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SABBATH RECORDER, PLAINFIELD, N. J.
An Example

Much Needed

It is announced in the papers that Rev. Newell Dwight Hillis, pastor of Henry Ward Beecher's old church in Brooklyn, N. Y., has just completed the payment of a $100,000 debt which, though not legally his to pay, he felt in honor bound to assume on account of being a large stockholder with his nephew in a lumber company that failed. Many had been induced to invest in the stock because Dr. Hillis was connected with the company.

While the assuming of a large debt of honor is rare, still it has honorable precedents in history; and the spirit that has prompted Mr. Hillis to toil for years in paying such a debt has enthroned others in the hearts of their fellow-men. Sir Walter Scott, laboring long years, even to the verge of the grave, in order to pay the debt of the bankrupt publishing company that printed his books; Mark Twain, paying a similar debt of honor; and General Ulysses S. Grant, striving to retrieve the fortune of his creditors lost by a relative, are conspicuous examples of this kind of honor. It is an honor the world admires—an honor that never allows debts to outlaw, never hides behind a decree of bankruptcy, never compromises with creditors; but insists upon paying one hundred cents on a dollar if it takes all the energies of a lifetime. While it means sleepless nights and days of anxiety, it also means a crown of life to him who thus toils. There are other compensations too. The world is blessed by some of its best books, magazine articles, and lectures because such men, hard pressed, were driven to give it their best thoughts.

The Unity That Concerns Us Most

The religious papers are having much to say about the spirit of unity between denominations. Some excellent things are written upon the subject of "Unity of Faith and Order," which we would be glad to see carried out; but the one thing that concerns us most and which is most needed today is the spirit of unity within denominations of the same name and faith.

Nothing is more certain to destroy the influence of a church or denomination than internal bickerings and the spirit of criticism. Some of the denominational papers that reach our office are so given up to criticisms and arguments within their own churches that we can not see how the spirit of Christ can abide with their readers. No denomination can do its best for the Master's cause while there are dissensions and disputings among its members. These things ruin a church, and they are no less disastrous to a denomination. The unity that concerns us most is a unity among the brethren of our own denomination.

How Can Such Unity Be Secured?

Do you think it impossible for people to see eye to eye and to live in Christian unity? Then this, in itself, is probably a hindering element to the attainment of peace. The first essential to unity among the brethren is faith in its possibility. Until you yourself believe that God is able and willing to enter human hearts at variance and make them one, until you long for the manifestation of the power from on high that fills all hearts with love, you will not be likely to pray for unity.

Alone we can not "get people united." This is one of the things we can not do without Christ. It is ours to get right with God; to remove every obstacle to the Spirit's working through us; and then he can use us to help our fellows get right. When the hearts of God's people are right with him, peace will reign without any effort on their part. If every one were filled with the Spirit, and none were self-deceived, perfect harmony in church and denomination would prevail.

The Best Preparation for a Thorough Revival

I have read of a great evangelist who stirred a nation by the wonderful revivals that followed his preaching. On beginning in a new place, where...
The pastor thought his church was well prepared for a revival, this evangelist was so sure that something was wrong that he did not begin preaching at the time appointed. For half an hour the congregation sat waiting, exclaiming how to begin at the close of every hymn, but there sat unable to go on. He was so forcibly impressed that something was hindering the Spirit's work among the people that he finally arose and said: "There is a man here who is carrying in his heart at this moment a grudge against somebody who is present in this house. It is hindering the Spirit. The blessing will come only when this congregation of Christians is absolutely and thoroughly united. There is no use in my proceeding. Let us pray." After they had prayed a long time a man arose and confessed that he was the man, and requested the one he disliked to withdraw with him. They went out and fixed their differences all up. Then the revival came. God can do little for us while there is want of harmony among his children.

Everything to Lose by Intolerance

The spirit of intolerance that has prevailed in Catholic Mexico for many years is bearing legitimate fruit now in the discrimination against the priests of the authorities, and in the turning toward Protestantism by the people. The revolution is spoken of by missionaries as something wonderful. The Catholic Church has lost standing by its very intolerance, until the common people of that country are said to have acquired a strong distaste for the Roman faith. The result is a condition most favorable to Protestantism, and the Protestants have gained a position of distinct prestige. Where in high circles a non-Catholic used to be disregarded, now the very fact that a man is a Protestant often recommends him for official position. In the long run, Christians have everything to lose, and gain, by cherishing a spirit of intolerance.

A Protest Against Religious Intolerance

The United Presbyterian mentions the opposition between Protestants and Catholics that has been going on in Buffalo, N. Y., for something like a year, the result of which has been a bitter spirit of intolerance with no benefit to either side. This is but the natural outcome of bitter denunciations and unkind criticisms. No one is ever helped or made better by being called hard names or by unreasonable denounced.

In Buffalo, when the situation became almost unbearable, one hundred citizens were made a committee to remedy matters, if possible. Fifty Protestants and fifty Catholics appealed to this body for a abatement of the controversy which was only doing harm, and for the cultivation of a spirit of tolerance and good will. The points urged upon the people in the appeal were as follows:

First—To deplore and to discourage the printing, circulating and reading of publications containing any misrepresentation or vilification of another's religion. Second—To deplore all secret and public meetings or utterances, the primary purpose of which is to foment religious antagonism. Third—To condemn as un-American and unjust the application of any religious test to a candidate for public office, and any business or social boycott on account of religious belief. Fourth—To urge all ministers and priests the importance of giving public and emphatic utterance to the need of religious tolerence and the cultivation of good will among our people.

No Abatement of the War Spirit

From various sources the information comes that the leaders in the European War are just as fierce for fight as they were a year ago. An effort to secure an expression of opinion from leading men in the nations at war as to the prospects for peace has brought the world little ground of hope that the end is near.

The Kaiser declares that his conscience is clear, that he has not willed the war, and that God is with him. Great Britain's Prime Minister thinks the world will judge his people by deeds rather than by words, and expresses the thought that duties, not hopes, are now in order and that they must continue to the end and do all they can to make sure of lasting peace. In Russia the War Minister thinks that because the enemy is strong and cruel Russia and her allies must fight, for years if need be, until Germany is completely crushed. Officials of other war-suffering nations are said to be just as strong in the opinion that there is no way but to fight to the end. The military party is in such absolute control that the voice of those who long for peace is unheard. Even when one dares to express a desire for peace, he is looked upon with disfavor by the ruling parties and almost regarded as a traitor. The voice of peace is persistently ignored and the spirit of carnage prevails.

Yet all the leading nations in this war call themselves Christian! Their rulers claim to be followers of the Prince of Peace! Is it any wonder that heathen nations desire to accept the religion of such Christians as these? The so-called followers of Christ have outdone barbarous nations in deliberately inventing diabolical means and methods of blood-curdling butchery, and in the relentless fury with which they slaughter men and women and children.

What the outcome will be no man can tell. Christianity is on trial today as never before. Thousands who assume the name Christian seem to know nothing of what belongs to a true follower of Christ. The world is in sore need of more "disciples" who are "followers" in very deed. If, as some think it will, the war opens the eyes of the multitudes, they may see the spirit of true Christianity, and bring them back to God and to the foot of the Cross, until the Fatherhood of God and the brotherhood of man are clearly recognized by all, it will not be too late. It is a pity that, after 1000 years of the Christian life among men, these lessons should have to be learned at such fearful cost.

Thinks "The Pulpit" Fine One of our loyal lone Sabbath-keepers sends one dollar to pay for The Pulpit for two years. He says: "I am very glad it is being published again, for it is a fine thing for us who can not go to meeting on the Sabbath. We intend to read all the sermons The Pulpit brings us. Our Sabbath eyes are devoted to the Recorder. On that evening each week we live with our people, and on Sabbath afternoon, with The Pulpit sermons. In this way we keep pretty well in touch with our denomination."

This gives an illustration of what The Pulpit and the Recorder are designed to do, namely, to keep our people, so widely scattered, in touch with the denomination. The Pulpit affords an excellent supplement to the work of the Recorder, and should receive the hearty support of all our people.

At this writing, August 11, the publishers have received 158 subscriptions. Many more are needed, if it is to become self-supporting.

The Two Extremes

REV. GEORGE M. COTTRELL

(Secretary Lone Sabbath Keepers)

It is probably true that one may try to stand so erect as to lean backward; and in any matter there is possibility of going to extremes. We find this true in dealing with our L. S. K. problems. How little and how much shall we be swallowed up by the life and activities around us, or how completely shall we be devoted to the people and work of our fathers?

In my Hammond (L.) pastorate was an Adventist sister, an active and efficient worker for her faith and denomination. She attended our church and Sabbath school when she could, and when not otherwise engaged in her own religious work; but she was scrupulously opposed to contributing, even in the Sabbath-school penny collection, any financial help for Seventh Day Baptist causes. She deemed it her privilege and duty to give only in support of the faith and people in whose propaganda she fully and heartily believed. Indeed I think she used our church and people money freely to support a field from which to make converts to her own faith.

Well, we didn't particularly blame her for her conscientious and devoted denominationalism, however annoying and dangerous her interests sometimes became. But then I saw one extreme of denominational loyalty.

In my own case I find my tendency the past year toward this extreme. Not that I could personally do all of these things, for I could not. If I go to a Seventh Day Adventist church or Sabbath school, or to a Sunday school or church, it seems to me both appropriate and fitting to make my little contribution to the collection taken, either to pay my dues for my seat, and light and heat and comfort for the message-heard, or to help them in sending the gospel to other lands. Nor could I feel quite at liberty to go to others' meetings purely as a sparrow to scatter the flock, or to round them up in order to corral in my own enclosure. But I have
been so anxious the past year to accomplish something, and do more for our own causes in which I believe, that I have cut out the city Y. M. C. A. and the Commercial Club, (which meant a saving of about $25), and almost ceased attendance at the Seventh Day Adventist church, that I might give my time for the Recorder, and even pretty nearly turned down "Daddy" Florence, of the Salvation Army, with his War Cry, and tambourine.

This I admit is rather extreme. I will not even ask that all L. S. K's go to the same limit.

Then there is the other extreme, where the L. S. K's are largely swallowed up by their new life and environments, and the old church and faith receive but little consideration and help. We are glad and proud that many of our L. S. K's have recognized ability so that their help is sought in business, social, and religious activities; but unless we are careful here, it may mean bidding good-by to our own Seventh Day Baptist activities, if not the life itself.

One of my state secretaries is superintending a rowboat regatta on the Sunday school (150 strong), but desires to be relieved of the state secretarialship next year. Another of my state secretaries has for years been a regular attendant at all Baptist church, contributing $25 to help the preacher try to get rid of the fourth commandment by trying to do away with the law. This must be a rather hard pill to swallow. Indeed, it is not much enjoyed by his own people, for he would like Baptist doctrine, but a position required to relieve the situation on account of the ever-present persistent Sabbath-keeper. I am not exactly giving these two examples as belonging to the extreme, for they both have very good financial credits this year in our own L. S. K. work of some $52 and $35 or $40.

And then, between the two extremes, we will find every degree represented, even to those so gradually having drifted at the top, and are doing nothing any more either for the outsider or for their own.

Would you know what we would like, and what it seems to me would be ideal? I believe the L. S. K. should all realize and feel that we are Seventh Day Baptist Christians, called with a divine calling, and that we purpose in our hearts, like Daniel, not to defile or weaken ourselves by improper outside alliances; that the strength and energy of our manhood and womanhood, our time and money shall go to push forward the Bible truth and gospel as we believe it; and then pray and fondly expect our great cause to triumph, and to be made so convincing and attractive that we shall both hold our own, and win multitudes of others to the Bible standards.

August 7, 1915.

**On Picnics**

**HENRY M. MAXSON, PED. D.**

There are some words in the English language that mean the same thing to all and are some that mean a different thing to each man.

The word "picnic" belongs in the latter class; its meaning varies according to locality and the person who participates. The idea centers about something to eat served under novel conditions, and to this each individual adds the coloring of his personal feelings. With some this is enjoyment of the beauties of nature; with others it is the pleasure of unconventional sociability; and with some, alas, it is discomfort, dread of creeping, crawling things and the announcement of a picture.

President Lincoln used to say of some things, in his whimsical way, "For those who like that kind of a thing, I think that is about what they would like." The saying applies very well to picnics; but I sometimes think I could make any one enjoy a Long Lake picnic even if he did not like that kind of a thing.

The Long Lake picnic centers about a motor-boat, and we take thirty miles there is a wealth of fine camping places to choose from so that we can have a picnic in a new place and a new way once a week the whole summer through. Let me describe one.

The chosen day arrives after a week of wet days. The weird call of the loon in the early morning is interpreted as a good omen. As the sun rises higher and higher it burns off the mist, and the forbidden sky breaks up into idly floating masses of snowy clouds.

Packing into the Elta our kettles and pans, baskets and axe, and not forgetting fish poles and minnows, we are off, with a row-boat towning from each side of the motor-boat. As we pass the village, we stop at the store, an interesting place where you can buy anything you wish, from a clotheshin to an automobile tire. While this picnic is intended to be a "fish fry," it is always well to have something "up your sleeve," as is wise, and in this case it is several slices of bread.

The sail down the lake is in itself a joy. Each point we pass opens up a new view with its own beauties; the mountains take on new shapes and new attractions as we approach them and pass by them. The white sea gall floating on the water, the first light covering in the air over some unluckily fish, he is about to dash for, the bald eagle soaring in great circles higher and higher, add their own charm; while a stiff breeze driving the spray over the bow of the boat adds spice for the "kids" (one of whom has gray hair).

Arriving at the foot of the lake the Elta is anchored and we swarm over the sides into the row-boats with our belongings for a short trip down the Raquette River. A mile down, we glide out into the Lost Channel, a short cut between the Raquette and Cold River, through which the water flows sometimes one way and sometimes the other, according to which river is the higher. At first, the "Chinels" are wide and shallow with many a bayou running out into the low marshy land where the deer loves to feed; then the banks draw nearer and nearer until the overhanging water maples join their branches above and we are rowing down a veritable arcades with the oars nearly touching the banks on either side. Green things of every description grow down to the very water's edge and at intervals the green gives way to the yellow of the loose-strife, the crimson of the milkweed and the snowy white of the meadow rice that grow in plantations here and there. A mile of the Lost Channel and we glide out into Cold River. As we admire the view, the "whistle" of a deer comes to our ears from the bushes on the bank. It is one of the wildest of wood sounds, never to be forgotten when once heard. He has probably been watching us for some time and now announces that he thinks he would better be off.

We pause at an interesting "hole" and drop in our hooks baited with minnows. A dash and a splash, followed by a tug at the line tell us the fish are at home and soon the pile of perch and of bass in the bottom of the boats assure us that the ham we will need is always in plenty.

A mile up the Cold River brings us to Calkin's Creek and a short row up this lands us at the chosen camping place, a bluff that projects out into the valley of the Creek, giving a wide view in every direction. From its top we look out onto a horizon crowded with mountains; the Seward Range, the mountains, Mt. Kemphall, Buck Mt. and others, nameless, while the foreground is carpeted with the forest of beech and maple, spruce and balsam, lightened up here and there with the gleaming trunks of the white birch.

At our feet the bluff falls suddenly away to the slow moving waters of the creek, fringed with elders and sharp, pointed fir trees.

But we have little time for the beauty of nature; it is past the dinner hour and the infinite choice of satisfaction. Our stoves are two logs placed beside of a just far enough apart to support a frying pan. A small fire between these soon cooks the fish to a turn, while the coffee steams invitingly on our side. How good everything tastes; and how soon one's capacity is reached.

After dinner we drench the fire with water to be sure it shall not spread and start a forest fire, then we walk up the trail to see the Highlands dam, picking berries on our way. The work of the beavers is wonderful, but of that some other time.

The trip home is over the same route but the changed conditions make it almost a new trip. It is late in the day; the sun is near the horizon; the wind is gone; the lake is smooth and glassy and the boat leaves behind it a trail of waves ever widening until they reach the shore on either side.

The setting sun glorifies the mountains with a purple light, and paints the sky with crimson.

When the sun is gone the twilight adds its charm, working new changes on the landscape, the lights in the houses of the village, and the little stream below flows deeper along the shores and we sail on a magic sea. The talk gradually drops away and in quiet content we reach the dock just as night settles down, finishing a day that is voted "the best ever."
SABBATH REFORM

The Conclusion of the Whole Matter

CHARLES H. GREENE

The whole world stands dumb with horror at the war drama now being enacted in Europe. Thoughtful men can but ask: "What is the cause of it all, and what price will the victor pay for his success?"

Were Paul Kruger yet alive, he would answer to the latter part of the question: "The price will stagger humanity." This "eruption of barbarism" is not some hot outflaming of hastily conceived hatred, neither is it, in its last analysis, anything less than a moral question, closely connected with the Ten Commandments.

The Century Dictionary gives this definition of "moral": "Of or pertaining to rules of right conduct; concerning the distinction of right from wrong; ethical." In this sense moral is opposed to non-moral, which denotes the absence of ethical distinctions. "When in his self-consciousness (man) realized that through transgression he had its ultimate analysis. We now look for the fountainhead, the sword of the Lord's day; and the Sabbath, and may yet change tradition with none of the church has become a proverb for profligacy from the preface to a popular novel, much confusion worse confounded, with none to lead or deliver. In these early times the beginning of sorrows was that people tried to forget God's Sabbath, the keystone of the code, and substitute one of their own.

At last society was reconstructed by that revolution we know as Protestant Reformation." Had Luther been less conservative, or more open to the plain teachings of his Bible, this unfortunate war never could have happened. How Martin Luther regarded the Ten Commandments may be seen from the "Ten Commandments," said Luther, "do not apply to us Gentiles and Christians but to the Jews" (Luther, on the Ten Commandments).

The Augsburg Confession was promulgated in A.D. 1530. It was prepared at the command of Emperor Charles V as a exposition of the faith of the German reformers. It is said to have been written by Melancon and approved by Luther. It remains the sheet anchor of the Lutheran Church to this day. With the "Power of Bishops," we read the following: "What then is to be thought of the Lord's day and the like formalities of the public worship? To this it is replied, that bishops, or ministers, have liberty to appoint in the point of proceeding that everything may go on regularly in the church. Of this nature is the observance of the Lord's day. Because it was requisite to appoint a certain day, that the people might know when to assemble together, it appears that the church appointed for this purpose the Lord's day." (Quoted by Robert Cox, Literature of the Sabbath Question, Vol. I, pp. 130-131.) In the fifth article they speak of "Sunday observance and the like, which have been invented for the sake of unity, good order and peace." (See Andrews-Conradi, History of the Sabbath, 1912, p. 248.) In another place the confession declares: "The Scripture allows that we are not bound to keep the Sabbath." If that be so, neither is any one "bound to keep" the sixth precept even.

The English reformer, Tyndale, remarks: "As for the Sabbath, ... we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy only if we see cause why." (Quoted by A. H. Lewis, History of the Sabbath and the Sunday, 1886, p. 274.) Well might John Calvin remark on the English Reformation: "The king is only half wise. ... He has erected and torn gospel, and a church stuffed full as yet with many toys and trifles" (Andrews-Conradi, p. 687.)

John Calvin is the one man above all others who stands out on the pages of history as guiding and molding the Reformation in France. In this point of the Sabbath he says: "In the present age, unquiet spirits have been raising noisy contentions respecting the Lord's day. They complain that Christians are tainted with Judaism because they retain any observance of days. But I reply that the Lord's day is not observed by us upon the principles of Judaism, ... for we celebrate it not with scrupulous rigor, as a ceremony which we conceive to be a figure of some spiritual mystery, but only use it as a remedy necessary to the preservation of order in the church." (Quoted by Lewis, History of the Sabbath and the Sunday, pp. 259.) The pernicious influence of his views still infects the Continental church.

In Europe, even among the Reformed themselves, the Sabbath (Sundays) after church service was a "festival day"; and in England itself the wise monarch (James I) could discover no reason why, in his kingdom, it should prove a day of reverence and self-denial." (Quoted by Andrews-Conradi, History of the Sabbath, 1912, p. 703.)

This low ground for Sabbath observance smoothed the way for the extravagance, ostentation and vice which afflicted France as a plague and ushered in the Revolution and the Terror. Calvin's sandy foundation for sacred time cut from under the French nation all foundation for anything sacred or religious and was the root of the upas tree which has borne such a rich fruitage of "French infidelity" to the.church and terror of the whole Christian world. If so, we no God-appointed Sabbath under the "New Dispensation," by what ethical authority can you enforce the fifth or the seventh commandment? The gay, amusement-loving Gallic mind having lost the authority of both the Bible and the church has become a proverb for profligacy and all unrighteousness merely - because John Calvin and other leaders in the Protestant Reformation failed to grasp the import of the "heavenly vision" and said with Luther: "The Ten Commandments do not apply to us Gentiles."

That was the cautious that seared their conscience, and left them with blunted spiritual perceptions and an absence of ethical distinctions.

How did this theory of the sixteenth century work out in 200 years in England? There the dissenting clergy neglected to a lamentable degree one of the chief means of "saving souls." They fell into the habit of treating Christianity as an intellectual creed, as a system of morals, and a means of virtue. In no age, probably, have so few appeals to the spiritual affections of men been made as were made during the age of Deism. As few persons are moral, from considerations of reason and prudence alone, and a person can be religious without the strongest feelings of the heart going forth towards their Maker and Redeemer, it followed that the Christian preachers exercised little influence on either the morals or the religion of the people. (See Hackett, Churches of England, H. S. Skeats; 1869, p. 232.)

Aristocratic journalists treated the Bible with lofty consideration. "We find the Bible," said they, "a book embodying a great deal of morality and good sense"; therefore they were not considerate enough to say the book was worthy respectful treatment from "gentlemen and scholars." (See p. 352, Ancient Meeting Houses of London, G. H. Pike; 1870.) Having scant riches in heaven, the people were bent on acquiring earthly wealth and fell an easy prey to the South Sea Bubble. This "Bubble" had a tremendous vogue and, when it finally burst, many of the victims, having no hope in this world and no prospects for the next, took the suicide route to quickly be rid of their folly and despair. Although the "South Sea Bubble" burst in 1720, the aftermath of suicide continued many years afterwards. In one year (1725) 176 persons were found dead in London alone, the majority having taken their own life.

The fourth commandment being abrogated, the seventh followed naturally the same route. In this connection a quotation from the preface to a popular novel, much in fashion about 1740, is particularly pertinent. Speaking of certain letters written by two of the characters, it says: "It will be proper to observe, for the sake of such..."
as may apprehend hurt to the morals of youth from the more finely written letters, that the gentlemen, though professed libertines, ... are not, however, infidels or scoffers. This book, Clarissa Harlowe, by Samuel Richardson, "the best of the English novel" (1680-1761), had as great a vogue in England then as David Harum did here in America not long since. About this time Blackstone, the writer on English law, says he visited every important church in London and from the sermons preached he could not tell whether the worshipers were followers of Buddha, Mohammed or Christ.

This came the great revival headed by Whitefield and Wesley; for a time new life and much genuine piety spread throughout England. Having neglected the "one thing needful" the new cloth in old garments is now beginning to show its legitimate results. The twentieth century is amazed to see the Christianity of Europe fall like a house of cards and "grim-visaged War" rule in the stead of the Prince of Peace.

The ethical history of France for the last hundred years is an open book and needs no rehearsing. Both in France and Germany the "Continental Sunday" is in full swing, and Mammon has long ruled these nations. Van Huyten with his much zeal and pleasure. A writer in Scribner's for May, 1913, "From Envy, Hatred and Malice," thus compares England and Germany: "In the fundamental matter the Englishman is a hypocrite, and the Englishman looks upon the German as rather unpolished and undignified. Berlin is open all night, London closes at half past twelve. The British Sunday is a gloomy suppression of vitality, touched up here and there with preaching and hymnsinging, and fringed with surreptitious golf; the German Sunday is a national fair, with balls, concerts, amusements, deluged with beer and attended by whole families as their only relaxation during the week" (p. 548). "No country can long survive women teachers in the public schools and no Bible and no religious teaching there" (p. 554). The French have carried their secularization of public schools so far that all school books are censored and wherever even the word "God" is found it is expunged and "Providence," or some other substitute is placed in its stead.

In the middle of the nineteenth century there arose a school of German philosophers noted for two things: first, their great interest in the development of the philosophical method with which they dissected the Bible and challenged conventional interpretations. Although these men were great scholars, nearly all were disbelievers in the inspiration of the Scriptures and the divinity of Christ. This philosophy permeates the German universities at the present day, where the atmosphere is non-Christian and, per gradus, non-moral. Any one who has even a superficial knowledge of German literature knows this is not an exaggeration.

About 1842 there lived in Germany a noted writer and dreamer, named Heinrich Heine, who is looked upon to this day with much favor by the German people. In the light of recent developments, his writings read almost as the words of a seer, so apt are they to the times. Speaking of the philosophy then and since rampant in Germany, he says: "The natural philosopher will be terrible" because "he rouses in himself that love of fighting which characterized the ancient German." For more than forty years Germany has been raving in the light of recent developments, he says, because "the church and religion have been treated as things indifferent. Mars has been more honored than Jehovah. If the fourth commandment be not binding, neither is the first, nor any of the other nine. These, and many other like circumstances, might be mentioned, all showing that the moral sentiment which made Cromwell's Ironsides kneel in prayer before battle and change chanting the Psalms of David, has now become so attenuated as not to be able to stand the strain of "war's dread alarms." This unfortunate condition can, as we have seen, be traced back to the abhorred Protestant Reformation of the sixteenth century, where Luther and his fellow-reformers, all unconsciously, it may be, sowed the dragon's teeth that now have brought forth in the twentieth century such a direful harvest of blood and carnage.

As merely between one day and another, there is not much to choose. When we remember that God has blessed and sanctified one day, and only one, we realize the seriousness of the proposition. Take the Ten Commandments out of the Bible and there is very little authority left; take the fourth commandment out of the Dialogue and the heart is gone from it. Without authority of some sort man soon reverts to the primitive savage; the primal passion recoil to the suppression and extinction of all altruistic motives, a weakness the French Terror of 1793 and following years, the Paris Commune of forty years since, or the more recent Congo and South African rubber atrocities, where so-called civilized man, out-Heroded Herod for infamous cruelty. Compare such atavisms with the high spiritual possibilities of observing the "Sabbath of the Lord thy God," and we can not but conclude that a return to God's blessed Sabbath by the Christian Church would indeed usher in that golden age when men shall learn war no more.

Let us devoutly hope that Woolsey's definition may indeed prove the harbinger of a brighter day: "War is a moral teacher," drawing mankind to consider even that most important and most neglected of the moral precepts, the Sabbath." Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man."

Battle Creek, Mich.

Valorous Christianity: Men of Valor in Demand

C. LATON FORD

And Zadok, a young man mighty of valor,—1 Chronicles 12:23

This record is based on the fact that life is a constant conflict between the forces of evil and the forces of righteousness. Each man is given the opportunity of choice. He may line up with the forces of right or he may line up with the enemies of God and humanity.

This brief biography, or epitaph, is all we know of Zadok, but it gives him a high place—one we will do well to seek for ourselves in our life. The theme of the text is "Valorous Christianity."

To the effect this desired end demands a conflict. So it has ever been, so it shall ever be; thus each individual has an opportunity. Equipment is offered to each, in the gospel, to make him useful in his day and age. This chapter confirms this teaching in that long-ago age, and the text singles out Zadok for the honor given to one brave individual.

The conflict then was between evil and good, each side having a human leader: Saul, of evil, through his disobedience; David, of good, through his obedience to the will of God. The "three的选择" God's will to all of us. Some obey, become useful and honored; some disobey, miss their opportunity and the favor of God.

Saul was unfit to be king, not doing what God had fit him to do. Saul, the man, had the honor given to the brave individual. Saul was not much to choose. David was fit, listening and heeding the divine voice. Of these leaders we have examples today. Study them carefully; take your choice and reward. God rewards good and evil deeds in the individual, state, and nation. The text shows the individual to be the unit in civic life. This adds much dignity to the ballot, by which weapon we fight our battles for righteousness in the municipality, state, and nation.

Compare Zadok at the ballot box, and righteousness will be enthroned in government as surely as David was enthroned. Sons of Benjamin came to his help, men who could and would use "both hands" in a good cause.

Our failures are traced to the inability or unwillingness of the voter to use even one hand for God and humanity. Sons of Issachar offered assistance. "Men of understanding" they knew what Israel ought to do—men qualified to win. Are you and I such men today? It means opportunity, responsibility.

Sons of God had faces of lions. They swam Jordan and routed the enemies. These were no quitters—"mighty men of valor." It is a great thing to have convictions of right and to have the courage of one's convictions; to do right and leave the consequences to God. These helpers of David were wise, brave, strong, persistent. David was fortunate in having such helpers. So our nation, state, and municipality offer to each citizen an opportunity to help God through the good purposes in civic life for his people. Shame on the man who betrays this high trust crouched in the sacred ballot! Zadok is a type of Christianity—young, valorous; and he rallied to David, who stood for things.
worth while. Young men and old, will we stand for the best?

Jesus is the essence of nobility—the great leader. The church, his institution, is the great force for good. These stand for humanity, philanthropy, world-wide fraternity. March on under the banner of justice, truth and love. If this old world, so full of trouble, is to be saved, it will be by the teachings of Christ and the work of the church as it embodies in the lives of its members the truth of Christ applied to human activities in every realm of conduct.

The work of the church is to regenerate. It is being by sacred Christian business, politics, and the sinful pleasures of the world. Civilize? Yes, but more, Christianize. So-called civilization is proving to be a refined barbarism, more cruel as science and invention are made to multiply man's power to kill his brothers. Reform? Yes, and more, regenerate. Valor is a quality of the regenerate soul. It has to do with moral courage and the force of the will. The Christian idea of valor is not a physical thing, but held by all men.

Peter and John said, "We ought to obey God rather than man." "Mighty men of valor." So Athanasius, who stood for the divinity of Jesus, against the Vatican; so also Luther, who took his life in his hand but ushered in the Protestant Reformation; so also Wendell Phillips, who awoke our nation and removed the blot of human slavery. These were loyal to conscience and called to conflict and to certain victory; many are responding. Will you—will I risk all for the truth? We may, and become useful and happy and not be without a reward.

Listen to the poet:

"Stand with the few till the night is passed, God's day shall dawn on the truth at last; His arm shall awake for those who sigh, His strength shall still the voice that cry; Through dark or day, his day draws on, And right shall triumph by and by!"

How to Test Amusements

First. Do they rest and strengthen, or weary and weaken the body?

Second. Do they rest and strengthen, or weary and weaken the brain?

Third. Do they make resistance to temptation easier or harder?

Fourth. Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth. Do they give inspiration and quicken enthusiasm, or stupify the intellectual and harden the heart?

Sixth. Do they increase or diminish respect for manhood and womanhood?

Seventh. Do they draw one nearer to or remove one farther from the Christ. — W.—Florida Baptist Witness.

A Missioner in the Mountains of Montana

It is 5 o'clock of a crisp morning in February and I am seated on a horse, about twenty miles from Harlowntown, Mont. My hat is lifted in reverence at the majesty of what I see. To the right the sun is just rising behind a lake forming the source of supply for thirty miles of irrigation ditches. To the left the lie the weird peaks of the Crazy Mountains. The rising sun is tipping their summits with a halo of pink. The snow flashes in the light of early dawn.

Behold me the Abasrooke range is visible, beyond the nearer range of the Big Timber mountains. Seventy miles away lies the former. But distance loses power in this enchanted land. God seems to have lightened the air that man's vision might show him more of sublimity. Before me lies the narrow trail that leads homeward. A long ride it is, and a weary one. Silence and solitude are my only traveling companions; no need here for man to "go off by himself to pray," for prayer is the natural condition in such a place and scene.

How little understood is this State of ours—this vast country of virgin opportunity! O for a Horace Greeley of today to specialize on giving his advice, "Go west, young man," to the seminaries of our church. Opportunity is here. Usefulness? Nowhere more probable and nowhere more unlimited. Inspiration? The hills breathe it, the mountains are buckling over with it, the air is charged with it. Where every house-door beckons You who have preached for years to the same people and the same pews, how would you like to accompany me on such a trip? Thirty miles across hill and valley, sometimes never a soul to meet or greet you, then a few houses appear and your destination is nigh. A western welcome awaits you, a western welcome, my friend. Perhaps you are tired, worn out, but God's mighty power is present and you are on the road to new creations. I am hunting for places to preach and you may come with me.

The glover drops. My horse, trained to halt of its own accord when anything is drooped, stops dead still. I don't. And as I look back, my horse appearing as he had stopped, the humor of the situation strikes me and we (I am now flattering my horse) enjoy the fun of it immensely.

Take a different direction this time. We are bound for the Belt mountains in search of deer, with dress suited to such an occasion. Our guide is a typical westerner, not much on cant or creed but with a heart big enough to love his creations. I am hunting incognito, but somehow my profession reveals itself to him. Perhaps because I said grace at the table. He asks me to come home with him and baptize his child, as there are needed at my arrival. The case was referred to the pastor, to keep the child in the church. The pastor asked how I got the idea, and I told him, "An incident happened near the line of the railroad." He said, "You can do no harm."

—Baptist Witness.
sweater over my flannel shirt, cartridge belt around me. But the words, "I baptize thee," are none the less efficacious. What if the humming pines furnish the of the Holy Ghost for the new age. And a Christian service for sorrowing miles from the railroad? They have inverted a destination. It begins to rain, then. hall, inevitably WIther and mine. So they come for To the citadel and the base. God had to prevent this warfare is due the permanency of the entire church and the men on the firing-line. part of the host that, hold artificial distinctions between the health of the glow of health. And he makes no fault of physical regeneration.

Jesus made the healing of men's bodies a determining test of the eternal judgment of mankind. But still further, perhaps the most sacred scenes in history is that of the transfiguration of the Master. He had been upon the mountain. His face did shine as the sun. His raiment was white as the light. The Divine Voice proclaimed his Lordship. It was the revelation of his spiritual sovereignty. It was his highest moment of spiritual exaltation. The next scene follows in the very next moment. It is the picture of the transfigured Master at the foot of that same mountain with a luminous kneeling at his feet to receive the touch of physical healing.

Jesus made the healing of men's bodies the natural expression of his own personality at the moment of his highest spiritual exaltation.

Is the war on disease a worthy objective for the Christian Church? The answer is, Jesus is that it was the test of his own Lordship; that is, the measure and the expression of his own spiritual life; and that it is the final determining factor in the moral judgment of mankind. Let us take one example. The most beautiful thing in the world is motherhood. And yet nothing in our modern civilization has been more degraded by physical neglect than motherhood. Modern industry and our modern inhuman methods of the distribution of population are the violations of its sanctity. What does God think of motherhood?

In the fulness of his goodness and his glory God was to come among us. It was by a very simple way. He found, first, a good and pure and holy woman. One by one he was to take every relation of human life and invest it with a divine meaning, and he began with motherhood.

"And the angel came unto her, and said, Hail, thou that art highly favored, the Lord is with thee."
Page upon page of learned disquisition have been written to interpret this, and most of them have never touched its deeper meaning. Is the story true? To ask the question is to show that we have missed its deepest meaning.

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy being which shall be born of thee shall be called the Son of God."

The first mark of the incarnation was the stamping of motherhood with its divineness. For over every mother, if she will but look and listen, is the shadow of the Holy Spirit, and "Heaven lies about us in our infancy!"

Take another great question which absorbs so much of our serious thought—the question known as sex hygiene. Shall the Christian Church make war in this realm? Men are trying other methods. They are proceeding upon the assumption that the motive of fear can work the transformation. But statistics certainly do not warrant their conclusions. Others tell us that if we give men enough knowledge they will behave themselves. And yet, so far as we can learn, neither students of medicine nor their confreres, the nurses, who have more knowledge than anybody else, behave themselves any better than other classes of people. You can not make warfare in this realm with any but spiritual weapons—what Dr. Cabot has so beautifully called "The consecration of the human affections."

The disciples, then, must go to the Mountain of Transfiguration with Jesus. The battle of the day they must go down with him upon the plain of human life to heal men of their diseases. But they can not do his work upon the plain, unless they have been upon the mountain top with the Master, so that they may come down radiant with the light that shines from his face.

Witness another of the most sacred scenes in our Master's life. It is the story told by the physician disciple, Luke, and this is what it is. "He went out into a mountain to pray and continued all night in prayer to God. And when it was day he came down and stood in the plain; there went virtue out of him and healed them of all their diseases."

America Diving for Coins

All the Christian influence in this country, as other sincere humanitarian influences, have fought the exportation of arms and ammunition to Europe. They have been fought back by the men who are making money out of killing men. This is not our war. The ammunition is not supplied by American manufacturers for patriotic motives. They are making capital out of death. A group of men, infinitesimal to the population of this country, is placing us in an unenviable role before the world. We think that the French, the English, the Russians or Italians, love us any more because we are giving them rifles and ammunition. They are merely using us, they know precisely why we are doing it. Unlike them, we have no big national ideals at stake. We are simply puddling in an ocean of blood trying to pick some foreign money off the bottom.—The Christian Herald.

For God or Man?

All things that God commanded. And Jesus lived and breathed. Not by man's word construed, but by that of the many that could be given, why one would choose to be directly and deeply interested in missions.

There are six reasons that I would like to mention, briefly, among the many that could be given, why one would choose to be directly and deeply interested in missions.

The second reason is that missions present the greatest difficulties of any enterprise, and so make one who is able to endure them, more rugged than he otherwise would be. The tremendous difficulties themselves give a charm to the work.

The third reason is the hopelessness of the task. A few years ago I traveled from mission field to mission field, marvelling that any one had any hope of success, because the fact is that no good evidence that those lands would ever become Christian. When I spoke of this to a missionary who had spent sixty years in China, he answered: "It is true that, humanly speaking, there is no hope." There are other Christian enterprises that seem to hold out reasonable expectations of success, for the human mind can see how to attain the end in view. But one can not go into the heathen lands and come to any such conclusions by any human process. The very apparent hopelessness of the thing shows that we must be identified with a supernatural task.

Another reason is the extreme dangers of the task. It is hazardous to life; it is hazardous to one's family; it is hazardous to one's mind. But every undertaking is dangerous. The man in business is in constant danger. He is held in the constant grip of the nightmare that he may fail, that some day the thing may take a turn and slip away. The fear is not merely that he will lose money, but that his life will be a failure.

In this missionary enterprise, we have a guaranty that it will be dangerous from the start. When a man goes away, he knows that the chances are that he will lose his life. But to find a man wounded in the trenches is very different from finding a man wounded in his office. No explanation is required of the trenchman, but an explanation may be necessary in the ordinary walks of life. If you lose your money for the glory of your country you are in a different position than if you lose it in the trenches. Therefore, the very hazard of the missionary business is one of the greatest reasons why one is eager to undertake it.

A fifth reason is that it constitutes the most hopeful instrument for lifting the man above self, of submerging ambition. Napoleon was a great man—or what might be called "near-great." He failed of being a great man because he could not rise above himself. He was not engaged in a big enough enterprise, or he might have succeeded. The missionary task practically guarantees that a man will rise above selfish ambition. I do not believe that a life spent comfortably in the missionary enterprise in a heathen land can fail to accomplish it. One can not engage in the missionary enterprise without having conditions come up from time to time that make one say: "I
will give everything to have this go. I do not mean it is always the wisest thing to dispossess one’s self of all he has. As a matter of fact, it seldom is; but it is a mighty achievement to be willing to do it.

The sixth reason that I would give is that the task, being so difficult and so hazardous, means that you must live a life with Christ. You must pray or you will give up the work. Without him you cannot achieve anything. If a man has really given his heart to Christ, and is convinced that there is an enterprise that requires that he be a man of prayer, I think that he must ultimately undertake it.

What do I mean by that? There are men in all classes who pray. Some men who are not Christians pray, and nearly all Christians pray at times. But I mean more than that. Some years ago when I was in Scotland, my parents’ native land, I stopped for a time in Glasgow, my mother’s birthplace. While there I wrote to the only relative of my father whom I knew, who lived in the Highlands, and told him that I was coming up to see them. I did not care very much about seeing him, for when he lived with us in Iowa, when I was a boy, I hardly knew him. I knew nothing of the recollection did not bring much pleasure to my mind. But I went up there, and found that he lived about six miles out from the little town. With my little boy in the trap I stopped at the door of a little stone farmhouse. We rapped at the door, and my father’s cousin greeted me. Then we went in and sat down together; but there was not much said. There was not much to say in that one room at the other end of the house. They had prepared a meal that I did not know anything about. There was a stove in this room, and it was warm. There was a big table. They had gathered kitchen utensils, and gathered up all the heirlooms of generations to decorate that table. We sat there all the afternoon, and they brought the old Bible and we prayed together. Then when they said, “We do wish your wife had come,” I said, “I really wish so, too; and perhaps she may, for in the very house and I drove out, and sat there all day long talking over relationship of the family. We rehearsed all the choice stories of the family, about those who were far away and those who had passed beyond. We spent one of the most delightful days of my whole life.

Now, you and I, in the ordinary forms of Christian work, have come into relationship with Christ, and we want to go away and spend the whole day and nights with him. We must have this fellowship of the inner chamber with Christ normally every day. Of all enterprises I know, missionary work is most likely to bring us into this intimate relationship with our Lord—George Innes, in Missionary Review of the World.

Prayer—One Way That L. S. K’s Can Help Our Cause

Prayer has its root in despair. The Pharisee desired God to look with favor on his superiority over other men. He was not guilty of their sins, had not stooped to the position of a tax-gatherer employed by the Roman Government, which was so hateful to the Jews, he fasted twice a week and gave tithes of all that he possessed. Although his prayer was in the form of thanksgiving, yet he had an eye to the favor of God; his going to the temple to pray showed that. But the publican’s desire was for mercy. And he was very humble. He did not seek to class himself with that very man, but standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, “God be merciful to me a sinner” (Luke 18:10-13).

In the fourteenth verse Jesus says, “I tell you, this man went down to his house justified more than the other.” And to every one that exaltnth himself shall be abased; and he that humbleth himself shall be exalted.” So without humility prayer is in vain. Everyone of all this must be faith in God, for he then commeth to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

The first two and a half verses are the record of a wonderful answer to prayer. King Jehoshaphat, having been much troubled on account of a great multitude reported to be coming against him, had proclaimed a fast, and he and the people with him from all the cities of Judah had gone into the house of the Lord and he had prayed for the judgment of God upon their enemies, and in his prayer he said: “For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.” Then the Spirit of the Lord spoke through Jabez, and he told them what to do. They were not to go up in their own might, but to stand still and see the salvation of the Lord. And as they went forth the next day to see the battle, Jehoshaphat said: “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” And the Lord fought for them by turning every man’s sword against his fellow, so an army were all destroyed and none escaped.

If we are living within the time of the sixth seal, then we are at the door of that time when “evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground” (Jer. 25:32-33).

This country, the professed home of liberty of conscience, may not hope to escape, unless it ceases to uphold Sunday as a religious rest day, and this it does every time a person is fined for selling on Sunday or otherwise disobeying the state Sunday laws. There are some who hope that by some other means to bestir ourselves to greater efforts in the cause of truth and righteousness, because to us it is given to sow the good seed of Sabbath truth in all places where we may be. Then we may sing “we sow beside all waters” (Isa. 32:20). “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that, or whether both shall come up together, and be gathered to the barn” (Eccles. 11:6).

If we do that, then we “shall have a song, as, in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountains of the Lord, to the mighty One of Israel” (Isa. 30:29). “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Ps. 126:5-6).

How many lone Sabbath-keeping women can become Deborahs to help with their purses and their prayers amid Battles to take the field for the Sabbath of Jehovah? By fast­

ing and prayer you can come up to “the help of the Lord, to the help of the Lord against the mighty.” And your prayers into the “I can testify to that. When our cause was languishing in Africa and our Missionary Board was unable to
provide means to send and sustain a faithful missionary there, I was greatly troubled, and prayed to the Lord to raise up a man having means of his own and send him to Africa to preach the truth "as the truth is in Jesus." And the answer came in the person of Walter B. Cockerill; and though he has been obliged to come back home, I ask still praying for him that he may be filled with the Word and so accomplish much wherever the Lord may see fit to send him. Another prayer of mine was answered in a way that seems wonderful to me. Some time ago I wanted an organ for our church, and when I mentioned getting one, the church felt too poor to pay for even a cheap one that would give us our God invites us all to seek to win a crown sublime. When with courage we ever press forward, upward and on; though difficulties great distress, soon they are passed and gone. Each day that comes our God decreed, trials each one presents; in every care and urgent need, He gives us confidence. When six days' contest is complete, we reach a place of rest, the Sabbath of refreshment sweet, Delightsome and most blest. Laborsious tasks are laid aside When Sabbath shadow doth appear Our grateful praises close the day; to rest, the shadows call. God's fair angel of peace descends And whispers healing balm; The blessed Holy Spirit rests God's comfort and his calm. Each troubled, wearied, burdened soul May pause to rest in peace May have its wounds and his made whole May feel God's sweet release. The world knows not this hallowed joy, That comes in God's own rest; 'Tis rest from cares that do annoy, From labor's toilsome quest. Immortal crowns of peace God gives Contestants who have won; Thus crowned, in joy the winner lives, Because he has "well done." His Monument He built a house, time grist it in the dust; He wrote a book, its title now forgot; He ruled a city, but his name is not On any tablet, or on stone it is not Can gather from disuse, or marble bust. He took a child from out a wretched cot, Who on the state dishonor might have brought, And reared him in the Christian's hope and trust, The boy, to manhood grown, became a light To many souls, and preached for human need. The wondrous love of the Omnipotent. The work has multiplied like the light When darkness deepens; every noble deed Lasts longer than a granite monument. —Sarah K. Bolton.

Our Weekly Race LOIS R. FAY A six-day race we run each week, A race with titles at night Our God invites us all to seek To win a crown sublime. With courage we ever press forward, upward and on; though difficulties great distress, soon they are passed and gone. Each day that comes our God decreed, trials each one presents; in every care and urgent need, He gives us confidence. When six days' contest is complete, we reach a place of rest, the Sabbath of refreshment sweet, Delightsome and most blest. Laborsious tasks are laid aside When Sabbath shadow doth appear Our grateful praises close the day; to rest, the shadows call. God's fair angel of peace descends And whispers healing balm; The blessed Holy Spirit rests God's comfort and his calm. Each troubled, wearied, burdened soul May pause to rest in peace May have its wounds and his made whole May feel God's sweet release. The world knows not this hallowed joy, That comes in God's own rest; 'Tis rest from cares that do annoy, From labor's toilsome quest. Immortal crowns of peace God gives Contestants who have won; Thus crowned, in joy the winner lives, Because he has "well done." His Monument He built a house, time grist it in the dust; He wrote a book, its title now forgot; He ruled a city, but his name is not On any tablet, or on stone it is not Can gather from disuse, or marble bust. He took a child from out a wretched cot, Who on the state dishonor might have brought, And reared him in the Christian's hope and trust, The boy, to manhood grown, became a light To many souls, and preached for human need. The wondrous love of the Omnipotent. The work has multiplied like the light When darkness deepens; every noble deed Lasts longer than a granite monument. —Sarah K. Bolton.

**What Christian Endeavor Has Done for Me**

**Grace L. Barcock**

*Paper read at Denominational Christian Endeavor Rally, Chicago, July 9, 1915*

It is rather difficult for me to tell exactly what Christian Endeavor has done for me, because the good I have gained from it is so closely linked with the church and Sabbath-school work. But, first of all, Christian Endeavor has made me a stronger and more loving Seventh-day Baptist. I think if Christian Endeavor has never meant much to me before, I could not now fail to see its full meaning, for to me, since coming to Chicago, Christian Endeavor has come to mean a Conquering Enthusiasm for Christ. We have gained so much already. It has done much for me, but I expect it to do a great deal more before I am through being a Christian Endeavorer. Christian Endeavor gives the biggest opportunity to make something worth while for Christ. It doesn't aim at extraordinary, but at common everyday things of life. It seeks to make worthwhile lives.

When I became a Christian Endeavorer, the pledge meant a great deal to me, for it showed to me plainly my duty as a Christian and has helped me in living up to that duty. Then I later found that the true Christian Endeavorer has to work, and how much work may truly be done. It seems to me no one is so interested in the Endeavor as when he has some special work to do, and feels that he is necessary to the society, and that if for a moment he shirks his duty he is putting the organization below standard. Christian Endeavor has a wide field and appeals to the very best in us. It is Christ's own appeal. It helps us to feel that we are under Christ's eye and makes us think whether we are really trying to please him or not.

To get the most out of Christian Endeavor we must put the most into it. Each one of us might ask, "Am I putting my best into our Christian Endeavor society?" If each one would ask himself this question, we would have more willing and efficient workers in our societies. Christian Endeavor shows us how we may become practical and helpful leaders in Christian service. Before us we are always to have that part of our pledge, "I will strive to do;" and if we will, we may have the resolve, "I will help some one;" and with these before us what ought we not to accomplish as an organization? By our organization and Christian Endeavor work we are getting the start on the path of service which will broaden into a field for future work. The Christian Endeavor is our profession. It points out our duty, suggests service that we young people can do and calls us to it. It is that which should stir us to activity just as a breath of air will fan the dying coals into flame.

I wish to mention a number of things which do a great deal in rounding out the life of every Christian Endeavorer.

First, we gain definite standards of service while we are young and our impulses are fresh. Closely connected with this is the opportunity for us to openly acknowledge Christ as our leader. That is one thing Christian Endeavor has done especially for me. It has led me to feel glad to be identified with the denominational work when opportunity offered. If we believe in Christ and our church, we must stand firm in our principles.

Then third, Christian Endeavor cultivates the devotional life. The Quiet Hour
Frivolity

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, August 28, 1915

Daily Readings.

Monday—Lot's prosperity (Gen. 13: 1-17).
Tuesday—Illusion of vanity (Rev. 1: 14-22).
Wednesday—Spiritual vision (2 Kings 6: 17).
Thursday—A great mission (Acts 1: 8).
Friday—Useful service (Matt. 25: 31-36).

Shakespeare has said: "A little nonsense now and then is relished by the best of men." This statement is a true one. All of us, in our tired moments, enjoy thinking and talking about things that are of little consequence. But we need to be very careful not to go to extremes in this respect. If we walk up and down the streets of our large cities, and even in our smaller towns, we can see dozens of young people who think of nothing but dress and pleasure. Here is a young girl. Her only aim in life is to attend parties and dances or go to other places of amusement. By her side is a young man with a cigarette in his mouth. Both these young people are wearing expensive clothes made to attract attention rather than for neatness. The chances are that every cent which they earn goes to purchase the clothes and pay for pleasures that neither can afford. Think what a narrow, selfish life these people are living. The very best years of their life, which ought to be spent in helping others, are being entirely wasted.

What a contrast to this could be seen in the young people who attended the World's Christian Endeavor Congress at Chicago. Here were thousands of young men and women, as full of life and fun as could be, yet every one with a purpose in life and that to serve Jesus Christ. Which of these two classes of people do you suppose is the happier? Christian Endeavorers, of course. You can see it in their faces. What an opportunity and also a responsibility Christian Endeavorers have in giving to those young people who are living a carefree, frivolous life a purpose for which they may live.

Christian Endeavor stands for clean amusements. Recreation is a necessary element in life and there are plenty of games and sports that build up instead of tearing down character. It is the duty of Christian Endeavorers to encourage these sports and thus draw people away from those things that are harmful.

If your mind turns with more delight to your sport than to your work you are in danger of frivolity and your soul is becoming empty."—Amos R. Wells.

To think about:

What is the boundary line between frivolity and proper recreation?

How can we keep amusement in its proper place?

Why should we give some time each day to recreation?

Are my spare moments spent in a way which is pleasing to God?


definition of frivolity:

Flirtation

Rudeness

Idleness

Vanity

Objectless living

Luxury

Indifference

Talebearing

Youthful lusts

The leader may assign each one of the above things, which are frivolous, to a member of the society and ask him to tell why it is frivolous.

The Girl a College Can Injure

The girl a college course can seriously injure in character or thwart in attainment should either never have come to college at all, or should early in her course have been removed to some more congenial place. So the very small number of young women for whom the four years' residence at college does little; they go away with only a few facts cluttering up the mind and with character practically unchanged. The college has not been able to incite them to the love of knowledge, to open their eyes to the power or beauty of life, or to stimulate in them sympathy and appreciation. Yet one can not say they have been injured; rather they are what they were when they came, so the effect is negative. Again, there are students in whom the college develops for a time some latent but unhappy tendency. The competitions of social or intellectual life bring out the selfishness that strifes for place irrespective of means, or the conceit that feeds on the praises of others, and swollen with wind considers itself large beyond reason. This character warping is, however, not often permanent, for the criticism of others, the discipline of intercourse, usually corrects before the four years have elapsed these and similar faults.

The girls who are injured are those for whom this particular kind of training has been unfortunately chosen. There is the pathetic case of the student who has not sufficient mental power to do the work required by the curriculum. These are comparatively few in number, but they are the ones who wring the heart of the teacher, because they are usually well-meaning and hard-working, and because they are almost always unhappy. Sometimes they suspect the cause of their misery; often they feel wronged by the instructor and mate. They lag behind. But she must needs teach, so she asks questions, so the fog of brain grows denser and denser, and the separations between themselves and their fellows becomes daily wider. Pride urges them to continue the struggle, because they have been led to believe that a college education is the one supreme thing for any girl to attain. Not infrequently by means of tutors, incessant drudgery and work in summer, they contrive just to meet the college demands and to carry away a diploma. But what does that diploma mean, and at what a cost has it been obtained?

THE MIGHT-HAVE-BEENS

I have, as far as is possible, watched these students year after year, and have never seen one who did not have some ability or talent which might have been successfully developed. I remember one who was an excellent housekeeper, and loved it too. But having spent time and money on a college education, she must needs teach, because the so-called descent to housekeeping was unthinkable. She is still an unsuccessful and unhappy teacher. I recall a second who sewed, repaired the dresses and friends of the very delightful she took in it; really longed for a dress to plan or make, because that was an excuse for doing the thing she liked and avoiding the detested study of books. Then another came to my mind, but fortunately she was saved by the wisdom of an instructor. In a conference the girl, being pressed for reasons, threw away her reserve and declared she could not work when she was so miserable, when she felt constantly as if she were being something asked. When asked what she would like to do, she answered quickly, "Go away and do something else: I think I could teach in a kindergarten, for I love children." So the instructor wrote a letter to the woman who was sending the girl, and every girl to that she is now happily following her own particular star.

Such young women are injured, deeply-
and permanently, by college life. I doubt whether they ever get into the occupation for which they are by nature fitted, and I question whether they ever regain any sufficient measure of self-confidence for good work in the world. Because they are stupid at their college tasks, they are doubtful about their power to succeed in any other task. For their associates are constantly looking down upon her or patiently helping her, fosters no sense of ability or individuality. But the whole subject of placing the individual person in touch with that which can most happily do, is so new that it is no wonder the college has not yet begun to study its particular phase of the problem. When it does come seriously to consider this question, the solution may be a college officer to study girls from the point of view of ability, and to help place the unfit where they can find the stimulus necessary for their own growth and development.

MISFITS

The second class of students have the merit by temperament of intellectual problems offered by the college, but they are either temperamentally unsuited to live and work as members of such a community, or are not mentally awake enough to appreciate this privilege. Those unsuited by temperament, always few in any given year, often hate the routine, the daily demand, the necessity of a crowded life; sometimes the methods used, the class room drill, the prescribed subjects of study. College is like a prison to them. A very clever girl who left at the end of her sophomore year said to me: “I don’t like it; there are too many people, and I have constantly to hurry from one thing to another. I would rather get my training in a quiet at home, in discussions with my father, and in travel.” She has, therefore, wisely gone away, because college had no message for her, had no awakening voice for her particular mind. A similar case was the student who exclaimed, “I’m perdition here, and every day it grows worse,” but her mother made her keep to her drudgery. College life takes the snap, the spring, the joy and initiative out of these girls; they have gained nothing of real value, and they take away a dissatisfied, restless spirit.

There then are the students, larger in number than the other two groups, who are mentally asleep, who have really no aspirations of mind. They enjoy the college, that is, the distinction it gives, the social life, its friendships, its freedom, the excitement and stimulus of being with so many of a similar age and sex, but the mental exertion of study is either definitely a bore or negatively interesting. It is to be minimized as much as possible; to be avoided; to be gained quickly and easily by leaning on some one else, or to be assumed by means of a bluff. The other day, in a moment of curiosity, I asked Miss B— how much she had done on an assigned piece of work. She answered confidently, “Oh, I know it’s the junior play, and it’s the most wonderful thing I have ever done.” The reasonable-ness of her attitude needed no further explanation. Bluff is a game to be recorded in the memory book if it succeeds, and passed round as a joke if it fails. A senior, wanting to go to a house-party, pretended to have a severe pain in her side, so severe that she ought to be sent home. She was sent to bed in the inferior with ice-packs for several days, and all the college laughed, but the students knew similar tricks frequently succeeded.

Such young women, the product of our hurried American life, do not enjoy the process of learning; they shun the work results; they live wholly in the present, and to regard the present as the outcome of the past is a dull professorial attitude. I recently heard it summed up, “I am up to date, and I don’t care who comes before that date.” One morning of thrilling war news I asked, “Have you read the paper?” “No,” was the answer, “in our dormitory there is only one paper to fifty-two girls, and we don’t care whether that turns any cent a day,” I suggested, “Do you mean,” she asked, “that I should take a paper all to myself?” They may have curiosity about their next door neighbor, but they seem destitute of desire to know about the past of science, literature, or government, and equally without wish to speculate regarding the future. College is a constant “party,” to be made exciting by all the dispassionate possible, not the partialization of finding devices for avoiding steady work.

HOW IT HurTS

If we face the truth, it seems to me we must admit that these girls are injured by college. They go out to their life duties, whether in home or profession, with uncer-

tain moral ideas regarding work, and with little conception of honestly doing their best at a given task. They have, we all know, formed habits of shirking, and what is worse, they have learned to be clever at evading work; they have gained no sense of the dignity of sincere labor, nor any zest for college life, much less that of proceeding in college, not for a moment would any one desire a college all work and no play, but four years of a life directed by the assumption of all play and no honest work certainly tends to make irresponsible, untrustworthy character. You know how among men and women in society such an attitude toward their daily lives, we condemn it severely, yet we look on all too indolently, as the habits are forming which will be carried out of the college gate to increase the number of the inefficient. So I question whether these pleasure-loving, mentally indolent young women will, because of the years at college, be better fitted to take their places in home or business, that day’s social life and not helped her.

NO WORSE THAN THEIR BROTHERS

The question of this lifeless group of indifferent is different. It has been discussed, and bewildered by educators, but usually with the attempt to point out clearly that they are a menace to the college, and seldom with the desire to see how deep is the wrong done to the individual girl by allowing her four years of inert mental and moral life. The same question is common among educators in men’s colleges, for there, if words may be trusted, the condition is even worse than among the women. It has, indeed, never been determined by adequate thoughtful study whether the college methods of dealing with these girls are the cause of their indifference, or whether that apathy is temperamental and not to be overcome by any change of method or method. The question is, Has there been sufficient effort put forth in the attempt to awaken those who are mentally asleep? If the colleges themselves were fully aware with intellectual curiosity, and did not want each course be as great an adventure into the unknown as was the giving of that junior play? There is, therefore, great need for a new and careful study of the college unformed, and to find out what facts it is that there are within this community those who are profiting little in mind and really being harmed in character.

WHO IS TO BLAME

It is in fact largely the fault of this girl of social enthusiasms that it is the fashion to decry the idea of intellectual work and the development of the fineness of the college. It exists, as they say, largely for the purpose of forming friendships, of meeting all kinds of people and gaining social facility. When one considers the money invested in trained workers who are employed to set before students high ideals and to stimulate and direct intellectual effort, such an error should be obvious. Perhaps the burden of blame ought to rest on the college itself, for allowing this mistake to live and spread, for not proclaiming more definitely its deep and sincere purpose and for not adhering to that purpose, even if it means the exclusion, out of justice to them, of those indifferent to its aims. The question may be asked, Are they not better off during these formative years in college than they would be any place else; have they not gained more here than they would have at home? That does not seem to me the honest question for college to consider at all, for it is neither a nursing home, a sanatorium, or a reform school, but rather a mental and moral athletic field, free to those eager and ready for the sturdy games.

If a full investigation were to be made of the students credited by college, probably the conclusion would be that some girls are the worse physically. Especially is this true where coeducation exists and
late hours at the frequent dancing parties are allowed. In women's colleges, so great is the rigidity of the physical examination which excludes the bodily unfit, and so careful the oversight, that injury does not often occur. Most girls are the better in health for the systematic, regular, busy life of the undergraduate. I suppose we should all agree that the college provides for young women the best available training of mind, body and character. At the present time there is no other institution that has so helped those advancing toward womanhood to a knowl-
edge of their own capacity for joy and use-
fulness. Every girl who can meet the pre-
tliminary tests, and who has any just rea-
son for wanting such an education, should 
be given that privilege; and I am inclined 
to believe many who can offer no reason 
beyond a vague longing should be permitted 
to try their strength in the mental 
awakening and growth of character that 
occasionally come to unpromising students 
is astounding, and richly rewarding to the 
institution. My contention is that the col-
lege does not watch closely enough to see 
no. 

CHILDREN'S PAGE

The Most Honorable Mention

Dorothy and Uncle Ralph were having one of their twilight talks. It was Sabbath 
evening.

"How about the essay, Dot? Will it 
take the prize?"

"Uncle Ralph!" Dorothy's voice was reproachful and protest. "It isn't fair 
to make fun of men, and you know very 
well I never dreamed of taking the prize. But I'll tell you—this con-
fidently—" I did rather hope I might get 
 honorable mention. But—"

"Well?"

"Nothing, only it did seem as if there 
were nothing but interruptions from the 
moment I sat down with my paper and pen. 
First there was Nora to ask something 
about the puff tarts (as if any other des-
tsert wouldn't have done just as well to-
day). Then Clarice came with her doll's 
Imperial strings in a knot that must have 
taken at least ten minutes to untie, and di-
rectly after her Fred, with a button off his 
coat. Before I had finished the second 
page little Kitty Conrow ran in to ask my 
Advice about the trimming of her hat, and 
Harry, to see if I could not do something 
for his kite, and only it did rather hope I might get 
 honorable mention. But—"

The Strength of Tiny Creatures

When compared with the strength of 
man, the strength of an insect is most 
remarkable indeed. For instance, 
the ordinary beetle can propel a burden 
hundreds of times its own weight. The insignificant house-fly 
gives a hundred strokes of its wings in 
about two seconds, thus enabling him to 
reach a distance of thirty-five feet in that 
time. Perhaps the most wonderful of all in-
sects is the dragon-fly. It goes through the 
air at the rate of sixty miles an hour, and 
can stop, reverse, or change direction 
backward or sideways without lessening 
its speed or changing the position of its 
body.

One little honey-bee can hang suspended from a limb all night. The body of a hun-
dred others will depend—tine holding to 
another, chain-fashion; and one can not 
see that the first bee wavers or finds its 
load heavy.—Our Dumb Animals.
The Squirrel’s Moving Day

Last April as I came through the park to my train I met a squirrel on the bridge. It had a big bundle of something in its mouth. At first, I supposed it was material for its nest. As it came closer I could see that the bundle was hanging around the squirrel’s neck. It reminded me of a feed-bag such as drivers use in feeding horses. The thought came to me that some one must have caught the squirrel and fastened the bundle to it.

In order for the squirrel to pass me, it had to pass within a few feet of me, and I could see plainly what the strange and mysterious bundle was. It was a young squirrel. The mother was “moving.” The little one had its arms clasped around the mother’s neck, and the hind limbs folded over the mother’s nose. The mother evidently had hold of its body about the middle on the under side.

It is common to see mother cats and dogs carry about places of greater comfort or security. And I have several times seen mother mice do the same thing. Could a little squirrel do it.

The Country Boy’s Creed

I believe that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work is work wherever I find it; but that work with Nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to the boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself—not upon my dreams, but upon what I actually do; not upon my luck, but upon pluck. I believe in working when you work and playing when you play, and in giving and demanding a square deal in every act of life.

—William Howard, Our Dam Bung Animals.

The ideal man is always in the process of making.

Outline Conference Program

Milton, Wis., August 24-29, 1915.

Theme: “Keep Rank, Make Jesus King.”

6:30 a.m. Each day, Sunrise Prayer Meeting.
9:00 a.m. Wednesday, Thursday, Friday, Sectional Missionary Meetings on Work of the Different Boards.
10:00 a.m. Each day—Children’s Hour.
1:00 p.m. Each day—Conference Orchestra.
6:45 p.m. Young People’s Hillside Life Discussion Meeting.
4:00-6:00 p.m. Each day, Recreation Period.

Tuesday

10:00 a.m. Welcome. Response. President’s Address. Business.
2:00 p.m. Addresses by ex-Presidents of the General Conference. Board of Finance Program.
7:30 p.m. Evangelistic Service, conducted by Rev. D. B. Coon and Professor Paul Schmidt.

Wednesday

10:00 a.m. Business. Missionary Society Reports. Board of Christian Education.
2:00 p.m. Missionary Society Addresses. Services in Memory of REV. D. H. Davis, D. D.
7:30 p.m. Young People’s Program, closing with a Missionary Play.

Thursday

10:00 a.m. Tract Society Reports. Addresses and Discussion.
2:00 p.m. Tract Society Sermon, Rev. W. D. Bishop
3:00 p.m. Woman’s Board Program. The Nation’s Fight for a Stainless Flag. Addresses by representatives from different States.
7:30 p.m. Sabbath—Service, conducted by the Evangelistic Quartets, old and new.

Friday

10:00 a.m. Business
11:00 a.m. Sabbath School Board Program.
2:00 p.m. Education Society Program, closing with addresses by our three college presidents.
7:30 p.m. Gospel Meeting, conducted by the Evangelistic Quartets, old and new.

Saturday

9:30 a.m. Communion Service.
10:30 a.m. Sabbath Morning Worship. Sermons by Pastors W. L. Burdick and E. B. Shaw.
2:00 p.m. Addresses on different phases of our many fold mission.
7:00 p.m. Concert Service.
8:00 p.m. Lecture by Dr. W. S. Sadler.
9:00 p.m. Band Concert.

Sunday

10:00 a.m. Business
11:00 a.m. Addresses on the Sabbath.
2:00 p.m. Addresses on the Home.
3:00 p.m. Business Address. Sabbath School Program.
7:30 p.m. Closing Meeting, “The Triumphant Christ.”

The Salem Church and the Federal Council

DEAR EDITOR GARDINER:

I wish to express my appreciation of the clerical and intelligent manner in which you have handled the record of the Federal Council of this week the principles and methods of the Federal Council of Churches. You have not only been absolutely fair, but you have shown a knowledge of the matter which will be of service to those who are seeking the facts, and which will help many of your readers to an intelligent decision on the question of our future relations to the Council.

I am sending you a copy of a resolution which will show you and the readers of the SABBATH RECORDER how one church views this question. While I approve the resolution, I would like to say that the idea of passing such resolution did not originate with the pastor of the church, and he had nothing to do with determining its contents or the form in which it should be cast. The idea originated in our regular prayer meeting when we were having, as we do sometimes, “SABBATH RECORDER Night.” The resolution was read at a Sabbath-morning service, and was passed the following Sabbath by a large audience, and no dissenting voice. Thus a whole week was given for consideration and questions. I feel therefore that this expresses the deliberate and thoughtful opinion of the Salem Church regarding the important matters contained in the resolution.

Resolved, That the Salem Seventh Day Baptist Church, in regular Sabbath-service assembled, do express to Dean Arthur E. Main and the Committee on Denominational Activities of the General Conference, our hearty approval of the content and fine Christian spirit of the Dean’s duplicate letter recently published in the RECORDER and addressed to certain leaders in the Federal Council of Churches; also our sincere appreciation of the splendid spirit manifest in the replies, especially in the expressions of esteem for Dean Main and respect for our distinctive denominational beliefs.

Such respect based, as we believe, upon a knowledge of us received largely through the presence of Dean Main and others of our denomination at the meetings of the Council and its committees, would have been almost impossible, or at least much more difficult to obtain in any other way now apparent, had we remained aloof from such organization. Therefore, in so far as circumstances now appear, we feel our people have made no mistake in thus uniting our efforts with those of other denominations in a common cause for the promotion of the highest and best in human experience, that in so doing, progress has been made toward securing a more favorable and unprejudiced consideration of Sabbath truth by many leaders in religious thought and activity; and that unless something develops not now in sight, we would view with deepest regret any move tending toward our withdrawal from the Federal Council.

On motion, the above resolution was adopted and a copy ordered sent to Dean Main, and one to the Committee on Denominational Activities, provided the matter of withdrawing from the Federal Council comes before that committee for consideration at Conference.

A. J. C. Bond.


Striking the Last Balance

What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, “Father, I have finished the work which thou gavest me to do.” If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ’s finished work, to have entered into partnership with him in this life, and in heirship with him in the riches of his eternal life.—The Christian Herald.

WANTED: A WOMAN

Wanted, a woman to do the housework for a family of two. Want a good woman, but one not too young; say forty to fifty years old.

She won’t need to do any washing or ironing, as we have that done.

We have no milking or churning or turning grindstone to do.

We want a woman who would stay and take care of Mrs. Goodrich, while she lives, after we are gone.

We are willing to pay her fair wages, give her permanent employment, and a comfortable home.

Conference will be a good time to look things over, and see if you want such a job.

Ezra Goodrich,
Milton Junction, Wis.
HOME NEWS

NORTH LOUP, NEB.—Dr. W. C. Daland, president of Milton College, Milton, Wis., came Friday and was the guest of friends in the village till Monday noon, going on from here to Dodge Center, Minn. While here he preached two splendid sermons, on Friday night and on Sabbath morning. He assisted the choir of the Seventh Day Baptist Church in their worship service and spoke in the interests of Milton College. Monday night he lectured at the church on the subject of Music. Those who failed to hear him missed a rare treat—one which not often comes to us. We were all who heard Dr. Daland Monday night were made to see that they know but little about music, however well they may like it. Because of the expense our people have been to building a new church, he did not receive as much money as he would otherwise have received. The Loyalist.

EXELAND, WIS.—Two of the children of the Seventh Day Baptist society were baptized Sunday afternoon. A large company gathered to witness the happy occasion. Rev. Mr. Coon and Professor Schmidt closed their meetings at Exeland Sunday night. They expect to go to New Auburn, Wis., for a week, before going to Battle Creek for a short rest. Journal-Telephone.

MILTON, WIS.—An echo meeting of the great Christian Endeavor convention which was held in the Coliseum, Chicago, July 7 to 12, was held in the Seventh Day Baptist church at Milton Monday evening, with eighty-five in attendance. Ralph Holliday, vice-president of the union, led the meeting. Albion, Milton Junction and Milton Seventh Day Baptist Christian Endeavor societies were represented, while the Milton Congregational Christian Endeavor, with twenty-three members was the hostess. The program opened with a rousing song service. Reading of Scripture, and prayer followed. The first speaker was Grace Babcock, of Albion, on the “Quiet Hour and Tenth Legion.” “Life Work Re- cruits” by Fred Babcock, “Social Service,” by Mrs. Sayre of Albion. Then followed the singing of the official song of the convention, “Blessed Redeemer,” by a quartet composed of Ralph Holliday, Grace Babcock, Rachel Coon and Julius Nelson, which was rendered in a very pleasing manner. The subject, “Efficiency,” was given by Beulah Greenman; “Temperance and Christian Citizenship” by Julius Nelson; “Missions,” by Mrs. H. R. Osborn; “Junior and Intermediate Work,” by Carroll West; “Wisconsin Day,” by George Crandall. The one feature of the convention which seemed to stand out paramount in the minds of the members was the consecration Sabbath night of two hundred thirty-five young people to some part of the Lord’s work; also whenever the subject of temperance was mentioned the enthusiasm was unbounded and the vast audience rose en masse to pledge themselves to help in all possible ways to secure a saloonless nation by 1920. After this enthusiastic program refreshments of ice cream, wafers and cake were served by the members of the Congregational Christian Endeavor Society, which was greatly appreciated by all. Journal-Telephone.

MILTON JUNCTION, WIS.—Children’s Day, June twelfth, was a beautiful day and a large congregation listened to the fine program by the children, supplemented by a talk by Dr. Gardiner, of Plainfield. The following Sabbath, Dr. Gardiner preached a very interesting sermon which will long be an inspiration to his hearers. His theme was “What Is Your Life?” The people appreciated this opportunity to become acquainted in a more personal way with the editor of the Recorder, as he sojourned with his sister, Mrs. H. N. Jordan.

On June 23 the Christian Endeavor gave a June breakfast in the church basement which was well attended. The Christian Endeavor have completed their “Study of Fundamentals of Christian Life” as given by Pastor Jordan in eight sessions. It was followed immediately following the Christian Endeavor prayer meeting. There was a good attendance and both the pastor and class feel re-paid for their work.

MRS. H. M. BURDICK.

Care of the Baby in Summer

Destroy the Fly

When the modern mother sings “Baby-bye, here’s a fly” to her infant, she changes the second line of the old nursery song to read “Let us avert you, you and I.” The common house-fly is no longer an object of tolerant interest, but has become an object of hatred and distrust. He is known to be the principal factor in the distribution of the germs of typhoid.

Especially is he regarded as the enemy of the baby, as there is reason to believe that he carries about the germs of summer diarrhea and leaves them behind him, with other filth, when he lights on the nipple of the feeding bottle, or crawls over the saucer of cereal, or falls in the milk. Thus he is a real danger, not only to the baby but to the whole family, and every effort should be made to do away with him.

Flies may be kept out of the house to a considerable extent by using screens at the doors and windows, and those that get inside may be trapped, poisoned, or swatted. But better than any of these methods is to destroy the flies in the larval stage, and thus prevent them from hatching. The following information is furnished by the Department of Agriculture:

“A safe and effective weapon against the typhoid or house-fly has been found in powdered hellebore by scientists of the Department of Agriculture. Flies lay their eggs chiefly in stable manure. Powdered hellebore mixed with water and sprinkled over the manure, will destroy the larvae which are hatched from the eggs. Since powdered hellebore is readily obtainable, this puts in the hands of every one a remedy for one of the pests that has been found dangerous as well as troublesome. Powdered hellebore, however, will not kill all flies, which must be swatted or trapped.

“It has long been known that flies breed in manure but previous methods of destroying the larvae there by the use of strong chemicals have been open to the objection that the treatment under some conditions lessened the fertilizing value of the manure or actually injured vegetation. This is not true of powdered hellebore. Government experiments have shown that the hellebore is entirely decomposed in the course of the fermentation of the manure and that even in excessive quantities it does no harm except to the larva it is intended to destroy. Chickens picking in manure treated with it suffer no ill effects.

“One-half pound of powdered hellebore mixed with 10 gallons of water is sufficient to kill the larvae in the stable, or to curb their feet, of manure. The mixture should be sprinkled carefully over the pile, especial attention being paid to the outer edges. In manures hellebore is obtainable in 100-lb. lots at a cent a pound. This makes the cost of the treatment a little less than seven-tenths of a cent per bushel of manure. A liberal estimate of the output of manure is two bushels a day per horse. The money invested is, therefore, trifling in comparison with the benefits to the individual and the community from the practical elimination of the disease-spreading fly.

“Although fresh manure is the favorite breeding spot, flies lay their eggs in other places as well, such as outhouses, refuse piles, etc. In these places, from which no manure is taken to spread on the fields, considerable saving may be effected through the substitution of borax for powdered hellebore. Applied at the rate of 0.62 pounds per 8 bushels of manure, borax is as effective as powdered hellebore in killing the larvae, but no less than half a cent for each bushel of manure treated. In larger quantities, however, or when the manure itself is spread at a greater rate than 15 tons to the acre, some damage to crops may result. Large quantities of manure are often used by market gardeners.
and others, and there is always danger of carelessness in applying the borax. The use of the borax is easy but safer helbo- 
estricat is therefore recommended for the treatment of manure. Borax is recom- 

The writer has in his library a copy of the American Constitution so delicately 
dated in the copper-plate type that it brings us in relief, as the observer stands off 
a little distance, the familiar features of George Washington, the founder of the 
and the man who made that great charter of liberty a national and 
enduring fact. From one point of view it is a chapter of political history; from an­ 
other, it is a portrait of the "Father of his Country." So, while the Bible gives us 
the most ancient record of history, the most sublime poetry, the most lofty sys­ 
tem of morals, the most vivid portraiture of human character, and the most extra­ 
ordinary system of spiritual truth—yet it is the American Constitution that 
always has upon us "the light of the knowledge of the glory of God in the face of Jesus Christ."—Brooklyn Eagle.

Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, 
graceful from very gladness, beautiful because bright.—Carlyle.

Sabbath School

Lesson IX.—August 28, 1915

God's Care of Elijah—1 Kings 17: 1-16

Golden Text.—"Casting all your anxiety upon him, because he careth for you." 1 Peter 5: 7

Aug. 22—1 Kings 17: 1-16. God's Care of Elijah

Aug. 23—1 Kings 17: 17-24. God's Care of a Widow

Aug. 24—Matt. 10: 34-42. A Prophetic Reward


Aug. 26—Ps. 20: 3-7. God's Care in Trouble

Aug. 27—Ps. 37: 16-26. God's Care in Famine

Aug. 28—Mark 6: 35-44. God's Care of the Righteous

(For Lesson Notes, see Helping Hand.)

WANTED.—Man, with experience, to run a Jass tractor. R. B. Thomas, Milton, Wis.

THE SABBATH RECORDER

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MARRIAGES

Burdick-Oursler.—At the home of the bride's 
mother, Mrs. W. E. M. Oursler, in Noronto­ 
ville, Kan., June 2, 1915, by Pastor James

L. Skaggs, Buell Burdick and Mary Oursler, 
both of Norontoville.

DEATHS

Collins.—Avis Myra Collins, daughter of George

Tyler and Avis Wilbur Collins, was born 
near Woodville, town of Hopkinton, Octo­ 
ber 19, 1885, and died at Charlie's Falls, Conn., 

Very early in life she was baptized and 
joined the Woodville Seventh Day Baptist 
Church, of which she remained a faithful mem­ 
er for many years, moving her membership to 
the First Hopkinton Church, 1910, during the 
pastorate of Rev. William L. Burdick.

On September 13, 1892, she was united in mar­ 
rriage to Cassius Collins, and to them were born 
six children: Mrs. Avis Palmer, Alfred, Mrs. 
Agnes Williams, Mrs. Gladys Mackenzie, Doris, 
and Clay, all of whom, with a sister, Mrs. Abby 
Thompson, are all united in life and Christ. A 
brother, Nathan Collins, of Wood River Junction, 
survive to mourn her death.

Mrs. Collins was a quiet but faithful and ear­ 
est Christian woman, honored, loved and re­ 
spected by all who knew her. In her months 
of illness, though suffering greatly, she never 
complained and ever was thoughtful of those 
around her. Though it grieved her to leave 
hers loved ones, she was glad to meet her 
Savior who had meant so much to her for so 
many years.

Funeral services were conducted at the home 
by her pastor, who spoke briefly from the text. 
Mark 14: 8, "She hath done what she could."—H. C. V. H.

Jaques.—Asa Jaques, a pioneer resident of 
Little Genesee, N. Y., died at the home of 
his son, C. S. Jaques, in that place, at 3 
o'clock Sunday morning, July 25, aged near­ 
ly eighty nine years.

He had been practically helpless for the past 
two years, during which time he had been ten­ 
derly cared for by his devoted son and Mrs. 
Ella Jaques. Everything possible was done for his 
comfort during his long illness.

In 1827, Asa Jaques came with his parents, 
Samuel and Sarah Jaques, from Hopkinton, 
R. I., following the old wagon trail made by 
their family of parents and five children. The 
entire family of parents and five children 
making the journey in a one-horse wagon. He 
followed the carpenter's trade for about twenty 
years ago. In 1839 he was united in marriage to 
Harriet Stillman, who died in 1886. Three children were born to 
them, only one of whom survives. 
He was the last member of a family of seven 
children, a family noted for their longevity. 

Keeping at It

A boy was engaged one winter day in 
putting a ton of coal into a cellar. His 
only implement was a small shovel. Noticing 
this, a benevolent old gentleman ex­ 
pressed his surprise and commiseration.

"My son," said the old gentleman, "you 
surely do not expect to put in all that 
coal with that little shovel." "Oh, yes, I do," 
replied the boy, thoughtfully. "All 
I have to do is to keep at it.

There is a lesson in this story for young 
and old, and it is exemplified in the 
life of the great men of the world. It is a 
mistake to suppose that the best work of all 
the world is done by people of great 
strength and many opportunities. "Keeping 
at it" is the secret of success.—Baptist 
Commonwealth.

The doctrine of forgiveness is one of 
broadest application. It concerns the 
earthly as well as the heavenly life. From 
infancy to old age, men blunder and sin 
and must claim and receive the forgiveness 
of their fellows. Indeed, "I beg your par­ 
don" is one of the most familiar formulas 
of good society.—Christian Standard.

SEVENTH DAY BAPTIST COLONY 
IN FLORIDA

Lone Sabbath Keepers, especially, are 
invited to investigate the opportunities 
offered for building up a good home among 
Sabbath Keepers in this land of 
health and prosperity. Correspondence 
solicited.

U. P. Davis, 
Pt. McCoy, Florida.

T. C. Davis, 
Nortonville, Kansas.
We can but notice how grandly Christ reposed upon this fact of immortal life. He feels no need of examining the evidence, or balancing proofs; no doubts overcloud his faith; death offers no hindrance; it is but sleep. He regards nothing from the standpoint of time or this life, except worldly work. He stands steadily upon life, life endless by its own nature. He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with paradise open to his sight. Death was no leap in the dark to him; it was not even a land of shadows: it was simply a door leading into another mansion of God's great house. When the keenest judgment that ever looked on this world and into the heavens, and the keenest judgment that ever weighed human life, and the purest heart that ever throbbed with human sympathy, tells me, especially if he tells it by assumption, that man is immortal, I repose on his teaching in perfect trust.—Theodore L. Menger.