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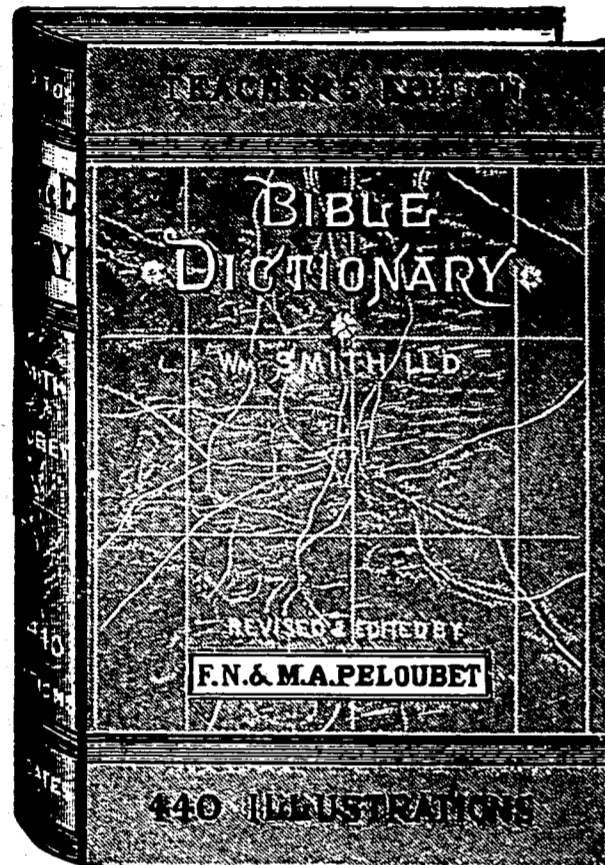
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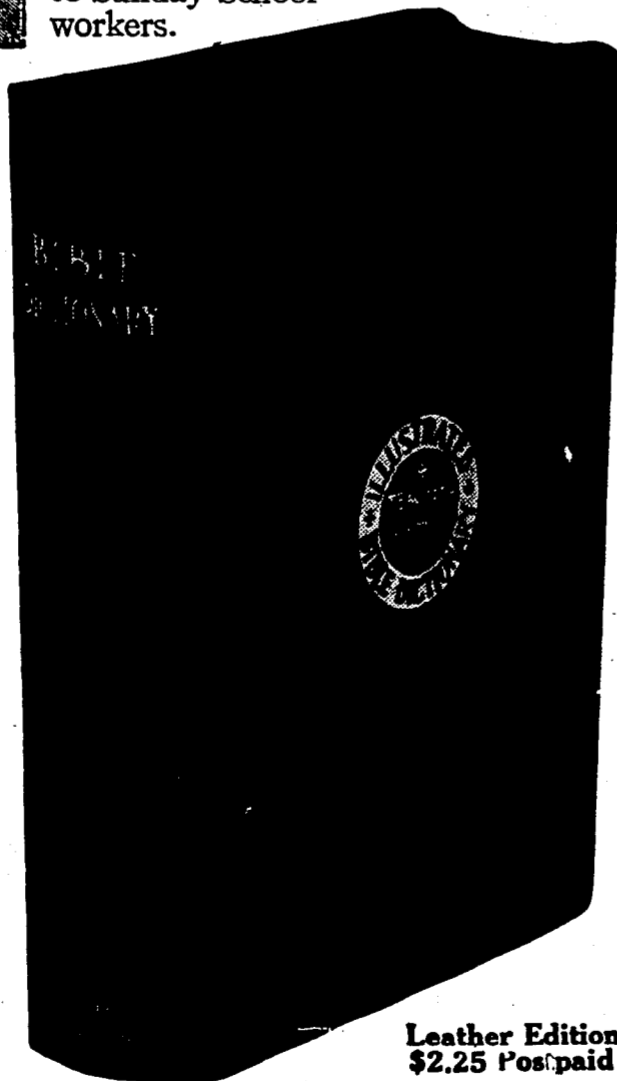
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—Paul E. Titsworth, Ph. D.

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The Sabbath Recorder

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VOL. 83, NO. 14

PLAINFIELD, N. J., OCTOBER 1, 1917

WHOLE NO. 3,787

Report of Board Of Finance

The report of the Conference Board of Finance has just come to hand and we hasten to give our readers the important data it contains so the churches can learn what is expected of them as early in the year as possible. We feel sure that everybody will be interested and only regret that the report could not have been in our hands earlier.

The fact is, we are in great danger of being driven to hire money again before the regular budget funds for this year begin to come in. Why is it that the first month or two after Conference always proves to be a time of dearth of denominational funds? Bills come due and money must be paid the first month of Conference year just the same as on the last month, and each church should see that its share of the regular income to the boards is paid promptly. The boards have to be prompt in meeting their bills in September and October as well as in June and July.

The apportionments this year amount to \$3.16 1/2 cents a resident member of our churches. This is distributed as follows: for the Missionary Society, \$1.07; Tract Society, 95 cents; the Seminary, 25 cents; Sabbath School Board, 12 1/2 cents; Woman's Board, 57 cents; and for Conference expenses, 20 cents.

Any church can see what is needed from it in order to bring the boards through their year's work, by simply multiplying \$3.16 1/2 by the number of its resident members; for missions \$1.07 should be multiplied by that number; for the Tract Board 95 cents; and so on through the list.

Does any one think the denomination is too poor to average \$3.16 1/2 a member for all this work? It can not be! This is only an average of less than one cent a day for the Master's cause. We ought to get right at this business and see that we fall behind in not a single month this year. This would make every one happy, and those who do the most should get the richest blessing.

Work of the Living And the Dead

In the Finance Board's report we see that for the Tract Society \$5,641.00 is asked of the living resident members, while \$5,600.00 will come from the gifts of those who have died. Thus each year we are receiving about as much from the endowment funds of the dead as we do from the living.

What is true of the Tract Society is equally true of the Missionary Society. Conference asks the living church members to give for missions this year the sum of \$6,400.00 and reports that \$6,180.00 will come from interest on funds given by those who have long since gone to their last home. I wonder if the fathers thought before they fell asleep, that in this year 1917 their gifts would almost or quite equal the gifts of their successors, and that our schools and boards would be crippled without the help that comes from the dead.

The people of today are far better able to support the cause of our Master than were those of other days, and all that is needed now is a little consecrated effort to enable them to meet every requirement.

Young People's Board Apportionment

We notice that the Young People's budget for the year amounts to \$1,200.00 to be used as follows: Dr. Palmborg's salary, \$300.00; Missionary work, \$100.00; Fouke School, \$450.00; Salem College library, \$100.00; and Tract Society work, \$100.00. The expenses of the board are estimated at \$100.00, and there is a discretionary fund of \$50.00 to be raised.

The young people are willing to bear their part of the burdens and we are looking for a hearty response and enthusiastic work on their part. The Board of Finance recommended that the method of apportionment among the young people's societies be referred to the Young People's Board; so our young friends may look for a message from their board soon. When this comes, each society will know what is expected of it.

The Woman's Budget The budget of the Woman's Board as approved by Conference shows that our women propose to raise \$3,400.00 this year for the Master's work. This is to be used as follows: salaries of Dr. Palmberg and Miss Burdick in China, each \$600.00; Twentieth Century Fund for the colleges, \$300.00; Fouke School, \$200.00; Marie Jansz, Java Mission, \$100.00; Tract Society, \$900.00; evangelistic work in the Southwest, \$250.00; Ministerial Relief Fund, \$250.00; salary of Dr. Bessie Sinclair, \$100.00.

That was a good day for our cause when the women organized for work and began to take places on all Conference programs. Interest can not lag very seriously in any cause while the mothers, wives, and sisters are well organized and eager to push the work along.

The Three "Others" We like the practical way in which Brother Ingham treats the subject. "The Church and the War," found on another page of this RECORDER. You will enjoy reading it. Please take particular notice of what he says about the three "others," which he specifies as lines of work that must not be neglected even in these strenuous war times. Referring to the various demands growing out of the war, Brother Ingham repeats the words of the Master: "These ye ought to have done, and not to have left the other undone." What he says about the two boards and our colleges should not be overlooked by any one who has our good cause at heart.

You will also see that Brother Ingham thinks the war can not, with good grace, be regarded as a contributing cause in the failure of any church to help in missions, over and above the carrying on of its own work. The church that does nothing for others can hardly be regarded as a live church. It lacks the essential spirit of Christianity, which always sends the Christian out after the unsaved.

Only Forty-four Out of Seventy-three Have you read the report of the Sabbath School Board given at Conference? If so you have seen that only forty-four Sabbath schools out of seventy-three did anything toward raising the money for the budget of last year. In other words,

twenty-nine schools paid nothing whatever toward the appropriations for denominational work.

Reduce Deficits There was a deficit of \$300.75 on the *Helping Hand*, \$188.10 on the *Junior Quarterly*, and \$608.51 on the *Sabbath Visitor*, making nearly \$1,100.00 in all. While this money over and above receipts has been paid in a good cause and should be regarded as real missionary money for the Master's work, we may well seek some way to save it for other causes. The same is true in case of RECORDER deficits. Conference recommended a small raise in price to meet the needs of the *Helping Hand* and *Junior Quarterly*, in case such a raise should have the approval of the board.

Dr. Grace I. Crandall In Plainfield On Sabbath morning, September 22, Dr. Grace I. Crandall gave

a most interesting talk in the Plainfield church, on "Our Missions in China and Their Claims Upon Us." These practical talks of Dr. Crandall will greatly help to a clearer understanding of conditions in China, and they will enable our people to see the claims of our missions there in the light of present-day events. New problems await us when peace shall come and the effects of the world war are to be met.

The Shanghai Church with its hundred members, and the Sabbath school numbering one hundred and thirty-five, are doing an excellent work of which our people may well be proud. The enthusiasm with which that church adopted the systematic benevolence plan, pledging itself to raise \$400.00 a year, would put to shame some of our home churches. Fifty pupils in the Boys' Boarding School, thirty-five in the Girls' School, and one hundred in the day schools must keep the workers busy. But it is a blessed work, bringing a good harvest as the years go by. Dr. Crandall says that these children become very familiar with the Bible, some of them even being able to answer Bible questions better than she can. From those who have been trained in the mission schools have come nearly all the members of the Shanghai Church.

The Lieu-oo Mission is mostly devoted to the work belonging to all medical missions, ministering to the bodies of men in

order to reach and help them spiritually. This field is all our own, as outside of Shanghai there are no other missions within twenty-five or thirty miles. It has a good chance to grow and will grow. The arrival of Dr. Sinclair in Lieu-oo is anticipated with great joy on the part of the workers there. She is now in Philadelphia doing surgical work and expects to sail for China about the twentieth of October.

One of the difficult questions missionaries are having to meet and answer is, "How is it that Christianity has failed?" "We can't understand this," is the common expression. Sometimes the missionaries feel almost helpless, because it is difficult to make the Chinese see the difference between the failing of Christianity and the failing of men. Christianity has not failed; we have failed. Men have been puffed up with their own achievements and trusted more in human wisdom than in the power of God. The Germans reached a point where they thought they knew it all. Germany was "efficient." To her the world turned for higher criticism and scientific learning and progress, and now we see what it has led to. The world is becoming affected with much the same complaint. It thinks it knows it all, and because it is becoming so efficient it, too, is in danger of forgetting God. It is getting out of fashion to be strongly religious. The truth is, God is not punishing us, but we are punishing ourselves. These are some of the thoughts our pen caught from Dr. Crandall's remarks. We can not do justice to her excellent address and hope she will talk it everywhere; and when it seems good to her we hope she will let RECORDER readers have it in their homes.

One other thing that impressed us in Dr. Crandall's talk was what she said about the Chinese opinion of America. Wherever one goes in China, as soon as people learn he is from America they are pleased. The Chinese have great respect for our country and think it will lead the nations. They feel, too, that America has never oppressed them.

Great responsibility rests upon our nation and the one question is, Will we be ready to bear it—can we stand the test? Nothing but Christianity can solve the world's problems, and bring lasting peace.

One of Our Boys The Utica (N. Y.) *Press* contains an account of a marriage in which many RECORDER readers will be interested. Lieutenant Winfield F. Randolph, whose name occurs in our marriage notices, is a son of Rev. G. H. F. Randolph, late of Fouke, Ark., now of Berea, W. Va. Soon after the wedding Lieutenant Randolph answered his country's call to join the field artillery now in Hightstown, N. J. We understand that several Seventh Day Baptists are in this camp.

Food Conservation Drive The Food Administration has planned a nation-wide drive by which it hopes to reach the kitchens of over a hundred million people, all in one week. The plan is to enrol every family and place pledge cards in every home, using the churches as the medium through which the work is to be accomplished. This will begin October 22, after the matter has been given public notice in the churches. It is expected that the response will be general, and it is hoped that every family will be ready to begin keeping a record by October 28.

The enrolment is to be made by the authority of the government. Committees from the churches will be asked to aid in the work. The claim will be that a "wheatless, or meatless, or wasteless meal will help just so much to win the war, and it is expected to be a spur to patriotism.

If only one-ounce less sugar is used in a day by every one, 1,185,000 tons a year can thus be saved for the Allies; and every boy and girl will be asked to save that ounce. One baked potato is equal to a slice of wheat bread; and in this land where potatoes are so plentiful, people will be requested to eat more potatoes, and so save wheat for the soldiers. Wheat, meat, and fats will be greatly needed by the army, and if these fail, the war will be lost. Saving here will keep Europe from starving. Bran meal and corn bread used here will send wheat to men in the trenches. By the way, a bran and corn diet would do many people in America untold good, especially those of sedentary habits. Two meatless meals a day would work wonders in the health of many. The four things the government urges us to save are meat, milk, wheat and sugar.

Tract Society's Debt

What More Can We Do? On September 4, we announced the Tract Board's debt to be only \$569.21 and asked how many RECORDER readers would rally and pay it all before October 1. This issue goes out on that date, and up to the time of making up the forms, only two persons have "rallied" and only \$9.00 has been received! Has everybody lost interest in the payment of this debt? If not, just what is the trouble? The receipt of \$9.00 in three weeks does not look very encouraging, and we must forego the pleasure we anticipated in being able to announce the old debt all paid by October first.

Meanwhile some advancement has been made at the publishing house, and \$250.00 has been appropriated on the debt from the Sinking Fund. This runs the fund very low, and all the money can not be paid over for a few days yet; but when it is paid, there will be only \$310.21 of the linotype debt left. The publishing house has now paid more than its half of this debt. Our readers will be glad to know this.

But there is one more thing we should know, and not forget. I have just returned from the office of Treasurer Hubbard, and he tells me that the October bills will be due in less than a week, and money is coming in so slowly that he fears we will be \$1,500.00 behind when the bills are paid. This is too bad! It makes us heartsick to think of such a thing.

Let me ask, Have the churches kept the systematic giving steadily going since the first of August? or are they waiting for some statement from the Board of Finance before pushing their financial matters? Just to hold up the gifts for two months at this time will make another debt inevitable. Are all hearts in this work as they should be? The assessments for this year are only 4 cents apiece greater for each resident member than they were last year. Let everybody take hold of the work at the earliest possible moment, so we will not have to say much about debts this year. You don't know how much we do dread to see another debt starting in. *What more can we do?*

"Short prayers have the longest range and surest aim."

NOTES BY THE WAY

SECRETARY EDWIN SHAW

THE ASSOCIATION AT FOUKE

Looking back upon the past four days I am glad to record a time of pleasant and helpful experience. More and more I am coming to feel that as a people we are all one in life and purpose. Here I find the same delightful bountiful hospitality, the same earnest devotion to our cause, the same striving after high ideals, the same loyalty and faithfulness, that were manifested at the other associations. Of course I expected to find these things, and I was not in the least disappointed.

I am impressed to write first of that which most appealed to me, the baptism of six people on Sunday afternoon: a boy of eight years, two girls of about twelve, a young man, a convert to the Sabbath, with a family of five small children, and a man and his wife, also converts to the Sabbath, with a family of seven children at home. This is the man who purchased the farm once owned by Rev. G. H. F. Randolph. The school property was a part of this farm, but it was bought by the Fouke Seventh Day Baptist Church, and the deed is in the name of the Missionary Society. The church is hoping to be able to pay up in full in two or three years more, and will then be in condition to be almost, if not wholly, self-supporting.

The baptismal service was held by the side of a small spring-brook stream in the woods not far from the road, about two miles south and west of town. Two or three of the men in the morning had put in a temporary dam to give sufficient depth of water. Here we gathered in the afternoon after a meeting at the church where we listened to an inspiring sermon by Rev. J. T. Davis. It was to me a beautiful scene there in the woods. In the quiet of the place, with the singing of the familiar hymns of baptism, with prayer, we witnessed in reverence the beautiful service as conducted by Rev. S. S. Powell, as acting pastor, who there gave the right hand of fellowship and pronounced the benediction, after which the candidates were welcomed by all the other members of the church and by the visitors from other churches.

The officers of the association were Rev.

T. J. Van Horn, moderator. Mrs. Nancy Davis Smith, secretary, Deacon Stephen J. Davis, treasurer, and C. C. Van Horn, corresponding secretary pro tem. The officers for next year are Rev. S. S. Powell, moderator, Rev. Verney A. Wilson, vice moderator, Mrs. R. J. Mills, secretary, and the other two the same as at this meeting. The next meeting is to be at Hammond, La., and to fall into line with the arrangements of the other associations. The time for the session in 1918 was fixed as the week of the second Sabbath in October.

The introductory sermon on Fifth Day morning was given by our aged brother, Rev. J. F. Shaw, who has promised to furnish a copy to me for publication in "Our Weekly Sermon" department of the SABBATH RECORDER. Brother Shaw was the leading spirit in a movement in the Southwest more than thirty years ago which resulted in the organization of the association from a considerable number of churches made up almost wholly of Sabbath converts. At another session of the association he related the experiences of several people in thus coming to the Sabbath, and a movement was started to collect and prepare for publication, if it seems practicable, these and other incidents of similar nature as a matter of historical interest and value to us as a people. Emphasis was several times put upon the fact that the Southwestern Association was the direct result of the influence of the *Sabbath Outlook*. Brother Shaw for several years published here at Fouke a paper devoted to the truth of the Bible Sabbath, which was called the *Sabbath Outpost*.

Rev. S. S. Powell, the missionary pastor of the church at Hammond, La., was given a vacation during the summer by his church. He made arrangements with the Missionary Society and with the people at Fouke to spend the time on the field at Fouke as temporary pastor, and was thus acting during the meetings of the association. The only other pastor of the association that was present was the moderator, Rev. T. J. Van Horn, the general missionary for the Southwest on the westside of the Mississippi River, being also the pastor of the church at Gentry, Ark., his home. The delegates from outside the association were Rev. John T. Davis representing the East-

ern, Central, and Western associations, his daughter, Miss Ethlyn Davis, and Rev. Edwin Shaw representing the Missionary and Tract societies and the Southeastern Association. Much disappointment was felt in the absence of the delegate from the Northwestern Association, Loyal F. Hurley, the pastor of the Carlton Church at Garwin, Iowa. Visitors from a distance in the association were D. S. Allen, of Port Lavaca, Tex., and A. C. Messer, of Albany, Ala.

Writing of the association without regard to the chronological order of events, in addition to the introductory sermon there were seven other sermons: on Thursday and Friday evenings by Rev. S. S. Powell, on Sunday morning by Rev. T. J. Van Horn, on the evening after the Sabbath and Sunday afternoon by Rev. J. T. Davis, and on Sabbath morning and Sunday evening by Rev. Edwin Shaw. All the evening services closed with testimony meetings which were marked by the spirit of promptness, fervent devotion, and earnest sincerity. After the sermon on Sabbath morning, under the leadership of Pastor Powell, five people came forward and offered themselves for baptism and church membership, and then again on Sunday morning another came forward for the same purpose, and in the closing service on Sunday evening under the leadership of the moderator practically every one in the building responded to the invitation to give Christian greeting by shaking hands with the delegates.

Thursday afternoon was designated as Tract and Missionary Hours. The secretary had charge, giving a chalk talk called "The Way of the Sabbath" and presenting the interests of the work of these two societies, in like fashion as he has been trying to do at the other associations and at Conference. Unless the people are very deceptive and successfully conceal their real feelings, the secretary finds throughout the denomination a deep interest in the work of these societies, combined with a spirit of true loyalty and the desire to accept responsibility and to be of service in the cause we love.

People seemed to enjoy the session Friday forenoon which consisted of routine business and a round-table talk on the re-

cent General Conference, conducted by Miss Ethlyn Davis. She and her father and I had to do most of the talking, as we were the only people who had attended the Conference, but at any rate the people of the Southwest who attended the association learned a little of several features of the Conference at this time.

The Woman's Hour was held Friday afternoon and was in charge of Mrs. Nancy D. Smith, of Fouke. A paper prepared by Mrs. J. H. Babcock was read by Mrs. S. J. Davis, the Scripture lesson was given by Mrs. J. N. Pierce, and prayer was offered by Mrs. E. G. Scouten. A letter to the local Woman's Society from an absent member in Marlboro, N. J., Miss Lavinia Monroe, was read by the leader. Miss Ethlyn Davis gave a very interesting account of the Woman's Hour at the General Conference. Following this as a part of the program Rev. Edwin Shaw gave a chalk talk called "A Missionary Bouquet", the five blossoms of which were prayer, study, sympathy, talking, and money.

The Sabbath school was held at ten o'clock Sabbath morning in charge of the local superintendent, Mrs. Nancy D. Smith. Classes were held in the usual way, and an interesting review was given by Rev. J. T. Davis. In the afternoon C. C. Van Horn as leader had charge of the Christian Endeavor prayer meeting. In addition to a season of praise, prayer, and personal testimony, the topic of the day was treated under three divisions by Rev. J. T. Davis, Rev. T. J. Van Horn, and Rev. Edwin Shaw, the topic being "The Christian's Power."

The music of the association was in charge of C. C. Van Horn and Mrs. J. N. Pierce. A double quartet of ladies gave several selections, and two songs were sung by six rather small girls. Miss Ethlyn Davis added interest and helpfulness to the music of the association by vocal solos and in duets and quartets, in which Moderator Van Horn had a part also.

The standing committees as appointed by the moderator were as follows: on Petitions, Mr. E. G. Scouten, Mrs. J. Y. Sanders, and Miss Neva Scouten; on Finance, Mr. J. N. Pierce, Vance Kerr, and Miss

Eda Davis; on Nominations, Mr. S. J. Davis, Mr. D. S. Allen, and Mrs. E. G. Scouten; obituary, Rev. S. S. Powell, Mrs. S. J. Davis, and Miss Oma Pierce; special committee to consider the matter of collecting material of historical nature concerning the early days of the association, Rev. T. J. Van Horn, Rev. J. F. Shaw, and Rev. S. S. Powell.

To close this brief story of the association with the principle that the "first shall be last", the address of welcome was most graciously given by Stephen J. Davis, after prayer by Rev. S. S. Powell. The response to the welcome was officially given by the moderator. Near the close of the sessions the visiting delegates extended a vote of thanks to the Fouke people for the splendid hospitality and hearty welcome they had received. The delegates were so few in number that the vote was taken by standing, holding up both hands, and saying "aye."

If the story as told above has a frequent repetition of a few names, the reason is evident. We had traveled a long way, and the people at Fouke insisted on getting the worth of the money if possible. And we feel that it was really a very helpful and successful meeting in spite of the condition as here suggested.

BELZONI, OKLA.

Monday forenoon, after the association at Fouke, I picked part of a bale of cotton, a new experience for me. But what would life be without new experiences. I do not wonder that people who are compelled to do the same tasks day by day for months and years, in home or shop or office, seem driven to some sort of exciting occupation when not at work.

The one train a day to the north from Fouke departs at night in the darkness this time of the year. General Missionary T. J. Van Horn and I were taken by this train to Texarkana where we stayed till morning, then traveled over one hundred miles to the northwest in Texas, then north across the Red River into Oklahoma perhaps thirty miles to Antlers. Here we found that the mail man to Belzoni twelve miles back in the country already had all the passengers he could carry, but we fort-

unately came upon a man with a heavy wagon and a team of mules going that way. He had three other passengers and a little freight, and the roads were very sandy, so that by the time we reached Belzoni, after walking the last mile, it was almost dark.

We had made a preaching appointment for that night and the next night at the schoolhouse a mile and more farther on, and after enjoying the hospitality and a supper at the home of a Mr. Clayton who keeps a store at Belzoni, we went on through the woods in the dark (Van Horn had been there before and knew the way) to the schoolhouse where we found quite an audience already assembled waiting for us to arrive. After the service I went with people who were wholly strangers till that evening, but soon got friends, walking a mile and a half by the light of a lantern to the home of Walter Duncan, his wife and three children and widowed mother, fine people, not Sabbath-keepers, but interested in religious matters.

About six years ago a family by the name of Jackson moved from Little Prairie, Ark., to this part of Oklahoma. It was a Sabbath-keeping family. When, about four years ago, the Tract Society sent Rev. E. H. Socwell on a trip to the southwest field he visited this family a few days, and I think held a few meetings in the schoolhouse, but of this I am not quite sure. Later the Tract Society sent Rev. W. D. Burdick to this family and community, and last February Rev. T. J. Van Horn came again as to a part of his great field. Our visit was the fourth trip to this locality. We could not stay long enough to make much of a visit this time, but it was not very far out of our way in coming to Gentry from Fouke.

We discovered two families who are Seventh Day Baptists, by the name of Almond, brothers, and an unmarried brother, and several other people who say that they are Seventh Day Baptists in belief, though not yet in practice. They are meeting with considerable opposition and not a little of moral persecution because of the stand that they have taken. They are earnest Christian people, with several children in each of the two families. They have a Sabbath school

on Sabbath Day nearly every week in what is called the Red Hill district, a few miles west from the Belzoni district. They seemed very glad to have us come among them. Jewell J. Almond took us home with him after the second meeting, and the next morning brought us back to the railroad at Antlers, and the royal hospitality we received could not be surpassed in a palace.

Van Horn and I have decided that we can not decline to heed the invitation of these people in the Belzoni region, Sabbath-keepers and others, to return soon to conduct a series of gospel meetings among them, and so we are planning that before the Christmas holidays he shall go back for that purpose. The roads out from Antlers are very sandy, in places stony, and often with tree stumps in the way. Three miles an hour is doing well as we traveled. It was in all a rather hard trip on the body, but I would not have missed the experience and the pleasure of meeting the people for a good deal besides. I shall remember the earnest singing, without an organ, but good in time and harmony. I shall remember the hearty welcome. It was sorghum day at the Duncan home, and I shall not soon forget the delicious cane syrup that was made there at the mill that beautiful day in September. I bespeak the interest and the prayers of the readers of this paper for the people at Belzoni, and of the Sabbath-keepers in particular, who earnestly expressed such a desire to us as we bade them good-by at the depot in Antlers.

When you get up in the morning throw back your shoulders, take a deep breath. Meet the new day like a man. Say to yourself, "Another day—another life!"

For all we know, it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can—today.

Right now is the only time you can control. Yesterday is a record. Tomorrow is a secret. Today is yours, is mine.—William Johnson.

"Be sure you are right, and then stay just where you are—in the right."

MISSIONS

MEDICAL MISSIONS

DR. GRACE I. CRANDALL

Summary of Conference Address

When we try to bring any truth to others, most of us, probably, prefer the method of argument and persuasion. We like to meet the man of refinement and education and show him the truth we have to present by the force of logic. This is an ideal method and does bring its results but not in the greatest proportion.

Christ, as a boy of twelve years, when he felt his first impulse to preach the truth as he saw it, went to the elders and scholars and talked with them of the mysteries of heaven. In his youthful enthusiasm he evidently felt that he was about his Father's business. But, when, after many years of training in the school of obedience and patient waiting, he entered upon his real ministry, he used this method less and less. Rather turned to the common people and began by supplying some of their everyday physical needs.

So we who go to the foreign field find that scholarly dissertation on the merits of the gospel has little effect in breaking down prejudice. When we speak of morals, the Chinese scholar quotes Confucius; when we speak of sin and the need of redemption, he is conscious of no sin; but when we put on our aprons and with our own hands cleanse filthy ulcers, and treat all manner of loathsome conditions, not only for the rich but also for the poor, then it is that he has no answer. He is willing to give of his money to the beggar or to build bridges for the poor people, all with the hope of storing up merit for himself, but he would never think of doing menial tasks to alleviate suffering. It is only by actual demonstration that he can be persuaded that there is such a thing as unselfish brotherly love. When he is really convinced of this he begins to realize that Christianity has something that China lacks.

Such is the work that we are trying to do in Lieu-oo. You know something of the history of our work there and of the building of the new hospital last year. We are very thankful for this addition to our

equipment. We now have a fairly good plant for the work that we wish to do. As far as medical work is concerned, there is a very large unoccupied territory around us, especially to the north. On the south the nearest hospitals are in Shanghai, twenty-five miles away. That means that our work can and will grow. The number of dispensary patients has been increasing gradually. It was the largest this year that it has been at any time since I went to China. With the new hospital we shall be able to do a still larger and more satisfactory work.

We are very grateful that it is permitted that Dr. Sinclair should come to help us. For the surgical department we sorely needed one with just her ability and preparation. We feel that the future outlook is very hopeful.

As the hospital patients increase in numbers, we hope to organize a nurses' training school. The educated young women of China greatly appreciate the opportunity to learn scientific nursing. Such training will mean much to any young Chinese woman as well as to her future home and the community in which she lives.

But, after all, the *one* great aim of medical missions, as of all other missions, must be the evangelization of the people. That is the reason of our going to foreign lands and must be the end of all our labors. The dispensary has done much to break down prejudice but the hospital because of its closer contact with the patients will do more to win converts. Of course, most of the teaching of the Chinese must be done by the Chinese—by the evangelist, by the Bible women, and by the Christian nurses.

For that reason our own most telling and permanent work must be, like that of the Master, in the training of those who walk daily with us. There is where we can not only plant the seed but also cultivate it. This means that we must walk most carefully. The great purpose which dominates our lives is not so much in evidence as our everyday small acts. We are hourly weighed in the balance. This is where our weak human natures have the severest test. We need your money, we need your sympathy, but far above all else we need your heartfelt prayers that we may not be found wanting, and that our helpers may, like the Master, go out and teach and live the Word among their people after our work is done.

THE WAR AND CHURCH FINANCES

WALTON H. INGHAM

Conference Paper

Before attempting to discuss this question I wrote four of our large churches, two in the East and two in the West, asking what had been their experience in this connection and what would be the probable effect of a continuation of the war.

The replies were much alike, that so far the war had had no effect upon church finances and that there was small likelihood of any change. When we stop to consider that the number of young men who enter the service is relatively small this result seems natural. Added to this condition is the fact that church members between the ages of 21 and 30 are of limited means, and usually small contributors, thus practically settling this question.

It may however be asked to what extent the urgent appeals made by officers of the government for the purchase of Liberty bonds, and the enthusiastic campaign of the Red Cross and Y. M. C. A. for large contributions have influenced the older members of the churches. Have these appeals been so successful that there has been an over-subscription by our people which might produce a reflex action in support of church activities? I think not. I am inclined to believe that in rural communities neither cause has been liberally indorsed, certainly not to the extent whereby any church should suffer financially thereby. As a general thing the rural communities have nicely side-stepped these appeals, leaving it to people in the cities to do the subscribing, a service which they have generously accepted.

So unless this world war continue many years with unexpected military reverses by this country, or successive failure of crops come about, there should be little apprehension that the churches, either in their own maintenance or in their ability to meet enlarged demands that the war will make upon them, will be handicapped by reason of lack of business activity or remunerative employment, or an over-subscription to the nation's call for help. In farming sections the exceptional prices of all products will afford opportunity for larger contributions than ever before.

In three of the replies as to church finances the reports are so gratifying that

I venture to call attention to the excellent condition of the churches sending them, as showing the negligible effect of the war.

From one in the Middle West the church and allied organizations have had most excellent support: \$4,000 raised on building debt, more for Milton College, a special fund of \$250 for the Tract and Missionary societies, all obligations paid in full, with generous contributions to the Red Cross, Y. M. C. A., and other philanthropic agencies. This splendid result is due largely to a new financial policy recently put in force, and to good crops.

Another church in the West reports that it is in better financial condition than it has been in years, notwithstanding largely increased demands for local needs. An apportionment plan for some time in use in this church accounts in part at least for this result. This church also contributes liberally to the support of Milton College.

In one of our eastern churches which has adopted the every member canvass unusual demands have been easily met. Large contributions to Alfred University are regularly made. Liberal responses to the war's auxiliary organizations, and a deserved increase in the pastor's salary have not depleted the funds in the treasury.

I mention these instances to show that there is no diminution in contributions by reason of the war, rather an actual increase in all lines of church work, due to some extent at least to good business methods being employed. Any church, therefore, in our denomination at least, which has difficulty or fails to raise the funds necessary to carry on its regular work—and then some—can not with good grace charge the war as even a contributing cause to financial deficiency.

This raises the question, How can the church best do its share in the support of the government at this critical period? Shall it undertake to do its work independently as an organization, or shall it affiliate with and supplement the agencies that are already organized and at work in the field?

Were the base of operation in this country and reasonably near, a church might successfully organize medical and nurse corps, relief bodies and other aids, and render effective service. Even as the conditions now exist it may be called upon to care for those whose support and help have voluntarily entered the service. This work, however, may be more one of cheer, sym-

pathy and watchcare than of financial assistance. But with the base of operation three or four thousand miles distant, with the battles, sieges and carnage beyond the borders of our land, it would seem the duty of all churches to co-operate with, and whole-heartedly support, the national bodies that are organized for this particular service and that are in charge of men and women with special qualifications to do this work.

Whether the church as a body should raise the funds to do its portion, or leave it to individual members who contribute as they are disposed and able, should be determined by local conditions and sentiment. As a rule a collective fund, whether by a church or other organization, will be less than the aggregate of individual contribution; in either case, however, every church should have a part and do its full share at such a time as this. The cause needs this help and the church needs this service in bringing about that condition which not only will make "the world safe for democracy" but will prove in unmistakable manner that no institution is more concerned in a righteous and stable termination of this war than the church, and in a personal acceptance by friend and foe alike of the principle of Him who came "not to be ministered unto, but to minister." It should be the proud distinction of every Seventh Day Baptist church to have a part in this gigantic struggle, to be able to say, both in the matter of funds and of men, "All this have I seen and a part of this I have been."

If then the operations of the war will not be felt materially by our churches, what, if any, will be the effect upon our denominational activities? Will their support be diminished? I do not know, I certainly hope not. I feel that it should stimulate interest in religious activity in all lines. If, as many claim, the aftermath of this war will be a great spiritual awakening, then surely one result should be seen in increased funds to spread the message of the Prince of Peace. The field looms up large and inviting for workers, the calls for men and funds will be urgent, and in this enlarged service Seventh Day Baptists should have a part, and no insignificant one either.

It can be truthfully said that, in support of all these worthy and needy demands—

Liberty bonds for the support of the government, Red Cross funds calling for one hundred millions of the people's money, Y. M. C. A. camps and maintenance whose calls aggregate millions, together with the various other lines of service, "These ye ought to have done, and not to have left the other undone".

May I mention very briefly three lines of work that must not be left undone, no matter how large and gracious are our responses to the calls of war for the next few years.

"Not to leave the other undone"—What are the "other" things?

It is quite in evidence at this Conference that one of the "others" is the Tract Society. It needs and deserves better support. The RECORDER is our own denominational paper, and withal is a most excellent periodical. It should be in every Seventh Day Baptist home, because every home needs it, and should not be satisfied without it. Arrangements should be undertaken at an early date toward making it self-supporting. Before this meeting adjourns I hope the debt of the Tract Society may be referred to in terms of the past tense, rather than in the present; that we may be able to say, "It *was* so much," rather than "It *is* so much."

Then there is the Missionary Society, that's another "other." There is a field for missionary work by our people in favorable localities, besides the duty of looking after the interests of our small churches and isolated families scattered here and there. The foreign work we are carrying on should stimulate to better results our efforts in the home field. Happily something along this line is being done, and well done. It is a man's job and deserves sufficient support.

Then there is yet another "other", that's our schools. They are the bulwarks of our denominational life and growth. Observation of, and familiarity with, the work of these institutions for more than a third of a century convince me that there are no objects of support so essential to our life and welfare as these. Just now is a critical crisis for one and an anxious time for all. I would not presume at this time or place to plead the cause of Milton College, although I am officially connected therewith. I emphasize the needs of Alfred and Salem and Milton for the next ten years. What they are and what they are accomplishing

is measured quite largely by the degree of your support, both in membership and funds. Their product can be seen on every hand, the young men and young women who by their useful lives are proving that the greatest thing in the world after all is service, consecrated service.

The war's prominence and importunities must not unfavorably affect these "other" objects. It should demonstrate beyond question the supreme value of our institutions.

Without trespassing upon other phases of the war's influence let me in conclusion emphasize the opportunity of the church at this time. That there will be little or no financial effect seems assured. What then, in return, shall be the church's portion of service? Certainly the present war is the church's supreme opportunity to show to the world the importance and value of this institution. While we deplore war and must manifest a righteous indignation for a spirit that makes this war possible, we must show our interest in, and love for, suffering humanity. We must manifest a deep loyalty to the nations of the earth that are battling for the cause of liberty, justice and democracy. If the church does not prove the reality of her religion in this hour of the world's need, she will stand dishonored, if not discredited, before the bar of the world's conscience. But "the outlook for the church is bright and hopeful, for there is being manifest an earnest desire to serve, to give and to suffer, if need be, for the cause of humanity."

If this spirit dominates the churches—the spirit that beholding the awful condition in which the entire world is now engulfed, yet sees beyond the darkness the sure coming of that time when through suffering and sacrifice Christ shall reign triumphant in the hearts of all men—then the frightful waste and stupendous cost may in time be effaced, and the church will rise and emerge from this last world war gloriously redeemed and purified.

If you are on the grouchy track,
Get a transfer.
Just take a happy special back—
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope—
Get a transfer.
—Rochester News.

OPENING OF MILTON COLLEGE

Milton College opened September 20 with one hundred students in the college proper, a slight increase over the enrolment of last year. This is highly gratifying in view of the unsettled state of affairs among prospective students due to the war and economic disturbances.

Of the hundred students registered 44 are men and 56 women. These are distributed in classes as follows: seniors 3, juniors 16, sophomores 34, freshmen 42, special students 5. Of students entering the institution for the first time the distribution by States is about the following: Alabama 1, Colorado 2, Illinois 3, Minnesota 1, Nebraska 2, Rhode Island 1, Utah 1, Wisconsin 37.

From other States students have returned; as New Jersey and Indiana, with many others from the States mentioned, chiefly Illinois, Nebraska, and Wisconsin.

The college preparatory classes contain fewer than a dozen students, just about enough to keep the seniors in college busy with their practice teaching.

The student body seems to be very promising. It is hoped that military drill will add zest to the activities of the men. Student organizations, including the Christian Associations, are beginning their work with an excellent spirit. Despite the smallness of the senior class, the year 1917-18 will certainly be the best year in the history of the college.

W. C. D.

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still
It moved and yielded to my will.

"I came again when days were past;
The bit of clay was hard at last;
The form I gave it, still it bore
And I could change it nevermore.

"I took a piece of living clay
And gently formed it day by day,
And molded with my wretched art
A young child's soft and tender heart.

"I looked within when years had gone;
'Twas a man's heart I looked upon.
The form I gave it, still it bore
And I could change it nevermore."

"Responsibility, sometimes called a weight, is oftener a prop."

WOMAN'S WORK

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

WOMAN'S WORK AT CONFERENCE

The service on the evening after the Sabbath was devoted to the interests of the Woman's Board. After a hymn by the congregation Mrs. Adelaide Clarke Brown, of Brookfield, read Proverbs 31: 10-31, and Mrs. O. U. Whitford, of Westerly, offered prayer.

The president, Mrs. A. B. West, spoke of the loss to the board in the death of associational secretary, Miss Agnes Babcock, of Leonardsville, and resolutions of respect were adopted.

The reports of the corresponding secretary and the treasurer were read. They will each appear on the Woman's Page of the RECORDER. Then followed a solo by Mrs. Theodore G. Davis.

Under the direction of Mrs. E. E. Whitford, of New York, assisted by Mr. and Mrs. Jay W. Crofoot and Dr. Grace Crandall, a series of historical tableaux and readings were presented.

Mrs. Whitford made the following statement:

"Gathered upon the stage you will see the four missionaries,—Mr. and Mrs. Carpenter, who are represented by relatives of Mrs. Carpenter, and Mr. and Mrs. Wardner; Rev. T. B. Brown, who offered the consecrating prayer; Rev. N. V. Hull, who was present at the first consecration service; two nieces of Mrs. Carpenter,—Mrs. George Burdick, of DeRuyter, and Mrs. Jay Brown, of Brookfield; Mrs. Clawson and Dr. and Mrs. Tomlinson, who remember the first consecration service; also officers of the Woman's Board.

"The present Mrs. Carpenter is wearing a dress owned and worn by Mrs. Lucy Carpenter, the missionary."

Then followed the prologue:

When first our mission entered China vast
The nation was an empire of the past,
Turning its back on progress. Now the great
Young China is a democratic state.

Dear friends, we wish to offer to your view
Peeps at the Chinese Mission, old and new.

First we shall show you how it all began
And let you see those consecrated men
Who went to answer heathen China's call
From our denomination first of all.

Then we will show you how the mission grew
With seven native converts, faithful few,
And then with many coming to the school
And learning English and the Golden Rule,
Or seeking health from doctors of the West
And finding that soul-healing which is best.

Then the following was recited as preface to the first scene:

The place is Plainfield; 1846,
December 31st, the date we fix.
That wintry afternoon a pious few
Wholly self-sacrificing, reverent, and true
To their ideals of service, met to pray
In solemn concourse, for upon this day
Young Nathan Wardner was to be ordained
To gospel ministry, and China gained
By Plainfield's loss, for Nathan and his wife
Then consecrated all their love and life
To Christian service on the foreign field.
Then Solomon Carpenter and his Lucy yield
Themselves unto their Lord, obey the call,
And to the China Mission pledge their all,
Here in the presence of a faithful few
Whom in our tableau we shall show to you
Seated upon the platform with the four
Who soon will sail for China's heathen shore.

The curtains then slowly parted, showing
Rev. Mr. Brown with hand outstretched
over the future missionaries.

Four solid weeks before his comrades three,
Solomon Carpenter went forth to see
Whether in central China he might find
A situation by the Lord designed
For their new mission. Now the other three
After one hundred and twelve days at sea
At last have reached the treaty-port, Hong-kong,
Afraid in heart that something may be wrong
Because for this long month they have not heard
From Mr. Carpenter a single word.
But in this moment of their lowest doubt,
While they are praying for good news, a shout
Sounds in the street. A messenger has come
With news that Carpenter has found a home
For the new mission; joyfully he writes
That after many weary days and nights
Of anxious search, he is persuaded by
The chance for Christian service in Shanghai.
He has secured a house in good repair
And trusts his comrades soon will join him there.

In the second scene Mr. and Mrs. Wardner and Mrs. Carpenter appear seated on the platform, and a boy dressed in full Chinese costume enters bearing the letter from Mr. Carpenter, which Mrs. Carpenter hastily reads and presents to her companions.

Two years have passed. In 1849,
According to the board's astute design,
The first girls' school was organized and taught
By Mrs. Wardner, who in deed and thought

Labored to make the school a true success
By bringing heathen girls to righteousness.
The school grew rapidly; the teacher's strength
Was not enough for all her tasks; at length,
In 1856, worn out and ill
But firm in missionary purpose still,
She brought her little boy home to the West
Where she might see old friends and take a rest
And Mr. Wardner, though he tried his best
To live without his helpmeet tried and true,
In 1857 came home too.

Home to America we bring you now
To show you in a living picture how
Mr. and Mrs. Carpenter, and their friend,
Dzau Tsung-lan look and act when they attend
Eastern Association, in the year
Of 1859, in Plainfield here.

Mr. and Mrs. Carpenter were shown,
standing on the stage.

The eager Carpenters, on furlough come
From China, went directly to the home
Of Mrs. Carpenter in Brookfield town,
Where Beaver Creek went trickling gently down
A rugged valley close to Beaver Hill
(The selfsame Beaver Creek is flowing still).
They got in Brookfield village late at night
(Such has been many a weary travelers' plight).
They found the old house dark, but understood
The folks had gone to bed, and so they stood
In the front yard and sang a grateful hymn.
Soon at the window shone a candle dim,
And they were greeted with a joyous word
Of welcome from the homefolk when they heard
A voice that they had often heard before
Singing "Home Again from a Foreign Shore!"

Here Miss Frances Chipman, who represented Mrs. Carpenter in the tableaux, sang "Home Again from a Foreign Shore," after which a brief outline was given of the history of the China mission up to the present time:

"We have given you in these brief scenes a glimpse of the beginning of the China Mission. Time will not permit us to present scenes from the lives of the missionaries to China during the period from 1875 to the present time. During the four years from 1876 to 1880 the church at Shanghai was without missionaries except the native Chinese. Li Erlow served the Shanghai Church as pastor. Then reinforcements were sent to the China Mission in the persons of Rev. and Mrs. D. H. Davis and Miss A. Eliza Nelson. Too much can not be said in praise of the faithful work of these missionaries who gathered up the broken threads and established again the work of the mission at Shanghai. Miss Nelson's marriage to Professor John Fryer reduced the number of missionaries to two again. Dr. Ella F. Swinney arrived

in Shanghai, December 7, 1883. Appropriate farewell services had been held for her here in Plainfield, October 27, 1883. In 1884, Rev. and Mrs. G. H. F. Randolph went to the field in Shanghai. Miss Susie M. Burdick also, who is now on the field, received her appointment to the Shanghai school the same year. Dr. Rosa W. Palmberg sailed for Shanghai in October, 1894. The return of Mr. and Mrs. Randolph to America and the sad death of Dr. Ella F. Swinney left the workers on the field Rev. David H. Davis and wife, Miss Susie Burdick and Dr. Rosa Palmberg, with fourteen native helpers. Mr. and Mrs. Jay W. Crofoot sailed from San Francisco, September 29, 1899.

"The present corps of missionaries in China consists of Mrs. D. H. Davis, Miss Susie Burdick, Rev. and Mrs. Eugene Davis, Dr. Rosa Palmberg and Miss Anna West, Rev. Jay W. Crofoot and wife and Dr. Grace Crandall being in this country on furlough.

"We will now present a few modern scenes in the mission in China."

In the next scene we were given a glimpse of Dr. Grace Crandall and her assistants at work in the hospital. The Doctor dressed an injured hand, and also extracted a tooth for John Chinaman (in the person of Mr. Crofoot), whose suffering was most excruciating. After a spirited conversation in Chinese with the Doctor he finally paid her the fee.

This was followed by a schoolroom scene in which Mr. Crofoot gave a demonstration of his work in teaching English to a class of Chinese boys. They are very painstaking, and readily learn to speak and write English in a manner that would put to shame many well educated Americans.

REPORTED BY MRS. ADELAIDE CLARKE
BROWN.

THE TEST FOR PEACE

The test, therefore, of every plan of peace is this:

Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing government on the one hand, and a group of free people on the other? This is a test which goes to the root of the matter; and it is the test which must be applied.—From *President Wilson's Reply to the Pope*.

ON THE TRAIL

No. 2

REV. GEORGE W. HILLS

The great land-locked San Francisco Bay is well fringed by beautiful busy cities of many interests. There is one interest, however, in which they all partake,—that is war. Of course San Francisco is the metropolis of the bay district. She takes the lead in war matters. But wherever we go we find men in Uncle Sam's uniform, for both land and sea service.

While in the bay city a fiercely contested strike among street car men had some portions of the place in its grip. Street cars were blown up, some were destroyed in other ways, some men lost their lives, business and travel were interrupted, and great confusion and inconvenience prevailed. When matters were examined to the bottom, the source of trouble was very evident. It was German spies. Some are paying the penalty.

A case of bomb throwing and its attendant destruction of life and property, of a few weeks ago, in the same city, proved to have had its origin in the same poison springs of treachery. At some distance inland eleven great ricks of hay were burned in one night. Nine in another, and five very large barns in another, are added to the list of such perfidy.

Two dozen spies in the city prison, and at the same time a German aeroplane hovering over Los Angeles for some time, not long since; a portable signal station on Mount Washington in north Los Angeles, flashing signals by night to its companion station on Catalina Island, fifty or more miles away; and many other things of that order convince us that this "far west," "land of the setting sun," is not so far from Berlin as to be entirely overlooked and forgotten. We Pacific Coast folk are not feeling at all slighted.

FROM BERKELEY

The Santa Fe train landed us at Riverbank, Cal. This is a new division station of the railroad system and is a section of the State not fully developed.

Almost everywhere we go in California we find such great abundance of fruit and nuts that we wonder how such astonishingly great quantities can be consumed. In the north end of the State are great grain

fields and cattle ranches. There a man does not think he is doing very much unless he has from two to seven thousand acres of grain.

Gang plows and seeders of very wide sweep, drawn by great traction engines of 40 to 80 horsepower, bridge over many farm difficulties and solve many tangled problems. But the most interesting machine on the California farm is the harvester. It cuts a swath twenty feet wide, elevates it, threshes and cleans it, and puts it in sacks, all at one process, with only three men for crew.

This great "tractor" engine much reduces the need for men, which is very fortunate, for so many men have gone into the army and navy that farm help is coming to be scarce and hard to secure.

AT RIVERBANK

is the Ackerman family, who belong at Los Angeles. Mrs. Ackerman's sister, Miss Frances Davis, is now living in the family. They have a very fine fruit and nut ranch, but we hope they can soon dispose of their property and return to Los Angeles, for they need us, and we need them.

This family uses our *Helping Hand*, and on every Sabbath afternoon they have a Sabbath school. It is but very seldom that any others attend. There are other families on the Pacific coast who have family Sabbath schools. This is a commendable practice for isolated families.

With this family we spent the Sabbath and Sunday. It is of great value to the field secretary to spend the Sabbath with them. We once had a very interesting Sabbath school here, of more than twenty members, but removals leave but this family. Among the removals are the parents of Sister Ackerman, Mr. and Mrs. William Davis, who now live in Los Angeles, only about a block and a half from our church. This change we greatly enjoy.

"God answers prayer; sometimes when hearts are weak

He gives the very gifts believers seek.

But often faith must learn a deeper rest,
And trust God's silence when he does not speak;

For he, whose name is love, will send the best.

Stars may burn out, nor mountain walls endure,

But God is true, his promises are sure

To those who seek."

YOUNG PEOPLE'S WORK

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

WHAT IS COMMITTED TO YOU

PAUL S. BURDICK

Christian Endeavor Topic for October 13, 1917

DAILY READINGS

Sunday—Faithfulness (1 Cor. 4: 1-8)

Monday—The gospel committed (Gal. 2: 1-10)

Tuesday—Diversity of gifts (1 Pet. 4: 8-16)

Wednesday—Breaking new ground (Rom. 15: 14-21)

Thursday—Sunshine spirit (Prov. 15: 13-14)

Friday—Watching unto prayer (Col. 4: 2-6)

Sabbath Day—Topic: What is committed to you?
(2 Tim. 1: 1-14) (Committee work meeting)

AN OLD-TIME CHRISTIAN ENDEAVOR SOCIETY

Paul was the president and Timothy the chairman of the Lookout Committee of a certain old-time society of "Christian Endeavorers". To be sure, the members of this society were not joined together in one place, but they were joined in love and in a common faith in their Master. Paul, the dauntless and untiring preacher and organizer of churches, is a prisoner at Rome, while Timothy, his right-hand man, holds a position of responsibility in Asia Minor. Paul writes Timothy somewhat as follows:

DEAR TIMOTHY:

When I recall the tears you shed when we parted, I long by night and day to see you again. That would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I feel sure) in yourself. Rekindle the divine gift you received when my hands were laid upon you. Do not be ashamed to testify for our Lord, and do not be ashamed of a prisoner of the Lord like me. . . .

Model yourself according to the sound instruction you have had from me in the faith and love of Christ Jesus. That good thing which was committed unto you guard through the Holy Spirit which dwelleth in us. . . .

Now, my son, be strong in the grace of Christ Jesus, and transmit the instructions I gave you in the presence of many witnesses to trustworthy men, that they may be able to teach others. Sincerely yours,

PAUL.

Now that would be good advice to the Christian Endeavorer today, would it not? In fact, I should like to imitate the great apostle and write you all an epistle along the same lines.

FRIEND OFFICER OR COMMITTEEMAN:

You, as members of the Christian Endeavor Society, have a spiritual ancestry to be proud of. You have not only Christian parents, most of you, but you have the example of older people in your church and society to inspire you. Are you determined to be worthy of them and help make their prayers for you come true? Then stir up the spiritual fires, so to speak, and get rid of any possible fears you may still entertain that the Christian life is not the most blessed and most profitable of all.

You have a work committed to you. Are you performing it faithfully? There are not only the duties which go with the office you hold in the society, but each of you is, in some measure at least, a shepherd of souls in your small corner of the Lord's pasture. Pass on the good things you have been learning in Christ's school, and those who hear from you will in turn tell others.

Your sincere friend,

EDITOR OF YOUNG PEOPLE'S COLUMN.

The word "committee" comes from the same root word as the word "missionary" and is there not a certain similarity between the two ideas? Both classes are given a task to do—a mission to accomplish for some body of people. All honor to the missionary, who, like Dr. Sinclair, is willing to endure toil and hardship to accomplish a work for us, which we because of lack of training and skill could not do. But all honor, too, to the chairman or other member of a committee in any of our Christian Endeavor societies, who faithfully performs the tasks assigned to his committee. Let him know that he is rendering a service to all his society—yes, to all Christ's followers, by so doing.

SUGGESTIONS FROM THE ENDEAVORER'S DAILY COMPANION

We jealously guard banks in which we have placed our treasures. But we let indifference, ease, the world, and pleasure rob us of the opportunity to serve.

The tendency in industry today is toward specialization in work. One man does only one thing. In the Christian life we need

all-round workmen trained through all kinds of committee work.

In sport, games are won through team work. Committee work is that. It smooths off individualism.

A committee without plans is like an architect without blue-print. It will never know what it is for or what it is trying to do.

What men want is not talent, it is purpose; in other words not the power to achieve but the will to labor.—E. Prentiss.

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire. "Why wasn't it done some other way?"—O. W. Holmes.

A GOOD TEMPERANCE MEETING

The Christian Endeavor society at Fouke had a rare treat at the temperance session the last Sabbath in August.

Captain J. Y. Sanders, son of Mrs. Sanders, a member of the church here, and Lieutenant Paul Powell, son of Rev. S. S. Powell, who is spending his vacation with this church, were visiting friends and relatives at their place during the final days of their leave of absence. They were present at the morning service and listened to one of Elder Powell's good sermons.

At the close of the sermon the Christian Endeavor leader for the afternoon made a special announcement for that hour and asked the young soldiers to assist in the meeting.

There was a large and eager company present at the appointed hour. After the usual opening services the leader called upon Captain Sanders to tell us about the temptations of the training camp. He responded in substance as follows:

"To be sure there are temptations in the training camp but you people have very erroneous ideas on this point. The camp is not a hotbed of iniquity, a breeding pen of vice, as many would have you think. The use of liquor is prohibited by the government and, more than that, Arkansas is a 'bone dry State.' The training camp is, in great measure, self-cleansing, every soldier feeling in duty bound to protect and maintain the honor of the camp. Let me tell you, you parents are largely responsible for both the vices and the virtues found in

the confines of the camp. Train a child up in the right way and when he is old enough for the service the vices, if any, of the camp will rarely change him. On the other hand, let a boy grow up as he will, imbibing the common vices of the times, and they will surely crop out in the training camp."

He closed with a touching appeal to parents: "If our army goes to the front some mother's boy will never return. The greatest prayer ever uttered on earth was made by our Savior, 'My Father, if it be possible, let this cup pass from me.' You parents get that far and stop. Go on as Jesus did and say, 'Nevertheless not as I will, but as thou wilt.'"

Lieutenant Powell was called to speak on Example. His talk, though short, was good in points. We have room for but one: "A clean life and a word, now and then, fittingly spoken, will do more good than preaching or nagging."

C. C. N.,
Press Committee.

ALFRED COLLEGE—IMPROVEMENT FUND CAMPAIGN BULLETIN NO. 1

WESTERN New York's popular college, Alfred University, completed sixty years of service, as a chartered institution of higher learning, in June, 1917.

Few institutions can boast a history of so great distinction and service.

More than twelve thousand students have studied in Alfred during the years of its splendid history.

Students of Alfred are in every State in the nation. They are men and women filling high places of usefulness and service.

Alfred students have carried the good name of Alfred wherever they have gone.

Alfred University was established to meet the needs of young people who seek a higher education along the best modern lines at the least expense consistent with comfort. It has rendered its largest service to the State and section that gave it birth.

Alfred's campus is one of the show places of the county. A more beautiful and picturesque spot can scarcely be found. Visitors are always welcome. Visiting picnic parties may be seen on the campus any summer day.

Alfred was chartered on a broad and non-sectarian basis. Any person who has subscribed the sum of \$100 to the college is entitled to a vote in the election of each trustee. Alfred is a Christian college, where all faiths and creeds are received and respected alike. Alfred is giving to all, equally and generously, a high grade of literary and scientific instruction at a minimum cost.

No other institution in this region has given so generously, and at so great self-sacrifice on the part of its workers, such valuable service to the whole country, and at so little cost to the beneficiaries.

It costs Alfred \$360 per year for each student. Of this sum, the student pays \$60 in tuition, unless by state or privately endowed scholarship, the tuition is paid for him. The remaining \$300 is the free gift of the college, made possible by the gifts of benevolent, public-spirited persons.

The accumulations of many years aggregate over three-quarters of a million dollars in endowment and property. Half of this is endowment; the other half, buildings and equipment.

Now, a campaign for an Improvement Fund of \$100,000 is on. This is to give Alfred a necessary central heating plant, a gymnasium, and sixty thousand dollars addition to the endowment to provide more adequate salaries for the teaching staff.

Allegany County, from which half the students have come, is scheduled to raise one-fourth of this fund, or \$25,000. Friends of education and alumni of Alfred elsewhere are depended upon to raise the remaining \$75,000. Of the \$100,000 fund, about \$30,000 has now been raised.

SOME FACTS ABOUT ALFRED

- Founded as a select school in 1836.
- Chartered as a university in 1857.
- New York State School of Clay-Working and Ceramics, established, 1900.
- New York State School of Agriculture, established, 1908.
- Expended for running expenses in 1900, \$17,000.
- Expended for running expenses in 1916, \$110,000.
- Value of land, buildings and equipment, \$420,000.
- Amount of endowment, \$425,000.
- Thirty thousand volumes in library.
- Forty-two members of the faculties.

Fifty persons regularly employed.
Students enrolled in all departments, 440.
Has educated 12,000 persons.

Please read our interesting Bulletin No. 2, out in a few days.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1917, at 2.30 p. m., President Corliss F. Randolph in the chair. Members present—Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Asa F. Randolph, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Irving A. Hunting, Jacob Bakker, Alex W. Vars, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Minutes of the last meeting were read. By vote the following committee was appointed to nominate members of the standing committees for the year—Clarence W. Spicer, Henry M. Maxson, Esle F. Randolph.

The Committee on Distribution of Literature presented the following report:

RECORDER	
No. subscriptions added	15
No. subscriptions discontinued	10
Net gain	5
REASONS FOR DISCONTINUING	
2—Gifts, discontinued at expiration.	
5—Requests.	
1—Blind.	
1—Has use of another paper.	
1—Traveling.	

TRACTS	
Pages of tracts sent out.....	19,405

The Committee on Italian Missions reported ten sermons and addresses by Mr. Savarese during August with an average attendance at New York of 8, and at New Era of 22, and 200 tracts distributed.

Voted that the Treasurer be authorized to transfer \$250.00 from the Sinking Fund account to the General Fund, to be applied to the payment of outstanding notes on the linotype.

Voted that the Treasurer be authorized to sign waiver of notice and application

for the appointment of B. D. Ackerman as administrator of the estate of Electra A. Potter, for the purpose of administering a sum of money in that estate deposited in the Fidelity Trust Co., of Buffalo, N. Y.

Voted that the Treasurer be authorized to take up the question of insurance on the property in the Rebecca L. Babcock bequest.

The Committee on Nominations for the standing committees presented the following report:

Advisory Committee—William M. Stillman, Joseph A. Hubbard, Esle F. Randolph, Jesse G. Burdick, Franklin S. Wells, Harry W. Prentice, Orra S. Rogers, Edwin Shaw, James L. Skaggs.

Supervisory Committee—John B. Cottrell, Marcus L. Clawson, Clarence W. Spicer.

Committee on Distribution of Literature—William C. Hubbard, Edwin Shaw, James L. Skaggs, Asa F. Randolph, Otis B. Whitford, Jacob Bakker, Theodore G. Davis, Edward E. Whitford, Alex W. Vars.

Committee on Files of Denominational Literature—Corliss F. Randolph, Arthur L. Titsworth.

Auditing Committee—Asa F. Randolph, Theodore G. Davis, Charles P. Titsworth.

Budget Committee—Frank J. Hubbard, William M. Stillman, John B. Cottrell, William C. Hubbard, Corliss F. Randolph, Asa F. Randolph, Edwin Shaw, Jesse G. Burdick.

Investment Committee—Frank J. Hubbard, William M. Stillman, Henry M. Maxson.

Joint Committee—Edwin Shaw, Theodore L. Gardiner, Henry M. Maxson, Frank J. Hubbard, Corliss F. Randolph.

Committee on Italian Mission—Jesse G. Burdick, Iseus F. Randolph, Irving A. Hunting.

Committee on Sabbath School Publications—Edwin Shaw, Frank J. Hubbard, James L. Skaggs, George B. Shaw.

CLARENCE W. SPICER,
HENRY M. MAXSON,
ESLE F. RANDOLPH,

Committee.

Report adopted.

Voted that the Committee on Denominational Publishing House be continued for the purpose of securing the opinion of the denomination as to where the denominational home should be located, and devising means for securing the necessary funds to carry out the project.

Voted that the thanks of the Board be extended to Business Manager Burch, the Supervisory Committee, and Asa F. Randolph, Agent of the Babcock Building, for the improvements recently made in the appearance of the Publishing House.

The Committee on Tract Society exhibit at Conference presented the following report:

All the exhibits at Conference were especially complete and interesting, yet all those in charge of the exhibits were extremely disappointed that all in attendance did not avail themselves of the opportunity to study them. Your committee appointed to exhibit a collection of pictures of people and places connected with the history of the Tract Society, presented pictures of the following, who had been identified with the work of the Society, accompanied with a card giving the history of such association: Rev. Eli S. Bailey, Isaac D. Titsworth, Rev. Solomon Carpenter, Rev. Thomas B. Brown, Rev. James Bailey, Rev. Halsey H. Baker, Rudolph M. Titsworth, Rev. Jonathan Allen, Charles Potter, Jr., J. Franklin Hubbard, Rev. Stephen Burdick, J. Denison Spicer, George H. Babcock, Rev. A. Herbert Lewis, Dr. Correll D. Potter, Ira J. Ordway, Rev. L. E. Livermore, Rev. Asa B. Prentice, Rev. Lewis A. Platts, Rev. George B. Utter, Rev. Theodore L. Gardiner, David E. Titsworth, Rev. Arthur E. Main, Prof. Stephen Babcock, Joseph M. Titsworth, C. Clarence Chipman, Rev. Willard D. Burdick. Pictures of the present Board of Directors and their offices and terms of service were shown. Copies of our publications were displayed, and tracts supplied for free distribution. A very unique exhibit was that prepared by Treasurer Frank J. Hubbard showing the proportion of each dollar of income as applied to our various interests, a draft of which appeared in the SABBATH RECORDER of September 3, page 310. Drawings for a new Denominational Home were also in the SABBATH RECORDER of September 3. Rev. F. J. Bakker contributed for the exhibit a Bible printed in Amsterdam in 1645; a picture of the former home of Marie Jansz in Holland, and other interesting documents. Pictures were shown of the old Seventh Day Baptist church in Shrewsbury, N. J.; the churches in Haarlem, Holland; Boulder, Colo.; North Loup, Neb., and many other things of interest.

Respectfully submitted,
ARTHUR L. TITSWORTH,
HERBERT L. POLAN,
Committee.

By vote the report was received and the gratitude of the Board expressed for the labors of the committee.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Souls can not be driven, but may be charmed, lured by angel-like beauty, by heavenly eloquence, by mighty persuasion of reason. The soul driven offers no true worship. The soul can defy the driver. The body can be driven to church, but not the soul. It does not follow, because a man is sitting in church, that he himself is there. The house of God, therefore, should be filled with fascination and charm, so that little children should long to go to it.—*Joseph Parker.*

CHILDREN'S PAGE

TABLE RULES FOR LITTLE FOLKS

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait
Till I am asked to hand my plate.
I must not fret, or whine, or pout,
Or move my chair and plate about,
With knife or fork or napkin-ring
I must not play; nor must I sing.
My mouth with food I must not crowd,
Nor, while eating, speak aloud.
I must not grumble at my food,
Nor fret if I don't think it's good.
I must not say, "The bread is old!"
"The tea is hot!" "The coffee cold!"
I must not speak a useless word,
For children must be seen, not heard.
Must keep my seat when I have done,
Not round the table sport and run.
When told to rise, then I must put
My chair away with noiseless foot,
And lift my heart to God above.
In thanks for all his wondrous love.

—Unidentified.

A FABLE

"Put the young horse in plow," said the farmer, and very much pleased the horse was to be in a team with Dobbin and the gray mare. It was a long field, and gaily he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" asked the young horse, rather surprised.

But Dobbin had gone to sleep, for he could plow as well asleep as awake.

"What are we going back for?" he asked, turning around to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom and you'll have the whip at your heels."

"Very odd, indeed," said the young horse, who thought he had had enough of it and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and he fell asleep again as he began to calculate how long it would take to plow it.

"How long will this go on?" he asked turning to the mare.

"Keep up, I tell you," she said, "or you'll have me on your heels."

When the top came and another turn and the bottom and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continuously.

"Well," he said, when the gears were taken off, "if this is your plowing, I hope to have no more of it."

But his hopes were in vain; for many days he plowed, till he got, not reconciled to it, but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats: "I say, Dobbin, this is better than plowing. Do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It is enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious," said the young horse.

"Then please remember that if there was no plowing there would be no oats."

This little fable is as good for boys and girls as horses. Can you find the moral?—*Our Dumb Animals.*

THE GIANT HORSE OF WINCHENDON

The biggest toy horse in the world is in Winchendon, Mass., and Winchendon is the toy-making village of America. Through summer sunshine and storms of winter, the huge horse stands by the railroad station trying, apparently, to tell us that more rocking-horses are made in Winchendon than anywhere else in the world.

Oldtime horses that came from the foreign land that once supplied the world with toys, had bits of wood for heads and stuffed skin for bodies. They were not sanitary. They were not made in sunbright, airy factories, and exactly what went inside of an oldtime horse's skin remains a question.

because the work was done in homes of toy-makers' families.

Winchendon horses are made of solid blocks of wood: one for the head, one for the body and four for the legs. The work is done in a clean, cheerful factory, and when the rocking-horses are ready for shipment they look very strong and spirited, ready to gallop to fairyland, or to serve our country if need be.

When Winchendon was 150 years old, it had an industrial parade to celebrate the anniversary. It was then that the great toy-maker manufactured the huge horse that has astonished many a traveler whose train stopped at America's toy town. Doubtless the horse, fourteen feet high and mounted on the running gears of an automobile, attracted more attention than anything else in the parade. But when its day of triumph was ended, it was ready for long playtime years with the children of Winchendon. For the horse has been their own from the hour it was turned out to pasture near the railroad station of toy town.

Another rocking-horse that the children of Winchendon will never forget was the one made for Baby Sayre, grandson of President Wilson. It was given by the pupils of one of the Winchendon schools, and was three and one-half feet high, with a saddle and bridle. But that rocking-horse was only a colt compared with the huge toy horse that prances beside the railway station of Winchendon.—*Frances M. Fox. From the Continent by permission.*

WHY WE ARE AT WAR

Germany has forced America, as it has forced practically the entire world, to defend itself by arms. We are fighting this war because Germany made war upon us. America is a peaceful nation; we have no lust for conquest, no desire for annexation of territory; we are defending ourselves against Germany because the Imperial German Government entered upon a program which meant the destruction of all American institutions.

When we finally recognized that Germany was waging war upon us we had seen more than 225 Americans, among them many women and children, killed by German submarines; hospital ships had been sunk and unfortified towns had been bombed and bombarded. Medals had been struck

in honor of the sinking of the *Lusitania*, the murderous act by which so many of our men, women, and children, lost their lives. German officials had treated the United States, a neutral nation, as an enemy. Strikes were organized in this country, plants were blown up, pro-German publications were founded and subsidized, and hatred of America was systematically sought to be inculcated among our foreign-born inhabitants. Every effort was made to involve us in trouble with Japan and Mexico. Our repeated protests were met with promises and explanations which were little better than insults.

The Imperial German Government finally proclaimed the unrestricted destruction of neutral ships upon the high seas. It was the notification to the United States that our people were no longer sovereign, and that if they would sail the seas in safety we must conform to conditions laid down by a government that defied international law, humanity, and elemental morality.

A policy of terrorism has been systematically applied by the Imperial German Government since the outbreak of the European war. Treaties that stood in the way of German militaristic plans have been disregarded, women and children have been treated with indescribable brutality, the noblest works of art have been destroyed, and prisoners have been abused and maltreated and civilian populations massacred and deported.

This is why America has gone into this war in defense of American honor and American rights. To have done anything else would have been to surrender our sovereignty, and we would have been forced in the end to fight a conscienceless and rapacious military autocracy—an autocracy which is in this war avowedly for indemnities, aggrandizement, and the control of the world. Our success means that our children and our children's children will be able to enjoy peace.

Buy a Liberty bond, get behind your government, and shorten this war. This is your fight. Our men are giving their lives; you are only asked to lend your money. There should be at least one Liberty bond in every home. There is no better test of your Americanism.—*Treasury Department, Bureau of Publicity.*

SABBATH SCHOOL

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

FORTY-FOURTH ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

To the Seventh Day Baptist General Conference:

In presenting this, the forty-fourth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference, we desire first of all to express our thanks to our great Leader for his manifold mercies to us and the assurance we have of his guiding care. Second, we wish to give an outline of the work the board has attempted to do this year, and in the third place we wish to present some of our aims and to magnify the importance of the work that should be done in the Sabbath schools and by the Sabbath School Board, and to bring a little closer home to all of us our responsibility in carrying on this work.

The year has been much like those that have preceded it, bringing with it both disappointment and satisfaction. Disappointment,—because we see all about us the indifference of those who should be active in building up the work of religious education; because of the defection from the Sabbath school, and from all religious activity, of those whom we have striven, in their primary and intermediate days, to build up in the knowledge and faith of God and a desire to be obedient to his commands; and because of the lack of efficient and consecrated workers. Satisfaction,—because in the general program of Sabbath-school work there has been a uniform forward movement; men and women are getting a wider vision of the position that the well organized Sabbath school holds in the scheme of religious activities and are bringing a more intelligent service into its administration.

Some changes have been made in the methods of work by the board this year, which, we believe, have resulted advantageously to all concerned. While a considerable correspondence has been had with the school direct, the larger and more important part of our communication has

been through the medium of visitors appointed by the board, by which many of the schools in the denomination have been personally visited since the last Conference. It was our purpose to have each school in the denomination thus visited, either by one of our vice-presidents or by some member of the board, in the year intervening between the two sessions of the General Conference, but failure to secure the help of some of the vice-presidents and the changed industrial conditions of the country, due to our participation in the World War, operated to prevent our carrying out this plan as we had hoped, so that only about one half of the schools have been visited by special workers.

However, from the reports we have received from the special workers and from some of the schools themselves, we are convinced that this is a valuable form of service, and while there has been some criticism because the board has diverted some of its funds to work of this kind, yet because of the nature of the reports that we have received, and of the notes that have appeared in the RECORDER, we believe that we were justified in using that part of our budget designated for field work, in this way, especially since the workers who have thus assisted us have asked no remuneration for their time and services and have taken pay only to reimburse them for their actual expenses while they were away from their churches or business.

The business of the board has been done in its regular and special meetings and by the Committees on Field Work, and Publications. At the request of the board of trustees, the American Sabbath Tract Society has appointed a standing committee on Sabbath School Publications to act jointly with, or advisory to, our Committee on Publications, by which it was hoped to render these publications more efficient.

PUBLICATIONS

It was found necessary during the year to make two changes in our editorial staff. Upon the resignation of Rev. A. L. Davis as associate editor of the *Helping Hand* we considered ourselves fortunate in securing the services of Comrade H. W. Rood ("Uncle Oliver"), of Madison, Wis., a man of ripe experience, loyal to our denomination and with a desire to help in the promotion of the Master's kingdom, whose heart

is particularly drawn towards the young people, to act in this capacity.

After many years of faithful service as editor of the *Sabbath Visitor*, and because of constantly increasing home duties, Mrs. Ernestine Smith Burdick asked to be relieved of further service in this position. The place has been very acceptably filled by Mrs. Ina Shaw Polan, of New Market, N. J. Mrs. Polan has been assisted by Mrs. W. D. Burdick, of Milton, Wis., who has edited a Junior Christian Endeavor column.

We have no apologies to offer for the editorial work of our publications,—their financial condition continues to be a perplexing problem.

The Sabbath Visitor

Editor, Mrs. Ina Shaw Polan

There are 1,045 paying subscribers to the *Sabbath Visitor*—a falling off of 58 names during the year. The cost of publication this year has been \$1,034.65, as against \$928.83 last year, or \$105.82 more this year than last, on a diminishing circulation. \$426.14 has been received on subscriptions. \$157.12 is now due on subscriptions and \$117.43 has been paid in advance. The deficit for the year is \$608.51, nearly twice as much as it was last year. There are twenty-three free copies of each of our publications printed. The compensation for the editorial work, \$120.00, has been paid by the board out of the General Fund.

Helping Hand

Editor-in-Chief, Rev. Wm. C. Whitford, D. D.; Associate Editors, Rev. J. E. Hutchins, H. W. Rood, Rev. A. E. Main, D. D., Rev. W. L. Greene.

The present number of paying subscribers to the *Helping Hand* is 3,255, 179 more than at the last report. The cost of publication has been \$1,005.29, \$52.44 more than last year. Only \$704.54 has been received on subscriptions this year, about \$280.00 less this year than last. There is still due on subscriptions \$251.32 and \$189.80 has been paid in advance. There is therefore the largest deficit on this publication this year that has occurred in many years, namely, \$300.75 as compared with a gain of \$30.66 last year. \$75.00 has been paid for editorial services this year.

Junior Quarterly

Editor, Mrs. T. J. Van Horn.

There are this year 988 paying subscribers to the *Junior Quarterly*, 52 less than one year ago. The cost of publication has been \$336.58. Last year it cost \$349.32, a difference of \$12.74 in favor of this year. \$148.48 has been received on subscriptions, \$33.51 is now due and \$50.76 has been paid in advance subscriptions. The deficit for the year is \$188.10, \$23.32 in excess of what it was last year. The bill for editorial work, \$70.00, has been paid from the General Fund.

OTHER HELPS

A few other helps, such as record envelopes and visitors' records, have been supplied when called for.

These figures show several things. First, the deficit on all the publications combined is nearly \$1,100.00, over twice as much as it was last year. Several factors enter into this condition. In the first place we are getting more for our money than in former years. For instance, the *Junior Quarterly* is nearly one third larger than formerly, and a department has been added to the *Sabbath Visitor*. A larger edition of the *Helping Hand* has been printed, which has more than offset the falling off in the subscriptions to the *Sabbath Visitor* and the *Junior Quarterly*. Again, the prices of printing materials and labor have advanced materially while the subscription price has not been changed. And in the third place, the amount received on subscriptions is over \$500.00 less this year than it was last year.

Besides furnishing notes and comments for the regular International Lessons, a special Sabbath lesson for each quarter, special programs for Sabbath Rally Day and Patriotic Sabbath have been supplied.

Several circular letters have been sent out to the officers of the schools during the year and an attempt was made to score the schools through two months of the year, February and May. We regret that only about forty per cent of the schools respond to these tests; however, the reports from the schools that follow out the scoring plan are such as to convince us that the efforts are not wasted. Some schools have asked that scoring cards be furnished them for each month, saying that it is an incentive

to better attendance and better preparation of the lesson.

The standard of efficiency for Seventh Day Baptist Sabbath schools has been revised in a way that is believed to more nearly meet the needs of our schools, and adopted as follows:

1. *Cradle Roll*. For children too young to attend Sabbath school. The cradle roll superintendent should see that all babies are enrolled in the school, give every child a certificate of membership and remember him on his birthday.

2. *Home Department*. For those who on account of duties, ill health, or distance, can not attend the weekly meetings of the school, but who wish to keep in touch with Bible-school work. A superintendent or visitor should visit or write each member at least once each quarter, furnishing helps, collecting subscriptions and getting the records of study. A correspondence class may well be maintained in connection with this department.

3. *Organized Classes*. One or more organized classes in the secondary or adult departments, doing systematic work and registered with the Sabbath School Board.

4. *Teacher Training*. One or more persons who are pursuing a course in teacher training approved by the Sabbath School Board.

5. *Graded School and Graded Instruction*. The Sabbath school should be grouped into classes according to age and ability. Graded lessons are recommended for use in at least the beginners and primary departments.

6. *Missionary Instruction and Offering*. Definite missionary instruction and special offering for missionary purposes.

7. *Temperance Instruction*. Regular temperance instruction. A temperance superintendent may be appointed.

8. *Definite Decision for Christ*. Do all that is possible to secure at definite periods a decision to live a Christian life.

9. *Contributions to Denominational Work*. The apportionment made by the Board of Systematic Finance to the local church for the Sabbath School Board should be fully met.

10. *Workers' Conferences Regularly Held*. At least quarterly, preferably monthly, the officers and teachers and others interested in the welfare of the Sabbath school should meet to discuss the

plans for, and the problems of the school.

11. *Percentage of Attendance of Enrollment*. The school should not be satisfied with less than seventy per cent.

12. *Annual Reports to the Sabbath School Board*. Statistical blanks will be sent to all schools. Fill them out and return them promptly.

Substantial gains have been made in several of the points in this standard this year, particularly in the cradle roll, the home department, organized classes and workers' meetings. About double the number of schools report holding workers' meetings this year as last.

By means of the system of visitation the board has come into closer touch with the schools and obtained information that is of much assistance to them; but it is hoped that the greatest good was received by the schools visited. One visitor wrote that "all the schools were much pleased that the Sabbath School Board is enough interested in their welfare to send a representative to help them in their plans for more efficient work." In one association the vice-president wrote, "I found three schools trying hard to reach the goal set by the board, and all the others are anxious to do more on the efficiency plan and seemed overly glad that some one came to them to help them get started," and in closing his report he said, "In addition to the help that I hope was given to the schools, I received a great amount of good and am better fitted to help my own school come up to the standard." Another reported that in one society "the pastor insisted that I occupy the preaching hour at the Sabbath-morning service," that "while the society is small, they are almost all of them in the Sabbath school, and that the Bible is used largely in the class instead of other helps." Another visitor reported that in one society, at the request of the pastor, a Sabbath School Rally was held and that local talent was employed in the program, which took the place of the regular Sabbath service, and that "while all of the schools of that association expressed their appreciation of the work that was done, yet it was particularly appreciated by the smaller schools." Still another says that "the attention and interest manifested was fine," that "many expressed themselves as having gotten a new vision of the importance of the Sabbath school, and that the interest in better

that must be repaired. For a time men may feed on the false, the mistaken and the half-true. But ultimately experience teaches them to cast aside the worthless and choose the satisfying. Hence, every generation discards some standards of conduct of limited application or some outworn points of view or some false emphases. Human life is a consuming quest for the true, the real, the essential. The normal heart craves abundance, beauty and rightness of life, and this craving must be met. It is impatient of deception. Parzival, seeking the Holy Grail, rests not until his soul's need is satisfied. The prodigal son, deluded for a time, finally discovers the truth which answers the craving of his nature. The woman at the well witnesses to the keenly felt need for a real answer to her perplexity. Having drunk at fountains that quenched not she begs of Jesus a draft of the water of life that she may not thirst again. The Greeks who sought out Philip asking him for Jesus may well have been spent with strife and bowed under care. They may have sought hitherto in vain among the philosophies and religions which they knew for the selfsame water of life. Their words to Philip, "Sir, we would see Jesus," I have chosen as typical of the expressions of men of their inner longing for real answers to the terribly real questions of human existence.

When religious teachers of petty spirit have offered their hearers stones for bread, men have invariably turned on their sages with a demand for truth. Repeatedly during the life of the church men have turned upon their theologians and their "lords of conscience" with the insistent demand, "Sirs, we would see Jesus!" St. Paul, breaking the tightening shackles of Judaism, proclaimed Christ and him crucified to the bounds of the far-flung Roman Empire. When compassion had nearly vanished from institutional religion, St. Elizabeth benignly ministered to the poor and the diseased. When esteem for the individual was officially at its lowest ebb, Martin Luther heralded the equality of men before God. In the bickerings over systems of belief, Lyman Abbott insisted that religion is a life and not a creed. These men have been the spokesmen of the multitudes who were more or less unconsciously crying, "Sirs, we would see Jesus!"

Among all Christians, especially Prot-

estants, there is a swelling conviction that Jesus is the center of Christian belief. Not that men are more intensely interested in asking "What about the birth of Jesus?" "What about his miracles?" "How was he related to God metaphysically?" "What about his resurrection?" Undoubtedly these questions do not possess the attraction for men of this generation that they were wont to have for Christians of a generation or so ago. While these queries have their place, an answer to them does not detract from or enhance the essential religious nature of Jesus, the inspirational value of his life nor the force of his ideas. Decidedly, men are earnestly and zealously concerned with his personality and his principles.

In the Protestant Reformation the church side-stepped a bit. As a result the body of belief outside the Roman Church emphasizes St. Paul's interpretation of the Jesus religion. Luther in his word-battles with the Catholic Church went to the argumentative, somewhat metaphysical Pauline writings for his weapons of defense. In general the Protestant Church has accepted the emphasis of the great reformer and grounded its ideas, its interpretation of Jesus' teaching on this foundation. As a result institutional Christianity has become to a large extent an interpretation of an interpretation. St. Paul would have been the last man to desire it so. Like the religious statesmen that he was he fashioned his interpretation of the Master's teaching to suit the needs of his day. There are professional religionists at the present time who think the modern church must coincide with the church organizations of the first century. They forget in so doing the very principle upon which the great apostle worked in adapting the teachings of Jesus to fit the Roman world. Men are crying aloud for an interpretation of the Jesus religion that shall meet their needs, they are saying in effect, "Sirs, we would see Jesus!"

St. Paul's theology is largely argumentative because it had to make its way in a keenly intellectual age and in a hostile world. There is that about it therefore which is directed more to the head than to the heart. It is somewhat austere. Jesus' religion, on the contrary, is heartsome, serene, luminous and winsome. St. Paul must not be belittled. He is immensely

worth-while as an able appreciator and personality. But modern religion is dependent upon reviving its vision of Jesus. Men wittingly and unwittingly need the bread of life which Jesus has to give to feed their spiritual muscles. They need to have Jesus reinterpreted to them. In the welter of conflicting theological opinion, in the cross-currents of belief, in the widespread offering of a stone where bread is needed, men are insistently saying, "Sir, we would see Jesus!"

What was this Jesus like who has so profoundly influenced human events for nineteen hundred years? This fact is in itself eloquent witness of the uniqueness and vitality of his personality. Not many years ago the prevalent Protestant view seemed to be summed up in the words "the meek and lowly Jesus," "a man of sorrows and acquainted with grief." He was thought of as the sublime sufferer under unjust punishment. He was held to be the especial possession of such as had been worsted in the rude life of this world. The cryptic utterances of Isaiah in chapter fifty-three, which were long interpreted to be a direct reference to Jesus, have given the tone-color to men's thoughts of him. Jesus seemed a person with the sensibilities of a woman who was somewhat out of place in and had no message for a man's world. Indeed, as many good people conceived him, he was more negative than positive. It is open to serious question whether, had he been such, his influence could have ever survived and kept on increasing. But this vision of Jesus has of late very noticeably been giving way to a more virile conception. The lines of the picture of him in men's minds have been much rounded out.

There must have been some intensely positive personal force radiating from Jesus. Without a word from him, Simon Peter at their first meeting exclaimed, "Depart from me, I am a sinful man!" Zacchaeus, also, impressed by Jesus' person, on his own initiative gave half his goods to feed the poor. Even the officers of the Pharisees refused to arrest Christ, excusing themselves to their masters by saying, "Never man spake like this man." Evidently, then, his contemporaries did not esteem him a negative individual. But more than this, he was able to command unbounded personal admiration. After the dastardly treason, out of remorse for the

deed done his Master, Judas went and hanged himself. Peter's life history is a history of devotion to the memory of Jesus. And it seems probable that it was not so much devotion to Christian ideas as devotion to the person of Jesus that sent the early martyrs to the lions or to the stake. Renan speaks in this wise: "To become adored to such a degree, he (Jesus) must have been adorable. Love does not exist without an object worthy to enkindle it, and did we know nothing of Jesus but the passion which he inspired in those around him, we must yet affirm that he was great and pure. The faith, the enthusiasm, the constancy of the first Christian generation is explained only by supposing at the beginning of the whole movement a man of colossal proportions" (p. 367). Men have perhaps thought too much of Jesus as a God: they need to keep in mind that he mingled among men—rich and poor—as a man. They have conceived of him as living in heaven while his feet trod the earth but they should recall that he delighted in the beauty of the lilies of the countryside; that he drew his parables from human relations; that he primarily taught men to live on this earth. He grieved with the sisters of Lazarus, he ministered to human suffering, he went as an honored guest to the tables of the rich, he did not depend upon an unkempt beard, uncouth exterior and frenzied words to attract attention. He was always a gentleman. On the other hand he was unafraid of what people would think. He was brave. He faced the Pharisees and denounced their attitude toward religion. He drove the money changers from the temple. He was physically stout-hearted. He was ready to face the results of the deep-seated enmity which he had aroused in the influential leaders of his day. While he prayed to be released from an agonizing execution, he met death without a quaver. Again, while the accounts of his life never say that he laughed, yet they leave the undoubted impression that he lived a joyous existence. None of the gospel writers portrays him as a man haggard and bent with the burden of his task. He was confident of men, he was confident of his heavenly Father. What more did he need to give him the intensest spiritual satisfaction.

Jesus is a wonderful instance of equipoise of character. He possessed just the right

degree of the qualities which in other men so easily become defects. I should like to requote here the words of George Boardman which I have used on another occasion. Jesus was "gracious without condescension; just without severity; lenient without laxity; flexible without vacillation; patient without stoicism; decisive without bluntness; imperative without imperiousness; heroic without coarseness; indignant without bitterness; forgiving without feebleness; sociable without familiarity." In other words, Jesus touched life on many sides, and sanely, as you and I should like to touch it if we could but marshal our forces. Herein lies the ever increasing attraction which Jesus exercises upon men as they came really to know him. And when the routine business and ritual of institutional Christianity or religious vagaries threaten to choke out the Jesus religion, men will rise up to say to the upholders of Churchianity or the promoters of fads and fancies, "Sirs, we would see Jesus!"

If men would see Jesus, they must know his teaching. His keystone principle is his own statement of his mission: "I came that ye might have life, and that ye might have it more abundantly." It is the glory of Jesus' life and teaching that they do and can increase life. This increase of existence not only means a prolongation of life into another world, it means a swelling life, a more contentful life now. "Jesus did not bind men to a creed, for he formulated none; he did not urge men to subscribe to a system of theology, for he prescribed none; he did not call upon men to join a formal church, for he organized none." He never condemned men for their beliefs or lack of them but only for their failure to minister to the needs of their fellows. To quote: "He came, therefore, not to found a system but to teach a new attitude and exemplify a new life."

He came, in the first place, to exemplify a new attitude toward God. He did not argue for his conception of God but lived in the consciousness of a divine Father. To the contemporary religionists of Jesus, God was either an implacable enemy to be appeased by some formal act of worship or a stern judge to be feared. Men are indebted to Jesus for the idea of God as a father. God was no longer personalized law; he now became personalized love. Jesus himself showed the beauty and the reality of

the relationship by his life of filial love and confidence. Jesus showed, especially to the poor and outcasts and unfriended, that this abounding kindness of the Father was as much theirs as it was the prerogative of the rich who reveled in life's pleasures. He brought hope to the broken-hearted, mended broken lives, revived spent forces. This was life indeed to a world from which compassion seems to have vanished. Jesus assumed that this was God's world, that mercy and righteousness were its motor and renewing forces, and that therefore those who practiced mercy and righteousness from right motive were children of the heavenly Father. He showed how it was as easy for the unconsidered men and women to share in his gospel as for the great and famed. Only the rich and fortunate and leisurely could comply with all the requirements of the ecclesiastic tradition. The Jewish law was so intricate that only the Pharisees and others schooled in it could be sure that they were fulfilling it. There was little encouragement for the untutored merchant or farmer. Jesus shifted the emphasis in religion from this punctilious observance of form to the quality of motive that actuated a man's life. Jesus taught that God cared for mercy and not sacrifice; that this was a universe of law impelled by love; that it was a world in which only the righteous and merciful could ultimately triumph. Therefore life was, and is, a joyous thing. By his exemplification of the new attitude toward God, Jesus drove out cowering fear and instituted joyous confidence in God's righteous Fatherhood.

As a natural consequence, Jesus' view of God entailed a new attitude toward man. In the social order into which Jesus came, "Men showed good will toward the members of their own family; generally toward the members of their own clan and tribe; often toward members of their own nation; occasionally it extended toward all members of their own race. But all members of other races they counted their natural enemies." On several notable occasions Jesus taught the brotherhood of all men—a lesson men are slow to learn. It is eloquent testimony to the vitality of the principles of Jesus' teaching that so many men and women of our own troublous times see in the application of his teaching to present international affairs the only

solid basis upon which a world peace is possible.

The Jews of Christ's day looked upon disease as the result of sin and upon poverty as a stamp of God's disapproval of the hapless individual. They held up their hands in holy horror at the idea of dealings with a Samaritan or a professional harlot. Here again Jesus enlarged the conscience of his and subsequent times. He healed lepers; he showed how the Samaritan was a better neighbor to the man who fell among thieves than were the priest and the Levite; he went to eat dinner with a publican; he talked with the woman at the well. Herein he exemplified in a very lively fashion his teaching that all men, irrespective of rank or condition, belonged to the universal brotherhood.

In the religious system of the Pharisees all thought was directed by each individual to himself. He was constrained or inclined to keep asking, "Am I living according to the law?" "Am I observing all the commandments?" Apparently the religious leaders of Jesus' time were pretty well pleased with their ceremonial accomplishments. This fact made them self-complacent. They formed an exclusive smugset. They had little patience with the shortcomings of men of lesser performance ceremonially. They seem always to have been thinking of their own precious selves. But the ethical core of Jesus' thought world was the selfless life. He showed how self-forgetfulness in the service of one's fellows, irrespective of nationality and social rank, was the only portal into the abounding life. He taught that the universe is so fashioned and fitted together that selfishness is self-destructive; that the world demands selflessness for the perpetuity and prosperity of individuals, clans and nations.

By the standard of selflessness and by that alone Jesus meant that men's spiritual stature should be measured. Dr. John Watson (Ian Maclaren) suggests that did churches go to Christ and his teaching for the tests of the Christianity of their members creeds would read something like this: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beautitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God."

Note how, after the affirmation of a belief in God the Father, all the other articles pledge to the selfless life. And this life was to be lived in a community of brothers composed of all human beings.

Again, in exalting man, Jesus gave the basis for all democracy but particularly for religious democracy. This he did by laying a foundation for a new attitude of a man toward himself. A man was not to think of himself as better than other men but he was to regard himself as sacred, as the veritable abiding place of the Divine. A man was not to belittle himself nor scorn himself any more than he was to look with contempt and condescension on his fellows. 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.

I take it Christianity differs from most other religions in believing that the world is not a thing that just happened by chance, that it is not one stupendous clash of blind and brutal and meaningless forces. Instead, Christianity believes the world to be a growing thing. Christianity holds that a divine purpose runs like a golden thread through the centuries. It sees in clash and evil the world in travail to bring forth greater perfection, as we watch the present great human conflict feeling that in some way or other a safer world will come forth when the shouting and tumult cease. To grow, to develop is to have life. And we know that life means to be endowed with a subtle force that defies all definition and eludes all investigation. We do not need

to know what life is. We know it exists. We know much of what it does. It calls forth the beautiful rose. It vitalizes the resolution which sends a man to death for his friends or his nation. Wherever a man forgives his enemy, checks an angry retort, curbs a consuming passion, hearkens to a call to human service, and gives his living sweetness and purpose this great and mysterious power is present. It manifested itself in the statesmanship of Moses, in the conversion of the apostle Paul, in the saintliness of Francis of Assisi, in the great-heartedness of Abraham Lincoln. It is the great healing, invigorating, renewing, inspiring, upbuilding force of human history. It is God himself at work creating the universe. While for the man with eyes and open heart this Power is everywhere present, Jesus of Nazareth is its most striking, most potent, most compelling, most winsome manifestation. It is this power become person. In a world where decay is opposed to growth, wounds to health, pettiness of motive to greatness of purpose, indecision to decision, spiritual flabbiness to spiritual energy, rather not to ought, ignorance to vision, malice to love, problems must perforce arise for every individual which are no more escapable than death itself. If in their losing struggle with ignorance and evil and all the principalities and powers of darkness men could but lay hold of the luminous, compelling, energizing, healing, upbuilding force of the world which we can all represent but of which Jesus is the supreme representative! Some men seem not to care that they are in the clutches of moral decay and disintegration. Some are not wise enough to know it. But men who are caught in the toils of them and know not how to extricate themselves are more or less consciously crying aloud, "We would see Jesus!"

I have tried to give a modern interpretation of the person, teaching and significance of Jesus. I have not pictured him as an ascetic, nor as a sublime but pale abstraction, but as a personality who loved life and whose sole mission upon earth was to bring life. As the life-bringer, he offers inexhaustible resources for the solution of the persistent problems which dog human existence. Not for long will men wear a path to the door of the spiritual quack. Life is too serious and its questions too real to be long satisfied by spurious help. Men want

life and want it more abundantly. After all, that is their chief concern when they come to themselves. Few men are interested in Churchianity but men as a whole are incurably religious, as Sabatier affirmed. If Jesus can but be understood and seen aright, men will pay him the supreme allegiance. "He came to give life, not to organize a church and equip it with a ritual. He is abolishing the fear of death, has shown men how to escape the bitterness of remorse; how they may raise up again their defeated hopes; how they may live conscious of sonship with Deity itself. Jesus Christ has revolutionized government, has abolished slavery, has begun the emancipation of labor, has created systems of popular education, has enriched literature, added to architecture and almost created painting and music." This contribution of Jesus is a new life and "it can no more be confined in a creed or creeds, a ritual or rituals, a church or churches, than spring can be confined in a glass house." When men say, therefore, "We would see Jesus," is there any greater source of real power and inspiration than the acts and words of this great Master of life who walked and talked in Galilee so many years ago?

"If all my years were summer could I know
What my Lord means by his 'made white as
snow'?"

If all my days were sunny, could I say,
'In His fair land He wipes all tears away?'
If I were never weary, could I keep
Close to my heart, 'He gives His loved ones
sleep'?"

Were no graves mine, might I not come to
deem

The life eternal but a baseless dream?
My winter and my tears, my weariness,
Even my graves, may be his way to bless.
I call them 'ills,' yet that can surely be
Nothing but love that shows my Lord to me!"

MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

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MARRIAGES

RANDOLPH-BROWN.—In Utica, N. Y., August 28, 1917, by Rev. Charles A. Germann, Mr. Winfield F. Randolph, of Alfred, N. Y., and Miss Ruth Brown, of Utica.

DEATHS

COON.—Dorcas Vars Coon was born August 22, 1822, and died at the home of her daughter, Mrs. Albert Babcock, August 20, 1917.

At the age of twenty years, February 20, 1842, she was married to John G. Coon. To this union were born four children. Three survive,—Mrs. A. F. Babcock and Arthur Coon, of Adams Center, and Ernest E. Coon, of the State of Wyoming. A daughter, Adelaide, died in the year nineteen hundred. Mrs. Coon was born at Berlin, N. Y., and was one of five children. Her youngest brother, Baratio Vars, is the only one living.

At the age of seventeen she united with the Berlin Church, and later, when she moved to Adams Center, she united with the church of like faith and remained a faithful member of the Adams Center Seventh Day Baptist Church until her death. Seventy-eight years is almost a record of time as a church member. She was faithful to the trust that God had given her and was ready to answer the call when it came. Her health had been good for one of her age, until a few months ago she had the misfortune to fall on the floor and break her hip. After this accident she suffered a great deal, but bore it patiently waiting for the end.

In the absence of her pastor who was in attendance at Conference, funeral services were conducted by Rev. A. E. Lawrence, of the First Baptist church, after which she was laid to rest in the Union Cemetery.

A. C. E.

TROWBRIDGE.—Mrs. Mary A. Trowbridge was born August 7, 1831, and died August 31, 1917.

She was the daughter of Parley and Polly Babbitt Corey and was the youngest of nine children. She was the last of her generation and the youngest of a family of nine children. She was born at Pinckney, Lewis Co., N. Y. On October 18, 1849, she was married to Gould Trowbridge, and soon after moved to the town of Adams, Jefferson County. For the past eleven years she lived with her son in Adams Center. She was the mother of four children. Two survive her,—Frank A. Trowbridge and her youngest daughter, Eva A. Eastman; also one grandson, Leslie R. Crandall, and five great-grandchildren, all of Rivesville, W. Va.

At the age of eighteen she joined the Adams Center Seventh Day Baptist Church, where she remained a member until her death. She was a loving, self-sacrificing wife and mother, a kind

neighbor and friend, and was never so happy as when doing for others. For about eight years her health had been failing, and she longed to go home, feeling that her usefulness on earth was over.

Funeral services were held at her home. In the absence of her pastor, Rev. Mr. Lawrence, of the First Baptist church had charge of the services. She was laid to rest beside her husband in Union Cemetery.

A. C. E.

USEFULNESS

Sir Walter Scott's dying words to his son were: "Be a good man." That embraces much. If we would change the adjective "good" for another it would be "useful." Usefulness is the highest grace of character. Merely doing nothing wrong is not goodness. Such a trait is really pitiable. The meaning of a negative man is no man. Such a man lives through life and leaves nothing but trifles along his path.

Now a useful man needs not to plant a tree, put up a monument, start a charity, erect a splendid edifice to make himself useful. All these are parts of the beautiful utilities and are to be praised. But a man may be more useful to a community than in doing these things. He may say with Peter, "Silver and gold have I none, but such as I have give I thee." What may that be? Character, purity, courage, aspiration, helpfulness, kindness—those qualities of the soul that constitute true manhood, and manhood is always useful. It is a great deal better for a community to have a true man than to have a millionaire.

We are thinking of the boys drifting along the street, apparently lost to all idea that usefulness is the only test of manhood. It is never too early to begin to form that character and disposition which strive to make one's life worth the living for the good it may do. To be useful is to dignify and ennoble. Make such a resolution regnant in a person's experience and it lifts him up, makes him better than books, or preaching, or paternal authority can possibly make him. A person's influence is the finest phase of usefulness when it is in behalf of what is pure, lovely and of good report. It is such people who not only honor the country but keep it from going to ruin.—*Ohio State Journal*.

"The Gulf Stream of human history is Christianity."

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.

Th' unwearied sun, from day to day,
Does his Creator's power display;
And publishes to every land
The work of an almighty hand.

—Addison.

"Poverty, often a disguised blessing at the start of life, is surely a sorrow at the end."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
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The purposes of the United States in this war are known to the whole world, to every people to whom the truth has been permitted to come. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the Imperial German Government ought to be repaired but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty both of those that are weak and those that are strong. . . . Peace must be based upon justice and fairness and the common rights of mankind.—From President Wilson's Reply to the Pope.

Whatever there is in the Star-Spangled-Banner to awaken pride and loyalty, is there because it was first in man. All the lofty sentiment, high-born principle, civic virtue, and political liberty, emblemized in "Old Glory," are man's constitutional possessions and prerogatives, which distinguish his manhood. And only because they are first in man, have they found expression in the flag. It therefore follows, that essential patriotism is not primarily in the loyal support or defence given to the "Stars and Stripes", but in the respect, justice, consideration, and love, accorded man. He is a patriot indeed, who promotes the welfare of mankind; who guards, saves and enriches the lives of children, who honors, protects, and promotes the welfare of woman, and who exemplifies the highest type of manhood, and encourages conformity to the ideals of life.—Charles C. Earle.

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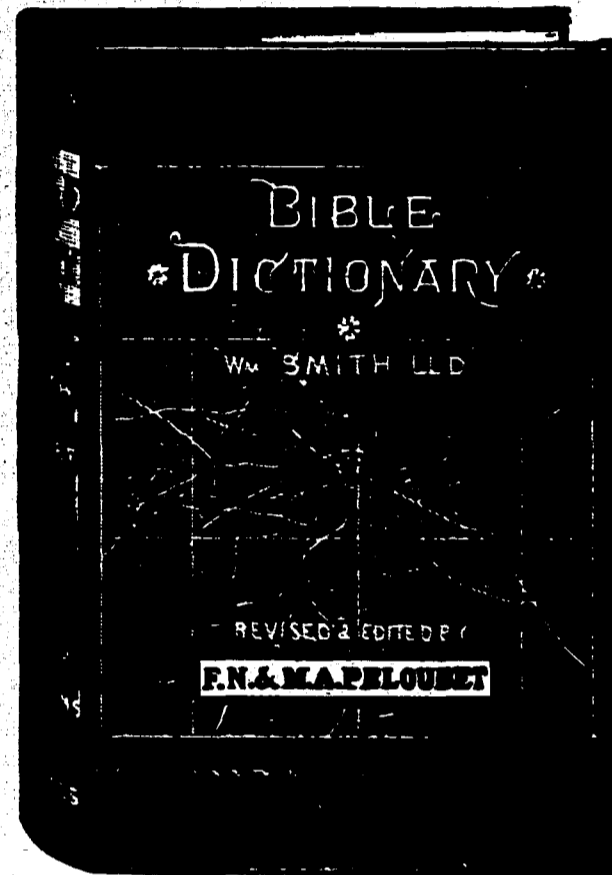
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SUPERSENSIBLE

The harp is ever singing to itself
In soft and soullike sounds we can not hear;
The stars of morning sing, and soundless words
Make God's commands run swift from sphere to sphere.

Each flower is always sending incense up
As if in act of holy worshiping,
Till fragrant earth is one great altar, like
To heaven where saints their prayer-filled censers swing.

The stars send out a thousand rays, writ full
Of mysteries we can not read or see,
Of histories so long, and going forth,
So vast, the volumes fill infinity.

Celestial presences have walked with man,
Alluring him to Nebo's lofty height;
Transfigured forms in tender light, too oft
Invisible to our low range of sight.

O Source Divine of things so fine and high,
Touch all thy children's souls with power to see
That vibrant earth and air and boundless sky
Still throb with immanent divinity.

—Bishop Warren, in the Independent.

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