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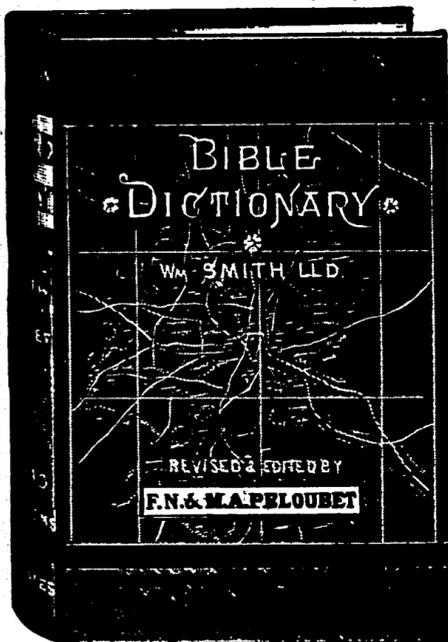
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THE SABBATH RECORDER

Plainfield, New Jersey

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The Sabbath Recorder

DEAR to us all should be the lives of men who helped Christianity and all our civilization when it lay helpless in the midst of savages. . . . To look out in the evening toward the west and see the saffron ether poured out of invisible urns, is only one half as sublime an act of spirit as the retrospect of the heart that looks back and sees that atmosphere of human love and truth that rolled down upon the world from the great hearts of Christ and his missionary children. . . . The ancients saw in their sacred vales and woods three graces, and at times, in poetic moments, nine muses; but this single grace, the spirit of love, this wandering virtue of missions, surpasses all the fabled ones of history. . . . Continents that lie in darkness shall see light, and the wilderness that has no beauty shall blossom like the rose.—David Swing.

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The Sabbath Recorder

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VOL. 83, NO. 13

PLAINFIELD, N. J., SEPTEMBER 24, 1917

WHOLE NO. 3,786

Our Problems as Seen We hope our
By Pres. George B. Shaw readers will not

lay aside the
SABBATH RECORDER of August 20 without
a careful study of the address of Rev.
George B. Shaw, president of Conference.
In this address reference is made to the
many serious problems confronting the
churches of today,—problems that have to
do with the inward thought and life of the
church, problems relating to the business,
social and political world,—and especially
to those that affect us as a denomina-
tion.

If President Shaw's words are true, and
we believe they are, it will be folly for us
not to heed them. He said: "For us to
deny, ignore or belittle these problems is
little less than suicide." So important did
the Conference regard these matters that a
special committee was appointed to con-
sider them, and we wish every RECORDER
reader would regard himself as a member
of a special committee to study them and
report his conclusions. Sad indeed will it
be if Seventh Day Baptists shall continue
to sleep and dream under a suicidal denom-
inational polity until the bitter end comes.
President Shaw is not alone in the growing
conviction that, "while our polity may be
theoretically correct it is practically wrong.
That method of administration of the af-
fairs of the kingdom can not be right which
is inherently weak and inefficient."

We appeal to our people, once again,
carefully and prayerfully to study the im-
portant message of the president of Con-
ference—a message growing out of an ex-
perience that has given him special cause
to lift up this voice of warning and offer
these words of wise counsel.

The Report of That In order that all our
Special Committee people may know how
those in attendance at

Conference regarded the matters presented
in President Shaw's address, we give here
the report of the special committee ap-
pointed to consider them, as it was adopted
by Conference.

We, your committee appointed to consider the
president's address, and the questions therein
raised regarding our denominational life and
work, would respectfully report as follows:

The president of Conference in his annual ad-
dress has voiced questions and problems which
are in the minds and upon the hearts of our
people. The character and magnitude of these
problems do not admit of a categorical answer.
We commend the forethought and wisdom of our
president in bringing to the attention of Confer-
ence at its first session these important matters.

To assist our people, if possible, in the definite
and purposeful consideration of certain proposi-
tions growing out of the address we bring them
to your attention in the following paragraphs:

We should co-operate with other Christians in
interdenominational and undenominational move-
ments when we can, thus more effectively pro-
mote the work of our Master, always casting our
influence in favor of the distinctive principles for
which we stand.

The Sabbath was not made for itself, and man
was not made for the Sabbath, but the Sabbath
was made for man, to conserve his growth God-
ward; to give him opportunity better to com-
mune with his Maker; leisure to let his mind
dwell upon God; and in God to develop every
side of his nature.

In the case of necessary environments that
have a bearing upon the way one observes the
Sabbath, and upon the spiritual benefit one is
to get from its observance, such for example, as
the surroundings of our young men who are
called to the Great War, it is our judgment that
one should be known as a Sabbath-keeper, who
hallows the day in his heart, making it differ-
ent from other days; and as purposing not to
seek, primarily, selfish pleasure or material gain,
but a knowledge of the Lord and of those things
that tend to make one increasingly useful to
our fellow-men in all of their relations and ac-
tions.

We frankly admit the limitations of the con-
gregational or democratic polity of the Seventh
Day Baptist churches and denomination, but we
believe that the road to effective administration
lies in the processes of gradual adjustment and
evolution, rather than in a radical effort to over-
turn the polity, methods, and traditions that are
the rich heritage of the denomination, through
these centuries of illustrious leadership, consecra-
tion, and devotion to truth. We recommend that
the commission give serious study to the prob-
lems of more effective administration.

Believing that we as a people have attained a
high standard of education and culture, that we
stand high in the ranks of Christian citizenship,
and have ever been in sympathy with and identi-
fied with the larger movements that have had for
their purpose the promulgation of righteousness

and the uplift of humanity, yet in the matter of personal piety, consecration, and devotion we have not attained the same high standard; believing this to be vitally essential to our denominational life, it is urged that we as a denomination collectively and as individuals strive for greater piety, devotion, and consecration.

Woman's Board Commended In adopting the report of the Woman's Board, the General Conference commended the increased work done for the Tract Society during the year and suggested that still greater effort be made to raise the Woman's Board budget for the Tract Society and for the Twentieth Century Endowment Fund. This fund may not be well understood by some RECORDER readers, as several years have passed since its adoption. In the *Year Book* of 1908, p. 94, it will be seen that the Twentieth Century Endowment Fund was established during the Boulder Conference. Whatever is given for this fund must be divided as follows: thirty per cent to each of the three colleges and ten per cent to Alfred Theological Seminary.

Money given to this fund can be entrusted to the Seventh Day Baptist Education Society or to the trustees of the Seventh Day Baptist Memorial Board, with the assurance that it will be invested and the income used as indicated above.

Improve the Last Year Of the Forward Movement We are now entering into the work of the last year of the proposed Forward Movement, begun in the General Conference at Milton, Wis.; and Conference this year called the attention of the churches, Sabbath schools, and Christian Endeavor societies to this fact and urged them to redouble their efforts to make the closing year of the campaign the most successful one of the three.

It may be of interest here to recall the points in the resolutions concerning this Forward Movement adopted two years ago. Those having the *Year Book* for 1915 would do well to turn to page 79 of that book and carefully read the plans there approved by Conference and urged upon all the churches and Christian Endeavor societies.

For those who have not this *Year Book* we give the following data: The churches were asked to strive to make a net gain of

500 members for the denomination each year for three years; the Sabbath schools were asked to work for a gain of 500 members; and the Christian Endeavor societies were to work for the addition of 125 converts, 200 new members, 125 church members, 125 new dollars for missions, 10 new societies, 50 Comrades of the Quiet Hour, 50 new members of the Tenth Legion, 75 Christian Endeavor Experts, and 50 Life Work Recruits.

We fear that many workers have forgotten the good resolutions of that Forward Movement Conference. It is well that the Conference just closed called attention to this matter and we hope its earnest plea will not go unheeded in the churches.

The Boards Were Requested to Help In that comprehensive report on the Forward Movement, adopted two years ago, Conference requested the Missionary, Sabbath School, and Young People's boards to send appeals as soon as possible to all the churches, and to follow the first appeal by letters, monthly or oftener if need be, in an effort to keep alive the spirit of the movement and to offer help wherever it might be needed.

A plan so vital to our welfare as a people can not be neglected without great loss. Every church and society should take an active part in a work so much needed, and indifference to it should be regarded with alarm for our future.

Entering the vestibule of one of our churches a few days ago, I noticed an attractive, well-printed poster placed where it could easily be read, on which was given the data printed above regarding the Forward Movement. Then followed a statement of the number of converts, new members, and workers which that church should secure this year in order to do its part. The amount of money it must raise for the budget was also stated. Evidently this notice is expected to be kept before the young people all the year, to emphasize the request of Conference. Why is not this a good plan? If, added to this, the pastor and superintendent and president of the Endeavor society will frequently call attention to the work, refer to the progress being made, and encourage the workers, something will be done. Little good can come from passing excellent resolutions at Con-

ference if the people in the churches go to sleep and do nothing.

Keep in Touch With the Soldiers We trust that the young people, led by the Young People's Board, will, in harmony with the recommendations of the General Conference, strive to keep in touch with all our soldier boys in the various camps of the nation by writing letters and sending literature to them.

In keeping with this suggestion the young people of the Plainfield Church have taken steps to help any soldiers in camps within their reach. You have already seen the brief notice in last RECORDER from Brother Elmer Hunting, and in this issue another appeal is made. We hope several of the "boys," as well as their home friends, will respond and do what they can to help carry out the plans.

We Must Both Preach and Practice In discussing the report of the Tract Society at Conference, one speaker said he strongly favored more aggressive Sabbath reform work. He explained, however, that he had no desire to criticize the workers for what had been done; he only wished to emphasize the fact that the outside world expects us to proclaim the truth that makes us a separate people, and that more is expected of us than that we should keep the Sabbath as others keep Sunday.

These thoughts are well worth our attention. If we regard the Sabbath truth as a very essential thing in our spiritual life, then we should proclaim this truth; and we should keep the Sabbath better than we now do. If we are slack in our own Sabbath observance, we shall stultify the truth for which we stand and bring to naught our efforts to restore God's holy day—the Sabbath of Christ—to a world fast becoming Sabbathless. The Sabbath must be more than a mere conscientious principle or theory; it must be made practical with us, or our teachings regarding it are of little value.

"Religious Education" By Correspondence On another page will be found Dean Main's offer to give a correspondence course in the sociological teachings of the Bible, as a help in solving the social problems of our day. This would

be a most interesting and helpful study for any one having a little time to give to the work. One hour a day devoted to such study by all Christian believers and moral reformers would undoubtedly hasten the glad day of peace on earth and good will among men.

Don't Overlook The Good Things In these RECORDERS about Conference so many excellent things appear in the reports and addresses that we are in danger of missing some of them. This we can not afford to do. It will be necessary to keep the Conference numbers close at hand and refer to them frequently if we are to secure the good we should receive from them.

One speaker in Conference, discussing the Tract Board's report, expressed high appreciation of the extended paragraph on the Sabbath situation as affected by the war, and voiced the hope that this paragraph might be published as a leaflet by the society. Please turn again to the Tract Society Number, September 3, p. 299, and carefully read this page.

In regard to Brother Edward E. Whitford's address, "War and the Sabbath," found on another page of this magazine, this same speaker emphasized the thought that one should be able to adjust his Sabbath-keeping to the conditions in which he is compelled to act. If circumstances require, it is possible to be a Sabbath-keeper even on the battle field on Sabbath Day. This was recorded as a "matter of great significance and of immense value."

How Conference Was Fed Statement by Committee We give in this issue a brief statement as to how Conference was fed, which will interest both those who attended and those who did not. The financial part required most careful management in these times, and we congratulate the Entertainment Committees on the successful feeding of so many people at such small expense.

President Wilson To the Children The President of the United States says some excellent things in his proclamation to the children of our public schools, which we give on Children's Page of this RECORDER. Please do not let your little folks miss it. It is a great thing for

them to be made to feel that they count for something to their country and that their service to humanity is worth while. The President does well for the future of this nation when he enlists the boys and girls of the land in loyal, loving service. Every home and school in America should unite with him in this plea, and thus become identified with the Red Cross movement.

NOTES BY THE WAY

THE ASSOCIATION AT SALEMVILLE

SECRETARY EDWIN SHAW

The best way from Battle Creek to Salemville was by Chicago, cheaper for one who has the privileges of clerical rates on the railroads, and then there was the opportunity of a day and two evenings in Chicago to call on the missionary, J. J. Kovats, and several of the people,—among them, at the homes of Murray Maxson, Drs. Post, both father and son, Dr. Larkin, and the Aughiltrees, besides two or three attempted calls at offices down-town where the men were out at the time, and it was necessary to leave one's card. Then, too, by paying one extra car fare there was the chance to stop an hour at the University of Chicago and walk about the campus where there are many changes since 1893. At the home of Dr. Post we were pleased to find Mrs. Luther Davis making improvement from a rather serious illness.

Salemville is about thirty miles south of Altoona, Pa. Here we changed cars for Roaring Springs. While waiting in the station we were joined by R. R. Thorngate, the delegate from the Central and Western associations, and a few moments later E. A. Witter, delegate from the Eastern Association, came in view. The night before we had been in Cortland, N. Y., Westerly, R. I., and Chicago, Ill. And here without any prearrangement we came together within a few minutes at Altoona, Pa. An hour's ride brought us to Roaring Springs, and from there we went by auto-bus to Woodbury, Loysburg, New Enterprise, and to Salemville, about fifteen miles or more. A bountiful supper, for which the Salemville people are noted, was provided by Mrs. A. W. Walter, and then Thorngate and I, guided by Lawrence and a

lantern, walked out half a mile or more to the hospitable home of Mr. and Mrs. Charles Blough, and although they were forced to rise from bed to give us an entrance, we received a delightful welcome.

It is vain for me to try to give a systematic report of the association. I took no notes to speak of, and it would be difficult to make any satisfactory synopsis of the sermons and addresses. I shall have to tell the story in a rambling way, mixing things about as they come to my mind. There were twenty-seven delegates from other churches of the association and four delegates and representatives of other associations and societies. Two autos with ten people came from Salem, the other seventeen coming by train to Bedford and thence by auto to Salemville, twelve of whom were from Lost Creek, and the others from Ritchie, Salem, and Greenbrier.

The officers of the association were: moderator, Courtland Van Horn Davis; secretary, Rev. M. G. Stillman; treasurer pro tem, M. Wardner Davis; corresponding secretary pro tem, Mrs. A. W. Walter. These people, as an Executive Committee, arranged and managed the program with credit to themselves and to the satisfaction and pleasure of the people. The music was in charge of the chorister of the Salemville Church, Mr. C. C. Wolfe. In addition to the congregational singing, which was always spirited and earnest, there were a male quartet and a ladies' quartet of Salemville people, solos and duets by the visitors, and a four-piece orchestra, arranged for the occasion, of visitors and local talent.

There were seven sermons,—the introductory sermon by the local pastor, Rev. J. S. Kagarise, one each by the three delegates from sister associations, Rev. Royal R. Thorngate, Rev. E. Adelbert Witter, and Pastor C. Burchard Loofbourrow, and one each by the other pastors of the association, G. H. F. Randolph, of the Ritchie Church, M. G. Stillman, of the Lost Creek and Roanoke churches, and A. J. C. Bond, of the Salem Church. All these messages were full of life and power, and to make special comment on any one in particular would be an injustice to the others. None of them were written, but I should be glad

to have all of them sent to the SABBATH RECORDER for the Weekly Sermon department.

On Sabbath eve instead of a sermon there was a season of devotion led by Pastor G. H. F. Randolph, followed by what was called a round-table and experience meeting on the topic, "How to keep the Sabbath", led by R. R. Thorngate, which proved to be very interesting because of the personal elements that entered into the testimonies, and must have been helpful to all who were present. There were devotional periods and praise services scattered all along the way from beginning to end.

On Thursday afternoon the moderator took charge of a service which he called, "Items of interest from Conference," in which the five people who had attended the Conference were called on for impromptu remarks. These were M. G. Stillman, R. R. Thorngate, M. Wardner Davis, Miss Alberta Davis, and Edwin Shaw. (Pastor Loofbourrow had not arrived when this part of the program was given, nor had Pastor Bond.) The people seemed to enjoy this report, listening with interest to what was said.

The secretary had charge of the discussion of the work of the Missionary Society on Friday forenoon, and of the Tract Society in the afternoon. He was assisted in these two "hours" by E. A. Witter who spoke of the work of the Missionary Society, and by M. Wardner Davis who treated the topic, "The SABBATH RECORDER in the home." Mr. Davis was requested to commit to writing what he said and furnish it to the SABBATH RECORDER for publication. The secretary gave in connection with each "hour" a chalk talk, the purpose of which was to point out and emphasize the central, or principal, object of these societies, the work which they are formed to carry on.

The church building was too crowded to permit the holding of a Sabbath school in the usual way, therefore the superintendent conducted the following program. There was a season of song and devotion, and a vocal duet by Miss Eunice Kennedy and Miss Alberta Davis. Then the lesson was treated by topics: (1) Certain young men selected, Marcella Randolph. (2) Daniel's

loyalty to God, Alberta Davis. (3) The test proposed by Daniel, Maleta Davis. (4) The reward of the faithful, Mrs. M. G. Stillman. (5) Influence of the home training, M. G. Stillman and R. R. Thorngate. At this time an offering was taken by the Sabbath school for the Missionary and Tract societies. Of recent years it has become the custom at our associations to make this a joint collection to include the Education Society. I forgot to enquire if this was the intention at Salemville. It was stated that it was for the two societies. I shall have to determine before I hand it over, for it was put into my keeping, and it amounted to thirty-nine dollars, together with what was later given to me for the purpose.

The only service that I missed was the Christian Endeavor prayer meeting at two o'clock on Sabbath afternoon. Going out two or three miles to dinner I did not get back in time, but I was told that it was a very interesting service, in charge of the local leaders, the topic being, "My favorite hymn, and why it is my favorite." At the Sabbath-school hour helpful talks were given, by Pastor Bond, on "The graded lessons and the home department," and by Pastor Stillman on—well, I have forgotten the topic, for he said that he was not to be tied down to any topic, and he was not; but he made a fine talk on the "ten-point school" just the same.

Three topics were treated separately and combined at the Education Hour. (1) The interests of the mission school at Fouke, by Pastor Randolph, who was so closely connected with the founding and development of the school. He made a special plea for young people to give a year of consecrated effort as volunteer teachers in this school. (2) Salem College, by Professor M. H. Van Horn, who was especially fitted to present the interests of this work because of his connections as teacher and financial agent of the college for several years. (3) The theological seminary, by Pastor Bond, who spoke with great feeling of our responsibility to the seminary, in particular of providing young men from our homes and churches to get from the seminary the equipment of heart and mind to make them strong influential leaders among our people.

The work of the women was presented in a program on the evening after the Sabbath, conducted by the associational secretary, Mrs. M. G. Stillman. Mrs. A. W. Walter read the Scripture and offered prayer. There were recitations by Florence Eversole and by Marcella Randolph. A musical selection was given by the quartet consisting of Mrs. C. C. Wolfe, Miss Mary King, Mrs. Alvah Kagarise, and Mrs. A. W. Walter. Mrs. Nettie M. West had prepared and sent a paper describing the exhibit of the Woman's Board and the Missionary Society at the General Conference. This was read by Miss Eunice Kennedy. Then Mrs. Stillman gave a very interesting summary of the work of the women's societies of the association for the year, making special mention of the work of the society at Salemville which was organized in January, 1917. There was a vocal solo by Mrs. M. Wardner Davis, and a chalk talk called "A missionary bouquet," wherein the five blossoms were named as prayer, study, sympathy, talking, and money. An offering for the Woman's Board was taken. The amount was announced, but I have forgotten it,— I think about thirteen dollars.

This story of the association is written in the railroad station at Wheeling, W. Va., and on the cars out in Ohio on the way to Columbus, between ten and three o'clock at night. Omissions and errors are certain to occur under these conditions. I did not get a copy of the report of the Committee on Education. It was a splendid statement voicing the feeling of the association. The names of the new officers I do not remember. The next session will be held with the church at Lost Creek the week following the General Conference at Nortonville. The delegate to the eastern group of associational meetings next June is Pastor Randolph, Pastor Kagarise alternate.

So far as the secretary is able to judge, the association was a success. There was a spirit of earnest devotion and worship, of Christian fellowship, and an evident purpose to be of service, that was most encouraging. The people, with one accord gave up their work for the time being and attended the meetings from first to last. Our brethren of the German Seventh Day Baptists attended many of the services,

especially on Sabbath Day, giving up their own preaching appointment. The First-day church of the place did the same thing for Sunday, and people came long distances in automobiles to the meetings the last day. There are many young people and children in the community. It is our heart's desire to see the gospel of Jesus Christ lived and proclaimed, including the blessed truth of the Sabbath, by all the people of this place in harmony and love, to the honor and glory of God and the upbuilding of his cause in the earth.

Monday morning there was a great scattering. The three delegates from sister associations were taken by auto to Roaring Springs on their way to Altoona, to the East, the North, and the South. The rest of us came by auto to Bedford, two cars on their way back to Salem, and four cars from Salemville transporting the seventeen people mentioned above. There were kind and hearty good-bys said, we started on our several ways, each to duties of life, down from the mountain top of special privilege to the usual routine of daily toil. But here I am now on my way to another mountain top, I trust, at Fouke, and then to another story, of the Southwestern Association. The more I come to know our people everywhere, the more I come to love them all, and to feel that we are in our best purposes and aims in life, as we try to live out day by day the teaching and spirit of our Master, the Lord Jesus Christ.

WAR AND THE SABBATH

PROFESSOR EDWARD E. WHITFORD

Conference Address

At first thought one would not expect to find much note in history of the two words connected in our topic, or to find much reference to the Sabbath in the ancient classical writers. But the Sabbath is referred to by Tacitus, Suetonius, Juvenal, Martial, Persius and Seneca; and in several passages I have found a more or less clear connection between the Sabbath and war.*

Away back at the beginning of the Mac-

*I Mac. 2: 29-41; I Mac. 9: 34, 43; II Mac. 8: 25-28; II Mac. 5: 25f, 15: 1; Josephus Antiq. XIII, XII, 4; XVIII, IX, 2; XIV, X, 11-19; XIV, IV, 2; XII, VI, 2; XIII, I, 3; Wars of the Jews, II, XVII, 10; II, XIX, 2; IV, II, 3; I, VIII, 2; II, XVI, 4; Life of Josephus, sec. 32; Neander's History of the Christian Religion, Vol. III, p. 311.

canean uprising, Mattathias and his followers found refuge among the almost inaccessible fastnesses of the Judean hills. The Syrian mercenaries, led by the relentless, apostate Jews, pursued them, and, knowing their scruples, attacked on the Sabbath Day, and pitilessly slaughtered them. I quote the passage from the second chapter of I Maccabees:

"Then many who sought justice and right went down into the wilderness, to dwell there with their sons and wives and cattle, because the evils were becoming ever harder for them to bear. And it was reported to the king's officers and to the forces that were in Jerusalem, the city of David, that certain men who had broken the king's command had gone down into the hiding places in the wilderness. So many pursued after them, and drew up the line of battle against them on the Sabbath Day. And they said to them, Things have gone far enough, now come forth and obey the command of the king and you shall live. But they said, We will not come forth, neither will we do as the king commands, to profane the Sabbath Day. Then they at once offered them battle. But they made no resistance, neither did they cast a stone at them, nor stop up the places of concealment, for they said, Let us all die in our innocency: let heaven and earth bear witness for us, that you put us to death unjustly. Then they rose up against them in battle on the Sabbath, and thus they died with their wives and children and cattle, to the number of a thousand souls.

"When Mattathias and his friends knew it they mourned bitterly over them. And they said to each other, If we all do as our brothers have done, and do not fight against the heathen for our lives and our customs, they will quickly destroy us from off the earth. So they took council that day saying, Whoever shall come against us for battle on the Sabbath day, let us fight against him, and we will by no means all die, as our brothers died in the hiding places."

The unwillingness of the Jews to fight on the Sabbath naturally became known to their enemies; and several instances besides the foregoing are on record of attacks being planned for that day and carried out successfully. On one occasion, however, when Bacchides, governor of Babylonia, assaulted the Jews secretly on the Sabbath, Asineus, the Jewish commander, was on

the alert, discovered the enemy, argued his soldiers into seeing that it was better to break the law by defending themselves than by doing nothing to please their enemies in submitting to be slain by them. He prayed to God to give them the victory. And though they fought in an unfavorable position with the River Jordan at their back they fell upon the forces of the enemy and slew great numbers, because the enemy despised the Jews and came as to a certain victory.

The destruction of siege works was not, however, considered allowable on the Sabbath, so Pompey succeeded, as he otherwise would not, in filling up the valley and raising his mound against Jerusalem on the Sabbath, restraining his soldiers from fighting on those days.

Josephus speaks at one time of his being left with only seven soldiers on a Friday afternoon. He was in urgent need of more soldiers as he feared an insurrection or a riot but dared not summon more soldiers for fear they would be unwilling to take up arms on Friday evening or the day following.

In another place Josephus mentions the fact, well known to Titus and other Romans, that it was not held lawful for the Jews to make peace or war on the Sabbath. Titus made use of this to capture Jerusalem in A. D. 70.

The Romans so far recognized the scruples entertained by the Jews with regard to bearing arms or traveling on the Sabbath as to release them from the obligation of military service.

In the year 865 the Bulgarians applied to Pope Nicholas for advice. "What are we to do if assembled in church for prayer we are attacked by the enemy, leaving us no opportunity to finish our devotions?" He told them devotions commenced in church could be finished elsewhere after the fight was over. Wars should be avoided if possible. But in cases of necessity where men are called upon to prepare for war, in defence of their country or of its laws, it would be improper to lay aside those preparations even in time of fasting for it would be tempting God by neglecting to do all that lies in our power.

The Sabbath was instituted by God at creation, is unchanging and unwavering and will go on forever apart from, and independent of, man's attitude towards it.

At the same time God did not institute the Sabbath for itself but for the good of humanity. It was made to preserve and conserve man's growth in the Godward direction, to give man the opportunity better to commune with his Maker, leisure to let his mind dwell upon God, and in God to develop the religious and higher side of his nature.

Every new environment in which a man is placed has a bearing upon the way he observes the Sabbath and upon the spiritual benefit he gets from this observance. If a family move into a new community, or if young people leave home to attend school, it is very important to them how they begin to observe the Sabbath in the new surroundings. If a student treats it much like other days, does not hallow it in his heart, he gets much less good out of it than he does if he lets it generally be known that he is a Sabbath-keeper, and in general makes the day different from others in such a way that he shows that he is not seeking primarily his own pleasure therein, nor doing servile work for his own gain, but is seeking knowledge of the Lord and of those things that will make him of benefit to his fellow-men.

War is one of these new environments that come into our lives. It touches us on many sides, and even has to be considered in its bearing on the Sabbath. In the first place we are all in this war. Not only the soldiers in training camps and in the trenches at the very front are to be counted; for though they are bearing their share of the toil and more than their share of the dangers, all of us have a part, and each one has no unimportant part if this war is to be finished for the good of all. And being a good Seventh Day Baptist makes me no worse but better fitted to do my share.

For every soldier in uniform there must be six men at home devoting their entire energies to the war; and besides that every man, woman and child can help by doing his bit. It is not necessary for me to stop here to enlarge upon the various ways in which we all can help and must help.

But in this new environment of war we will be even better and more efficient helpers if we still preserve, or even increase, the purity of our attitude toward the Sabbath. Just as the housewife has many duties which must be performed on the

Sabbath, and as the pastor has his busiest day upon the Sabbath, so the soldier can be loyal to his Sabbath even though he does many duties upon that day that he would not be called upon to do in civil life. If he adjusts himself to camp and post environment for war time and lives up to as close an observance of the Sabbath as he can, he will come out of the ordeal a better Christian and a better Sabbath-keeper for his efforts. And we must adjust ourselves to war situations and new war obligations and meet them as best we can in the true patriotic desire to serve our country and thus to serve all mankind and our God; ever keeping in mind what thought and motives we should carry into all that we do on God's holy day. And along this line we must heartily commend the work of the Activities Committee of the Battle Creek Church in getting in touch with the soldiers of the training camp near them.

We must remember, too, that the Jewish national government did not have its greatest extent in the times of David and Solomon but during the reign of the Maccabees, and in spite of the troublous times of those days there were interspersed many happy years of good government for the Jewish people; and loyalty to government was then almost synonymous with loyalty to the Sabbath.

May we all have more than theoretical knowledge of the great promises that are attached to the faithful observance of the Sabbath, such promises as are recorded in Jeremiah, in Ezekiel and in Isaiah.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Bud Hist: "Do you believe in transmigration?"

Bendick: "Not exactly. But I have seen beer turned into a growler, and then into a man; and the man turned into a growler; and then into a bier."—*Exchange*.

MISSIONS

OUR JAVA LETTER

DEAR SYMPATHIZING FRIENDS: I have just received the new tokens of your kind sympathy, namely, the money sent to me by Brother S. H. Davis and Brother F. J. Hubbard. I know that means contributions from a great many friends, and I want to thank them all for their generous and faithful help towards this work in such a far-away island. I think so often, how interesting it would be if one of you could come over to see this work with his own eyes. I am convinced it would do your heart good to see how your money is used in behalf of poor, weak and suffering creatures, and to bring the light of the gospel in their darkness and ignorance. Our blessed Savior, who gave his life for the poor and the lost, he himself will be your reward, dear friends.

The month of July has passed by, without my being able to write a letter for the RECORDER. Indeed it has been a month of many trials. You remember I often wrote about that boy who stole my postoffice orders; and not long ago I wrote to you that he came to the Lord in the prayer meeting and confessed his sins, praying for help to overcome his bad inclinations. I was so glad at that time. Not long afterwards one of the converts died, and left a wife and a little child. He had a piece of land, and the young widow who is a convert too, came to me and asked me if I would buy the land from her. I gave her the money she wanted for it, thinking she would use it for her living and that of her little boy. But the day after that she disappeared, and the boy I mentioned above ran away with her. My heart felt broken. I don't know where they are now; we have not heard anything from them. But we all keep praying that the Lord may bring them back with true repentance and with a real hatred for sin.

I have started to pray at the midday hours on the Sabbath, when all is quiet, with one of the converted women,—Priscilla is her name; she is a dear Christian, and she feels a real interest in those who are still unconverted and in the back-

sliders. We pray together for all these and for a spiritual revival here and in the surrounding villages. Oh, how much have I prayed for that in all these years; but surely not enough! Or not with enough faith! In one of the islands of this archipelago a great revival has come, so I read the other day. About fifteen years ago a missionary was murdered there; and through all these years the mission there had to fight with great opposition. Still the missionaries held on, working and praying, till all unexpectedly the whole island threw away their idols (they are no Mohammedans, as here in Java), and they all are coming to the missionaries to hear about Jesus. Is not that beautiful? Oh, I believe such a day will come for this colony Pangoengsen too, if we only keep believing and praying.

A fortnight ago I lost my best bull, such a beautiful one it was; he was worth over \$100, and so good and tame. The man came to tell me he got sick in the field, and could not walk home. We did all we could; I was with him in the field all night with several of the men, watching him, as over and over again he would try to get up, and then he fell down again. He was ill only twenty-four hours, and then he died. It is a heavy blow for the colony. Still I believe our heavenly Father will help us through.

Now, dear friends, I recommend this work to your constant sympathy and prayers. You will surely sustain me in the struggle and fight; and in the power of our almighty Savior and King we are sure to conquer.

With hearty greetings to all of you,

Yours in the glorious faith,

M. JANSZ.

Pangoengsen, Tajoe p. o., Java,

August 1, 1917.

MONTHLY STATEMENT

August 1, 1917, to September 1, 1917

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance in hand August 1, 1917...	\$132 10
Mrs. J. N. Burno.....	10 00
Mr. and Mrs. L. R. Ball.....	1 00
Mr. and Mrs. J. W. Hemphill.....	2 50
Mr. and Mrs. B. E. Fisk.....	2 50
Mrs. James Barber.....	5 00
Mr. and Mrs. Milo D. Green, Debt	
Fund	10 00
Mrs. Mary C. White, L. S. K., Debt	
Fund	5 00
Jesse F. Randolph, Debt Fund..	26 58
L. E. Maxson, L. S. K., Debt Fund	5 00

Mrs. Elizabeth Stillman, Debt Fund	3 00
Mrs. Charles Stillman, Debt Fund	5 00
Mrs. William Saunders, Debt Fund	2 00
Lamont Stillman, Debt Fund	2 50
Mrs. J. D. Washburn, Debt Fund	50
H. I. Coon, Debt Fund	10 00
S. L. Ford, Debt Fund	12 50
Kitty North, cred. to Cartwright Church, Debt Fund	1 00
Mrs. Mary Williams, Marie Jansz Albert R. Kenyon, Life Membership	25 00
Mrs. Albert R. Kenyon, Life Membership	25 00
Churches:	
Independence	37 38
Shiloh	54 00
North Loup	49 14
Syracuse	2 00
Cartwright	5 00
Friendship	10 00
Little Genesee	5 40
1st Alfred	65 21
Southampton, Dr. Palmborg's salary	15 00
Cartwright, Debt Fund	6 00
Chicago Sabbath School, Debt Fund	4 00
Friendship Sabbath School, Debt Fund	7 25
Marlboro Junior Society, Debt Fund	2 50
Nile Friendly Class	3 00
Young People's Board	50 00
Woman's Board, Debt Fund	122 13
Rebate interest on note	6 67
Income from Permanent Funds	175 00
	<u>\$908 86</u>

Cr.

J. W. Crofoot, July sal., trav. exp., and child allow.	\$ 86 39
D. Burdett Coon, July sal., trav. exp.	114 79
George W. Hills, July sal., trav. exp.	61 33
J. J. Kovats, July sal.	20 00
J. G. Burdick, July sal.	29 16
Edwin Shaw, July sal., and exp.	67 90
R. R. Thorngate, July sal.	29 16
T. J. Van Horn, July sal.	41 66
Luther A. Wing, July sal.	37 50
T. L. M. Spencer, Aug. sal.	50 00
Grace I. Crandall, trav. exp.	49 33
American Sabbath Tract Society, proportion of Year Book	74 19
Treasurer's expenses	20 00
	<u>\$681 41</u>
Balance on hand September 1, 1917	227 45
	<u>\$908 86</u>

Bills payable in September, about \$600 00
No notes outstanding September 1, 1917.

E. & O. E. S. H. Davis, Treasurer.

HOW THE CONFERENCE WAS FED

The people throughout the denomination, especially those who attended the Conference, will be interested to know how the dining service was handled and the financial outcome.

After much investigation and discussion, the committee decided to let the contract to a cateress, Mrs. Augusta Johnson, of Plainfield, at 50 cents for dinners and 25 cents for suppers, the meals of the waiters from out of town to be paid for by the Conference at 25 cents for dinners as well

as suppers, and all Plainfield people, whether waiters or helping in the dining hall or on the committee, to pay for their own meals at full rates.

At the close of the Conference it was found that 4,011 meals had been served and that the receipts from the sale of tickets was \$1,368.00, and that there was due from the Conference \$84.75 for waiters' meals, making a total of \$1,452.75.

Some of the men on the committee, who had the matter in charge, told Mrs. Johnson that they would not see her lose on the contract and she therefore turned over all her bills to the committee and it was found that she had made a profit of between 3 1/2 and 4 cents per meal. In this connection, it should be noted that the expense for installing gas plates and gas and coal for the cooking and the making of tables and trays, etc., was all included in the bill rendered by the high school. The Plymouth Brethren, who held their Conference in the high school building the following week, used this equipment and assumed one-half the expense, thus reducing the cost to our people.

The cateress simply contracted to furnish the meals. Had the above items been taken care of by the cateress, and waiters furnished by her, she would have made no profit whatever. In other words, the price paid for the meal simply covered the cost of food and help for preparing the same. It took careful management and buying in large quantities at special rates in these times of the high cost of provisions to furnish the meals at the prices above mentioned.

The credit for this arrangement is largely due to the Commissary Committee, of which Mrs. E. Frank Champlin was chairman, who had the kitchen arrangements in charge and made up the menus, while the Dining Room Committee, of which Theodore G. Davis was chairman, was responsible for the service of meals, and these committees are to be congratulated on the successful way in which the matter was handled.

COMMITTEE.

Fret not, my soul,
For things beyond thy small control;
Do thou thy best and thou shalt see
Heaven will have care of thine and thee.
—Ella Wheeler Wilcox.

THE AMERICAN FLAG AND THE BANNER OF PRINCE EMMANUEL

HON. SAMUEL H. DAVIS

Conference Address

One day this week a friend handed to me a postcard with the patriotic lines of Wilbur D. Nesbit, a fitting introduction to the theme of the hour:

"Your flag and my flag!
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue, with stars to gleam
aright—
The gloried guidon of the day; a shelter through
the night.

"Your flag and my flag!
And, oh, how much it holds—
Secure within its folds—
Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—the flag for me and
you—
Glorified all else beside—the red and white and
blue!"

The beauty of a banner, whether patriotic or religious, consists not in its colors or design, however pleasing they may be to the artistic sense, but in that which it represents; in the sacred memories which cluster round it; in the principles and purposes for which it stands.

Neither can its value be appraised in the cost of its material, the fineness of its texture, nor the skill with which it was wrought; but rather in the priceless blood that has been shed, the lives that have been given and the broken hearts of loved ones for their slain, in order that the principles for which it stands may live to bless mankind.

Every historic duty which the nation has performed, every great achievement that it has accomplished, has been by the sacrifice of its best blood. Every holy memory which glorifies the flag is of those heroes who died that its onward march might not be stayed. It is the nation's dearest lives yielded for the nation's life that makes the flag dearest to us.

When it was first unfurled it was indeed a beautiful and inspiring emblem to the

Thirteen Colonies, but it has grown more beautiful and more inspiring with the passing years.

It had added new beauty when Francis Scott Key, straining his anxious eyes for a glimpse of it from his prison ship on that September night in 1814 wrote:

"The rockets' red glare, the bombs bursting in
air
Gave proof through the night that our flag was
still there."

It had grown still more beautiful when on the 14th of April, 1865, it was rehoisted on the ramparts of Fort Sumter and Henry Ward Beecher addressing it said: "Tell the air that not a spot now sullies thy whiteness. Thy red is not the blush of shame, but the flush of joy. Tell the dews that wash thee that thou art as pure as they. Say to the night that thy stars lead toward the morning; and to the morning that a brighter day arises with healing in its wings. And then, O glorious flag, bid the sun pour light on all thy folds with double brightness while thou art bearing round and round the world the solemn joy—A race set free, a nation redeemed!"

Other stars and brighter luster had been added to it when in 1878 Senator Hoar said: "I have seen the glories of art and architecture, and of mountain and river; I have seen the sunset on Jungfrau and the full moon rise over Mont Blanc; but fairest vision on which these eyes ever looked was the flag of my country in a foreign land. Beautiful as a flower to those who love it, terrible as a meteor to those who hate it, it is the symbol of the power and the glory and the honor of fifty millions of Americans."

Nearly forty years have passed since those memorable words were spoken and now a hundred million hearts thrill at the sight of Old Glory and it has become the guardian angel and the anchor of hope to new millions now nestled beneath its folds in the Philippines, in Porto Rico and in other islands of the seas.

Historical societies may never agree as to whether the American Flag was first conceived in the heart of Washington or was first wrought by the fingers of Betsy Ross, but all will do homage to the "Spirit of '76" whose heart and hand entwined the loyalty of red with the purity of white, snatched from the azure sky a field of blue,

spangled it with the stars of hope and hoisted Old Glory as the inspiration of freedom and the ensign of liberty, the most beautiful patriotic banner that ever floated over a free people.

The power and glory of the American Flag are not confined to the lands where it floats as the symbol of sovereign authority, for it is fast becoming the hope of all the peoples of earth, in their struggle to break the yoke and throw off the tyranny of the world's oppressors.

Born of the spirit of religious liberty which burned in the hearts of our Puritan ancestors, when a handful of refugees first stepped on these shores, the little republic that first fought its way to recognition under Washington, like the stone cut out of the mountain without hands, has under God developed an influence and power for righteousness that is filling the whole earth with its glory.

France, through her great statesman soldier, aided that little republic in its infancy, and like all who bring aid to the suffering or oppressed received richer blessings than she gave, for the inspiration which came to Lafayette in the American Revolution lived in the hearts of French patriots until the French Revolution brought freedom to her people as well. The great Premier of France said as America entered the world war, "When the Starry Banner of the Union is unfurled on our battle fields it will be something more than military, naval, and financial co-operation come to sustain our cause—it will be the verdict of the conscience of the human race before the tribunal of history."

From the founding of this nation to the present moment its influence has been manifest in modifying the forms of government in every nation of earth. For the past hundred years greater and lesser republics have been springing up throughout the Western Hemisphere with governments patterned after our own. Of late the crowns and thrones of the absolute monarchies of Europe and Asia have gone toppling to their doom, with the teeming millions of China and Russia adopting the form and struggling to enter into the blessings of our own popular government.

Thus the seeds of liberty, which bore their first full fruit under the Stars and Stripes, have been sown, have germinated, have blossomed, and are coming to rich

fruitage in nearly every nation on this old planet.

The last nations of earth to follow the American Flag in its onward march of Christian civilization as exemplified in popular government will be that group still controlled by militarism and held under the dominating heel of a Prussian monarch.

Militarism and military-mad monarchs have ever dreamed of world conquest. Cyrus and Alexander and Caesar and Napoleon and the German Kaiser have each undertaken, by the power of armies and navies, to bring all the governments of earth under the sway of their national banners. But the only banner that will ever attain universal sway upon this earth is the blood-stained Banner of Prince Emmanuel.

Is it not because the Stars and Stripes have represented more of the spirit of the Man of Galilee than was to be found in any other national emblem, that most of the great nations of the world are now looking to it for succor and deliverance?

The world waited long for a national emblem as truly representative of Christian civilization as is the American Flag of today, but how much longer the world waited for him whose coming, in God's own time, made the American Flag possible!

From the day in which Adam and Eve wandered out of the Garden of Eden, God had been promising a Savior to a fallen race, and lost man had been looking for a deliverer. But long-drawn night was destined to stretch away unbroken from Paradise to Calvary, during which the earth, sable with mourning, must tread in penance her orbit through thousands of years. As the night advanced and the ages accumulated, star after star was born and types of the coming Sun of Righteousness glittered in the vault above. Various symbols drifted down the stream of time and planted the flowers of hope along its shores. Yet still the night continued until symbols, types and emblems, began to lose their meaning, the earth seemed forsaken and forgotten, and giant despair pitched his pavilions on the sterile and blasted fields of man's lost estate.

But man's extremity was God's opportunity! Suddenly a ray of light running up the Eastern sky culminated in a bright morning star hanging over a manger. The Christ was born at Bethlehem, the Banner

of Prince Emmanuel was unfurled, the King of kings had come to claim his own.

The Kaiser's dream of universal empire, like that of Alexander and Napoleon, will be broken against the Alpine peaks of his own inordinate ambition or dashed to pieces on the St. Helena rocks of his titanic folly.

But the vision of Prince Emmanuel is being fulfilled in the hearts and lives of untold millions who have come under his divine sway.

When the lifeless body of Jesus hung on the Cross there was not a human possibility that his name should be other than a reproach till it should pass from the memory of men. There was not a star shining for Jesus if he had been only a man. But Jesus crucified lives on. Around his Cross has been the battle ground of the ages. All that human skill and bitter hate could do have been done to put out the light that was kindled on Calvary, but it shines brighter and brighter as centuries come and go. Christ's followers because they love him are still telling the story he commanded them to repeat till he came again. And telling it, they are now, as in the days of his first apostles, turning the world upside down.

Let the ages, as they roll on to join the congregation of the mighty past, do homage to him whose years fail not, but who is alive for evermore. Let them send on the echoing Amen to time's last hour. Let everything that is in heaven above and in earth beneath, and such as are in the sea, and all of them say, Blessing and glory and honor be unto him that sitteth upon the throne and to the Lamb forever and ever!

Christ's early disciples mistook the Banner of Prince Emmanuel for a political ensign that should lead armies and conquer nations; but the Master taught them that it was not by might nor by power but by his spirit that his world conquest should be accomplished. And it is only in that proportion in which the American people have caught his spirit, and in that proportion in which the American Flag represents that liberty by which he would make us free, that it can bring real succor or permanent peace and deliverance to the peoples of the world now engaged in the most awful conflict of the ages.

Pray God that his Spirit may brood over this nation as it pours out its heart's blood on the battle fields of Europe, that its sac-

rifice, like his, may be for the world's redemption.

As our boys follow the stars on that field of blue, may their eyes behold the Star of Bethlehem.

As Christ was bruised for our transgressions on the cross which was glorified by his death, so are we bruised as we lay our dearest treasure of young manhood on the altar of the Stars and Stripes, made more glorious by their sacrifice.

Nothing in our Father's house, nothing in his Kingdom, not even his well beloved Son, was too precious for him to offer for our redemption. And now that he is calling this nation to give of itself, as he gave of himself, let us not withhold our sons, though our hearts be breaking, but dedicate them to the colors in his name and for his sake.

As by his stripes and by the shedding of his blood we may be healed, so may the stripes of our beloved flag and the blood of our sons and brothers be for the healing of the nations. And when Old Glory and the flags of our allies shall float victoriously over every battle field and over the capitals of all the nations at war, may we behold the Cross of Christ, the flag of the Prince of Peace, the Banner of Prince Emmanuel, rising triumphantly above them.

"Lift high the Cross, unfurl the flag,
Forever may they stand
United in our hearts and hopes,
God and our native land."

WHAT ARE YOU?

Are you cedars, planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm-trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that, were you once away, it would not be easy to fill your place again, but, people, as they planted, and repeatedly came upon the pit in the ground, would say: "It was here that old palm-tree diffused his familiar shadow, and showered his mellow clusters"? Or, are you a peg, a pin, a rootless, branchless, fruitless thing that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness, or to the church's glory? What is your business?—*Hamilton.*

WOMAN'S WORK

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

A MOTHER'S CRY IN THE NIGHT

ANGELINE PRENTICE ABBEY

My heart is desolate and sad,
My youngest son, the dearest lad,
Has gone in distant land to fight!
My heart is lonely in the night.

My child possessed such noble gifts!
The clouds are black, there are no rifts,
No hope or any beams of light;
My heart is lonely in this night.

I question, echo answers "Why?"
O Father, heed thy children's cry,
Oh, send us wisdom from thy height,—
A little vision in this night!

O God above, thou Great and Strong,
Oh, hasten now to right this wrong;
O Powerful One, help with thy might,
Come and dispel these clouds of night!

Oh, weep not, woman, dry thy tears,
Be strong, and cast away thy fears;
Wrong shall be slain, enthroned the right,
The Day Star shine, and banish night.

The Father had such wondrous love,—
Sent his Begotten from above;
Your son he calls, he has the right,
Refuse him not, though it is night!

There's no salvation but through death,
The Lord sends his life-giving breath,
Transforms the soul with glory bright
And makes impossible the night.

Why weepst thou, O mother-heart?
Whom seekest thou in earthly mart?
Be raised from self into the Light,
And there shall nevermore be night!

INTERESTING EXHIBITS AT CONFERENCE

MRS. NETTIE M. WEST

The denominational exhibits at Conference this year were one of its many interesting features. That of the Woman's Board and the Missionary Society occupied the same room and attracted many visitors. In here were found pictures of several members of the Woman's Board—its first president and treasurer and many of its later officers; literature which this board has published in the line of prayer calendars, mission circle studies and Sabbath

and missionary programs. Here also we found a Woman's Board record book containing a list of all the members of the board since its organization, giving the date of election and term of office, and making mention of the principal work taken up by the board each year.

The exhibit from the Girls and Boys Seventh Day Baptist mission schools in Shanghai were most interesting and gave one an idea of the work being done there. From the Girls School there were specimens of needlework which might put to shame many a woman of years of experience—little silk kimonos for the babies, delicately embroidered, and other garments in miniature which gave one an idea of the fashion of the Chinese garments. There were spelling books from the different grades, written in English, the covers of which were artistically decorated, each with a different design. The handwriting in these and in the Spencerian copy books used by them was almost faultless and we noticed several markings of one hundred on the spelling lessons. There were maps of the continents, some of which gave the productions of the countries. These were readable by all, for the different products were stuck on the map in their respective places.

From the Boys School there were drawings of plants, animals, peoples, and things which were most artistic, copy books both in English and Chinese, in which the lessons were beautifully done, and some articles for paper weights made from bamboo wood and variously decorated.

There were pictures of the pupils of the Girls' School and of the Boys' School. These showed as many bright and intelligent faces as pictures of American schools. The pictures of the boys glee club, the baseball team and of the Alumni Association for different years told us that the activities of school life in China are about the same as those in the homeland. Then there were pictures of the most of our foreign missionaries, of the church in Shanghai, of a group of the church people taken at the time of a church meeting, our mission buildings and of the hospital at Lieu-oo.

Among the things brought to the exhibit by Mr. and Mrs. Crofoot and Dr. Grace Crandall were many garments and embroid-

ered silks and linens which showed the beautiful and painstaking work done by the Chinese. One of these was a piece of most elaborate embroidery which at some time had been used to decorate the bed of a Chinese bride. This was offered for sale by Mrs. Crofoot as a nucleus for a building fund for the Boys' School. But at the close of Conference there had been no purchaser for it. If one would like to possess this beautiful piece write to Mrs. Crofoot who will tell you all about it. It is certainly a wonderful work and would handsomely adorn the wall or serve as a piano cover.

There were many curios in the collection: bug traps, images, miniature pagodas, chopsticks, fans, rice bowls and teapots of the rare rice pattern, Chinese shoes—straw shoes, shoes for bound feet, shoes for the country people, shoes for my lady bride—a Chinese Bible, a Chinese dictionary, a box of Chinese stationery, Chinese money of various kinds from that offered for ancestral worship to the familiar coin with the hole in it, and the wooden "cash," and many other strange and, to us, wonderful things from China land.

In the exhibit were many Chinese articles brought to the homeland years ago by Dr. and Mrs. Carpenter and Miss Swinney. Among them was a vase of bamboo wood wonderfully carved in most elaborate design, an embroidered watch case, a model of a bound foot, and a collection of coins made up in the form of a sword. There was an album of Dr. Swinney's which contained many interesting pictures of China and the Chinese people of the church and mission. There were pictures of our first missionaries to China, Dr. and Mrs. Carpenter and Dr. and Mrs. Wardner, and also of Dr. Swinney.

But not all the exhibit related to China. There were African books here, pictures of the Java Mission, of our mission workers in Holland, pictures of our home missionaries, a map showing the mission stations in the great Southwest field, wall posters giving the working force on the home and foreign fields and the personnel of the Missionary Society.

All these and many more interesting and instructive things were shown, but time and space will not permit to make mention of them.

There were many visitors to this room and more than once was heard the wish expressed that the exhibits might become a permanent feature of Conference.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. J. H. Babcock on September 10, 1917.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. Maxson. Visitors: Mrs. L. A. Platts, Mrs. Lamphere, Mrs. O. U. Whitford.

The President read the Scripture lesson from John 15 and Mrs. J. H. Babcock offered prayer.

The minutes of August 5 were read.

The Treasurer's report for August was read and adopted. Receipts, \$184.00. Disbursements, \$288.66.

The Corresponding Secretary reported the completion of the records of the Board which she had in charge.

Mrs. West and Mrs. O. U. Whitford gave a description of the combined Conference exhibit of the Missionary Society and the Woman's Board, and Mrs. West told something of the program of the Woman's Hour and reported the items of the budget of the Woman's Board as adopted by Conference.

A motion was made and carried that of the \$900.00 appropriated in our yearly budget for the Tract Society, \$500.00 be designated for the expense of the denominational publications.

It was moved and carried that Mrs. Daland and Mrs. Crosley be a committee to prepare resolutions regarding the loss of our esteemed Associational Secretary, Miss Agnes Babcock.

It was voted that the usual appropriation be made for Board expenses.

It was also voted that the Corresponding Secretary prepare the annual letter, and have the usual number printed, also the letterheads for use of the officers.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. West in October.

MRS. A. B. WEST,
President.
DOLLIE B. MAXSON,
Recording Secretary.

ON THE TRAIL

REV. GEORGE W. HILLS

By a night trip from home, I found myself on Sunday, August 19, in the beautiful little city of Berkeley, Cal.

Here is the State University, with its great army of earnest young men and women in their various stages and fields of preparation for the duties of life. Our Muncy family live here, drawn to this place because of educational advantages and a large family to educate. The older young people are already in the university work. The work of the year is just beginning and the most intense activity prevails.

Something very different from anything I have ever noticed before is now very prominent. Many of the young men are in Uncle Sam's uniform. This is accounted for by the fact that the university is just opening a department of aviation, and it is surprising how many are flocking to that branch of army service. Professor Ralph Coon, of Riverside, Cal., one of our most substantial Seventh Day Baptist young men, is instructor in this department. He recently graduated from the university, and is now instructor in the use of the "aviation rapid firing" gun.

Another of our "true blue" Seventh Day Baptist young men, one of my own Long Beach boys, is in the navy. He has been stationed for three months at San Francisco harbor on a coast patrol boat, patrolling for smugglers. I had fully expected to see him while in San Francisco and vicinity, but two or three days before coming here he was transferred to the Naval Training school at Los Angeles harbor. I have missed him, but will probably see him when I reach home. We are sorry that a need has arisen for the service of such young men, and we will be glad indeed when such needs pass away.

I called on Professor John Fryer, who is the retired instructor of Oriental languages of the university. His home is here in Berkeley. He has with him this summer one of his sons with his family, who has charge of an institution for the blind in China and is in America on furlough.

I found also my old friend, M. C. Threlkeld. He has an office in San Francisco, but his home is in the beautiful residence city of San Mateo, nearly an hour's run out from his office. He is a very busy man,

being commissary contractor for the Southern Pacific Railroad, and also a wholesale grocer in the city. His father is our highly esteemed Elder Threlkeld, whom many of us know, and his wife's father is Professor Fryer, of Berkeley. Pastor Kelly's wife, of Battle Creek, is his sister.

I made a trip out to Vacaville to find Mrs. Joseph Chamberlin. She is Pastor Kelly's daughter. That is a wonderful fruit country, and this is in the midst of the hurry of fruit gathering and shipping. Fruit goes from that point to all our important eastern cities. Mr. Chamberlin is a fruit inspector,—a real expert.

There is a great longing in Sister Chamberlin's heart for the society and the religious influences of her own peculiar people.

LETTER OF APPRECIATION

EDITOR SABBATH RECORDER:

Nearly thirty-six years ago I was appointed pastor of the Methodist church at Nortonville, Kan. The town was new, small, I was unmarried and in need of a boarding place which no one of my own people could afford me. In the dilemma it was suggested that I apply to Mr. and Mrs. Oliver Davis, whose pleasant cottage was on the outskirts of the village. I did, and what was supposed to be a temporary arrangement was made. In a week or so Deacon Babcock invited me to fill the Sabbath Day pulpit "on the lane," saying that when the Methodists were without a minister their minister had kindly supplied his place. I agreed and preached on the following Sabbath Day. A week or so later there was a similar request made by Deacon Griffin and I preached a second sermon. Soon after that both the gentlemen named explained to me that they had called a preacher from the East who could not arrive earlier than a month and asked me to fill the pulpit for that time, saying that they would recompense me, etc. At the end of the month it was reported that the man called was sick and I continued to hold weekly service. At the end of six months word came that he had gone to the other world, and without any particular arrangement that is now remembered I continued the services, in all some twenty-one months.

Meantime I was married and my wife

RELIGIOUS EDUCATION

What are the Sociological Teachings of the Hebrew and Christian Scriptures? How can these teachings help us to solve the many and great Social Problems of our times? Dean Main offers as a college elective a combined two two-hour course in the Social History of the Bible. He also offers the same course to RECORDER readers as a correspondence course. It would require an average of one hour a day of study throughout the entire year. The necessary books, besides a copy of the American Standard Version of the Bible, with the Apocrypha, would cost about six dollars. This is the most comprehensive course in Bible study, and one of the most practical, that Dean Main has ever offered. For further particulars address, Alfred Theological Seminary, Alfred, New York.

THE DRAFTED MEN AGAIN

We of Plainfield and New Market take off our hats to Battle Creek. We have been very slow in following her good example, but we have had Conference for an excuse if not a reason.

Camp Dix at Wrightstown, N. J., will be the training camp for the drafted men from New York, New Jersey, and parts of other States. It will undoubtedly have the largest quota of Seventh Day Baptist young men of any cantonment. We are about forty miles away but being the nearest Seventh Day Baptist churches we are ready to accept the responsibility of looking after the boys there.

We wish to get the names of the young men who are Sabbath-keepers or who come from Sabbath-keeping homes. Any other young men who are known to any of the Seventh Day Baptists and who would appreciate being remembered by our people will be welcome on our list. Are you loyal to the Sabbath and want to help keep the young men so, and do you know of some young drafted man who belongs in the list mentioned above, then sit right down and drop a card at once giving his (or their) names, home address, cantonment address if possible, and church affiliations to

ELMER L. HUNTING,
210 West Fourth St.,
Plainfield, N. J.

No one can know the day nor the hour when the Lord passes by, seeking goodly pearls and chosen vessels. When least expecting it, we are being scrutinized, watched, tested, in daily common places, to see if we shall be faithful in more momentous issues. Let us be always on the alert, our loins girt, our lamps burning, our nets mended and cleansed.—Maclaren.

and myself boarded with Mr. and Mrs. Davis until we began to keep house. On the first evening after the last carpet had been tacked down we heard the band and a few minutes later the entire Baptist congregation was filling the house and yard. Mr. Booth, the clerk, I think he was called, made a speech in which he said that he had been instructed to keep an account of the number of the sermons and that he had brought me an offering from the church. I was for the time being, what I have not been since, in possession of more money than I knew what to do with.

But that of which I particularly desire to speak is the Davis family and my appreciation of the Seventh Day people.

In the years since, I have buried Mr. Davis' daughter, Lillian, a beautiful girl standing on the threshold of womanhood when God called her; Mr. Davis, who passed away very suddenly in the South some nine years since; and now Mrs. Elizabeth R. Davis, on the morning of August 11, at her home in Nortonville, after months of unusual suffering.

The Davises were a peculiarly good people who understood many of the secrets of a happy life; "diligent in business, fervent in spirit, serving the Lord, distributing to the necessity of saints, given to hospitality." They knew how to be economical and yet generous, how to conceal their charities with the cloak of modesty and how to be loyal to the church of their own choice and kindly, helpfully to the people of other churches. It was a blessing to know them intimately and an honor to be counted among their friends.

Thirty-six years is the half of a lifetime. In that period I have known something of much larger churches and have become acquainted with people more prominent in the business, political and social world but I have not found anywhere a warmer friendship or a more honorable and consistent folk than are the Seventh Day Baptist people of, and near, Nortonville.

My wife and I made friendships there which have endured through the years and I am sure that when I think of those whom I have served in the past there is neither bond or free, Jew or Gentile, but all are brethren and sisters dearly beloved in Christ Jesus our common Lord.

A. S. EMBREE.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

CHRIST'S YOKE: WHAT IT IS AND HOW TO WEAR IT

PAUL S. BURDICK

Christian Endeavor Topic for October 6, 1917

DAILY READINGS

Sunday—Yoke of obedience (Heb. 5: 1-10)
Monday—Yoke of God's will (John 4: 31-34)
Tuesday—Wear it meekly (John 19: 1-12)
Wednesday—Joyfully (Ps. 27: 1-8)
Thursday—Christ's Master (John 5: 19-20)
Friday—Our Master (Matt. 23: 1-12)
Sabbath Day—Topic, Christ's yoke: What it is and how to wear it (Matt. 11: 25-30) (Consecration meeting)

Many a young man or woman, just on the point of deciding whether or not to become a Christian, has hesitated a little when he came to the thought of a yoke or burden which it is said the Christian must carry. The purpose of such a topic as the one we have this week is to make this point plain and set our minds at rest about it.

WHAT, THEN, IS THE YOKE OF CHRIST?

In a word it is obedience. It is the obedience to the will of God which Christ himself manifested, and it should reassure us at once to know that he does not demand of us anything that he was not, and is not, willing to do himself.

The passage in our lesson tells us that this yoke is easy, and so it is when compared with the yoke of sin. A noted psychologist says that one thing that drives the drunkard to one debauch after another is the shame he feels for his past conduct, which shame he tries to drown in a fresh carousal. Surely this is a terrible burden, for it grows ever larger and heavier. Christian, in Pilgrim's Progress, was struggling under such a burden during the early part of his journey. It was the weight of his past sins. But when he came to the foot of the Cross, his burden fell away, and he sprang forth a free man. Christ accused the Pharisees of laying upon people burdens "to grievous to be borne", while, in contrast to this, he came to "let the oppressed go free."

There are two words which show us the difference between the yoke which others place upon us and the yoke which we carry for Christ. They are "impediment" and "equipment". The soldier boys who took those long hikes in Texas last year carried a necessary *equipment* which weighed in the neighborhood of sixty pounds. Of course it seemed heavy at first, but they got strong by carrying it, so that today they are proud of the work they accomplished. Yet if they had tried to carry in addition all the knicknacks which had been supplied them by solicitous relatives, they might have found it a serious *impediment*.

HOW SHOULD WE BEAR THE YOKE?

It will lighten our load very greatly to "sing some cheerful song" while we are bearing it. "Some men's religion is a toil, a slavery, a perpetual gloom. It may be religion, but it is not the religion of Christ", says Parker.

And, strange as it may seem, it will make our load easier to bear if we help the other fellow with his load. Jowett says that the yoke of Christ is the burden of other people's sorrows. Taking that upon us brings peace to our own souls.

There is a famous painting bearing the title, "The Helping Hand". It shows a robust fisherman pulling the big oar of a fishing boat. By his side sits a little girl, his daughter, perhaps, with her chubby hands on the oar, pulling too. But it is the happy look on her face that holds our attention. She is glad to be able to help, even though her efforts may not be great. And is it not so in life—is it not the spirit in which help is given, rather than the amount of that help, that counts? Or to change the figure a little, we may think of ourselves as that little child, and of Jesus as the strong Helper by our side, who enlarges and completes our weak efforts, till they become worthwhile accomplishments.

A PRAYER

Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, thy bondman let me live.
—Wordsworth.

Little Genesee, N. Y.

YOUNG PEOPLE IN SOCIAL LIFE

VERNA FOSTER

Paper read at Northwestern Association

The problem of social life is one we always have had and always will have. It is one that doesn't grow monotonous, for it is continually changing. From time to time there are things which come in to draw us away from Christ—things harmless in themselves, but nevertheless we soon find ourselves drifting away. Possibly you can tell why it is so. We are repeatedly brought face to face with questions concerning which we are in doubt as to what attitude to take. Should we join in with the idea of lifting the standards, or should we hold ourselves aloof from people who participate in questionable amusements? Then, too, we might join in and do as the majority of people do.

If we take part in light amusements we are on dangerous grounds. I don't think any person ever helped any one by going contrary to his ideals and his conscience. Instead of strengthening the confidence of others in him he not only loses their confidence by such a course but loses his own self-control. Or, if we are strong enough to do certain things without injury to ourselves, it may be that there are others who are not; and if they see us doing these things they may say: "Well, if he dances I can. If he smokes I can," and so on. Right there is where we start some soul to degradation instead of lifting and helping. Will Christ hold us responsible for these lost souls?

Then when we hold ourselves aloof people say we are old fogies, or narrow-minded and don't know how to have a good time. We all have to meet that in our own way. When it comes to joining in with the crowd we forget the name of Christ. Those of us who can look back upon such times in our own lives know the worthlessness of it all. Those things that were once attractive are attractive no more.

Christ loves for us to have a good time in the right way. Our earthly parents take pleasure in seeing us have a good clean game. How much more, therefore, does our heavenly Father want us to enjoy clean, elevating sports and entertainments. He who is so bound up in his own amusements that he can not consider the betterment of others enough to give up ques-

tionable entertainments is a selfish person, unworthy of the name Christian.

Please pardon me for using several illustrations from school life, but they are some from recent personal experience. Last fall a girl came to Milton from a Sunday church, and at Christmas she went home to join the church. In her statement she said she wanted to show what the ideals she had gained in the college prayer meeting had meant to her. Then there was a young man who said he had never known before he came to Milton what it was to be with girls who made him keep straight. He had failed before to make the right choice. He could have found what he was looking for if he had only searched for the things worth while. Wasn't it worth while for the older students to hold up their ideals before these wavering freshmen?

It is true that you can't make a man out of a fellow unless he is willing to be made a man. You can't make a lady out of a girl unless she is willing to give herself up to God. And we can't improve social conditions unless we are willing to sacrifice part of our life and work for the best. We should take Jesus with us in all activities and help lift others out of danger. The only question is, Are we willing to try?

AN AID TO DEAF MEMBERS OF CHURCH

PEDRICKTOWN, N. J., September 8, 1917.
—Through the installment of six Ear Receivers in the pews of the deaf, attached to a Pulpit Transmitter, those with impaired hearing at the Baptist church of this village will now be afforded the fuller enjoyment of the church services. The work was done by Rev. F. St. John Fitch, of Plainfield, N. J., who was compelled to give up the ministry because of his deafness, when he began the conception of something that would better the condition of those similarly afflicted. Those who have seen and experienced the device say that almost the whispering of the pastor in the pulpit can be heard in the rear of the church with this church phone.—Philadelphia Ledger.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 John 3: 2.

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF DIRECTORS

SPECIAL MEETING

Pursuant to the call of the President, the Board of Directors of the American Sabbath Tract Society met in special session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1917, at 1.45 p. m., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Herbert L. Polan, Irving A. Hunting, Jacob Bakker, Alex. W. Vars, Arthur L. Titsworth and Business Manager Lucius P. Burch. Visitor—Rev. James L. Skaggs.

Prayer was offered by Rev. James L. Skaggs.

The President stated the object of the meeting was to consider that part of the annual statement of the Board to the General Conference relating to the item entitled, "Relation to the Federal Council." As the report on this question was made to the General Conference by the Seventh Day Baptist members of the Commission, it was voted to expunge the item referred to from the annual report of the Board to the Corporation.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY ANNUAL MEETING

The seventy-fourth annual meeting of the American Sabbath Tract Society was held on Sunday, September 16, 1917, at two o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present—Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Else F. Randolph, Marcus L. Clawson, Herbert L. Polan, Irving A. Hunting, Jacob Bakker, Alex. W. Vars, James L. Skaggs, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

The Recording Secretary stated that notices of the meeting had been published in

the SABBATH RECORDER as required by the Constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the Publishing House, and the Sabbath Evangelist were presented and adopted.

The special annual report of the Treasurer to the Corporation was presented and adopted.*

The report of the Nominating Committee was received and adopted as follows:

President—Corliss F. Randolph, LL. D., Newark, N. J.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, LL. D., Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped. D., Great Kills, N. Y.; Dr. Marcus L. Clawson, Plainfield, N. J.; Prof. John B. Cottrell, Plainfield, N. J.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Rev. Herbert L. Polan, Dunellen, N. J.; Charles P. Titsworth, Plainfield, N. J.; Dr. Harry W. Prentice, New York City, N. Y.; Irving A. Hunting, Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Prof. Edward E. Whitford, New York City, N. Y.; Alexander W. Vars, C. E., Plainfield, N. J.; Rev. George B. Shaw, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; Dr. Otis B. Whitford, Plainfield, N. J.

Vice-Presidents of the Corporation only—Rev. Ira Lee Cottrell, Rockville, R. I.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Milton Junction, Wis.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Loofboro, Little Genesee, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred

*See forthcoming Year Book for these reports.

Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. Gerard Velthuisen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

Respectfully submitted, for and in behalf of the committee,

WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH.

By vote the following were elected the Committee on Nominations for the year 1918: William C. Hubbard, Orra S. Rogers, Asa F. Randolph.

Minutes read and approved.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

"ABOVE EVERY NAME"

He who first wrote the name wrote it at the end of the list—below every name. He was a Roman officer, charged with the duty of the census in the district about Bethlehem. All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed: the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see the figure of a stalwart man outlined against the setting sun, a child in his arms.

"I could not come earlier," he said; "the child was born last night."

"You are at the inn?" the officer asked.

"No—we arrived too late: the babe was born in a manger."

"Your name?"

"Joseph."

"Of what tribe?"

"The tribe of Benjamin and David. We are the descendants of kings," he added. The officer did not look up. The world was full of the sons of former kings—and now there was no king but Cæsar—lord of the earth by right of war.

"Your wife's name?"

"Mary."

"And the child's?"

"Jesus." The voice of the big man was soft, as though fondling the syllables. "It means the Savior of his people." The officer merely nodded.

"Jesus, son of Joseph, of the tribe of Benjamin," he wrote, and closed the book. It was the last name on his list.

In other years men have written his name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that name. And again, suddenly, the flags of battle have flown high: the lowly banner of his cross trails behind them, in the dust: in guilty afterthought the rulers turn to implore his blessing, placing his name again at the end of their ambitions and hate.

But his name can not occupy that place. Underneath the roar and smoke of battle there are signs today that the world is groping its way back to him. One finds them in the market place, the council chamber and the office. Even in the midst of battles come cries of men in their helplessness, putting his name above that of their leaders. Wherever families gather silently about a vacant chair, his name is breathed on the lips of women and of little children.

When, at length, weary of war, the world turns its scarred, blood-bathed face, seeking peace, it will be his name in which its prayer will be raised. Across the ruin of men's hopes his voice will answer back:

Peace I leave with you,
My peace I give unto you.

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn upward to behold his name.

Among rulers, his yoke alone is easy, his burden light. Among reformers, He alone dared to teach men that they are relatives of God and so the equal of their kings. He, too, was torn and wounded. But in the moment when the world had crushed him he could say: "Be of good cheer, I have overcome the world."

For faith like that, the tired race is ready now. The age is ripe for him again. The name that nineteen hundred years ago was written last upon the census rolls, is to be the "name which is above every name: that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord."—*Collier's Weekly.*

"Success, like a wilful child, usually runs away when you run after it, but steals coyly back when you pretend you don't care."

CHILDREN'S PAGE

UNDERGROUND RAILROAD

MRS. ELLEN W. SOCWELL RAMSEY

A rush of little feet up the path, a scurry across the porch, a sudden twanging of the screen, and into the sitting room tumbled the twins, almost too excited to breathe.

"O gran'mama! Was 'ere ever a railroad 'at went underground?" gasped Rob, rump-ling his curly head with one grimy little hand.

"An' O gran'mama! If 'ere ever was one, could a man drive a wagon over it?" cried Bess, with an utterly unbelieving look on her round face.

"Sakes alive! What's it all about?" exclaimed grandmama.

"Why, mama said grand'papa ust 'a drive on one, an'—"

"Yes," interrupted Bess, "an' she said 'at it was a wagon 'at he drived."

"We 'sputed it, an' papa laughed real hard, so he did, an' he said you'd tell us, 'cause you was 'live then and knew all 'bout it," said Rob.

Grandmama laid down her knitting and laughed till the tears came.

"Lets get cleaned up before any story."

So, after a great splashing and giggling, the twins returned from the deep, shady porch, all shiny, and curled and cooled.

"Papa said 'at he wouldn't be a bit 'sprised if you had some tarts," volunteered Rob.

"An' mama said we mustn't ask for *not a one*," added Bess.

Grandmama's eyes twinkled as she handed each one a fat, shaky jelly tart, and settled herself for the story.

"You know, a good many years ago, the people down south had the negroes for slaves, and used to buy and sell them just as papa does cattle and horses."

The twins stopped munching tarts, and stared with round eyes.

"The negroes were treated kindly by a good many, while others treated them very wickedly.

"Often the negroes would run away and come up north where there were no slaves. But the slave hunters would come after them and take them back whenever they

could catch them. So the negroes would try to get to Canada, as there were no slaves there, and the slaves hunters didn't dare go there after them.

"A good many northern men gave work to the negroes and helped them all they could. One of our neighbors had a negro, named Mike, who had worked for him for a long time. One day some slave hunters drove in and wanted Mike. Mr. Davis told them to go away as they couldn't have him. They wouldn't go, and Mike was so scared that he fairly turned pale.

"Mr. Davis got in front of Mike and aimed his shotgun at the men, and told them to leave or he would shoot them. Then they were afraid, and got in their buggy and drove away as fast as they could go.

"Mike worked for Mr. Davis for a long time after that, and never forgot how he had saved him from slavery.

"Finally some men organized what they called the 'Underground Railroad.'"

Here Rob grew so excited that his tart nearly choke him.

"A man by the name of Owen Lovejoy was one of the head ones, and we had a good many neighbors there in Illinois who helped."

"Wa't did they do, gran'mama?"

"Oh, they helped the negroes in a good many ways. The slave hunters got so thick, and there were so many copperheads—"

"Wat's a copperhead?" asked Bess.

"A copperhead was a northern man who turned traitor to his country, and did all he could to help the south to keep her slaves. They were more hated and despised than any old copperhead snake. They did all they could to help the slave hunters, and at last the ones who were helping the negroes took to hiding them in the day-time. Sometimes a dozen or more would be hidden on one farm; sometimes covered with hay in the haymow, or tucked out of sight in the straw-stack, or down cellar in the dark.

"They would be carefully fed and cared for, until some dark night. Then your grandpapa would hitch to the 'ark,' as the boys called the funny covered wagon which stood in the yard of every station.

"The trembling negroes would creep into it as quietly as possible after a hurried, whispered 'God bless yo.' Grandpapa

would mount the driver's seat, heavily armed, as well as some if not all of the negro men. Then, headed north, Bob and Dolly would trot out into the darkness, and mile after mile would slip out from under their feet, as they sped along with their precious load of human freight.

"Towards morning the negroes would be left with another family, to be kept in hiding until it was safe to take them out.

"And so they went from one family to another until the poor things were safe at last, across the line in Canada.

"No one dared question the drivers of the mysterious wagons which rumbled past night after night."

"Not even a copperhead?" queried Rob.

"No, indeed. A copperhead wouldn't have had any head very long if he had tried to stop one of them. Lots of times there were babies among the negroes, and even they knew better than to cry. It was very seldom that one of them would make any noise. I can see them yet with their little black faces, round eyes showing the whites, and their hair braided in little pig-tails, sticking up all over their heads.

"Hundreds of negroes were helped to freedom over this 'Underground Railroad' which stretched from the Ohio to Canada. The 'railroad' past our farm was only one of many such. And no doubt there are many people in Peoria, Marshall and Stark counties in Illinois who would remember all about these things.

"Your mama was just a tiny girl then, and I have seen her stick up her little white head many a time from her pillow, with her brown eyes as round as dollars, when a load of negroes was either coming or going.

"But there's mama calling you now, so run along and sometime there will be another story."

So the twins scampered down the path with a wonderful story in their little heads, of the things grandmama had seen.

"Gran'mama's just the smartest ever was," they decided.

THE PRESIDENT'S CALL TO THE CHILDREN

To the School Children of the United States:

A PROCLAMATION

The President of the United States is also president of the American Red Cross. It is from these offices joined in one that

I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you can best work in the great cause of freedom to which we have all pledged ourselves.

Our Junior Red Cross will bring to you opportunities of service to your community and to other communities all over the world and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live. It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you, through the Red Cross bulletins, the thrilling stories of relief and rescue. And, best of all, more perfectly than through any of your other school lessons, you will learn by doing those kind things, under your teacher's direction, to be the future good citizens of this great country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your co-operation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

WOODROW WILSON,
President.

Washington, D. C.,
Sept. 18, 1917.

SOME QUEER HORSESHOES

In Japan rice straw strapped on to the horse's feet, is used for horseshoes. The Icelandic ponies wear shoes made of sheep's horn. In certain parts of Central Asia the horses have shoes made from the antlers of the mountain deer. These are fastened to their feet by means of horn pins. The queerest horseshoes, however, are those employed in the Soudan; these are not really shoes, but stockings made of camel's skin. —*Century Path.*

SAFEGUARDING EVANGELISM

REV. W. E. BIEDERWOLF

To furnish more generally information concerning a matter about which many ministers are inquiring, there is here given to the readers of this paper a copy of the information which is furnished to the Commission on Evangelism of the Federal Council by the various denominational committees concerning the men who are doing the work of an evangelist.

Ministers and ministerial associations inquiring through the commission for the services of an evangelist will be furnished with the information only of such men as bear the very highest commendation. Such are the men also who observe the standard of principles created by the commission and pastors desiring assistance of the kind noted may write to the address given below and such service as it may be possible to render will be gladly and freely given.

This especially should be a year of evangelistic work. Never was there a greater need and never have hearts been better prepared for the message. Yet fewer evangelistic meetings will be held this year than for any one of the ten years just passed. It is true that the war has much to do with this fact, but to the careful student of the situation, it is also apparent that not a little reaction has been setting in because of certain features of present day evangelistic work with which the church can not bring herself to sympathize. It was not alone to encourage evangelistic work but to elevate the standard of this work as well, that the Commission on Evangelism was organized and has been carrying on its work. A copy of the information blank follows.

"To the Credential Committee of the..... Church.

Dear Brethren:

The Commission on Evangelism of the Federal Council of Churches of Christ in America desire information concerning....., who is a member, as we understand, of our denomination, and who feels himself called to the work of an evangelist. Will your committee so far as possible please answer the following questions and give to the commission the following information?

1. Does he, so far as you know or can ascertain, give proper attention to his financial obligations?
2. Are his social relations, so far as you know, within the bounds of due propriety?
3. What education has he and where was he educated?

4. Has he ever been a pastor and, if so, where and how long in each place?

5. Was his success as a pastor poor, fair, above the average, or exceptional?

6. Was his resignation in either instance entirely voluntary or was it suggested to him by the church he served?

7. How much experience has he had in evangelistic work, and how many years has he been so engaged?

8. Have you written the pastors with whom he has recently worked (if not, do so), and what is their estimate of him and his work?

9. What kind of work do you consider him best adapted to?

- a. Individual church meeting.
- b. Union meeting in small town.
- c. Union meeting in town of 5,000 population.
- d. Union meeting in town of 10,000 to 30,000 population.
- e. Union meeting in cities of 30,000 and up.

10. What is the largest meeting ever conducted by him?

- a. Place.
- b. Number of co-operating churches.
- c. Number of decisions.
 - (1) Professed conversions.
 - (2) Reconsecrations.
 - (3) Children under 12 years of age.
- d. Number of professed converts who were received in the church within two months after the close of the meeting.
- e. Did the work seem thorough?
- f. What was the general impression on the community?

11. Is his work in the after-service thorough and definite, or is it abbreviated and somewhat superficial?

12. If in your mind there are any objectionable features in his work, state the most conspicuous ones.

13. Do you, upon the basis of the above information, and other information which you may have, recommend this brother as an evangelist worthy of recommendation to the ministers of our churches during evangelistic assistance?

By giving this matter your most prompt attention, we are convinced you will be serving well the cause of Christ and helping the Commission on Evangelism of the Federal Council in its endeavor to promote only the most thorough and careful type of evangelistic work among our churches."

The Commission on Evangelism, 402 Marquette Building, Chicago, Ill.

Some one noticed that Pat used both hands equally well.

"When I was a boy," he explained, "my father always said to me: 'Pat, learn to cut yer finger nails wid yer left hand, for some day ye might lose yer right hand.'"—*Ladies' Home Journal*.

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

One of the live questions earnestly discussed at the recent General Conference was that of Bible study courses in the Sabbath school. There is a steady growth in favor of the graded lessons, especially for the younger classes. The suggestion was made that our denomination publish booklets outlining the graded lesson study for our own schools. A pastor said to me yesterday he thought we should do this because the doctrines which would mislead our young people permeate the helps furnished by the Sunday-keeping world.

The following letter is a valuable contribution to this subject by a loyal lone Sabbath-keeper who has studied the question deeply and who has had wide experience as a teacher. The letter is the outgrowth of a conversation. The editor asked her to write it down on paper.

"Go and do thou likewise."

DEAR DR. RANDOLPH:

It was recently my privilege to attend a course in Bible-school management in Brown University, under Professor H. T. Fowler, of the department of Biblical Language and Literature. It was conducted as a seminar, each of the fourteen members of the class making original investigations and reporting on the same. They were unanimous in deciding that (except for adult classes) graded lessons are better for the Bible school than uniform lessons.

First in importance in a Sabbath school comes the pupil, and for him the school should be planned and maintained. The lessons of the Uniform system have been selected for more than forty years with the view of covering the whole Bible in six or seven years. The center of interest lies in the Bible and the Sabbath school rather than in the spiritual needs of the child. The International Graded Course has been arranged to make provision for various periods of child development. This has for its object: "(1) To know God as he has revealed himself to us in nature, in the

heart of man and in Christ. (2) To exercise toward God the Father and his Son, trust, obedience and worship. (3) To know and do our duty to others. (4) To know and do our duty to ourselves."

The Bible is used as the main storehouse from which to draw spiritual food. Important truths are also selected from nature, literature, biography and history, for use in connection with the Bible passages.

The work of the International Committee was merely to select themes and Bible passages for study. The denominational publishing houses then worked out the lesson helps as they saw fit.

The Presbyterians, Congregationalists, Methodists, Universalists, Friends and a number of other denominations combined on the Syndicate lessons, and chose the best authors they could obtain to prepare the quarterlies. These differ only in the covers, and are called Pilgrim, Westminster or Berean, according to the house which prints them. The Baptists would not go into the syndicate, but chose Baptist authors and issued the Keystone lesson helps which are different from the others, though on the same themes.

Brown University is a Baptist institution, and a majority of the class belonged to that denomination; but the seminar came to the following conclusions:

An examination of the Keystone series of International lessons shows it to be less desirable than the Syndicate in many respects. The course is less carefully graded. The pictures are not so pleasing. The handwork is not so good. The Primary lessons are not printed in large type. There are too many direct quotations from the Bible without explanation. A missionary story is provided, which has little or no connection with the theme. The presentation of the lessons is not so simple, attractive, and easy to remember. There is no gradual advance in amount and kind of work required; filling in missing words or writing answers to questions is expected year after year. No outline maps are provided for coloring or for locating events, but the Intermediate pupil is expected to draw his own maps. The Keystone takes it for granted that the teachers know a good deal and have at hand a large number of reference books; the Syndicate teacher's book provides the necessary material.

There are two other series of graded

S. S. lessons on the market, both very good, but more expensive than the Syndicate quarterlies. They are Scribner's (Bible-Study Union) Completely Graded Series, and the Constructive Series of Chicago University. These are especially good in the Intermediate and Senior departments, where quantities of supplementary material are provided.

The Beginner's, Primary, and Junior courses are of about the same excellence as the Syndicate.

It has occurred to me that if Seventh Day Baptist Sabbath schools are to take the forward step of adopting graded lessons they would naturally begin with the younger children. Why could not our publishing house buy the Syndicate quarterlies in quantities without covers, and print a Sabbath lesson on the inside of the cover? If objectionable Sabbath lessons occur, those leaves could be torn out by the teacher before distributing to the pupils. I have not seen all of the quarterlies, but in those examined I do not remember anything objectionable to us as Seventh Day Baptists.

The Uniform lessons are appropriate for adult classes, and might still be retained if the graded system were adopted for the children.

Yours sincerely,

MARY A. STILLMAN.

Providence, R. I.,
Sept. 9, 1917.

Lesson I.—October 6, 1917

PSALMS OF DELIVERANCE.—Psalms 85 and 126
Golden Text.—They that sow in tears shall reap in joy. Ps. 126: 5.

DAILY READINGS

Sept. 30—Ps. 85. Psalm of Deliverance
Oct. 1—Ps. 126. Thanksgiving for Deliverance
Oct. 2—Ps. 120. Prayer for Deliverance
Oct. 3—Ps. 121. The Keeper of Israel
Oct. 4—Ps. 125. Jehovah the Protector
Oct. 5—Ps. 130. Jehovah's Redeeming Love
Oct. 6—Ps. 145—Thanksgiving for Divine Goodness

(For Lesson Notes, see *Helping Hand*)

Holiness is something of God, wherever it is; as the sunbeams, although they gild this lower world, are not so much here as in the sun from whence they flew. For such holy joy in God we must have much of the spirit of Him who rose up a great while before day and departed into a solitary place for prayer.—*Dr. Phelps.*

A LITTLE TALE OF TWO BROTHERS

Here is a tale told in an old magazine which is well worth repeating because of the impressive lesson that it contains.

"In helping others, we also help ourselves. A beautiful story is told of two brothers traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter, freezing day, and they were traveling in a sledge, wrapped in furs from head to foot—but notwithstanding this they were almost frozen in the fearful cold.

"By the wayside they discovered a poor traveler benumbed and perishing in the snow.

"'Let us stop and help him,' said one of the brothers; 'we may save his life.'

"'Yes, and lose our own,' replied the other. 'Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers.'

"'I am freezing as well as you,' said his brother, 'but I can not see this stranger perish; I must go to help him.'

"He was as good as his word. He went to his relief, chafed his temples and gave him wine from his bottle to drink. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge.

"'Brother,' he said, 'look! I have saved this stranger's life—and, also, I verily believe, my own. I am quite warm from the effort I have made.'

"But his brother did not answer. He was sitting upright in his furs on the sledge cold and dead."—*Unidentified.*

MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

Agent for Good Housekeeping, Harper's Bazaar, Cosmopolitan, Motor Magazines, Woman's Home Companion, American Magazine, Every Week, Saturday Evening Post, Ladies' Home Journal, Country Gentleman, Farm and Fireside.

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OUR WEEKLY SERMON

THE NEED OF THE WORLD

REV. JAY W. CROFOOT

Conference Address

Text: *Lift up your eyes, and look.* John 4: 35.

This is a time for world vision. If there ever was a time when we all should get away from parochial thinking, this is the time. If I were to suggest a text or subject for my address this morning, in addition to the one given on the program, it would be from the fourth chapter of John, the account of Jesus' conversation with a woman of the street at Jacob's well. It must, I think, have been in consequence of this conversation and a new sense of the load of sin under which the world is suffering, that he said to the disciples, "Say not ye, There are yet four months, and then cometh the harvest? Lift up your eyes, and look on the fields, that they are white already unto harvest." So the one word that I would like to impress on your minds this morning is the word "Look!" Let us try to get a vision of the world this morning, giving our attention chiefly to the world outside of our own country, for our own country is to have special attention later today.

If we look first at our nearest neighbor, Canada, we find that the effect of the war is the outstanding fact that confronts us. Mothers are sitting at their windows watching—watching—and every time they see a boy on a bicycle they think he has a message saying that their boy has fallen—perhaps has actually been crucified by the Germans like one of the seven sons whom one Toronto mother sent to the front.

But north of us great things are being done for the church, too. We have all heard of the work of Dr. Grenfell in Labrador and some of us know of the missionary work among the thirty thousand Eskimos of the far north where several Christian communities have been established, and where when a collection is taken up they do not put in coppers coins as we do, but give the skin of the lynx and the silver fox.

If we look to the south of our country we find not only Mexico but the whole continent of South America needing missionary endeavor and open to the work of missionaries in a new way, as is shown by the reports of the Panama conference of last year.

If we leave this continent and go westward to Honolulu we find a native people who have been civilized as a result of missionary activity as well as thousands of Chinese and Japanese, hundreds of whom are anxious to fight under the American flag.

If we go on and look at Japan we find men in prominent positions who believe that the war shows that Christian civilization has collapsed. Whatever the future may hold, unquestionably the white race has lost prestige there. In China, too, we find statesmen who say when urged to accept Christianity, "Look at Europe and see what your Christianity has produced. Do you think I want to put my foot into that mess?" Think of the problem presented by the war to the newspaper-reading Chinese pastor!

It is within a few days that China and Siam have declared war, but before that, Chinese in thousands were going across Canada en route for France. We do not read much of those things in the newspapers but two of my own friends have gone from China to France in charge of large gangs of Chinese. I suppose they are to take the places in mines and factories of Frenchmen who are on the firing line, rather than to serve as soldiers themselves; but what ever they are doing they are getting a new point of view and will never be as they were before.

The Chinese who stay at home also have a new attitude toward all new things and in particular a new willingness to listen to new doctrines. An incident that not long ago came under my own observation illustrates this. When I went to China the Chinese prejudice against any dissection or mutilation of the human body was so great that even medical schools would not let it be generally known that they kept a human skeleton in a cupboard for fear it would incite riots. But recently when the Chinese teacher who teaches physiology in our school returned from a walk in the country, he had a string in his hand and at the end of the string was a human skull which he

had picked up, I suppose, from some abandoned grave. I confess it was a shock to me, but nothing came of it so far as I know. In fact skeletons and mannikins are no longer rare in the show windows of Shanghai shops.

Look at India. The thousands of soldiers who have been fighting in Europe have learned that white men as well as brown can be pierced by bullets, and will have a new sense of their power. In fact the peoples of India are more restive than formerly and the British governing class are cultivating the influential natives as they never did before.

But what shall be the new relations of the white and colored races depends not so much on them as on us. Can we afford to be otherwise than friendly with them? Think, too, of the hopeless pessimism of India, the idea that existence is a curse. Can we fail to be moved by that need? In India as in China—in fact throughout the continent—Asiatics will not look on white men after the war as they did before it. The Asiatic has not been in the habit of bowing down before us, but he has been inclined to cringe before us, and it is not likely that he will continue to do so. We may get a picture of what is likely to be his new attitude if we substitute the word "heathen" for "Jew" in Shylock's complaint, "Hath not a Jew eyes," etc. "Hath not a heathen eyes? hath not a heathen hands, organs, dimensions, senses, affection, passions! fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summers, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, one will resemble you in that."

Foreign missions are needed for the future peace of the world for they are the antithesis of war. An additional need of India is shown by the announced intention of the British Government to refuse to allow German missionaries to return to India after the war. These hundreds of devoted men and women must be replaced largely by Americans.

Not to linger in Persia, torn by strife, where thousands of Kurds have come down and destroyed great number of Christians,

look at Africa; Africa where, according to Dan Crawford, little children disappear and boys and girls in their "teens" are found with a child's arm or thigh in their food bags; Africa where the nations of Europe are giving cannon to the cannibals; where some of the people who were just beginning to emerge from the black darkness of heathenism, are having all their old love of slaughter stimulated by what we sometimes call Christian nations; Africa where the religion of Islam is gaining much faster than the religion of Christ, so that according to present appearances in another generation the greater part of the continent will be converted to Mohammedanism. But in Egypt the Christian press is issuing printed matter in Arabic which will help to prevent that.

But let us return to Asia through the Sinai peninsula where a British expedition is proceeding against the Turks. In Arabia, too, there's a new condition of affairs; for the Sherif of Hejaz has set up a new kingdom, independent of the Turks, and a telephone line has been opened from Mecca to Jiddah. Palestine, too, is filled with armed men. The streets of Jerusalem where the Prince of Peace once walked now echo to the tramp of soldiers, the Mount of Olives where he knelt is an encampment, and Golgotha an emplacement for cannon!

But in Armenia, perhaps, the greatest suffering of any in the history of the world has recently taken place. At the beginning of the war the population of Armenia was a million and a half but now one half are dead and one half are worse than dead. Thousands of Christian women have had the choice of entering a Turkish harem or of death—and many have had no choice. In Asiatic Turkey two million people are starving! We complain of the high cost of living and it is a real burden, but two months ago I learned that in Constantinople flour costs \$100.00 a barrel and sugar \$1.00 a pound. In Beyrout one must pay \$1.75 for five pounds of bread. In Syria boys and girls can be bought for the sum of money that we shall each pay for dinner in a few minutes.

Let me tell you what famine means as shown to me by Mr. Caldwell, a missionary friend of mine who was engaged in famine relief in China. One day as he was traveling near a village of straw huts he saw a woman come out and stripping the clothing

from a small baby leave it crying and naked by the roadside. He called to her and asked for an explanation. She told him that the child was hers and was a week old but had never had any nourishment. As she had nothing for it and no way of getting anything the child must soon die and she could not bear its crying longer so left it to die quickly. My friend gave the woman his own lunch basket and took the child inside his own clothing, hoping to save it, but it was too late. That's the physical need of those people but you and I believe their spiritual need is greater.

Look at Europe. But how can one bear to look at Europe? Forty million men are under arms. Perhaps in the greatest war before this one as many as two million men have been under arms at the same time. But now five millions of boys and men are lying in hospitals wounded and sick. Five millions more are lying dead from this war, mostly in unknown graves.

But worse than the physical effects of war are its moral effects. Whole people are learning to hate. Cultured Christian gentlemen, even clergymen, are in effect cursing their enemies. Nations are going back to the old idea of a tribal God, a God of their own nation who is bound to be against all others.

Is there then no hope for the world? Is there no balm in Gilead? After all it is not necessary to multiply words to show the need of the world; the need of the world can be expressed in one word—Christ! "And he is the propitiation for our sins; and not for ours only, but also for the whole world."

A man asked me last week, "What are the Chinese worth when you get them converted?" I told him it is hard to tell; but I tell you that in the time of the Boxers thousands showed their earnestness by laying down their lives for their faith. And two or three years ago at a big meeting in Mukden a young preacher attracted special attention because he bore the mark of the cross actually branded on his forehead at the time when, as a child, had seen the Boxers slay his mother.

It was my intention to refer to W. N. Clarke's discussion of the missionary motive in his "Study of Christian Missions." Some of you may remember that he takes it up under three heads: What is the gospel to God; what is it to those who have it;

and what is it to those who have it not? It is on the third of these heads that I have been speaking and I want to add a few words on the other two.

What is the gospel to God? It is his chosen means of giving his best good to the world. What is God or what is he like? We hardly need to say here that he is holy, loving and wise, and that his best good which he gives to the world includes salvation, hope, and brotherhood.

What is the gospel to us who have it? It is the best good of all the gifts of our Father. But shall a noble religion make us selfish? Listen! Two men went up to the temple to pray. The first stood and prayed thus with himself; Lord, I thank thee that I am not like other men. Consider the colossal egotism of the modern Pharisee who says, in effect: I believe that I have the very best religion in existence, a religion of noble generosity, but I believe that something inferior is good enough for other children of my heavenly Father.

A SONG OF WORK

MRS. H. L. HULETT

Full many a song has there been sung
To faith, and love, and duty,
And many a cheerful roundelay
To bravery and beauty;
But few have chosen willingly
This truth to be impressing
That lowly, honest, patient work
Is life's most precious blessing.

Work's homespun, oft unseemly garb
A heavenly guest disguises,
Who to the earnest soul and wise
Brings rare and sweet surprises.
If graciously we him entreat
Nor spurn his claims so pressing.
Contentment is the boon he gives
Which is, in truth, a blessing.

When we before the Father's throne
Are kneeling in thanksgiving,
When hearts are thrilled and warmed and stirred
With the pure joy of living;
When giving thanks for hope, for love,
For peace our souls possessing,
Let praise and thanks be multiplied
For work, life's richest blessing.

Ben was putting on his shoes one morning when his mother said: "Ben, you have your shoes on the wrong feet."

"Why, mother," replied Ben, "they are the only feet I have."—*The Delineator*.

MARRIAGES

CURRY-WHITE.—At the residence of the bride's parents, Mr. and Mrs. Willard B. White, Alfred, N. Y., August 30, 1917, by Rev. Arthur E. Main, Mr. George A. Curry, of Havana, Cuba, and Miss Susie L. White, of Alfred.

BENNEHOFF-FORD.—At the Seventh Day Baptist Church in Garwin, Iowa, on the evening after the Sabbath, September 1, 1917, by Rev. J. T. Davis, of Leonardsville, N. Y., assisted by Rev. Loyal Hurley, of Garwin, Professor James D. Bennehoff, of Alfred University, Alfred, N. Y., and Miss Gertrude Ford, of Garwin, Iowa.

BURDICK-DU MONT.—At the home of the bride's grandparents, Mr. and Mrs. John Du Mont, at Somerville, N. J., on September 5, 1917, by Rev. Herbert L. Polan, Jesse Byron Burdick, of New Market, N. J., and Frances Marie Du Mont, of Somerville, N. J.

DEATHS

GREEN.—Maxson Alvaro Green, son of Edward and Tacy Hamilton Green, was born in Lanphear Valley, near Alfred Station, N. Y., June 12, 1850. The home of his childhood was his home until sudden death, August 17, 1917.

He became a constituent member of the Andover Seventh Day Baptist Church October 7, 1871. On January 28, 1880, he and Mary Arlouine Capen were married. The widow, six children, and eleven grandchildren survive him. As bank director, and in other places of trust, Mr. Green was esteemed by his many friends as a fine type of Christian citizenship and business integrity.

A. E. M.

HALL.—At Alfred Station, N. Y., August 27, 1917, Mr. Addison Albertus Hall, in the sixty-fourth year of his age.

Mr. Hall was the son of Varnum G. and Elizabeth Smith Hall and was born in Hartsville Township, Steuben County, N. Y. The most of his life had been spent in Hartsville and at Alfred Station, N. Y. For about twenty-five years he had been an employee on the Susquehanna Division of the Erie Railroad and his death came while in the performance of his duties as track walker. He was hit and instantly killed by train No. 4. This was the third accident he had met while at his duties making traveling safe for others.

January 5, 1878, he and Ella A. Crandall were united in marriage. Besides his wife he is survived by one brother, Mr. B. F. Hall, of Cam-

eron, N. Y., a number of nephews and nieces and many friends.

Funeral services, conducted by Rev. William L. Burdick, were held at the house, August 30, and burial took place in Alfred Rural Cemetery.

WM. L. B.

BURDICK.—In the town of Ward, Allegany County, N. Y., August 25, 1917, Miss Mary Jane Burdick, aged 56 years, 9 months, and 24 days.

Mary Jane Burdick was the daughter of Alexander B. and Abby Allen Burdick, was born on the Burdick homestead in the town of Ward, and on this homestead she had spent her life. She belonged to the Burdick and Allen families, who were among the first settlers in Alfred and Ward. The factors that shaped her life and prepared her for its work were a godly home, a Christian church and several terms of study in Alfred University. She, together with her brother George and sister Phoebe, gave herself to the home of her childhood and to those who dwelt there, caring for her parents in their declining years, and causing the place that had been the home of the family for a century to continue its thrift and prosperity.

Evidently she grew up into the Christian life from the first years of self-consciousness, but owing to the fact that she was not satisfied with her Christian experience, she was not baptized until the spring of 1891. At this time she went forward in baptism and joined the First Seventh Day Baptist Church of Alfred, and has ever since been a most faithful member. In all her life she had adorned a godly profession, endearing herself to all who knew her.

Besides her brother George and sister Phoebe already mentioned, she leaves to mourn her departure two sisters, Mrs. F. S. Place and Mrs. J. Elbert Allen, both of Alfred.

Farewell services were conducted at the house by Rev. William L. Burdick, August 27, and burial took place in Alfred Rural Cemetery.

WM. L. B.

TITSWORTH.—Mrs. Eunice Helen Titworth was born in Elmira, N. Y., December 7, 1835, and died at the home of her daughter, Mrs. Charles S. Stillman, three miles north of Nortonville, Kan., September 12, 1917, at 4 o'clock in the morning, at the ripe old age of 81 years, 7 months, and 5 days.

Her death was easy and peaceful—a quiet ebbing away of life. The day before her death she ate a light dinner on her couch and read the daily paper. She was of a quiet and unassuming disposition, always looking upon the bright side of life with a view to making others happy. She attended school at Alfred, N. Y., in the years of 1853 and 1854, and by reason of her pleasant and cheerful disposition while there became a favorite with her girl friends, and throughout life retained the friendships once made.

On December 25, 1854, she was united in marriage to J. Howard Titworth at her home in Elmira, N. Y. Five children were born to bless this union, three of whom were present to take

a last look at "dear Mother," mother so true and lovable. The other two children were called home many years ago. The aged husband is still left to mourn the loss of a dear companion of nearly sixty-three years. Fond grandchildren and great-grandchildren were present to look upon the features for the last time of Grandma whom they all loved so dearly.

A brief funeral service was held at the home of her daughter, Mrs. Charles S. Stillman, September 14, at 2.30 in the afternoon, conducted by Rev. C. I. Rose, pastor of the M. E. church, in the absence of her own pastor. Mrs. Titworth was a member of the Seventh Day Baptist Church and was a devout Christian woman. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, That they may rest from their labors; and their works do follow them."

C. I. R.

FACT IN FRAGMENTS

Common sense is not hereditary.

Obstinacy is sometimes mistaken for orthodoxy.

The popular editor is luminous but not voluminous.

Real patriotism starts before the band begins to play.

Some men get rich and fail. Others fail to get rich.

If you have a son and also a fortune, keep them apart.

Have you noticed how many friends a man has until he needs one?

Opportunity calls once at every man's door. But misfortune seems to be more sociable.

The more room we give in our hearts to folks, the more we will have for God.

If people told only what they know, there would be less talking.

"How to keep the boys on the farm," is a subject about which a lot of city folk seem to be deeply solicitous.

There was more lion in Daniel's heart than he found in the den.

Not all self-made men have reason to be proud of the carpenter.

Verily, every man knoweth about the pebble in his own shoe.

What doth it profit, my brethren, if a man is on the right road and headed the wrong way?

Honest, now, are the people who live in Poverty Street as welcome in your church as those who come from Wealthy Avenue?

The sinner goeth to the caucus early, and the righteous hold an indignation meeting.

The popular society woman is an individual who possesses no violent opinions.

"I never jump at conclusions," said the preacher. "No," remarked the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."—*Bishop Joseph F. Berry.*

DOING MEASURES THE MAN

The measure of the man is conduct; this has been more and more understood, as the old idealism gave way to realism and next, in the light of a true realism, the highest ideal has been understood in its practical influence in word and deed. It has been said that most people pass through a period when they think that because they see some noble verity clearly they are therefore living it. Then they suddenly waken to see that to rest in mere contemplation of idealistic beauty is to play the part of a dreamer, not of a doer. It is indeed true that the word must be heard before it can become motive in conduct, and so far the idealist, whom it has recently been the fashion to deride, has the advantage of those who neither see nor do; yet it is to be remembered that he who knows and does not is a breaker of the law. What we actually do then is the measure by which we are tested, not what we fancy ourselves to be doing or content to purpose. The inner world where we live with our dreams is hid to those without; they know us by our fruits, not elsehow. To be blest in the deed is the one blessedness.—*Mary Stanhope.*

Providence leads us like children through the wilderness, by many a devious track toward our home. Joy brightens the path for one, and he walks on thankfully and happily in its rosy light. Grief takes another by the hand, and clutching him in her stern grip, points with wasted arm along the narrow way. What matter for so short a distance how we reach the goal? Brother! help me with my knapsack the while I guide thy feeble steps, and share with thee the crumbs in my homely wallet. Let us assist rather than hinder one another. Yonder where the lights are twinkling is a welcome for us all. Dark is the night, and sore the weary feet, and rough the way. Cheer up! toil on! we shall get there at last.—*Whyte Melville.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

The golden age is not in the past, but in the future; not in the origin of human experience, but in its consummate flower; not opening in Eden, but out from Gethsemane.
—Chapin.

"The man God sends never meets insurmountable difficulties."

THE SABBATH RECORDER

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A THOUGHT FOR MOTHERS

"I am almost heartbroken over it," she said to me once, during a pastoral call.

"And what is it, pray, that you are so almost heartbroken over?" I asked.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl today?' I thought a minute, then answered: 'Why, yes, Jennie, you have been a good little girl today.' A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for a word of commendation which I should have been thoughtful and loving enough to have given without her hungry little heart having to ask for it."—Rev. Addison Ballord.

"There never was a song so sweet
In music, rhyme, or metre,
That needed not some touch of tears
To make the music sweeter."

"Doing can not purchase our right to a place in heaven, but not doing may keep us out."

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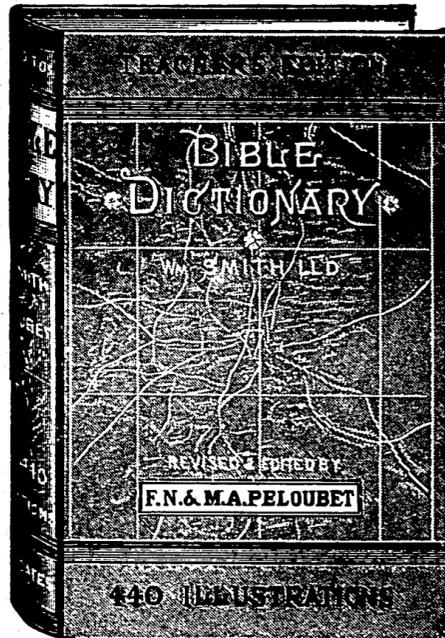
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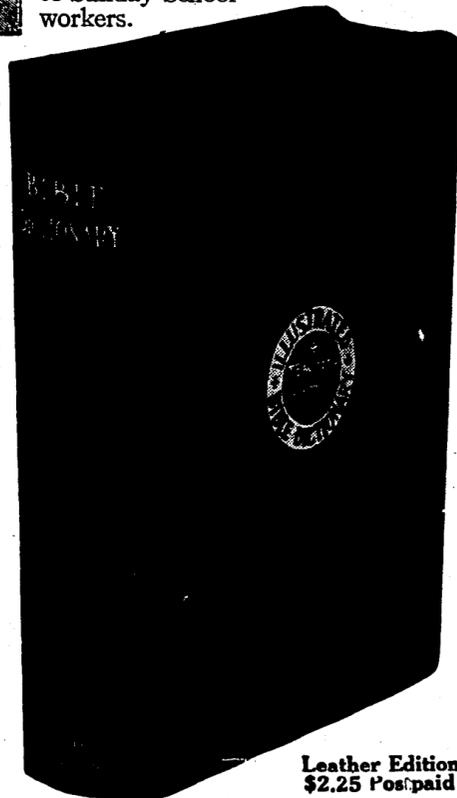
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Every one acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father of all other Bible Dictionaries. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. By the addition of an account of the latest researches in Bible Lands and references to the Revised Version of the New Testament, with innumerable notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct locating of sacred places, etc., the book becomes a veritable treasury to Sunday School workers.

The Sabbath Recorder

CHRISt never scorned even the commonest man. He did not originate the doctrine of total depravity. All his teaching shows clearly that he possessed an abiding faith in the essential goodness and infinite capacity of human beings. He held up to men the idea that they must develop themselves, that it was even possible to attain the dizzy heights of perfection. He opened the eyes of mankind to the fact that its happiness and greatness depended upon the quality of the inner world which men carry about with them, that anxiety, fear, impurity and hatred destroy human power while serenity of mind, faith, hope, purity and love are the very sinews of spiritual strength. In substance, he said to mortals: Awake to the fact of your kinship to the great God, of the potential greatness and goodness within you. You have no excuse, therefore, to live petty, limited, corroding lives; but the rather live expanding, abounding, upbuilding lives.

—Paul E. Titsworth, Ph. D.

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