>
</tr>
</tbody>
</table>

**Audited by Grace I. Crandall, June 4, 1915.**

**Anna M. West, in account with the Girls’ Boarding School and three Day Schools**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance December 1, 1914</td>
<td><strong>$2,653.25</strong></td>
</tr>
<tr>
<td>Boarding School board and tuition</td>
<td>$894.40</td>
</tr>
<tr>
<td>Day Schools, tuition</td>
<td>$124.00</td>
</tr>
</tbody>
</table>

**Audited by Grace I. Crandall.**

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**A New Hampshire Fireplace**

MARY A. STILLMAN

Do you know the joy of a fireplace in the country where fuel may be had for the gathering, and is so plenty that one does not have to be at all careful as to how much is burned? The evening air is chilly, so draw up before the fireplace and let us build a little fire; it need not be made scientifically with a back-log to burn a long time, but just a little warmth and light for the sake of sociability.

First, here are the pine cones we gathered by the bushel last fall and stored in the woodshed for just such an occasion as this. What is more fun than to have a fire of nothing but cones? Imagine the whole family drawn up around the fireplace with the youngest member seated on the rug in front ready to replenish the fuel when needed, the lights all out except the glow from the burning cones; are they not better than any fireworks?

How the firelight induces story-telling, singing and laughter! We have found only one thing that makes a prettier fire than cones, the ripened seed-spires of the bitter dock, which are dainty enough when turned to liquid gold to decorate any Christmas tree!

But now for our fire. Take a piece of birch bark for tinder (but do not hold it in your hand after lighting, for it may curl around the fingers and burn them), then some cones and a few of these old pine shingles. Pine does not pop as spruce or hemlock would. Here are some chips which we gathered from the forest where the woodchoppers have been working. We do not want too hot a fire, so let us try some of these broken pieces of fence rails; their jagged edges suggest, when burning, the heads of dragons or griffins spitting fire! We shall need some good hardwood coals later, so put on one piece of apple- tree wood and one log of this wild cherry. We had a large crop of black cherry near walls and fence corners, but on account of black knot and tent caterpillars we had it chopped down. This is the kind of wood which is used in cherry furniture, but we decided that we could convert it into flames more easily than tables and you fire it burns well.

Those candle stubs on the mantel-piece belonged to my grandmother. The yellow candle is a dipped one; we found a box full of them down cellar all grown yellow with age. There are some molds up in the attic which would make a dozen candles at a time, but these dipped ones all had to be made by hand one by one. The andirons and fender are old, too.

No smoke comes out into the room from such a deep fireplace, as this. They built in unstinted measure a hundred years ago when the foundations of this chimney was laid. You must only close the cellar with me tomorrow and see the solid masonry on which the chimney rests. It needs a wide foundation, for one of our four fireplaces is large enough to take in cordwood without its being sawed, and when there is no fire you can step into the chimney corner and look right up to the sky.

This is the same kind of a chimney corner that the nurse held my great-uncle in the night that he was born. He always maintained that he could remember lying in her lap and looking up the chimney at the stars shining overhead. At the end of this big fireplace is the brick oven which we never once used, we learned fireless cooking. How many pots of beans and loaves of brown-bread do you suppose the oven has sheltered in a century?

One of the old bean-pots still stands on the top pantry shelf beside the mortar and pestle, while in the woodshed hangs the long wooden paddle once used in drawing out the pies from its heated depth.

When we are in the cellar tomorrow I will show you two stone coves about twelve feet long at each side of the chimney foundation which were formerly used for storing vegetables. They extend partly under the chimney and kept the vegetables warm even when the weather outside was as cold as forty degrees below zero. You may take a lantern and explore these recesses if you like, noticing the broad flat stones overhead which help to form the hearth, and the worm-eaten pots which are carved by time into veritable tom-toms.

Do you hear the fluttering of wings in the chimney? A little smoke like this does not disturb the swifts at all. At first we did not know this and refrained from building fires for several weeks on their account. The birds are very good tenants, and pay their rent by eating flies...
mosquitoes for us. Here is a chimney-swift's nest which fell down during the winter. It is made entirely of twigs fastened together with a gummy secretion from the bird's mouth. Each twig is broken off from a branch while the bird is in flight, but whether she uses feet or bill no one seems to know. Probably the latter, I should say, as these feet are very small and weak, and not well formed for fastening around a branch. I like to hear the birds gathering in the chimney with little flutterings as they get settled for the night. They cling to the bricks, and brace themselves with the sharp spines which are at the tip of each tail-feather. A few times some young birds have flown down into the room and then, when we have caught them, we have found out how sharp the spines are!

See, while we have been talking the logs have burned down to coals. Hang the kettle on the stove and we will make some tea. Here are some forked twigs, which, with which we can toast bread and broil bacon over the coals, camp-fire style. Every one for himself now, and see how good your appetite will be by the time tea is ready!

Tamworth, N. H.,
July 22, 1915.

Conference Music

The great revivals have been outbreaks of song. Whenever people are happy in the Lord, they break out into musical rhythm.

The congregational singing of Conference will be led by a chorus under the direction of Professor Schmidt. The books used will be Great Revival Hymns Number One, the book used in the Philadelphia tabernacle when twenty thousand voices were blended.

Then we shall have a specially trained choir under the leadership of Prof. A. E. Whitford, the Musical Director of the Conference. Professor Stringer is to get together all the old quartet singers into a male chorus. The Treble Clef, called "splendid" by the secretary of the University Extension Chautauqua, will sing. Some of the quartets will be there, as well as the quartet now doing such fine service in southern Illinois. This is the quartet which was so highly appreciated at the Wisconsin state Christian Endeavor convention. There will be special music by singers from other churches. Mrs. Eva Hill will be here, and we hope, the Iowa Ladies' Quartet.

There will be a children's meeting each day and I think Professor Schmidt can be persuaded to lead the children in some of their singing.

Then we expect to have a concert after dinner each day by the Conference orchestra, led by Professor Schmidt.

"Keep the heart singing all the while. Make the world brighter with a smile."

"I met an old minister and his wife at Bedford Springs this week. They told me with pride what splendid voices their five sons were making. They also told me of the hard struggle to educate and start them on the small salary. The old couple looked splendidly battle-worn as they told the story, just cried, said, 'Of course.' The hardest fellow the devil has to drag down and keep down is the preacher's son, and every other son whose father is living and working for God. Solomon was the wise. They were bare-legged, wearing sandals.

"That's a story with which William H. Ridgway hits the "bull's eye" in illustrating a point in the Sunday school lesson for July 25. Mr. Ridgway writes a lesson article entitled "The Busy Men's Corner" for the Sunday School Times every week. A three-weeks' trial of the paper containing three of Mr. Ridgway's now famous articles will be sent to you, and a few of your friends, upon receipt of a post card request addressed to the Sunday School Times Co., Philadelphia, Pa.

Work On

Courage, ye lesser ones! There rides on high Only one sun, ruling the hours of day. But in the blackness of night sky Shines many a star that points the homeward way.

For mariners upon the trackless sea Who knows for whom his life a star may be?

Work on, nor count thy work a trivial thing— No earnest life was ever lived in vain; The fragrance of a wild flower blossoming May soothe a grieving heart or ease a pain. Omnipotence upholds each distant star— Omniscent Love knows where the flowers are.

W. D. Good.

"WOMAN'S WORK"

Mrs. George E. Crosley, Milton, Wis.
Contributing Editor

"Hello"

When you see a man in woe,
Walk right up and say "Hello!"
Say "Hello," an "How 'd ye do!"
How 'd ye do in the world a-usin' you?"
Slap the fellow on the back,
Bring your han' down with a whack;
Walk right up, an' don't go slow,
Grin an' shake an' say "Hello!"

Is he clothed in rags? O sho! Walk right up an' say "Hello!"
Rags is but a cotton roll,
Jesus in the world a-saw a soul;
An' a soul is worth a true,
Hale an' hearty "How 'd ye do?"
Don't wait for the crowd to go,
Walk right up an' say "Hello!"

When big vessels meet, they say,
They soloot an' saw aye,
Just the same pre you and me;
Lonesome ships upon a sea,
Each one sailing his own jog
For an eight mile bed on the hog.
Let your speakin' trumpet blow,
Lift your horn an' say "Hello!"
Say "Hello" an' "How 'd ye do!"
When you leave your legged, wearin' in the Far-Away,
When you travel through the strange
Country 'tuther side the range,
Then the souls you've cheered will know
Who you be an' say "Hello!"

—Sam Walter Foss.

Being a Bishop in Mexico

It is frequently very exciting, and sometimes expensive, to be an American bishop in Mexico, as illustrated by the following experience through which Bishop Aves and his family recently passed in Guadalajara, as told in a letter dated Christmas eve.

On December 17, the night of Villa's entry (which was greeted with great demonstrations of rejoicing), at about 10:30, as I was reading the book I was loaning—the other members of the family having retired—I heard the chain on the front gate rattie and went to the door, turned on the light in the corridor and asked who was there. The reply came, "Please come here." I thought it was the mozo (man-servant) from next door, where an old American lady was ill. I proceeded towards the gate, and when within ten feet I saw some ten or twelve men lined up with their rifles and pistols reaching through the iron pickets of the fence. I was "covered." "Soldiers," I thought, "after some enemy, I am sure, is in the house." The leader demanded admission, and I protested that I was an American and had no one in hiding. "Open or we shoot!" was the answer. "I will get the key," I said, and turned towards the house. No! No! Stand, or we will shoot you all your mozo for the key." I called Fidel, asleep at the rear of the house. The calling awakened the family. When the gate was unlocked the leader took his position behind me with his pistol pointed over my right shoulder and fifteen men followed to the front door. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were in the house, and their guns. at their disposal, but the fellow on his back went right up, an' don't slow,

"Row's the world a-usin',
Waltz right up, an' don't say "Rullo'!

"Open or we shoot!"—the leader. "I have called Fidel, asleep at the rear of the house. Eight bandits entered the house. Eight remained in the yard, and as many more kept guard outside, where they put Fidel on his knees and beat him with their guns to make him tell where his master had his money hidden. They also deprived him of his blanket and shirt.

I tried to reassure the family by saying that they were "soldiers, who had mistaken the house." But the light showed otherwise. They were in the house, and their guns. at their disposal, but the fellow on his back

"Row's the world a-usin',
Waltz right up, an' don't say "Rullo'!"
searching. After a few minutes a pistol shot rang through the house, and Mary, who had escaped from the guards during the confusion, joined me to say that the Indian standing guard over Mrs. Aves had accidentally shot himself in the leg. The eight men remaining, ordered the light out and locked the door.

During the next half hour little Mary was with me. She played a splendid and useful part—comedy with a tragic setting. As soon as she joined me, I said to her (in English), "Find the key! We want money." "Show us the safe!" "Come this way, Captain." She tripped ahead into her own room, turned up the light and called out, "This is my room, Captain. Come in." (We filed in—past the safe.) "Don't you think this is a pretty room, Captain? This is where I keep my little jewelry. No, Captain, that bracelet is not solid gold; but take it for your little girl. You have a little girl, Captain? Yes, that little watch is gold; but take it. Yes, that little watch is silver. It will not run—but take it; it may please your little girl. No, there is not money in that purse, I am sorry—oh, yes, fifty cents! No, the purse is not silver, but your wife might like it; take it," etc., etc. The five men helped them to get everything that looked good, even to clothing. Then they took Mary aside, keeping me away from the door. The next they carried off? No! My Indian; I do not lie. Captain, have you a mother? And would you like to have your mother carried off? No! My father and brother and I will die, die for you." (You may imagine the desperation of my helpless rage.) Just then a low whistle sounded outside, and the chief said "Va­monos!" We filed out into the parlor. Mrs. Aves was sitting where they had placed her (with Henry), and her guard (who had shot himself) standing in his pool of blood. With the warning not to leave the house until morning, they stole away.

Fidel came in nearly naked and very cold. He said there were twenty-five, besides others surrounding the house. In a very few minutes, with the help of a ladder (the bandits had locked the gate and taken the key) and another boy, he had warned the neighbors. Our plunder, including three gold watches, jewelry, silverware, clothing and money, was not as great as it might have been, and you may be sure we are thankful the affair was not more tragic.

Though I have written at too great length, I must tell you of a pretty little sequel. When the family was about to retire the Indian boy said to me aside: "Now, my dear bishop, you have no more money. You are poor. I have a little and (here he reached in his bosom and drew out a cloth which he unrolled, revealing a few small silver coins) it is yours. And I will pray to God my thanks that your lives are all spared." Of course I took it! So beautiful an act could not be marred and so fine a spirit wounded by a refusal. He had walked from home—thirty miles—to save that money, and he walked back, feeling richer than he came. And I too am richer in heart, with the feeling that not a few of these Indians are good and true and Christlike, and that all can be redeemed.—Spirit of Missions.

Rev. David H. Davis, D. D.—Memorial Services

Promptly after the notice of the death of Dr. D. H. Davis in Shanghai, China, Pastor Sutton, of Shiloh, N. J., announced memorial services for the following Sabbath.

June 10, 1915; two weeks from the day of the death of our honored missionary, memorial services were held in the Shiloh church, the home church in which Dr. Davis and his wife still held their membership.

The services were plain and impressive, characteristic of the man in whom honor the services were held.

John B. Hoffman, the senior deacon, told of the life and work of Dr. Davis as he knew it from personal contact, telling of his school life and struggle to win, of his painstaking and conscientious care in his own affairs and the affairs of others, thus making him well fitted for the high position he was filled in a foreign land.

There were many in the congregation who remembered Dr. Davis' departure for the great work on the mission field, which steadily grew until the call of the Master came.

Deacon Hoffman paid the following tribute:

"When I saw in the Recorder the unexpected notice of Brother D. H. Davis' sudden departure, there came over me a feeling of personal loss. For nearly fifty years I have known him, having first met him while a student in DeRuyter Institute, during the winter of '65. I was impressed by his quiet, unassuming disposition, and yet he had the reputation of being a good student, standing well in his classes. He seemed to be one who never decided important questions or problems hastily, but carefully weighed them, and having come to a decision stood firm as a rock. No power could sway him from what he considered the right.

"After leaving DeRuyter he was a student at Alfred. He was a poor boy and paid his own way. He stood well in his classes, never engaged in scrapping and hazing. He had something more important with which to fill the time. At the end of his school life at Alfred he paid his own way, had no unpaid bills, and money in his pocket.

"In the year '76 our pastor, Dr. A. H. Lewis, having resigned the pastorate of our church, we called Brother D. H. Davis, who was then pastor of the church of Verona, N. J. He accepted the call and on the first Sabbath of July, 1876, he was installed as our pastor, Dr. Lewis taking charge of the exercises. Brother Davis felt very keenly the heavy responsibility resting on his shoulders.

"A few days after his installation he was talking with three or four of us in regard to his new field of labor and was feeling much depressed and finally expressed himself something like this: How can I with my lack of experience carry on the great work laid down by Dr. Lewis? After a pause his countenance brightened and he said: There is but one way, that is by the help of God; with that I can and I will.

"That was characteristic of the man. That made him a success as our pastor. He set up high ideals of right, justice and Christian living and strove to live up to his ideals. Some who knew him quite imperfectly felt that he was arbitrary and exacting, but those who knew him best learned to honor, respect and love him for his sterling qualities.

"He was pastor of the church for about three years, during which time between thirty and forty were added to its mem-
The Work of the Ministry
REV. ALONZO G. CROFOOT

God has a plan and a work for every one. He calls all men into his service when they hear what he is trying to do for the world. Some are called for special work, as were Paul and Barnabas to be missionaries. Some are called to be evangelists, others to be pastors, and others teachers. The ministry may include all of these. In the Old Testament we are taught that the priests and Levites were called to a special ministry. Because of their work for him God made provision for their support—gave them the tithe which he required of the other tribes. They did not have land or flocks or herds but the rest, but simply homes to live in and gardens. They did the most of their work between the ages of 30 and 50. They helped some between 25 and 30 and did not serve in the hard work after they were 50 years old.

As God provided for the work of the ministry by those who were ministered unto, so today he expects his people to provide for those whom he calls to minister in his service—missionaries, pastors, and evangelists.

Why is it that we have so few ministers in our denomination, so that some of the churches are without pastors a considerable part of the time? Some of the churches call and keep doing so from one to a dozen times before they can get a pastor. Brethren, this ought not to be. There is no more important work in the world than that of the Christian ministry. God wants young men and women today to enter the work, and he expects them, probably as much as at any time in the history of the world. He calls by his Spirit and by his word and by the church. His promises are as good today as they were to the apostles. He will stay with, to help and strengthen, his messengers now as well as he did in the days of Paul. Men or women who will give themselves unreservedly to the ministry of the Lord Jesus may be sure that he will fulfill his promise to be with them always. They may be certain of having all that it is necessary for them to have of the things of this life, for he who owns all the silver and gold as well as the cattle upon a perpetual hurry.—Warre Cornish.

The World's Fifth and the Twenty-Seventh International Christian Endeavor Convention
REV. WILLIAM L. BURDICK, D. D.

As the above heading indicates, the convention just closing in Chicago, and to which the eyes of people over all the world have been turned, was the combination of two conventions, the international...
which is held for the North American continent, and the World's convention, which includes the entire world. Plans were pretty well perfected for the holding of the World's last year, but it had to be abandoned and was therefore included in the International conventions. The convention was formally opened Wednesday night, but early Wednesday morning the city of Chicago was alive with delegates, mostly young people, getting settled for the six days of the convention. The annual meetings of the United Society of Christian Endeavor and its board of trustees were held in the Assembly Room of the Hotel Sherman, Wednesday afternoon. At this time the annual reports of the officers were presented, the election of officers and committees took place and other business was transacted. The report of the publishing department showed that forty-two new books had been published during the past two years, the most of them being written by the officers of the United Societies; also 27 per cent had been made on the investment of the publishing department, all of which gain have been turned back into the Christian Endeavor work.

The meeting of the board of trustees was saddened by the absence of President Clark, caused by his serious illness at his summer home in Massachusetts. Encouraging telegrams from his sick-room were read at the meeting and during the convention, but it is not expected that he will be able to take up his work again for many months after this battle with typhoid. At the morning meeting, Dr. Clark, Daniel A. Poling, well known to Christian Endeavorers, was installed "The President's Associate," with the understanding that he assume the duties and exercise the prerogatives of the president's office during Dr. Clark's sickness.

The convention opened in the Coliseum at 7:30 o'clock Wednesday night, and the attendance at this first meeting was unusually large for an opening session; the Coliseum, whose capacity of twelve thousand, was well filled with a singing, shouting, cheering and yet reverent company of young people. The great hall was brilliantly lighted and decorated with over six hundred flags and pennants from more than ninety nations. This display of flags was the work of Mr. Merritt B. Holly, of Traverse City, Mich., who makes flags his "hobby."

The music of the convention was under the direction of Professor H. Augustus Smith, of Chicago, and was one of the great attractions. Music in International conventions has long been of a high order, but it was remarked by many that this year it was in advance of all other years. The chorus made up of fifteen hundred singers (the young women in white and the men in black) together with an antiphonal choir of three hundred voices and the Salvation Army orchestra, all under the direction of Professor Smith, brought forth music that many of the delegates will never forget. The character of the selections, without exception, was of a high order, while the pieces used when the audience joined were the great and enduring hymns of the church; the jingling, ragtime music which so often mars public meetings and vitiates musical taste was not heard here.

A full account of the many meetings held would fill several volumes, and all that can be and has been said goes back into the Christian Endeavor work.

As a brief mention of the convention meetings, every phase of Christian Endeavor work was discussed and any delegate who attended these meetings from day to day should be pretty well prepared to take an examination as "Christian Endeavorers."

The daily order was a great noon meeting, when such men as Mr. Clinton N. Howard, of New York, President Ira Landrith, of Tennessee, and Hon. A. J. McDonald, editor of the Toronto Globe, gave stirring addresses on the great themes now before the world.

Civic righteousness, good citizenship, world peace and world temperance were chief among the topics discussed at the afternoons and mornings of the meetings. The utterances of Dr. McDonald, fresh from Canada where the hearts of his countrymen are being wrung with the carnage of the European war, stirred his hearers to the depths and helped to clarify the situation in the minds of many. Mr. McDonald, systematic giving with its budget and every-member canvass, tithing, the cultivation of the spirit of worship and communion with God through the "Quiet Hour," and other themes now before the world. The chiffornia, including the officers of the United States, as well as the millions throughout the world, are among the foremost Bible-school workers, and this phase of the kingdom of Christ was discussed by Marion Lawrence and others. Mention should be made of the address of Mrs. Annie Armstrong, president of the Woman's Christian Temperance Union, who took Bryan's place on the program the night after the Sabbath and was thought by many to have outdone Bryan himself.

A "Decision Meeting" just before closing the Sunday night session brought, to the platform about one hundred who had previously decided to enter some definite form of Christian work, about one hundred who that night decided to enter some form of specific Christian service (the ministry, missions, or the field opened by the Christian Associations and Christian Endeavor) and about seventy-five who gave themselves to Christ that night for the first time. It was a thrilling scene as young people from all over that vast Coliseum came to the platform committing themselves to Christ for the first time or to definite service for him. Did people cry and cheer at the same time? Yes. But no one thought it irreverent; it seemed the best way in which great assembly of expressing the gladness filling all hearts over what Christ was doing.

It may not be known that the World's Christian Endeavor Union is spending seven or eight thousand dollars every year in foreign missionary work; this is the case and this sum is contributed by the officers and friends of Christian Endeavor. At the afternoon meeting on Monday eight thousand dollars was subscribed for this work. During the convention twenty-one thousand dollars was subscribed to the New Building Fund by the state representatives and an attempt was made at the closing session Monday night to raise fifty thousand more; the subscription was very large at that time, but whether the goal was reached was not known when the convention adjourned.

Why about the Seventh Day Baptist rally? This was a grand success, extending over three days, and Miss Grace L. Babcock, of Milton, will write about this for the Young People's page.

There were disappointments in connection with the work. During the convention President Clark was dangerously ill in Massachusetts; President Wilson was unable to be present at all; "Billy" Sunday could not be present, having been forced to cancel all appointments for the summer; and the Hon. William J. Bryan came as an appointment for reasons best known to himself. It was nevertheless a great convention, demonstrating that the work of Christ's kingdom does not depend on single individuals.

Alfred, N. Y.,
July 13, 1915.

Faithful to Ideals

FRED L. BARCOCK

Christian Endeavor Topic for Sabbath Day,
August 14, 1915.

Daily Readings

Sunday—Stability of purpose (1 Cor. 7: 20-24)
Monday—Our ambitions (Rom. 1: 13-17)
Tuesday—A man that succeeded (Dan. 1: 8-16)
**Meeting Committee**

Wednesday—A man that failed (Jonah 1:1-16)
Thursday—Death, but not defeat (John 19:1-16)
Friday—Christ's ideals (John 13:13-17)
Sabbath Day—Be true to your ideals (Acts 26:12-19). (An honorary members' meeting.)

President Wilson in a recent address said: "We live in our visions." How true this is and how important it is that our visions—our ideals, if you so choose to call them—should be of things lofty and noble. Think of the large number of young men and women of your acquaintance who have no purpose in life save to earn a little money to spend in having a good time. The lives of these young people are bound to be failures, unless they can catch a vision of what God desires them to make of themselves. It is the business of Christian Endeavor to take hold of just such lives as these and give them an ideal worth striving for.

What is the Christian Endeavorer's ideal? It is found in the pledge: "I promise Him that I will strive to do whatsoever He would have me do." How can I live up to this ideal? First, by thinking about it constantly. How many times a day do you think about this part of your Christian Endeavor pledge? You will find it a great help in your everyday life if, when you are tempted to do wrong, you stop and think: "Jesus would like to have me do this." The "Quiet Hour" is another great help in the struggle upward toward our ideal. The "Quiet Hour" will give you strength for the hardest duties of life and help you to "keep sweet" under the most trying circumstances.

But there are other ideals besides those in religion. In our business life it is important that we have something worthy to strive for. When I was in college President Daland said that we should never say of a piece of work, "This is good enough," or "This will do," unless it was our very best. "Nothing good enough but the best" would be a motto worthy of any man.

One of the best places to go to get high ideals along any line is Conference. If all our young people could attend this annual meeting it would mean a great deal to us as a denomination. Young people, it will be more than simply a pleasure to go to Conference, it will mean a bigger, fuller life for you. It is worth some sacrifice on your part to attend.

**SUGGESTIONS**

**For the Prayer Meeting Committee**

This is to be an honorary members' meeting. Try to get a large number of these members to attend. A special written invitation sent to each one, a day or two before the meeting, might increase the attendance. Have the room decorated for the occasion and have some special music. Treat each one of the honorary members who comes to the meeting as a visitor and see that each is seated in a comfortable place and provided with a songbook. The leader should be an honorary member and he should be notified long enough before the meeting to have plenty of time to think about the topic.

**For the Leader**

You are an honorary member of Christian Endeavor. You have perhaps had years of experience in Christian Endeavor work and more years of experience in the broader work of life itself. Can you not, out of this experience, bring something of practical value to those who are younger than yourself? What have been your ideals? Do you feel that they have been high enough? What things have helped you most in living up to your ideals and what things have hindered you most?

**A CLUSTER OF QUOTATIONS**

A vision is the one thing that abides.—Harold Pattison.

Man too frequently separates himself by insensible degrees from the ideal path he has chosen, until he finds no way to return.—Justice Hughes.

You cannot be true to your ideals unless they become a part of your life, and so instinctive. It is not your ideal if you must force yourself to hold to it.—Amos R. Wells.

**Death of Ellen G. White**

After a life of nearly eighty-eight years, Mrs. Ellen G. White, author of the "Testimonies" and leader among the Seventh Day Adventists, died in St. Helena, Cal., on July 16, 1915. After funeral services in St. Helena, the remains were taken to Battle Creek, Mich., for burial.

**CHILDREN'S PAGE**

**Counting the Stars**

I tried so hard to count the stars
And, smiling, blinked at me.
But Why into this room
I would not try again.
So I began it over again,
And, smiling, blinked at me.

When all at once I seemed to see
A thousand others shine.
Then came so many in the sky
For the Leader

You are an honorary member of Christian Endeavor. You have perhaps had years of experience in Christian Endeavor work and more years of experience in the broader work of life itself. Can you not, out of this experience, bring something of practical value to those who are younger than yourself? What have been your ideals? Do you feel that they have been high enough? What things have helped you most in living up to your ideals and what things have hindered you most?

**Teddy "But Why"**

"Mamma, may I take Tessie Gray an apple? A big one, mamma, oh, please! We played philopena, and she caught me." Expecting the yes he thought sure to follow, Teddy laid his hand on the latch of the cellar door. "Not this morning, dear," said mamma, trying on Sister Dell's hood.

"But why?" asked Teddy, crossly.

"Oh, fie!" said grandma. "Who let Little But Why into this room?" and she smiled merrily at Teddy.

"If I don't take her that philopena, all the boys will say I'm a mean fellow!" cried Teddy.

"And so you shall take her this big apple this noon, dear, but the bin is too high to get for you to reach, and mamma has no time now to go down cellar."

"But why can't I reach?" insisted Teddy.

"It's plain to see that little But Why has our Teddy by the ear this morning," sighed grandma, with a comical little twinkle in her eyes.

Teddy slipped down cellar. He climbed up the front of the apple bin by means of a peach basket upturned on a bushel measure, and looked over at the apples. Oh, such quantities of juicy, speckled pippins, in spite of the fact that they were getting rather low; and a long wintry sunbeam falling aslant on them lit up a particular beauty.

"Reach for that," whispered naughty But Why.

Teddy reached down, and stretched five eager fingers toward the golden apple. Then there was a somersault. "Teddy's little red legs whirled through the air, and he sat up, rufeful and dismayed, in the middle of the apple bin. There was no climbing out of it. Four stern vertical walls frowned at him. So there Teddy sat, thinking hard and fast. He blinked the stars out of his poor little eyes.

"Now, darling," said mamma, suddenly appearing on the scene, "here are your slate and spelling. I think, since you are late for school, you can do your sums down here. It is not cold, and I could not think of pulling you out. You must wait till Uncle John comes." "Yes'm," said Teddy, meekly; and creeping over into the light of the dusty sunlight, he went to work.

"Will you please hand me up a dozen apples?" asked grandma a while after. Teddy did not expect to have any until Uncle John came. Teddy handed them up in a shame-faced silence.

"Dumplings for dinner," remarked grandma, with a relenting sound in her voice. Never was there a more welcome sound than the clatter of Uncle John's boots.

"Hello, Apple Dumpling!" he cried, lifting Teddy with a great sweep to the cellar floor. "Grandma says you've been spending the morning down here with little But Why." "Yes," said Teddy, "but he's gone." "It's a lovely apple!" cried Tessie, as Teddy paid his philopena that same afternoon. "But why were you absent this morning?"

"That's just the reason," laughed Teddy, with a very red face. "It was But Why." And Sister Dell did not tell Tessie who But Why was.—Christian Register.

**They Rise Glorified**

Not to the swift the race; not to the strong the contest; not to the righteous perfect grace; not to the wise the light; but to the humble, feet come surest to the goal; and they who walk in darkness meet the sun rise of the soul.

A thousand times by night the Syrian hosts have died;
A thousand times the vanquished right hath risen glorified.—Henry van Dyke.
A Sunshine Shut-In

I want to tell you about one of our Home Department members, as loyal and sunny a Bible student as can be found anywhere along the line. She spends her summers out in "Abraham's Tent," adjoining her father's house, near Albion. Lying on her bed all the twenty-four hours of each day and the three hundred and sixty-five days of each year, she yet keeps busy and happy. I told her I wanted to tell the Recorder readers about the beautiful fancy work she makes. If you like nice things, you will be doing both her and yourself a kindness by writing to her. I should be hopelessly lost and have all the women laughing at me if I, a mere man, should try to describe the articles mentioned; so the lady's sister has written for me the paragraph below.

"Orders filled for Irish and filet crochet lace and insertion for pillow slips, table runners, dresser scarfs, etc; also collars, jabots, yokes and doilies. Samples of work will be sent to any one sending a self addressed envelope to the following address:

(Miss) Grace Babcock, Edgerton, Wis.

It was my idea—not hers—putting this in the Recorder. The prices seemed quite reasonable. They were less than I should want for doing the same work.

A Successful Children's Day

RUTE C. WATTS

The Windfall Lake Sabbath school observed Children's Day the third Sabbath in June. What! Observe Children's Day with seventeen children, ranging in age from three to eighteen years? Even so, and a very good program it was, too, thanks to the good work of those who had the matter in hand.

It was a nice day after two days of rain and our little school house which serves us as a house of worship was made to blossom like a rose—or more properly speaking, like the squaw pink. There were none of your hot house plants, but a profusion of flowers from God's own hand and ferns in abundance.

It was good to hear the Children's voices and see the smiles on every face. Only one failure on the whole program, and we are so proud of the failure. Well, possibly not of the failure, but we are more proud of the final outcome.

Our little three-year old girl, the youngest in our school, started in very early to sing "Babes Boat," but when she saw so many eyes upon her, she burst into tears and could not go on. And now here is the best part. The next week she brought her doll and by turning her back to the audience she sang the song through so sweetly. It was a lesson to us all. "Try, try again." I am sure you will agree with me that it is by such things heroes are made. Wouldn't our denomination be a power for good if we all had courage like little Geraldine's?

Since the beginning of the year our school has committed to memory the Ten Commandments, the twenty third and the one hundred and forty first Psalms and Mrs. Maxwell's class has learned the names of the books of the Bible, besides the regular Sabbath school work.

Our school is in a good condition financially and we trust, spiritually. Truly we wish that our lights may so shine among men that they may see our good works and glorify our Father which is in Heaven.

Minutes of the Sabbath School Board

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, July 18, 1915, at two o'clock. The meeting was called to order by the President, Professor A. E. Whiford, and prayer was offered by the Rev. L. C. Randolph.

The following Trustees were present: A. E. Whitford in charge, B. E. West, G. E. Crosley, D. N. Inglis, L. M. Babcock, E. M. Holston, W. H. Greenman, H. N. Jordan, Mrs. J. H. Babcock and A. L. Burdick.

The Secretary presented an outline plan of the annual report of the Sabbath School Board to the General Conference. Upon motion it was voted that the outline as presented be accepted and that the full report when finished be submitted to the Board's Committee on Conference program for their approval.

The Treasurer's quarterly report was presented as follows:

Treasurer's Report

From March 25, 1915, to June 30, 1915

General Dr.

1915
March 25 Irving A. Hunting, Plainfield, N. J., $26.50
20 Mrs. E. W. Vara, Second Church, Milton, Wis., 2.50
30 E. E. Whitford, New York City Church, 15.64

April 1 H. M. Swinnier, Western, R. I. Church, 9.34
2 J. P. Walker, Riverside, Cal., 1.75
3 Mary Stillman, East Providence, R. I., 0.50
4 A. E. West, Milton Junction, Wis., Church, 3.00
6 John Nortonville, Kan., 52
7 Wm. Stillman, Plainfield, N. J., Church, 24.41
8 Leah C. Hoblar, Haber, Nebr., 10.60
9 N. E. Clarkes, Parma, El. R. S., 1.00
10 Anna Laura Crandall, Independence, N. Y., 1.25
May 20 Lina Burkardt, Hartville, N. Y., 5.96
31 Mrs. H. R. Crandall, Rockone, N. Y., 2.00
June 12 Mrs. Cady S. Rogers, Waterford, N. Y., 3.56
13 Eda K. Coon, Leonardville, N. Y., 14.25
14 Mabel E. Jordan, Niles, N. Y., 7.00
15 Helen A. Tewes, Chicago, Ill., Church, 7.09
16 E. E. Whitford, New York City Church, 10.16
26 Hurley S. Warner, Pouke, Ariz. S. R., 6.83
28 Ira Davis, Nortonville, Kan., 10.80
30 B. C. Crandall, DeRuyter, N. Y., 12.77
29 Westly LeBosford, Welton, Iowa, S. R., 2.94
31 Mrs. A. M. Coon, Leonardville, N. Y., Church, 1.72
50 Irving A. Hunting, Plainfield, N. J., Church, 1.91
30 Mrs. Amy K. Crandall, Little City Church, 3.41
30 W. A. Greene, Andover, N. Y., Church, 2.00
30 Mrs. A. E. Whitford, Janesville, Wis., Church, 2.00
50 Mabel E. Mr. Jordan, Niles, N. Y., 7.00

$210.60

The SABBATH RECORDER

1915
June 12 Piling case, New York Church, $2.50
April 24 Presentation, C. Whitford, Alfred, N. Y., $2.50

Upon motion the report was adopted and ordered placed on file.

The Treasurer, W. H. Greenman, presented his annual report, which upon motion was adopted, subject to the approval of the Auditing Committee.

It was voted that Dr. L. M. Babcock be appointed a member of the Auditing Committee in place of R. V. Hurley, who was absent.
Correspondence from George T. Webb in regard to our apportionment for expenses of the Sunday School Council of Evangelical Churches and the International Lesson Committee was read, and upon motion bills for $20 for the expenses of the Sunday School Council and for $16 for the expenses of the International Lesson Committee were allowed and paid.

Correspondence from the Rev. Edwin Shaw, Corresponding Secretary of the American Sabbath Tract Society, in regard to the publishing of the Junior Quarterly, was read.

Upon motion it was voted that the following budget be presented to the General Conference, for the use of the Sabbath School Board in its next year's work:

- **Editorial work on**
  - Helping Hand ........................................... $75.00
  - Sabbath Visitor ......................................... 150.00
  - Junior Quarterly ........................................ 70.00

- **Printing of annual reports and share of Year Book** ........................................ 60.00

- **Printing and postage** ........................................ 100.00

- **Expenses of General Conference Committee** ........................................ 250.00

- **Expenses of Sabbath School Council** ........................................ 20.00

- **Other printed expenses** ........................................ 60.00

- **Field work** ........................................ 200.00

**Total of budget** ........................................ $750.00

The report of the Committee on Peace Day Program was presented by D. N. Inglis, which upon motion was adopted and a bill for $1.02 for postage was allowed and ordered paid.

The Committee on Conference Program made a report of progress, which upon motion was approved.

It was voted that A. B. West be appointed a committee to secure books and literature for Sabbath school work for display at the coming session of the General Conference.

A bill for $4 for printing and postage for the use of L. C. Randolph in conducting the Sabbath School Page, in the Sabbath Recorder was allowed and ordered paid.

It was voted that the President be authorized to fix the hour and place for holding the annual corporate meeting of the Sabbath School Board after conferring with the Rev. W. C. Whitford in regard to the same.

The minutes were read, corrected and approved.

Adjourned.

A. L. BURDICK,
Secretary Sabbath School Board.

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**Primary and Intermediate Work**

MRS. WILLIAM R. WELLS

There is no one part of the whole Sabbath school of such vital importance as the Primary Department, for what a child learns here, should be the foundation for the growth of his spiritual and religious life.

It is one of the greatest lines of work in the world, the understanding of little children in order that they may be properly trained and guided. We have this command given to us in the Bible, "Train up a child in the way he should go; when he is old, he will not depart from it," and how true; for that which is instilled into the minds and hearts of the young is put in for all of life and has its lasting effects, and religious experiences are not exceptions to this rule.

The first years of a child are years of rapid physical and mental development. The mind is affected by everything that touches it, and offers no resistance to these impressions, whether they be for good or bad. Therefore the child should be protected from that which is unwholesome and impure, that his first impressions may be beautiful, attractive, and for his best good.

In the Primary Department, therefore, the kindergarten, or beginners' class, is of the greatest importance. The child should come into this class at about four years of age, with a stock of knowledge gained in the home circle. It has been stated by Walter Ahearn that "the raw material with which the beginners' teacher starts her work is (1) the background of three years of experience; (2) the eager hungry senses; and (3) the active instincts, peculiar to childhood, such as trust, curiosity, imitation, play, fear, awe, and imagination. And these instincts are the roots from which his religion must grow."

Personal work is the keynote to success in forming and maintaining the kindergarten, as well as in any undertaking of importance, whether in the church, Sabbath school, or elsewhere. The getting of children first, the keeping of them in the Primary personal work almost entirely, although some come into this class, at a suitable age, from the Cradle Roll Department; but, oftener, many hours are spent by the devoted teacher in visiting homes and urging the parents to make it possible for the children to attend the Sabbath school, and the results of these visits are generally satisfactory. The responsibility of holding these children, when once gathered in, rests upon the teachers and superintendent of the Primary Department, together with the superintendent of the Sabbath school, who should have his part in this work and come into a personal and friendly relation with them.

If a child in the primary classes meet together, the superintendent should arrange the opening exercises, so that the smaller children can understand them and find in them a means of expressing their feelings of love, trust, and worship.

In the beginners' class, the children can be taught by stories, pictures, songs, by blackboard and handwriting. Since the only idea the child will receive of the lesson must come through the senses and bodily activity, and since, of his senses, sight and touch make clearer impressions than hearing, large use should be made of these two senses.

The telling of stories is a very old but fascinating art, and a sufficient practical reason for telling rather than reading to them is that the attention of the little ones is thus more easily held. The beauty of stories from the Bible is that they can interest and instruct children of all ages.

Expressional or handwork consists in drawing, coloring and pasting pictures, class work, illustrating stories by sand, with paper-cutting, sticks and blocks, and through this work the child retells the story and makes it more a part of himself.

The lessons of the last quarter were very interesting for this kind of work; for in almost every lesson there could be found something for little hands to do. For instance, in the lesson of David anointed king, a crown was made; for the Shepherd's Psalm, a shepherd's crook; and for the story of David and Goliath, a picture of a stone and sling were sewed.

The classroom should be provided with suitable tables and comfortable chairs, for impressions carried within from strained muscles and tired limbs are far stronger than from ideas that the teacher gives, and these will consequently receive the attention.

The influencing of children to bring pennies as a means of developing a spirit of giving is not to be underestimated. It is hard to find children so poor that they do not have a penny or two a week for themselves, and by careful training they can be made to feel the joy of self-sacrifice, and the happiness which comes from giving for others.

The kindergarten has wisely suited its methods, its play, its stories, to the mental condition of the child; but when he enters the primary class, he is of an age to attend public school and can read, and can later take up the study of geography, history, etc. These scholars should not only memorize the songs and prayers of the younger ones, but besides the study of the regular lesson commit to memory the Ten Commandments, the Shepherd's Psalm, the Apostles' Creed. It is not requiring too much of the older scholars, for it can be done, as I have found out by experience in my class this year. Let a child find pleasure in any task, and there will be no fear for its holding power.

Great responsibility rests upon the teacher and it is most necessary that earnest, skilful workers be secured for this department. The teacher of the past is to point the way, kindle imagination, and guide in methods of work, as knowledge is gained, not imparted. The teacher should vary his methods. Try new things, make experiments, test result in and master many methods, so as to be able to use whatever the occasion demands. If the teacher wishes the scholars to take special pains with the lessons, he must be willing to do the same; and he who can win the cooperation of the scholar and influence him to take active part in each lesson, has solved one of the great problems of the teacher.

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**Lesson VII.—August 14, 1915**

**Golden Text.—**"Thou shalt not make unto thee a graven image, nor any likeness of any figure..."—Exodus 20: 4. 5.

**JERUSALEM LEADS ISRAEL INTO SIN.—1 Kings 12: 28**

'See, the Lord is with you, O Jacob; the people of Israel, you that save him; the Lord is in the midst of you, ye that shall remove the reproach of Israel.'—Ezekiel 37: 22.

An Appeal to Boys

Your first duty in life is toward your after self. So live that your after self—the man you ought to be—may in his time be possible and actual.

Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. Can he not help himself.

What will you leave for him?

Will it be a brain unpunished by lust or dissipation, a mind trained to think and act, a nervous system true, a will in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased? A will untrained to action? A spinal cord grown through, and through with the devil's grass of that vile harvest we call wild oats?

What will you leave for him?

What will you leave for him?

Will you throw away his inheritance?

Will you throw away his inheritance?

Will you throw away his inheritance?

Will you throw away his inheritance?

Will you throw away his inheritance?

What will you leave for him?

What will you leave for him?

What will you leave for him?

What will you leave for him?

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What will you leave for him?

What will you leave for him?

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MARRIAGES

SANDFORD-WILLIAMS.—At the home of the bride's mother, Mrs. Jennie S. Williams, at Alfred, N. Y., on Wednesday, June 23, 1915, by Rev. William C. Whitford, John A. Sandford, of Windsor, N. Y., and Ruth E. Williams, of Alfred.

WHEATON-BUTTON.—At the home of the bride's parents, in Hornell, N. Y., on the evening of June 23, 1915, by Rev. Charles W. Dale, Mr. Coit L. Wheaton and Miss Emma W. Button. At home after July 1, at No. 72 East Washington Street, Hornell, N. Y.


HEVENER-CURRY.—At Rock Cave, W. Va., June 29, 1915, by Rev. A. J. C. Bond, Mr. Claude F. Hevenor, of Roanoke, W. Va., and Miss Madaline Curry, of Rock Cave.

WINGATE-MERRILL.—At the home of the bride's parents, Mr. and Mrs. J. J. Merrill, in Alfred, N. Y., July 15, 1915, by Pastor William L. Burdick, Professor Ray Wingate and Miss Margaret Merrill, all of Alfred, N. Y.

DEATHS

STALNAKER.—Levi Stalnaker was born June 22, 1835, and died July 11, 1915.

On March 21, 1854, he was united in marriage to Dorrinda L. Davis. To that union were born ten children, three of whom preceded him to their heavenly home. At a later date, December 5, 1900, his wife was called to rest. He made a profession of Christ in 1855 and became a charter member of the Ritchie Seventh Day Baptist Church. He leaves, to mourn his loss, seven children, two brothers and one sister, besides many friends. Our loss is his gain. Interment was at the Pine Grove Cemetery, July 13, 1915.

Persons who have gained the impression that the United States is becoming thickly settled, and that pioneering possibilities are ended, may be surprised to learn that there yet remain in the United States upward of 300,000,000 acres of vacant public lands, to say nothing of an even greater unoccupied area in Alaska, where the government is planning a big railway.—The Christian Herald.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Woodard, Business Manager
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Enforcement of the prohibition laws, which became operative a year ago, has cut the number of arrests in thirty-five towns and cities throughout West Virginia more than one half, according to statistics made public by the department of prohibition.—News Dispatch.

It is the fidelity in the daily drill which turns the raw recruit into the accomplished soldier.—W. M. Punshon.

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- Death of His Master's Voice... Chester Himes
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- Of Death and Dearly Beloved... Mabel Loomis Todd
- Death... H. Rider Haggard
- Di and I... Irving Bache...}

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