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SABBATH RECORDER, PLAINFIELD, N. J.
The Federal Council
Why Belong to It?

The following letter from a friend in Wisconsin is timely, and I shall try to answer it in the same frank, candid spirit as that manifested by the writer thereof.

DEAR EDITOR: Will you kindly state through the columns of the Recorder the reasons why we as a denomination should continue to remain in the membership of the Federal Council of the Churches of Christ in America? I request this not for controversial purposes, but that all our people may understand why we should remain in Do it yourself, or have some of the brethren who are connected especially with it state the reasons. I see from an article in the Recorder that the question is likely to come up at Conference, and I would like to know more about it before Conference convenes. I know there are many others who feel as I do about it, and some statement in an early issue of the Recorder would be very thankfully received by many of us.

Yours respectfully,

July 22, 1915.

There has been so much misunderstanding as to the real purpose and spirit of the Federal Council that I do not wonder some are at a loss to know what is best to do about our denomination’s remaining in the membership. As I have studied into the matter of late, my conviction that it is best for Seventh Day Baptists to co-operate with other denominations in the work proposed by the council has been greatly strengthened. There is but one branch of the work in which we could not co-operate, and that is in regard to Sunday observance. Of this let me speak a little later, for to me this phase of the work makes one of the strongest reasons why we should be represented in the council.

Some of My Reasons

For many years Seventh Day Baptists have united heartily with Christian people of other faiths for the promotion of some phase or phases of religious, social, or moral work for the uplifting of our fellow-men. We unite with the Young Men’s Christian Association in regular work, serve on their committees and in annual conventions, take collections in our own churches for their support, in order to bring the unconverted to Christ and to give them Christian surroundings and Christian training. We join heart and hand with people of all faiths in the Anti-Saloon League, welcome its ministers to our pulpits and give our money for the cause of temperance, in order to drive out the saloon from our communities. We unite freely with all other church peoples in the Christian Endeavor movement, sending our delegates to county, state, national and international conventions and give up our own Sabbath services to hear both ministers and laymen tell with enthusiasm their experiences, and describe the uplift of the great union meetings, all in order to aid in promoting practical Christian activities among people of every faith. And we have never hesitated to unite with all denominations in regular organizations for promoting Bible-school work, sending delegates to represent us even in Sunday-school conventions, making annual reports and contributing of our funds to support the work. All these things we have done for years, believing that it was better to do so than to withhold our aid and our co-operation; and we believe we have never lost anything by so doing—we have never suffered harm from such cooperation. On the other hand, we have gained the respect and good will of other denominations, and thus enlarged our opportunities to do them good. We have had the satisfaction of knowing that, without compromising any principle, we have been behind none in the work of human betterment and in social and civic reforms.

The Federal Council on Combines Them All

The Federal Council on a much larger scale proposes to do just what these other institutions have been trying to do in a smaller way. Indeed, it combines all the objects for which they work and adds several others which are of vital importance. It marshals the forces of
thirty denominations to strengthen the influences of a dozen strong "commitments" entrusted with as many lines of work. Its Commission on Temperance, backed by thirty denominations, arrays 17,000,000 people against the saloon and in favor of national prohibition. Its stand against impurity and social vices makes it the mightiest force in the world for good society and pure living. By its Commission on Peace and Arbitration, and its Commission on Relations with Japan, the Federal Council becomes a world-power for international comity, as was seen in the Constance Convention and in its mission to Japan.

By its commissions on the Church and Social Service, on the Church and Country Life, on Religious Education, in public influences of a dozen denominations to strengthen the influence of a dozen denominations to strengthen the influence of the church and religion to the needs of human society. Its purpose is to bring the Christian bodies of America into united service for Christ and the world, and to secure the power of the three denominations in all matters affecting moral, spiritual and social conditions. This co-operation is to be secured in only those lines of work on which all agree, and no effort is made to coerce any denomination to co-operate in matters wherein it conscientiously differs from the others.

Aside from the one question of the Sabbath, the council stands for almost every good cause which we as Seventh Day Baptists espouse. It is best, because a solid front of thirty denominations will be more effective in securing desired results, I feel that it is far better for us to co-operate with them than to try to fight single-handed and alone. On the many points wherein all denominations agree, there is no reason why they should not co-operate in the work, and we find many more points of common agreement than of difference.

The Commission on Sunday Observance

While we can unite in the work of all the other ten or eleven commissions, there are some who feel that we can not consistently delegate to the Commission on Sunday Observance; and therefore they urge a withdrawal from the council altogether. We can not afford as a people to be counted out of any of the advanced movements for human betterment; and to withdraw from them would cause us to shrivel in our own esteem, and to be counted "down among the fossils" in the esteem of the world. I have always been acutely conscious of our standing in the front ranks with those who lead in moral and social reform, and to refuse to join in the general work of the Federal Council would be going back on our good record.

But what about the Commission on Sunday Observance, with its efforts to secure laws for one day's rest in seven?

In my opinion this is the one commission upon which Seventh Day Baptists need a delegate; and to miss having one there would be to miss the best opportunity now open to us for enlightening Christian leaders and calling attention to the true Sabbath of Christ. As a people we earnestly desire to inform all leading Christian peoples as to our position on the Sabbath question. For this we print literature; for this we send out missionaries. As long as we belong to the council we shall have an influence in all matters affecting moral, spiritual and social conditions. This co-operation is to be secured in only those lines of work upon which we agree, and no effort is made to coerce any denomination to co-operate in matters wherein it conscientiously differs from the others.

Misapprehensions

Nothing is clearer than the fact that some of the criticisms against the Federal Council have come through misapprehensions. Conclusions have been reached which facts carefully and candidly looked into will shatter. In a recent instance, the elimination of the word "Protestant" from one sentence in the Declaration of Principles has caused a great stir in some sections. I have never been able to see any justice in the way the matter was handled by the council's most persistent opponent—a man not belonging to Seventh Day Baptists whose literature has been diligently circulated among us—and which is the cause of misgivings in many. Looking at the criticism of "Protestant," I have no doubt that some conference on the basis of your communication will be the result. In any event, I trust that no action, which is not carefully considered in all its bearings, will be taken by your General Conference.

"I do not need to tell you that I have read with deepest interest, not to say the deepest concern, your communication addressed to several officers of the Federal Council, and which I find printed in the "The Sabbath Recorder." I do not believe the difficulties are by any means insurmountable. Other denominations find this same sort of problem and it was on this account that from the beginning there has been an attempt at an understanding which is expressed in the Statement of Principles adopted at Baltimore as follows:

"The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it, or for which its methods of organization and work may not be adapted."

I have thus given extracts from eight of the eleven letters written to one of our delegates by leading officials and other members of the Federal Council, which must completely refute the assumption that we are not wanted in the council or that we have no influence there. In my opinion these letters show that the Commission on Sunday Observance is the one commission upon which Seventh Day Baptists should have a capable and wise representative.

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Christian churches are different from Protestant churches! To me that sentence would be unintelligible, and I do not wonder the council thought the word "Protestant" in that connection made the sentence ambiguous. Christian is the broader word and standing alone made the sentence perfectly clear. To me the objections on account of that correction have seemed to be unduly magnified.

Here is what two members of the council, writing upon this point, say regarding the matter:

"It is not for me to judge motives (of the critic); but, in my opinion, it is my right to say that his representation of the Council is wholly unwarranted and false."

Another, an official, writes: "The suggestion that the Council tends toward Romanism, is seeking either authority or force in matters of religion or morals, seems so serious a misinterpretation of its purposes that I cannot help feeling that those who are familiar with its workings can hold such judgments. I very earnestly hope that at least upon no such misunderstanding, or misrepresentation of the purposes and program of the Federal Council, will there be a divisive movement by any one in your next General Conference."

Still another leading official of the Federal Council writes to Dr. Main: "So far as the other allegation is concerned, namely, that the Federal Council repudiates Protestantism, you know as well as I that this is all nonsense."

**Another Mistake**

It is a mistake to think that the International Lord's Day Congress in Oakland, Cal., and the Federal Council or the Commission on Sunday Observance are one and the same, for they are not. The fact that this Lord's Day Congress refused our delegate a place on its program can not in honesty be used as an argument to show that we are not wanted in the Federal Council. Whoever assumes that these organizations are the same and therefore their purposes are identical, jumps at conclusions from false premises. This is another of the misapprehensions that mislead.

The Lord's Day Congress, an international affair, is composed of delegates from more than "twenty societies in America, and nearly the same number in Europe." It has previously held world congresses in Geneva, Switzerland, Paris, Chicago, St. Louis, and other places. Its delegates come from the four quarters of the globe, and it is an organization entirely distinct from the Federal Council. It was upon this program that our delegate was refused a place, and not on the program of the Federal Council.

The National Reform Association, whose design as published is "to promote needed reforms in the action of government touching the Sabbath," and the Lord's Day League of New England, whose published object is to maintain the observance of Lord's Day as a civil rest day and for religious uses, . . . by enforcement of Sunday laws," are fair samples of the societies represented in the Lord's Day Congress at Oakland. It is hardly fair to assume that the council and the program are one and the same.

**Churches' Independence Carefully Safeguarded**

One misapprehension which has caused misunderstanding is the notion that by co-operation we bind ourselves as a denomination to sanction whatever the council does. Although we have heretofore shown that the autonomy, or self-government, of each denomination is most carefully safeguarded, still it seems best to restate here the principles bearing on this point. I believe we may safely say that wherever doubt is expressed regarding the propriety of co-operating with the council it is based upon misunderstanding.

We quote here the council itself on the plan and character of that body as related to the denominations: "This Federal Council shall have no authority over the constituent bodies adhering to it, but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches. It has no power to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

It differs from other movements looking toward unity in that "it brings together the various denominations for union in service rather than in polity or doctrinal statement."

"Its function has been to express the will of its constituent bodies and not to legislate for them; . . . to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

"No action by the Federal Council, even though taken, as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the bodies, can, by the terms of the constitution, be legally imposed upon those constituent bodies."

"The Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for co-operation."

"The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it or for which its methods of organization and work may not be adapted."

The plan of the Federation is "for the prosecution of work that can be better done in union than in separation."

More might be chosen from the constitution and statement of principles of the Federal Council, but this seems sufficient to show how it considers co-operation compatible with any of its cherished truths by co-operating with other peoples through the council.

**Another Letter of Enquiry**

Since writing these editorials the following letter from a friend in the Northwest has come to hand:

DEAR EDITOR:

I do not know all the reasons why we should remain in the Federation of Churches, and I see by a recent article in the Recorder that the question is likely to come up at Conference, and I would like to know something more about it. Would you kindly state briefly and clearly the reasons why we should remain in, or why we should not remain in, just as you think about it. Others here like myself would like to know.

Respectfully,

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Special Copies of Year Book

On page 66 of the Year Book for 1914, the report in committee's report will be found a provision for nine special, certified copies of the 1914 Year Book for the various school libraries, and officers of Conference. These books have been officially certified by the secretary of Conference as being correct, and therefore legally the true records of that General Conference.

A few extra copies of these books have been bound and are offered for sale, as will be seen by the notice of our business manager on this page.

"The Pulpit" Now Has 106 Subscribers

Since last issue the publishing house has listed 42 subscribers for "The Pulpit." This makes 108 all told to August 4. Remember what you read in the last two Recorders about this matter. If you have forgotten, or if you failed to read those editorials, please get the papers and read them now. You can easily make this effort to encourage feeble churches, lone Sabbath-keepers and many others who do not have church privileges, a perfect success if you will do so. By indifference and neglect you can cause the undertaking to fail. What are you doing about it?

Conference Right Here

There will be but one Recorder before the issue of Conference week. The people of the two Miltons are hoping for a large attendance, and we trust that our people east and west will see that they are not disappointed. There is need of a large representation from all the churches. Let everybody go who can. The Conference begins this year on Tuesday morning, August 29, at 10 a.m. When you receive this paper it will be less than two weeks before you have to start.

Attested Copies of 1914 Year Book

There are a few copies of the 1914 Year Book, printed on high grade paper, bound in durable buckram, and with the minutes of the last General Conference, certified by the recording secretary, that can be obtained from the publishing house for one dollar per copy.

BUSINESS MANAGER.
The Possibilities of the Rural Social Survey

REV. WALTER L. GREENE

The social survey is a concrete expression of the present growing social consciousness. It was first applied to the city because the city is the most conspicuous, and the social consciousness was there most fully developed. More recently there has arisen a rural social consciousness as the conditions and needs of rural life have become more widely recognized. The conviction that rural life has not attained its highest possibilities has led those most interested in country life to analyze conditions and facts and attempt to discover principles and methods of amelioration. Hence, a rural sociology has been developed.

The rural social survey is more than a house-to-house canvass. A canvass may be made, but if so it is only part of the work of collecting facts that bear upon community welfare. The social survey is a study and analysis of the physical, economic, social and religious features of a community that touch the welfare of that community, for all these factors influence for better or worse the community life.

Such study will help us to know our communities better. At best our knowledge is partial. Some may know how many registered cattle there are in the neighborhood, how many bushels of corn are raised, how many children go to school, how many members of our church and Sabbath school; but not so many could tell whether the population of the community is increasing or decreasing and the causes whether the various social institutions of the community are doing a better work and are more adequately supported than they were one, five or ten years ago, how many there are who do not take part in the organized social life of the neighborhood, and the reasons why they do not. Many may know about the problems, but not so many are inquiring as to the causes and are trying to change conditions to secure a more wholesome social life.

Such a study is not only interesting, but helps one to think in terms of the whole community life. As religious leaders we are often expending our efforts on effects when the work would be more efficiently done and with less effort if we dealt with causes. Prevention is better than cure and we can most surely cure by removing the cause, and little is accomplished if we treat the disease without remedy for the cause. I can scarcely think of any better work for a group of thoughtful young people and earnest Christian people than to study the problems of their community and the means that may be employed for a possible solution. In order to make this thought more definite, your attention is called to the following syllabus questions which suggest lines of investigations. Most of these questions have been used with gratifying results in a few of our own rural church communities. They are suggestive of a few lines of study that may be profitably followed in a rural social survey.

I. POPULATION

1. Define the limits of the territory to be surveyed; make a map locating each home. Two maps, if territory includes a village.

2. What is the total population of the plotted territory? How many in village; how many in country?

3. How many families in the community; how many occupy houses alone?

4. How many children under 12 years of age? How many young people, 14-21 years of age? How many men over 21 years? How many women?

5. Name the nationalities represented.

6. How many of each.

7. Has the population increased or decreased in the last ten years? What are the causes?

8. Is the farm population less than in former years? If so, what is the cause?

II. ECONOMIC CONDITIONS

1. What is the average size of the farms? How many acres in the largest farm and the smallest farm?

2. How many of the farms are tilled by the owners? How many by renters?

3. What are the leading products of the farm? How many keep registered stock?

4. Is farm help sufficient in quantity and quality? Are wages sufficient to make satisfactory living conditions possible?

5. Are there co-operative organizations among the farmers for buying or selling or manufacturing farm products?

6. Are the transportation and shipping facilities adequate to the needs?

7. Are the roads in good condition?

8. Are there any improved highways, i. e., state roads?

9. What other vocations than farming are followed by the inhabitants of this community?

III. SOCIAL CONDITIONS

1. Are the homes generally thrifty in appearance? Are the buildings comfortably convenient and well painted?

2. Name the fraternal organizations in the community and the membership of each.

3. Is there a public library and is it well patronized?

4. What are the forms of entertainment, recreation and amusement in the community? Mention each separately and state the social standing and moral influence of the leaders in each.

5. What are the community events that attract the largest number of people?

6. Is there any effort by the religious forces of the community to direct the recreational life?

7. What newspapers and periodicals are taken by the people; circulation and charges?

8. Is public opinion strong or weak; united or divided; emotional or rational?

9. Are community ideals high or low?

10. Is there good leadership and adequate response to leadership on the part of the people?

IV. RELIGIOUS CONDITIONS

1. How many churches and the membership of each? Average church attendance in each.

2. Does each church have a building?

3. Do they have separate rooms for Sabbath school and other church organizations? Do they have facilities for social and recreational purposes?

4. How many resident pastors; education and leadership qualifications of each?

5. Do each of the churches have the community-serving ideal?

6. How many inhabitants of the territory surveyed do not belong to any church?

7. How many families do not belong definitely to the constituency of any church, by membership and church attendance?

8. Is the church membership increasing or decreasing? Compare with ten years ago. Causes for such changes?

9. Are the leading and representative business and professional men identified with the church?

10. Do those who attend church usually remain for the Bible school? If not, explain why.

11. What is the total membership of the Bible school or schools? Compare with the total population.

12. Are the Bible schools adequately equipped for the teaching work?

13. What has been the type of evangelism fostered in the community; revival campaigns, personal work or religious education? Has this been fruitful of results?

14. Name all the auxiliary societies connected with the churches of the community.

15. What are the leading causes of non-church attendance in the community?
SABBATH REFORM

Sunday Sanctification Nothing New

CHARLES H. GREENE

All scholars admit that after the descendants of Adam began to "multiply upon the face of the earth," monotheism gradually gained ground among their neighbors and polytheism slowly took its place. That knowledge of the one true God survived in more or less obscure form, here and there, I think we are beginning to appreciate more and more as we study the earliest nations is being more clearly revealed by archaeology and comparative philology. For this reason was Abraham called out of Ur of the Chaldees to become the father of the chosen people. A Chinese lady who recently lectured at the Battle Creek Sanitarium said that China's official religion has always been the worship of the God of Heaven and Earth by sacrifices and ceremonies, much as the patriarchs worshiped before Jehovah went to sojourn in Egypt. Other instances could doubtless be cited.

The great mass of humanity, however, entirely forgot the one true God and fell in the breach than in the observance. The day which was by them dedicated to worshiping the Sun, Moon, and all the hosts of heaven, the spiritual nature of Jehovah, that it was probably to be given to Constantine the Great, Emperor of Rome. It not have been the Papacy, for the Papal Church, has been at all of 130 years or afterwards. The American, (Vol. XIV, article "Papacy") says: "The definitive recognition of the spiritual primacy is found in the great Council of Chalcedon, presided over by the legates of Leo I (the Great, Emperor of Rome) of the day of the Lord's Day was perhaps due to certain imperial decrees of the Christian emperors, beginning with the Emperor Constantine..." (See article "Sabbath" in The American, a Universal Reference Library; 1912.) The Papal Church found the Sabbath already transferred to Sunday, picked it up, placed her stamp upon it, enlarged and amplified it, claiming it as her own child. She here she took her stand and boldly proclaimed the fact throughout the centuries; this she esteems her glory, to the confusion and chagrin of a majority of Protestants.

This celebrated "Sabbath" is utterly rejected by all fair-minded writers on the Sunday side of this controversy. Professor Henry C. Vedder, writing in the Baptist Examiner, February 27, 1895, says: "Neither the New Testament nor the New Testament writers comment upon these two days; they are always treated as distinct; and not until Alcuin, in the ninth century, do we find the idea that the obligations of the fourth commandment were supposed to be transferred to the first day..."

The idea of the Sabbath as it is recognized by the English Puritans. Nothing but confusion and mischief have come from this confounding of things that differ.

Empire Constantine was perfectly right when, in his Milan Edict, A.D. 313, he calls the first day of the week "the venerable day of the Sun." Thus it transpires that the majority of Christians are perpetuating a heathen festival, thinking they have in very truth the "Lord's Day."

Battle Creek, Mich.

Particulars Concerning the Death of Dr. David H. Davis

Although the death of Dr. Davis is not news to the readers of the Recorder, there will be many who will wish to know more of the particulars both of his death and his life; so the following may be of interest.

Dr. Davis died at Mohkansan, Sabbath morning, June 26, 1915. He and Mrs. Davis had been at their summer home since May 12, but, planned to return to Shangh in July first. Though the death was of course a great shock to us all, it was not wholly unexpected, as he had not been entirely well for some months. The first Sabbath in March, while in the pulpit, he had an attack of dizziness that made it necessary for him to leave the Church immediately after finishing his sermon, leaving the administration of the Lord's Supper to me. The doctor who was subsequently called diagnosed his disease as arteriosclerosis. Since that time we have not been without fear that the disease would have a fatal termination. On Monday night before his death a new attack came on, and his pain was so severe that Mrs. Davis sent for the doctor in the night. On Wednesday night he was so very ill that on Thursday, Alfred Davis was summoned by telegram from Shanghai. He and his wife reached Mohkansan Friday morning. Mrs. Crofoot and the children arrived there with Dr. Mary Newell on Sabbath morning, an hour and a half before the end.
That afternoon at five o'clock a service was held there, conducted by Dr. A. F. Parker, of the Southern Methodist Mission, an old friend of Dr. and Mrs. Davis. About thirty people were present, though they had to come through a pouring rain.

On Sunday morning, Mrs. Davis with her son and daughter left Mohkansia in company with Dr. McCracken, who was very kind in giving assistance. They reached here with their dead at noon on Monday and the funeral was held in our mission church at four o'clock, and the burial was in the old cemetery in Shanghai, with the infant son of Dr. and Mrs. Davis, who died seven years ago.

At the service, Mr. Dzau and Mr. Tong took part in Chinese, the former offering prayer and the latter reading from the fifteenth chapter of First Corinthians. Mr. Silsby, an old friend and neighbor, who is in the Presbyterian Mission at South Gate, and I, made remarks in English. The hymns were "Rock of Ages" and "Safe in the Arms of Jesus." What I said was substantially as follows:

David Herbert Davis was born in Lewis County, New York, November 25, 1844, the son of William and Susan Davis. His early years were spent on a farm at Verona, N. Y., when seventeen or nineteen he was baptized and joined the church. He attended both college and theological seminary at Alfred, N. Y., graduating from the latter in 1874. He was married in 1879, the year he graduated from college, to Sara Gardiner, the dearly beloved cousin of my own mother, and dear to all of us.

After serving as pastor of his old home church, at Verona, N. Y., for two years, and at Shiloh, N. I., for three years, he accepted the call of our Missionary Board to come to China and take up the work that had been left four years before by Dr. Carpenter. Mr. and Mrs. Davis reached Shanghai, January 20th, and for thirty-five years have by their faithful work and earnest Christian living been endeavoring themselves to a large number of Chinese and foreigners, as is shown by the large attendance here today.

This church is perhaps his most fitting monument. But the results of much of his faithful labor also stand recorded in the newer translation of the Bible into the Shanghai dialect, in which he worked so long with Mr. Ware, Archdeacon Thomson, Dr. Parker and Mr. Silsby.

Dr. Davis was always helping somebody. Many of you here today could bear testimony to his help to you in building houses, in learning Chinese, or in other ways. He was in an unusual kind man. He was personally known to a large number of Chinese outside of the membership of the church which he has served as pastor for the lifetime of a generation. When he was in the employ of the Shanghai Municipal Council and at other times, his life touched that of many foreigners.

By how large a number he will be missed, none of us can know. How much he will be missed by us who loved him, one can say. Those who were only his acquaintances admired his sterling character. Those who knew him best loved him best. To me he has been like a second father. When I think of how often and on how many subjects I have had the habit of consulting him, I realize something of how much I am indebted to him. When I think that I can not again ask his advice, I am appalled at my personal loss, as well as that of our mission.

There were so many things we hoped he could do that our loss seems irreparable. But He who "doeth all things well," still loveth us, and the work of his servants here is dearer to Him than to any of them. While we find it hard to bear the grief, we still rejoice in our blessed hope. He who wept at Lazarus' grave, and He whom Paul knew as "the God of all comfort," will surely comfort those who sorrow today and give strength for the burdens of the future.

J. W. C.

The General Conference

Above all, we pray for the Holy Spirit's power without which our preparations are in vain. We are expecting a great gathering in grace of representative pastors. Those who are to present a pose, in the thought which underlies it, in the Divine Power that shall work through it.

We ask our people, both those who expect to be present and those who do not, to make this anniversary session the subject of daily prayer.

Outline program next week.

President.
“Our Needs Supplied”  
REV. LESLIE O. GREENE

“My God shall supply all your needs according to his riches in glory by Christ Jesus.”—Philippians 4:19.

Man is a very needy creature. He has appropriately been called a bundle of needs. Of all animals he comes into the world most forlorn and helpless. Where other infant creatures live and thrive he will die if not carefully mothered. All through the process of growth he demands tendence and care. In all mankind, when crowned with physical strength and the power of reason, he finds himself dependent upon a higher source than himself for a supply to his ever-diminishing forces. Though he may stand before the world in all the beauty of a perfect creature and defy the world to offer him a task that he can not master, yet he feels an insatiable need. He needs to face life squarely and defy the world to move, with all the strength of his nature. In this great struggle for peace and happiness he needs hands and feet that he may contribute to the pleasures of his family, but he needs also clean lips and a soft tongue that he may be pleasing to the disinterested and words of love to all who need his sympathy. He needs a mind for he must be taught to think for himself and plan and dream, but he needs also a soul which can grow and become attuned to the great things of life. So with him the supply of God is limitless; but there would be no end if we were to name them all. We find him grasping for this thing and that as though his life depended upon the possession of every one. He sometimes uses unfair means in his zealoussness to supply his wants, often elbowing into the very midst of others’ possessions to get what he covets. He is not always content with the little that God has sent him of his own needs in comparison with what others obtain. He is inclined to look through a strong magnifying glass when selecting his share of blessings, but he is not always content with their share, his distorted, narrow vision of selfishness and greed makes but a small allowance for them.

And now let us look at the great supply: “My God shall supply all your need.” This is God of heaven and of earth who supplies to his needy creatures. He has not left man in the world without furnishing a means of supply for his necessities. If God, then, is the source, we may be sure man shall “not want any good thing.” He is a liberal giver with whom giving is no episode in his being, whose very nature is to give. He is a personal giver, not forgetting that there is such a person as me, and, being so well acquainted with my life, knows just what I lack to make me most useful and happy. It is most pleasant to contemplate how thorough his arrangements have been made that no one may be left out of account. He has not overlooked a possible condition.

We ask ourselves what is the measure of this supply? According to what does he give to his creatures? My God shall supply all your need according to your expectations? No! For if he only gave as we often expect of him we would starve. How queer that for only the asking in faith men may receive abundantly and we find so many half-starved spiritual beings simply because they do not expect enough from God. We do not always receive just what we look for because we ask amiss, but we never ask to the limit of God’s supply. We ought to learn to ask for great things of God. We must put ourselves in a more expectant mood, kneeling before the seat of mercy with hands free to receive all God offers. If we have gone to the altar with hands full of worldly possessions we are so highly that we can not let them go while praying for more useful gifts, then we shall not receive all we need. No, if God should supply our needs according to our expectancy, we fear some of us would soon perish.

What then? According to our merits? Oh, no! If we get only what we merit, a very small part of our needs will be met. We merit a great deal of condemnation for the small, greedy fruit we bear for our Father. As he waits at the door to receive the results of our labor, how disappointed he must be to find them so meager. From a human standpoint it looks as though it would serve us right if he would refuse to accept our paltry gifts. But no, he refuses no gift which is brought, however small it may be. If we should receive what we merit, our souls would soon die. The blessed assurance of Jesus to his followers as we think of the abundant riches of God’s grace, “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” Our hungry souls are often filled regardless of what we merit. His grace is sufficient for all. No measure is half filled. Every dish is shaken down and emptied out. It overflows. The Psalmist had the full experience of one who does not want when he cried, “My cup runneth over.”

According to what, then, are our needs supplied? According to his riches in glory! Ah, yes! Out of the transcendent abundance and fulness of God comes the rich gifts to his children. In him is an inexhaustible fount of new beginnings, new revelations. He is called the God of glory, and in virtue of this glory no self-revelation ever exhausts him. There are reserves of power and grace in him which have supplied and will continue to supply the world as long as it stands. God is omnipotent and by no means encompassed by the laws of nature. “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what the Lord hath prepared for those who love him.”

Even the method of supply is revealed to us—“by Christ Jesus.” When we remember that Christ is the great channel through which God’s grace flows to men, this name of Christ sounds sweet to our ears and serves as a pledge wherever seen that God will bestow his gifts in all their fulness and completeness. We do not receive according to the narrowness of human giving, but according to the riches of glory as revealed through Christ. Christ was the greatest gift to the world, but even he was sent as a means of grace, a conduit of our souls, God has continued to send gifts through him for our redemption.

Let us then in our great needs honor God by asking him for large things. Even though he knows before we ask we must show our faith in his power to give all that we ask or think. Then when we have received may we not forget to thank him for the gift. God is our best friend. Let us treat him so. May your great conception of this supply—“My God shall supply all your need according to his riches in glory by Christ Jesus”—

“There is only one thing in America worse than the liquor traffic, and that is the public sentiment that tolerates it.”—A. C. Bane.
WOMAN'S WORK

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

A Lady

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry the thought
Of her Chinese sister, who carefully wrought
The dainty, delicate, silken toy
For her to admire and enjoy?

This lady has on her parlor floor
A lovely rug from Siberia;
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives,
Not one little thought—ah me!
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name?
To send the perfect heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and forlorn,
To those who know not that Christ is born?

—Woman's Work for Woman.

The School of Missions

Hazel Andrews

The week of the Summer School of Missions at the Colorado Chautauqua closed July 13. To say that a thing is inspirational sounds commonplace, but one gains from attending the sessions of the School of Missions is no commonplace inspiration.

The mornings were largely devoted to the study of the mission books for this year: "The King's Highway," by Mrs. Helen Barrett Montgomery, which is the foreign book, and "Home Missions in Action," by Edith H. Allen, which is the home book. These books were studied in regular classes and later in the day were reviewed in lectures. Mrs. D. B. Wells, of Chicago, lectured on the home missions book. Her lectures are full of simple, homely applications and illustrations which are easy to remember. Mrs. Wells does not make a good stage appearance, but once the hearer has become accustomed to her personality, he forgets the imperfections of voice, and remembers those gained through the ear.

The lecturer on the foreign missions book, Mrs. J. F. Fisher, of Cleveland, Ohio, is one of the best women lecturers who have ever spoken in Boulder. She has traveled through all the Orient, Africa, China, Japan, India and other countries of the Far East. She is young in appearance, vivacious, energetic and altogether lovely and lovable. Her observations are keen and right to the point. Her stories of the countries which are dear to the hearts of Christians, and the Christian truth would stir the hearts of the coldest of men. For instance, in India, men and women walk one and sometimes two hundred miles to be baptized, but the missionaries are so few that those poor downcast people must be turned away. Now is the opportunity of the evangelical churches of America. What must be the result if the churches do not rise to the occasion?

In China, the village pool is often present where the baby girls are drowned. In one village the missionaries offered to drain the pond and care for the little baby girls. A hospital was built on the site of the pond, and 2,000 babies were brought to the missionaries.

The story of the Chinese Pollyanna is one of the saddest and sweetest among missions. Mrs. Fisher told this little Chinese girl, eleven or twelve years of age, was a widow and according to Chinese custom, was therefore a slave in her mother-in-law's home. One cold day she had been on an errand and was warming her shaking hands and feet at the small fire. Her husband's brother, twenty-one years old, came into the room. He pushed the little girl roughly aside, then said: "I'll teach you to warm your feet; I'll teach you to take the seat place and the fire." He picked her up and held her over the fire with her feet in the blaze until they were burnt off! After that she was of no more use in the household, for no one would touch her. She was bruised and mistreated, but at last found her way to the mission school. The missionaries cared for her and gave her a pair of wooden feet. Now she can run and play as well as the other children. Some one who saw her said, "Oh, how terrible that your feet were burnt." But this Chinese Pollyanna replied, "Oh, I have my nice wooden feet and they can never get cold."

China is awakening; Japan and Korea and India, Turkey, Africa and countries everywhere are arousing to the truth, and the Christian churches must not fail them. That is the message which Mrs. Fisher would bring.

To Sunday-school Teachers, Mrs. Costigan's stories for children and the conferences immediately following were invaluable. Mrs. Costigan, the wife of one of the leading men of the State and is president of the Woman's Club of Denver. She bubbles over with missionary ideas, especially for children. Her stories are interesting missionary stories, mostly taken from Everyland magazine. The children come in crowds and can scarcely be driven away and grown-ups are glad for a chance to hear, too.

Missionaries tell us that the way to interest the world in Christian Missions is to interest the children. In her Sunday-school and in many others in the State especially attention is given to missions once a month in her school. In many schools ten minutes stolen from the opening and closing exercises is devoted to missions each week. Missionary pictures and flags of all nations help to create a missionary "atmosphere." Talks on missions, missionary songs, special exercises by the children or letters from missionaries can be used to good advantage. But this is not all. Children (and grown people, too) must have some means of expressing their interest. The most effective means is by gifts, such as dolls, pencils, erasers, postcards, etc. Furthermore, the plan of taking a missionary collection each week meets with astonishing success and does not decrease the regular offering. (I have tried it and I know). Home missions and foreign should receive equal attention. Usually half the year is given over to each. Everyland magazine and magazines published by the various Missionary Boards furnish excellent material. The Junior mission study books can be used to the best advantage, since they are especially for the children. It is wonderful to have the opportunity of attending the School of Missions and to hear the informal talks by returned missionaries who just bob up from most anywheres on the earth's surface. One day enough missionary enthusiasm during the week to last until the next year.

Boulder, Colo.

The Ills of "Scatteration"

REV. H. D. CLARKE

Dear Brother Shaw:

I have seen a few L. S. K's who seem to be happy and satisfied, yet hoping for better things in the future. A few appear wholly indifferent to the situation and results, and see their children leave the Sabbath and not even professing conversion to any gospel, with seemingly no concern, seeing everyone from a commercial standpoint, a mere matter of "getting a living" and being respectable as the world views it. But the majority are homesick, hungry for church and society, and the occasional grace with a weeping bitter tears of sorrow and regret over their mistake and the loss of their families, as the vast majority go out into the world unconverted, Sabbathless and worldly.

Of course not all reared in a good society with all Christian privileges, remain true. That fact is a stumbling-block, and sometimes an excuse for those who isolate all those good Christian things nor color my report. The facts are too awful and results too far reaching to do so. It may warn others, it may encourage a few to return to the most strict observance of truth. I can not, will not, attempt to solve the problem wholly, but there are general principles upon which to act.

We raise great crops of corn and wheat. We raise blooded stock and fatteat hogs. We succeed in getting and holding and say, "It is very good." But in heaven's name what about the crop of boys and girls and their eternal destiny? Upon their education, environment, gospel privileges, longer course in school, and their destiny for this and the world to come. Right now is to be made provision for life and more than life, a service we can render to our children but once, only
once. The formative period of their lives passed, and we have missed it. No farms or shops or stores or professions we can give them will ever take the place of, or be as valuable as, a sound scriptural preparation for the conflict of life, and I repeat, we have only just one chance to give it. Whatever we may let them enter, or may have in view for them, we must not neglect the course Abraham took in "commanding his children and his household after him" that "they keep the ways of the Lord" (Gen. 18:19). This course of wholly surrounding our families by Sabbathless influences and companion- ships scattered from churches of our faith and under no influence of pastors and Sabbath-school teachers, and social privileges among those who are trying to "keep the commandments of God and the faith of Jesus," is fatal. And in seeking to build homes, why do so many fail to see it?

As far as I have been able to visit and observe this in Iowa and South Dakota (Minnesota not yet counted) I have a list of sixty who are still professing Sabbath observance and the Christian faith; but from marriage and business, in these families, there have been lost to the Sabbath and not a one has not some belong to any Sunday church or even claim conversion, and there are many not found or known.

What, my brother, does this story tell? If these few are an index to all who scatter, and the percentage holds good everywhere, then 57 per cent or more of all thus situated are lost in the first two generations, saying nothing of those in succeeding generations. We have not even counted the hushabuds or wives in these families who never kept the Sabbath — simply those who have left it, and their children who do not observe it.

In the hurry and worry of business life and all-absorption in the broad and butter question, men and women have forgotten God and eternity, and their responsibility for the souls they brought into the world.

We can not develop the higher manhood and womanhood in our families by just telling our children what to do, or merely acknowledging the truth in theory. Precept and preaching have their place, but personality and practice and good environment with the means of grace are essential. Spiritual Sabbath-keeping must also be made attractive in our homes, and our children should see that we prize the Sabbath as God's wonderful gift, a day to be anticipated through the week, instead of a day so much of the life or rather one in which to crowd what the week has not afforded time to complete. To forget the child and his eternity in the search for material things is a crime, almost an unap­"ronable sin. Does a section of landfree by pre-emption, cultivated and made produc­tive and remunerative, compensate us for the Sabbathless condition in which we leave our children?

I asked a young man a few days ago, settled on a prairie farm, but struggling and with little doubt obliged to struggle for twenty years to gain what he lost in leaving the home place and church, if, after all, he would not, even financially be as well off in the same length of time, if he had bought the $140 an acre "home farm" to run in debt for it, and worked as hard to pay for it, also considering the sure rise in price of that same land in the community where his church was, as he expected in the community where he is, and struggle in years to come? It is worth thinking seriously about. But even if "scattering" were worldly gain (as it does not seem to be), "what shall it profit him if he lose his own soul," or worse yet, the souls of his family?

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 8 1/2 by 11 inches. Herefore there has been a want of uniformity and consequent incon­venience to the secretary. 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 ask­ ing to be allowed to borrow certain reports, and the secretary must keep a complete file constantly on his table.

EARL P. SAUNDERS, Recording Secretary.

In the long run, doing good pays better than digging gold. —Exchange.

Do You Want to Stay In or Get Out?

REV. CHARLES S. SAYRE

There is "A Duplicate Letter" in the Recorder of July 5, 1915, headed, "The Federal Council of Churches and Sunday Laws." This letter reveals to us that our representative in the Federal Council, and on the Sunday Observance Commission is complaining that he has not been accorded a place on the program of the Lord's Day Congress which is to be held at Oakland, Cal. He also complains that Seventh Day people are classed by the members of that commission as "Liquor Saloons" as "Toes of Sunday Rest Laws." He tells us in regard to the object of this Sunday Ob­servance Commission, that "One prominent end is the promotion of Sunday Laws." He also tells us that "one prominent official of the Lord's Day Congress" pointedly told him, "that no one was wanted on the program who was not in sympathy with the ends of the congress." And we are lead to ask, What could he or any Sabbath-keeper expect from a commission with that "prominent end in view?"

Let us suppose that the war element in this country should hold a congress to dis­cuss and adopt resolutions why we ought to allow the battle flag. Will they be very likely to invite Mr. Bryan to take a part on that program? Take it from a little different angle: If Mr. Bryan had been made a member of that congress by some hook or crook, and had himself purpose­fully slipped in under cover of large and liberal views which he had expressed on the war question, but after getting in, made it clearly known that he was utterly opposed to all war, could he reasonably ex­pect to have a place on the program? Rid­iculous!

Bring it nearer home: Suppose our own General Conference should appoint a com­mission with "one prominent end," namely, the failing to all efforts to secure Sunday Laws, and by some means or other Wilbur F. Crafts got into that commission. Would he be likely to get a place on the program?

We could put up with his being a member, but not to speak in our meeting on Sunday Laws.

What reason have we to suppose that a Seventh Day member of a Sunday Commission would be given a place on their program, when it is definitely known (as it should be) that he will do all in his power to knock their Sunday Law Campaign into smithereens?

A place on the commission is of no bene­fit to us if we can not be heard, and it is simply ridiculous to hope to be heard. Therefore, it is clear that we have no busi­ness in the Federation.

It is plain from this duplicate letter that our membership is very welcome; for they class Seventh Day people with "Liquor Saloons" because we feel bound to oppose Sunday Laws and advocate the observance of God's Holy Sabbath.

Do you want to stay in, or get out?

Albin, Wis.

The Preacher

Clatter of idle tongues, with futile shock, Beat as the froth of ocean on a rock; Fleeble as sting of gnats they fret his ear, Yet he must hear them as a judge would hear, Must translate children of the world into words. All ear—nothing wants his ear, though he spurns the fumes, and his sacred sense. The world wants nothing, but its ears. His willing feet may be on the way, His tired shoulders lighten every load.

He lives for others, not for wealth or fame— His creed forbids him glory his name. And when he dies? Ah, when the tired feet Of earth's preachers walk God's golden street, Mayhap He, knowing each poor, futile past, Will write his words, full of life and grace, -Anne McQueen, in Christian Herald.

A Reply

But listen, there is music in those things, And froth is harmless, and the felled stings Of gnats are not so bad that one should fear; And it is best to have a judge's ear, And wisdom from above to help a child Of earth, overwhelmed with ocean's wild laws. "Dost love me more than these?" the Savior said, "Then feed my lambs and sheep." For these he was crucified.

Not every one expects return for gold, Some less, than Lord's increase tenfold, In this not so hard to visit the rich above; With grace and joy he lifts the heavy load. Your words of pity bravely he will return, For every cross, a recompense return. He knows that alter while bright crowns await Those who have helped lost souls to Heaven's gate; He toils not for reward laid up above, But that he felt for God and man great love! —Angelina Abbe.
faith and devotion, teaches the Master's will, and points out union in service.

The next talk was given by Rev. Henry N. Jordan, of Milton Junction, Wis. His subject was how to make the local society count for the most possible. He spoke of its organization and how we may make the most out of it, of the thought of direction in our lives, of the inspiration in living the Christ-life, and of the need to guard our thoughts, words and actions.

Rev. Leslie O. Greene, of Farina, Ill., spoke upon the best he knew of Christian Endeavor. He had been in the work ever since he was seven years old, when he had his first experiences as a member of the Junior society. He emphasized the importance of the pledge in the words, "trust in God," and "strive to do." Here he gave an illustration which is very applicable to many of us. A mother said good night to her little daughter and went downstairs. A few minutes later she heard a thud and rushed upstairs to learn she had fallen. And when she got out of bed and when her mother asked how it happened she replied, "Why, mamma, I went to sleep just where I got in." That is what so many of us do. We enter the Christian life, take up the work, and then go to sleep just where we get in. Pastor Greene then spoke of the great value in making self-examination and thus discovering our weak points. Christian Endeavor means a widening, a broadening and a consecration of our lives; also an awakening of our consciences. The Lord calls us to find ourselves, God, and our place in life.

Rev. George W. Lewis, of Jackson Center, Ohio, had for his subject, "The Future of Christian Endeavor among Severe Day Baptists." In this talk we saw many of the pitfalls we must watch out for and avoid.

Following these six addresses, five minutes was given on "What Christian Endeavor Has Done for Me" were given by Mrs. C. S. Sayre, of Albion, Wis., Miss Mabel Jordan, of Nile, N. Y., Mr. Carroll West, of Milton Junction, Wis., and Miss Grace Babcock, of Milton. Several other good things had been planned for the meeting, but as we could have the room only until four o'clock, it was decided to reserve the remainder of the program until after the church service on Sabbath afternoon. The musical part of the program was also very interesting and inspiring. This was in charge of the Milton College Quartet.

At the close of the service there was an informal "wholesale introduction," as Pastor Randolph called it, and in a short time each one knew every one of us, who was his pastor, and to what church he belonged. About ninety were present and the churches represented in order of the size of delegation were Chicago, Milton, Milton Junction, Walworth, Albion, Alfred, Farina, Gentry, Bennington, North Loup, Salem, Nile and Jackson Center.

Immediately after dismissal a party of twenty-three was made up and we went to the Hull House, then through the Italian and Jewish settlements of the city. I would like to tell you about this trip, but it does not belong to the rally program so I must not.

Over one hundred were present Sabbath afternoon in the Hall, and a large number of rainy weather. The Milton College Quartet again furnished music for the afternoon church service, and after the splendid sermon by Rev. William L. Burdick, of Alfred, the rally session was taken up at the point it was left off last Friday. I wish I could call a minute of it. The enthusiasm that was expressed there that Sabbath afternoon, but I shall have to leave it to your imagination.

The hour we spent there was what we often call a "pop-corn meeting" in our local Christian Endeavor Union. Pastor Randolph again presided and called for several two-minute impromptu speeches. Mr. George Thorngate, of North Loup, spoke about the happy life, and brought forth the fact that there is no place in the world for a long-faced Christian. Mr. George Crandall, of Milton, made it clear that the clean life is the only worth-while life. Mr. Nelson said: "That the world is demanding a Christian character was made convincing in a talk upon the relation of Christian character to the business life by Mr. W. M. Davis, of Chicago.

The Junior society has a place in religious life. Rev. W. D. Burdick, of Milton, spoke of some improvements that might be made in the Junior work. The Juniors must feel more responsibility and must see that the religious life is a joyful life, but that there is a serious side, too.

The importance of the Intermediate society was touched upon and emphasized by Rev. Willard D. Burdick, of Milton, and Rev. William L. Burdick, of Alfred. The latter outlined a four years' course for Intermediate work which would be taken up in "Doctrines of Christian Religion; Ethics or Moral Conduct; Introduction to the Bible; and the History of the Local Church, Seventh Day Baptists, and General Church History.

Miss Misraph Bennet, of Milton, spoke of her experience as a District worker. Mr. Courtland Davis, of Salem, spoke of the Tenth Legion, Life Work Recruits, and Quiet Hour work, and Mr. Edward Saunders, from Alfred, spoke on methods of finance. The work of the Local Union was discussed by Mr. Lowell Randolph, from Alfred, and Mr. Percy Crandall, from Milton. Two talks, one on work with boys and the other on work with girls, were given by Mr. Allison Burdick and Miss Minnie Godfrey, of Milton. The need for teachers at Fowke was re-emphasized by Miss Minnie Godfrey, of Walworth. Mr. William D. Burdick and Mr. Clark Siedhoff, of Milton, spoke of the Student Evangelistic Quartet work, and Mr. Julius Nelson, of Milton, mentioned the plans already made for the entertainment of the young people at Conference time.

The final address by Pastor Eugene Davis was on "Christian Endeavor efficiency. Efficient" means getting every member to be a comrade of the Quiet Hour; it means action in Life Work Recruits, for we need life workers and missionaries; it means giving, not how little can I give and get into the kingdom, but how much I can give to help the church of God live; and it means more sincere interest in missions. As Seventh Day Baptists we need more enthusiasm for mission work and also, to become efficient Christian Endeavorers there must be personal devotion.

This rally I am sure brought us into closer relationship with God, and we who attended this wonderful convention at Chicago really more true meaning and real importance of Christian Endeavor. We can see many ways in which...
Sound Belief
FRED I. BARCOCK
Christian Endeavor Topic for Sabbath Day,
August 21, 1915.

Daily Readings.
Sunday—The reason why (John 17:1-3)
Monday—The good (2 Tim. 3:15-17)
Tuesday—The Bible (Rev. 22:14-17)
Wednesday—Christ's teaching (John 12:44-50)
Thursday—By meditation (1 Tim. 1:12-16)
Friday—By spiritual growth (1 Cor. 2:6-16).

Sabbath Day—A basis of sound belief: Why
and how to get it (1 Pet. 3:13-16).

Do you know what you believe concerning
the great doctrines of the church and
why you hold these beliefs? In olden times
the tendency was to place a large
amount of emphasis upon doctrine. Men were
driven from their homes and even burned
at the stake because they differed from the
majority of the people upon some doc­
trinal point. Today we have gone to the
other extreme. Far too little is said about
these things. The Bible is considered a
dry subject which only ministers should
study, and so the great mass of the peo­
ples are growing up with only a meager
knowledge as to why they believe certain
things.

A sound belief is the foundation of a
strong Christian life. Without this our
faith is sure to be weak and our experi­
ence unsatisfactory. Now the foundation of
most of our beliefs is the Bible. There
are many different opinions concerning the
inspiration of this book. Some people
believe that the whole Bible was written by
men who were so powerfully influenced by
the Holy Spirit that every word which
they wrote is a direct message to us from
God. Another class of people believe that
the Bible is inspired just as all good books
are inspired. These people look upon the
writings of the various authors of the Old
and New Testaments as coming from men
who have been so near God that they can
be considered as authorities upon religious
matters. According to this view some
portions of the Bible are inspired more
than others. Strong arguments may be
given for the acceptance of either one of
these beliefs. Whichever view we may
take of this matter there is one point upon
which all can agree; the Bible must al­
ways be the “Book of books” for Chris­
tians, because it contains practically all
we know of the life and teachings of Jesus
Christ, the great founder of our religion.

W HAT PEOPLE SAY ABOUT THE BIBLE

Every one of our new converts who
goes to studying the Bible, and loves this
book above every other book, is sure to
hold out. The world will have no charm
for him; he will get the world under his
feet, because in this book he will find some­
thing laner than the world can give him.
—Moody.

Few books can stand three readings.
But the word of God is solid; it will stand
a thousand readings, and the man who has
gone over it the most frequently and the
most carefully is the surest of finding new
wonders there.

No crisis has ever yet appeared when
Christ's Word was not ready to take the
van of human movement.—Ker.

In the waters of life, the Divine Scrip­
tures, there are shallows and there are
deeps; the shallows where the lamb may
swim—Hull.

We sail upon an ocean whose farther
bounds are far beyond our sight. The
Bible gives every soul a course to sail by.
—Lyman Abbott.

Men write from some inward impulse.
They wrote because they were impressed
by truth from God, and were so affected
by its power and value that they could
write it in abiding forms. Luke wrote, as
he says (Luke 1:1-4), because he was a
well-informed man, and desired the true
narrative to be written: John in his Epistle
(1 John 1:1) because he was glowing with
a message; Paul (Rom. 1:1-7) because
he had something to impart to his brethren,
but all because the truth from God
had impressed and inspired them, so that
they could utter it worthily, powerfully and
abidingly.—William Newton Clarke.

The Bible, rightly interpreted, is there­
fore to be the basis for our belief in God,
Christ, the Holy Spirit, the Sabbath, etc.
May God help us to interpret it correctly.

Suggestions

For the Prayer Meeting Committee

The leader of this meeting should either
be the pastor or some person who has
studied about the great doctrines of the
church, Secure enough of the tracts en­
titled “An Exemplary of Faith and Practice
of the Seventh Day Baptist Church,” so that
each person present may have a copy.
These tracts may be secured, free of
charge, from the American Sabbath Tract
Society, Plainfield, N. J.

For the Leader

It should be the duty of the leader to
show what we base our beliefs upon the
Bible. Point out these reasons so clearly
that the smallest child can not fail to
understand them. Use the tracts mentioned
above. Request each Endeavorer to bring
his Bible to the meeting. You will not
have time to take up all the doctrines men­tioned
in the leaflet, so confine the dis­
cussion to the most important ones,
not failing to emphasize the Sabbath.
Make the meeting one of free discussion
rather than a testimony meeting.

Westerly Union Echo Meeting

Probably the first Echo meeting in New
England after the big Chicago Convention
was held by the Westerly Local Union, in
the First Baptist church of Westerly, R. I.,
July 27. The president of the Union, Rev.
H. C. Van Horn, conducted the meeting,
leading a large number of Endeavorers in
a good number of Scripture lesson, and
Mr. Lloyd H. Gledhill, president of the
Washington Central Union, and state first
vice-president, led in prayer. Mr. A. J.
Shartle, publication manager of the United
Societies, Boston, was the speaker of the
evening and gave a most inspiring address
with many glimpses and sidelights from the
great convention. He emphasized four im­
portant things for which Christian En­
deavor stands: confession, service, loyalty
and fellowship. It was a most practical
address and those who have had the privilege
of hearing Mr. Shartle will know of the
power behind the quiet, undemonstrative
utterance of his splendid message.

About one hundred were present. The re­
cently organized Seventh Day Baptist so­
ciety of Hopkinton City and the Baptist

Sun of My Soul

Tennyson was walking one day in his
garden with a friend. The conversation
turned to the subject of religion—a sub­
ject upon which Lord Tennyson was in­
clined to be very reticent. The friend
asked him what he thought of Jesus
Christ. The poet paused, pointed to a
flower that grew by the path, and said,
“What the sun is to the flower, Jesus
Christ is to my soul.” It was a beautiful
answer. What the sun is to the flower,
Christ is to the soul that trusts in him.
He is its light and its life.—The Standard.
World Conference on Faith and Order

[The following letter is of interest concerning the progress of the movement to hold a World Conference on Faith and Order.—Edwin Shaw.]

Spite of the confusion caused by the European War, the interest in Europe and the East in the promotion of Christian Unity by the World Conference on Faith and Order seems to be steadily increasing. During the last few weeks there have been received copies of a Russian paper with a brief mention of the World Conference and a promise to give further information, a pamphlet from Finland, giving a summary of the publications issued by the Commission of the Episcopal Church, and a copy of “Ein Herr und Ein Glaube” by Dr. Otto Freiherr von und zu Auessof of Munich. One of the most eminent archbishops of the Russian Church has been good enough to send ten dollars toward the expense of the publications and to send also a copy of a pamphlet containing a review by him of the publications about the World Conference, with a classical Russian translation of the three prayers suggested by the Commission of the Episcopal Church for general use. The “Tserkovnia Viedomosti,” published by the Holy Governing Synod of Russia, has published articles by Sergei Troitzky, explaining and commending the plan of the conference and urging the participation of the Eastern Churches. Postal cards from Germany and Hungary have lately been received, showing continued interest there.

The General Assembly of the Presbyterian Church of New Zealand has passed a vote of sympathy and interest in the conference. The Committee on Co-operation and Unity of the National Missionary Council of India has asked for literature and to be kept in touch with the movement.

The Nippon Seikokai of Japan has appointed a commission, Bishop Cecil of South Tokyo, being chairman, and he with Bishop McKim and two Japanese clergymen and two Japanese laymen form the commission.

The editor of Phoras, the diocesan magazine of the Patriarch of Alexandria, has published a letter from the secretary of the Episcopal Commission, written nearly a year ago, informing the Patriarch of the then intended visit of a deputation to explain the proposal to the churches of Europe and the East, and the editor has asked for an article explaining the project as fully as possible.

As showing the increasing recognition of the importance of unity, it is interesting to see the progress that is being made in the United States by the great Methodist bodies, North and South, toward restoring their union, and that three important Norwegian synods, namely, the Norwegian Synod in America, The Hague Norwegian Lutheran Synod, and the Norwegian United Lutheran Synod, are considering union.

The Manual of Prayer for Unity, which has been for some time in preparation, has now been issued. It will be sent free to all whose names are on the mailing list of the Commission of the Episcopal Church, and single copies may be had free by applying to the secretary of that commission, Robert H. Gardiner, P. O. Box 1153, Gardiner, Maine.

The Southern Baptist Convention, which has been appointing a commission from year to year, has now, in view of the importance of the World Conference and of the increasing prospects of its proving of value, appointed a standing commission which will consist of its president and two secretaries.

The Advisory Committee, consisting of one or more members appointed by each of the commissions to keep in touch and consult with the Executive Committee of the Episcopal Commission, now represents almost every quarter of the globe and is preparing to take an active part in the preparations for the conference.

The Committee on Denominational Activities, Again

Any person, church, board, or school, having in mind and heart some question that might well come before the Milton Conference for consideration and action, is hereby asked to send such question, in writing, to the undersigned, chairman of the committee, addressed, Milton, Wisconsin.

A. E. MAIN.

"It is the little rift within the lute That by and by will make the music mute, And, ever widening, slowly silence all."

CHILDREN’S PAGE

Boys, Whistle

I like the boy who whistles;
"A Tit who can whistle"
I guess the path he's taking
About the vale and hill,
His silver notes seem springing lighter
As falls the golden grain,
And ev'ry one's the better
For hearing his refrain.
I like the boy who whistles,
Whose song is never spent;
Who has in life the partner,
The fellow-man, Content.
The mountain pass, so lonely,
To him is never long;
He whistles in good fortune,
He whistles out the wrong.
I like the boy who whistles,
Who gives a pitch so glad
To everything in nature,
To every spirit sad.
But when he's weeding berries
There's pauses in his tune—
He works and the fruit's missing
And all the gold of June.

—Mary Allegra Gallagher.

Nanny’s New Shoes

Uncle Dick pulled a package from his pocket, while Nanny watched him with sparkling eyes.

“These are for you, Nanny, and I have another pair for your cousin Amy. They ought to fit, for your mothers told me what size to get.”

“Are they, uncle? Gloves? No, they can’t be gloves, the package is too large. Oh, shoes! Patent leather shoes,” Nanny cried in delight, as she finally succeeded in untying the string. “They are lovely, Uncle Dick. Just lovely! I’ve been longing to have some like these.”

“Glad you like them, Puss; now I must go across the street and give Amy hers,” and with a hasty kiss Mr. Linden hurried away.

Nanny sat down on the floor and hugged the shoes, they were so pretty and she was so glad to have them.

“Guess I’ll put ‘em on and show mamma,” Nanny said. So she got a button hook and soon the old ones were off and the new ones on.

Nanny was standing in the middle of the room, looking down at them very admiringly, when her mother appeared.

“See my new shoes, mamma,” she called, every curl on her head bobbing in her eagerness. “Aren’t they beautiful?”

“Yes, dear. Mrs. Walton hesitated a moment, "Are they perfectly comfortable, Nanny? They look too small to me.

“They are all right. I’m sure of it, mamma. Of course, they feel a little stiff now, but that is because they are new.”

Mrs. Walton looked at the little patent leather shoes again. They certainly were pretty shoes, and as Uncle Dick had brought them from the city, they could not well be exchanged for larger ones.

“They really ought to be large enough, dear, for I wrote your number down on a slip of paper, so that Uncle Dick should not make any mistake. But you must promise to tell me if they hurt.”

Nanny hesitated. She did not want to promise. She wanted to wear the shoes, but they really were too tight, and she knew it.

“They must be all right, mamma,” she said, pleadingly. “And I can wear them this afternoon to Ruth Anderson’s party.”

“Why, yes, dear, if they are quite comfortable.”

They were not comfortable, but Nanny wore them all the way. The little girls admired the shoes and Nanny was glad she had worn them, although her poor little feet ached so that she could barely walk.

“Why didn’t you wear your new shoes, like mine?” Nanny asked her cousin Amy, who was at the party.

Amy looked sobbing. “I—did want to—but mamma thought that I had better not.”

It was a very pleasant little party; the children played games, sang songs, and ate ice cream and cake, but poor Nanny was really glad when the time came for going home.

Her feet were so pinched that she limped all the way.

“Why, Nanny, dear,” her mother exclaimed, “have you hurt yourself?”

Writing to the undersigned, chairman of the committee, addressed, Milton, Wisconsin.

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What Mary Gave

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to tend the door while she was away. 

But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught a glimpse of the young, pleasant face. She wrote a letter to her father, who was absent on business, and gave interested attention to a long story by an old lady, and when it was ended, made her happy by a kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent. — The Little Ones.

A Vision of a Battlefield

A vision of a battlefield
Spread out before my frightened eyes,
And straightway my soul was led astray
For, furthermore, I heard wild cries!

"Mine enemy shall cross the Styx!
I heard one voice, malignant, ring,
"Till smite him with my crucifix—"
For am I not a Christian king?

"Revenge mine anger shall appease!"
I heard another demon ring,
"Till bind my foe with roses—"
I also am a Christian king!

"No rest for me till he is dead!"
I heard a third this edict fling,
"Till hurl a monumental head—"
I am another Christian king!

A moment was the strife forgot,
A moment did the tumult cease;
A Voice cried out, "I know ye not—"
For lo, I am the Prince of peace!"

— Harold Susman, in Leslie's.
The Sabbath Recorder

My husband prepared for the ministry after we were married. On graduating from Newton he became pastor of a church in Massachusetts, receiving a salary of $600 and paid house rent out of that! We had three children, the youngest only a few weeks old.

How we loved the work and how enthusiastically we both gave ourselves to it! We were just glad to be used for the Master. Life seemed full of hope and promise, and there was always just ahead somewhere the larger salary when we should be able to save a little, and the pleasant trip together, also some one to help with the rough hard work.

We did every task, work, sewing included, and, much of the time, the washing, working early and late that I might have time to devote to the work of the church without neglecting my home and family.

I recall one church where I was president of the Woman's Missionary Circle, superintendent of a Junior Christian Endeavor society, taught a class of young women in the Bible school, served on various committees, and at last had to assume the duties of the pastor. Besides all this our home was always open to social gatherings of the church. There seemed no help for it. It was a church of working young people, full of promise but lacking in workers. I don't know how it was done.

The larger salary never became a fact. Fourteen dollars a week with parsonage was the most that my husband ever received, and that only for a short time before his death.

Somehow churches, unconsciously perhaps, when looking for a pastor, instead of considering the real worth of the man, count the membership of the church in which he has previously served and the amount of salary he received; so that having begun small he is obliged to continue in the same way. It be remembered also that the churches who pay these small salaries are made up of poor people who work very hard for the living, and so for their pastor there are no generous wedding fees or vacation checks.

A minister, after all, is a man, subject to human conditions, and I believe that any minister wearing a good suit of clothes, with money in his pocket and a good dinner in his stomach, is better fitted to write an inspiring sermon, to cheer and help the needy, and face the exigencies of life than when the reverse is true.

On the other hand, the wife of a minister and with mind has abused from the necessity of making one dollar do the work of two can not possibly be the wise and cheerful helpmate that her husband so much needs.

No matter how small a minister's salary is, his family must manage in some way to keep up a pretty good appearance and they must be hospitable.

My husband toiled on patiently, rejoicing in the fact that God had called him into the ministry, but the problem of the future for himself and dear ones was becoming a big one in his mind. The promise of even a very small income for old age would have been very comforting to him.

Last February the life so bravely lived ceased here on earth, God having provided something better for him. He fell on the battlefield. Who dare say that under more favorable conditions that life might not have been prolonged for many more years of usefulness?

I am left broken in health and with two children yet to care for and educe. Many letters have come to me from the different churches and friends testifying to his helpfulness. These are very gratifying and I prize them dearly, but they do not pay expenses. Is it any wonder that neither of my two splendid sons, now grown to manhood, has ever thought of the minister's life as a profession?

By all means let us pension our aged ministers. Our country gladly pensions its old soldiers and their widows, and shall the subjects of our heavenly King do less for the faithful soldiers of the Cross, who have spent their lives, not in fighting their fellow-men, but in establishing the peaceable reign of Christ in their hearts?

Let us make them feel, if possible, that it is not charity, but back pay they are receiving. There is nothing better than a pension, let us see to it that every man who gives himself to the Christian ministry shall receive a living income, and granting that, I can see no reason why a minister as well as other men should not be expected to live on his income.—Watchman-Examiner.

The Sabbath School

The Young Ladies' Class in the Albion Sabbath School, with Mrs. Harold H. Babcock as teacher, is taking up Hurblut's "Teacher Training Lessons." These lessons take the place of the regular Sabbath-school work. The course consists of four lessons on the Bible and its books, eleven lessons in Bible geography, nine lessons in Bible institutions, twelve lessons on the pupil, seven lessons on the teacher, and seven lessons on the Sabbath school.

There are six examinations covering the work. Ten members of the class have taken the first two examinations, receiving in the first, grades ranging from 80 to 100; in the second, grades ranging from 85 to 90.

The letter received from Mr. Merritt, superintendent of the Training Department, spoke in the highest terms of the class. He said they were doing excellent work and was very much pleased with the grades received thus far.

"In His Name"

Dear Brother Randolph:

As you were the organizer of the Bethel class you will be interested in its work and success.

We have existed now about ten years and all these years we have been doing something for our Lord. We have maintained the work for which we organized, have increased in numbers, in spite of the organization of another adult class (Dean Main's and the ever-changing condition that exists here as elsewhere, many moving away, some ceasing to come to church, and many other causes for shrinkage. Our teachers have been: Pastor Randolph, Mr. S. Whitford Maxson, E. P. Saunders, Professor Paul E. Titusworth, Professor Norwood, Rev. Walter L. Greene, Dr. Hulett, Garrel F. Bakker, Miss Susie M. Burdick, Superintendent.
The Sabbath Recorder

Tract Society—Meeting of Board of Directors


Visitors: Rev. H. Eugene Davis, Dr. O. B. Whitford.

Prayer was offered by Rev. Edwin Shaw. The Committee on Distribution of literature reported as follows: No. of pages of tracts sent out in July, 86,728. Biography of Dr. Lewis (Gardiner) 1. No. of RECORDER subscribers discontinued, 4.

No. of new RECORDER subscribers, 15. No. of RECORDER subscribers which have been cut off for delinquency, 5.

Report adopted. Correspondence relating to the bequest of Electa A. Foster was referred to the Treasurer with power. Correspondence from Prof. C. R. Clawson relating to files of our denominational literature was referred to the Corresponding Secretary with power.

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. The Corresponding Secretary presented the Annual Statement to Conference as prepared by him, and the Business Manager presented the report of the Publishing House for the year, which was ordered incorporated in the Annual Statement, and both, with the report of the Treasurer, were adopted as the Annual Statement of the Board to the General Conference.

Rev. H. Eugene Davis being present, spoke of his somewhat indefinite plans for the future, but looked forward to the coming Conference with great hope for constructive work, especially on behalf of the young people of our denomination, whom he officially represents. Minutes read and approved.

Board adjourned.

Arthur L. Titworth, Recording Secretary.

Pioneer Missionaries—Henry Martyn

Henry Martyn, the brilliant young missionary whose short life and wonderful heroism have inspired heroism in so many other lives, was himself inspired by the example of David Brainerd, the early missionary to the North American Indians. If Brainerd, while he toiled in loneliness and discouragement, had known that he was so to influence this gifted young Englishman, he could have borne even greater hardships.

Martyn was a young man of the strongest ambition. In school he carried all the prizes which were within his reach. At Cambridge University, he won another. In everything which he did he put his all of interest and effort. As yet, his ambitions had never been given to Christ. His was one of those intense, restless natures which must always be conquering new difficulties.

His first great grief brought a change in his life. His father died suddenly, saying with his falling breath: "All is vanity; the only excellence is humbleness and childlike trust in the Lord Jesus." These words and the loss made a great impression on Henry Martyn.

He began to read the Bible and his own heart. He who so loved to conquer was himself conquered, and he gave himself humbly to the Savior. It was about the same time that he completed his course of study. He was the pride of his university, and a professorship was offered to him. Love for his country, he said, was his for the asking. But the picture of a Persecutor appealed to him was that of David Brainerd, living the rude life of the Indians in their wigwams, and seeking to win them to God. The example of William Carey too attracted him strongly. He was determined to become a missionary. Having made this resolution, he allowed no selfish interest to come in his way. The woman whom he had hoped to make his wife could not go with him, and to give her up was the hardest trial. But he met it bravely, and went out to the heathen world, whose claim he felt was the greatest of all, because its need was greatest.

In 1805, when he was twenty-six years old, he went out to India. The voyage lasted nine months, but Martyn improved the time by study and by preaching to the sailors.

In those days, even more than now, a missionary's life required heroism. The long voyage meant complete separation from the dear ones at home. The governments of heathen countries opposed the gospel. No wonder that Martyn said: "Lord, into thy hands I commend my spirit."

He was brought down with fever soon after he landed, but his determination never faltered. As soon as he was able he worked, using his time with a fervency that made every moment count.

When he remained in India only six years after reaching India, we wonder how he could have done so much. To account for his industry we must bear in mind the words which he made the motto of his life: "Let me burn out for God."

In the daytime he worked in his schools, taught the people in their homes, and disputed with learned men concerning the religions of the East.

Along with his work he went on with his studies. One after another of the dialects of India was mastered, and along with these Sanskrit, Arabic and Persian. Often he worked the greater part of the night in translating the Scriptures.

At length his health broke down. He was anxious to complete his translation of the Bible into Persian, and, in order to make it as perfect as possible, he went on into Persia. For a year he fought away death. Perhaps his resolution kept him alive. At any rate he finished his translation. Among the last words which he wrote were these: "Ah, when will time make place for eternity? When will the appeals and the new earth, in which dwelleth righteousness?" Shortly after he died in Tocat, Asia Minor.
Henry Martyn has been called the most heroic character since the days of Queen Elizabeth.—Pioneer Missionaries.

The Unseen Presence of Jesus

In the golden prime of good Haroun al Raschid, so runs the Arabian tale, it was the caliph's custom to wander about his city by night, mixing incognito with humble folk and sharing the amusements and adventures of the poor—until some base or cruel deed was done, and then on a sudden the astonished people realized who had been standing among them, though they knew him not. So in the midst of our busy industrial labors and our weariness in life's common struggle and sorrow and gladness and shame, where the crowds are thickest, or where two or three are gathered together, the Great Unrecognized is beside us continually; the Commander of the Faithful is here, though often he escapes our sight.

It is a faithful saying that Christ is in the church, and the church is made by him, though often the church knows him not. In spite of our divisions and superstitions and corruptions, the Lord keeps his perpetual promise, the Shepherd has not deserted his flock. When ecclesiastical councils and synods assemble, it consoles us to remember how in each congress and conference the self-same Christ in whose name they gather is himself standing unseen in their midst; although they perchance ignore him in their disputes about his Person, or quench in his stead the self-same Spirit in whose name they gather is himself standing unseen in their midst; though they vision lack, they deem it to be the very face of Christ. In the church knows him not; in the way that his two children in school might have a home there. He was a man of saintly convictions and of sterling integrity. He was a good citizen, and the 'soldier of Christ' of the community. He was the superintendent of the Care of the Sick and Distressed in the Brotherhood, Patriotic Instructor of the Grand Army, and always a loyal lover of the grand old flag under which he had served as a mere boy. His first loyalty was always to the church, and his two children survive to cherish his memory. Funeral services were held at the church July 12 conducted by Pastors E. W. Swinney and C. B. R. "The text was of his own choosing, John 3:16."

Wanted

Wanted by Seventh Day Baptist family, a position on a good dairy or stock farm in a good lively Seventh Day community. Would rent or hire by the year. Have plenty of help to do the work both indoors and out; no small children. Meet me at Conference and will talk it over, or address F. S. Fox, Welton, Iowa.

WANTED—To correspond with Sabbath-keeping brother or sister (who is desirous of the service of one of same faith) with view to temporal service on farm or in the Building Trade. Moderate wage required. Apply Thomas Treasure, Nett Lake, Louis County, Minnesota.

DEATHS

Rood—Deacon George Burrell Rood was born April 12, 1838, in the town of Lake, in the county of Milwaukee, Wis., and died July 10, 1915, in his sixty-seventh year. He was the second in the family of nine children born to Charles P. and Marianne Thorngate Rood. The two brothers and four sisters all survive him. His parents soon moved to Kock Prairie, then in 1851 to Dakota, Washuara Co., where to become pioneers in a new country. In 1862, when only fifteen years old, he enlisted in Company G of the 90th Wisconsin Infantry, in which he did his service for two years, when, in March 21, 1869, he was married to Miss Virginia Saxton of Berlin. In the spring of 1872 he, with four of his brothers, Baptists, emigrated to the pioneer colony of North Loop, Neb., where he made a homestead near the present village of North Loop. He was secretary of the colony, and became intimately connected with the development of the community.

Under the preaching of Elder Charles M. Swinney, he was baptized and received into the Seventh Day Baptist Church at Dakota. He became one of the constituent members of the North Loop church and one of its first deacons, an office with which he was honored there and at Milton until his death. In 1881 he came with his family to Milton in order that his two children might have a home there. He was a man of saintly convictions and of sterling integrity. He was a good citizen, and the 'soldier of Christ' of the community. He was the superintendent of the Care of the Sick and Distressed in the Brotherhood, Patriotic Instructor of the Grand Army, and always a loyal lover of the grand old flag under which he had served as a mere boy. His first loyalty was always to the church, and his two children survive to cherish his memory. Funeral services were held at the church July 12 conducted by Pastors E. W. Swinney and C. B. R. "The text was of his own choosing, John 3:16."

Randolph—Walter Swinney Randolph was born in Greenbrier, Va., August 9, 1884, and died July 27, 1915, aged 31 years, 11 months, and 18 days.

After making a profession of the Christian religion he joined the Greenbrier Seventh Day Baptist Church March 26, 1898. Walter had not been in real good health for some time, but able to look after his business in having over-sight of his farm and keeping a store near the farm (his parents' home). Two days after he had said he was feeling better, and it was found that his illness was very much more than had been known. The two days' sickness had left him in such critical shape that the operation did not bring him the desired relief. Even though rallying from it, he died in less than three days after the operation.

He leaves, to mourn his loss, a father, Judson F. Randolph; a mother, Mary E. Randolph; one brother, Orson E. Randolph; and four sisters—Mrs. J. L. Bailey, of Greenbrier, W. Va., Mrs. B. R. Davidson, of Compton, Ark., (da Costilla), and Mrs. E. S. Stutton, of Shilo, N. J.

Funeral services were held at the Greenbrier Seventh Day Baptist Church, July 27, conducted by Pastor Wilbur Davis.

When Buying Luxuries Consider How Old You Are

One day a young man 25 years of age told me that he had just saved heir to $2500. He was going to spend the whole sum on a pure luxury. He said that $2500 was not much money anyway, and that he might as well have a good time with it—even though the good time lasted only a little while.

When I told him in a general way that he ought to get an idea of what money means,

he said, "You are an old-fashioned person and I think you have no impression on him. But when I explained to him how $2500 invested at six per cent, and compounded annually, would double in twelve years, he began to wake up. At 37 he would have $5000, at 49 $10,000, and at 61 $20,000. I told him that was what you could be yielding him $1,200 a year—a little more than his present salary.

I had aroused his financial imagination to the first real work it had ever done—so far as I know. He hung onto that money and invested it at six per cent.

I told him that when he is 61 and has that $20,000 maybe somebody else will give him $2,500 and if so to go out and spend it if he wants to. Money spent at 61 by a man of some means is not like money spent at 25 by a young man of no means.

The man at 61 has comparatively little chance left for his pile to grow. In fact, by 81 he is supposed to have his pile.

Always win the financial consideration how old you are before buying.

The price of luxuries is much higher in early life than later. It is very high in youth. If you want some comforts and a few luxuries, look out for the time when you can control yourself in the earlier years. Get the foundations of your capital laid early so that it will have time to build itself from small beginnings into a substantial amount—say at 60.—

American Magazine.
SPECIAL NOTICES

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

The Free Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2:30 p.m. in the Tabernacle Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 13th Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. E. R. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 513, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship, near the corner of West 49th Street and Moneta Avenue, every Sunday afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 244 W. 40th St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the homes of Mrs. Frank Muney, 1515 Pine Street, at 10 a.m. Christian Endeavor services at the home of Lester Osborn, 243 E. 17th Street, at 3 p.m. Prayer meetings Sabbath Eve at 7:30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p.m. Senior Christian Endeavor, evening before the Sabbath, 5:30. College evening meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1113 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:15 p.m. Christian Endeavor at 3 p.m. Junior Christmas Endeavor, evening before the Sabbath, 5:30. Cottage evening meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1113 Mulberry St.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m. at Mornington Hall, Canfield, Lane, Hellingly, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 264 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

What the world needs is the resolute step, the look of cheer, the smiling countenance and the kindly word. Keep sweet.

—George L. Perin.

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The Sabbath Recorder

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

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