

SPECIAL TO THE RECORDER READERS

EVERYONE wants to possess at least one of Dr. Lewis' books on the question of Sunday observance. The American Sabbath Tract Society, publishers of THE SABBATH RECORDER, in order to make this possible and at the same time to reduce the outstanding indebtedness to the RECORDER, will give absolutely free a copy of

"SWIFT DECADENCE OF SUNDAY—WHAT NEXT"

By A. H. Lewis, D. D.

to all who pay their subscription to THE SABBATH RECORDER to Jan. 1, 1919, as long as the supply lasts. It does not have to be a new subscription, but if you are in arrears you must liquidate your indebtedness and pay up for the year 1918. If you have not paid for 1917, pay up that year and also for all of the coming year and request that this treatise on Sunday observance be sent to you free. All we ask is that you include the parcel post charge to your post office. There is no charge for wrapping or mailing—just what Uncle Sam charges to deliver the book to you.

For your convenience we give herewith the parcel post charge on this book in the various zones:

First and Second Zones 5c	Sixth Zone 9c
Third Zone 6c	Seventh Zone 11c
Fourth Zone 7c	Eighth one 12c
Fifth Zone 8c	

If you do not know in what zone you are located, consult your postmaster, then include the postage for that zone. For instance, if you are in the Second Zone the amount necessary would be 5 cents. If in the Sixth Zone, add 9 cents postage.

REMEMBER—The number of these books are limited and the special offer will automatically expire on April 1, 1918, if the edition is not exhausted before that time. DO IT NOW. Make checks payable to

THE SABBATH RECORDER,

18 Madison Avenue

Plainfield, N. J.

The Sabbath Recorder

A LAMENT

The "Tuscania," February 5, 1918
M. E. H. EVERETT

Brave sons of freedom, brothers mine,
They lie along the rocky coast
That marks old Scotia's line

Before their hands could strike one blow,
While every soldier's heart beat high,
Slain by a ruthless, unseen foe.

Kind friends they never saw or knew
Covered their faces tenderly,
And laid them down with sorrow true.

Far from their home and kin they rest,
The last salute, in sad farewell,
Fired o'er them from the rocky crest.

Their souls have joined the glorious throng
Of martyred saints before the throne
Who bear their witness to earth's wrong.

In peace their murdered bodies lie
Where ocean's ceaseless requiem sounds
While the long silent years go by.

Condersport, Pa.

—CONTENTS—

Editorial.—The Evangelism of Jesus.	301
—Important Meeting of Joint Committee.—Soldiers Who Sing.—Still Sailing by the Bright and Morning Star.—Do We Need a Whole-Membership Drive?—Mother's Tap on the Window.—Thoughts on Current Events.—American Defense Society	289-293
Homesteading in the Seventies	293
Soldiers' Letters	295
Missions.—Chinese, Automobiles, and Christianity in Banka	296
Alfred University Library in War Times	297
Tract and Missionary Society Notes	298
Ministers Will Help	299
Woman's Work.—The Sabbath a Home Day.—Workers' Exchange	300
Circulating Personality	301
The Pledge of the Flag	302
Documents Wanted	302
Men in the Service	303
Young People's Work.—Remedies for Intemperance.—News Notes	306-308
Out of Place	308
Children's Page.—Growing Smiles (poetry).—How Lila Went to the Picnic	310
Our Willie	311
Sabbath School.—Graded Work in the Sabbath School.—Lesson for March 23, 1918	312
Training Little Children	313
Our Weekly Sermon.—What we Are and What We Shall Be	315-317
Marriages	317
Deaths	318

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Board in clubs or private families at reasonable rates.
For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.
Former excellent standard of work will be maintained.
Address for further information, Fred I. Babcock, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Nortonville, Kansas, August 22-27, 1918.

President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Alva Davis, North Loup, Neb.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Frank J. Hubbard, Chairman, Plainfield, N. J.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Alva Davis, Cor. Sec., North Loup, Neb.; Dr. George E. Crosley, Milton, Wis., (for three years); Mr. Asa F. Randolph, Plainfield, N. J., (for three years); Rev. William L. Burdick, Alfred, N. Y., (for two years); Mr. Ira B. Crandall, Westerly, R. I., (for two years); Rev. A. J. C. Bond, Salem, W. Va., (for one year); Mr. Wardner Davis, Salem, W. Va., (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:
PRESIDENT CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year.....60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 84, NO. 10

PLAINFIELD, N. J., MARCH 11, 1918

WHOLE NO. 3,810

The Evangelism Of Jesus

The growing conception of evangelism through some general social uplift ignores all too much the personal-work method of which our Lord gave a perfect example. The man who once said, "I am losing my interest in individuals, and am becoming interested in the race," seemed to forget that God's plan for uplifting mankind is through the influence of one individual upon another. True, after much personal work has been done, there may be a Pentecost; but we venture the opinion that Peter's wonderful sermon fifty days after the crucifixion would not have brought such results had not the personal work of the Master preceded, and had not the little band in the upper room prayed together and encouraged one another while seeking the promised power from on high.

Important Meeting of Joint Committee

The Joint Committee of the Missionary and Tract Boards held an interesting and important meeting on March 3, in the Y. M. C. A. Building of New York City. Nine of the ten members were present. Those of the Missionary Board came from Westerly, R. I., and the members representing the Tract Board, from Plainfield, N. J. New York makes a convenient place for the two sections of this committee to come together.

The object as stated by Secretary Shaw was to consult regarding present-day conditions and the problems confronting us as a people, and to plan for the practical work necessary to meet them. If our readers could have been unseen witnesses of the all-day session, they would have no uncertainty as to the value of such a conference.

Frank J. Hubbard, president of Conference, told the committee that, up to the time of our last Conference, it had never occurred to him that he would have to think upon denominational problems as its president. But when he had to do so, the situation changed, and he has come to realize that we have more problems than he

ever dreamed of before. For some time now President Hubbard has been seeking the help and co-operation of those in various parts of the denomination, in order to make the coming General Conference at Nortonville, Kan., a practical and constructive one—one in which the vital questions concerning our duties to ourselves and to the great world in these perilous times, shall be met and, as far as it is possible to do so, answered.

Brother Hubbard spoke of the great interest he found among the people wherever he went in his recent western trip. There was a conviction among them that the Tract and Missionary boards should aid in formulating a progressive and practical program for our anniversaries. Emphasis was placed upon our need of a constructive program.

The questions *What* and *How* were pressed home and the brethren did their best to find satisfactory answers. How well they succeeded will appear hereafter, when some of the plans are worked out.

One thing must not be forgotten: it will take more than an excellent program to make Conference a success. The best program in the world will fail if our churches do not see that they are well represented there by a good number of interested, consecrated men and women.

It is up to the churches to determine what shall be the outcome of the next Conference. If they think Nortonville is too far away and therefore send no delegates, little or no good can result. Churches having no delegates to return and lead in carrying out plans made at Conference will not only be losers but great hinderers of the work. Let every church begin now to plan for a fair representation at what should be regarded as a most important Conference.

Soldiers Who Sing

Some time ago we quoted a little poem, one line of which was, "The world marches farther with soldiers who sing." The purpose of the song was to show that the spirits of men on the march or facing the

foe are cheered, and purposes strengthened, by their songs. Now here is a statement, made in one of the great dailies, that the officers of the American Army on duty in France advocate the singing of popular songs by their men. It is said that the boys over there sing these songs at every opportunity, and that the soldier who can play on a banjo or guitar is a welcome comrade in any camp.

It is the old, old story. When a child I heard one of my teachers say, "Where singing is not, the devil enters." The army is not the only place where the value of song and music is demonstrated. The principle holds true in field, or shop, or mill, or home—wherever toilers delve or burdens are borne. Singing men were made much of in the Bible. When Ezra was going with his host up to rebuild Jerusalem he took pains to have "some of the singers" go along, and when Nehemiah was doing his great work, "singers sang loud," and "the joy of Jerusalem was heard even afar off." What could the world do without singers? Many a good cause has been carried to victory through the power of song; and eternity alone can tell how great and how many are the victories gained in the world's strife through the influence of soldiers who sing.

Still Sailing by the Bright and Morning Star

There is a story of a captain who, leaving a sailor at the wheel while he himself sought a little sleep, told him to steer for the North Star. The sailor fell asleep and let the vessel drift. When he awoke he saw the North Star behind him, and not realizing that the ship had turned completely around he ran to the captain, exclaiming that he had sailed clear past that star, and urged that he be given another one to steer by.

Did you ever stop to think how easy it is to get turned around—when drifting, and how absolutely certain we are to drift when we fall asleep on life's sea and lose sight of our Star? Nothing but careful attention to the chart and compass, and a firm hand on the wheel, can prevent drifting, and the winds and tides are not likely to cause us to drift safely into harbor. The drifting Christian is sure to turn away from the bright and morning Star, and when once his back is turned to that, he

is unable to find another by which to steer safely.

Brother, have you been sleeping only to awake now and find yourself drifting away from God and heaven? Are you bewildered and looking for another star? Do you feel that on life's ocean, amid many dangers, no strong hand guides your vessel? Then why not call the Captain of your salvation on deck and let him steer your bark?

"You have sailed from the harbor of safety,
The homeland is hidden from sight;
Around you the tempest is raging,
To guide you there shineth no light."

"Oh, why will you drift thus, my brother,
When Jesus your pilot will be?
He'll speak to the voice of the tempest
And quiet the waves of the sea."

"You're drifting, you're drifting, my brother,
No strong arm your vessel doth guide,
Amid all the dangers, the dangers around,
You're drifting to death with the tide."

Do We Need a

Whole-Membership Drive?

Yes, this is the revival that would do our churches more good and build up the cause we love more surely than anything we can think of. Nothing is more disheartening than empty pews and indifferent church members who do not seem to care whether the church prospers or not. There is some discouragement over the apparent coldness and lack of interest among us as a people, and thoughtful persons are asking, "What can be done to make matters better?"

Suppose we try a whole-membership drive for two things:

(1) A full regular attendance of the members at church services. Outsiders can not be expected to care for a church where its own members are indifferent. Churches are oftentimes unpopular because those who claim to be members seem so little interested. The crowded church attracts attention and is likely to become popular. What do you think would be the effect upon yourself, your church, and your community, if the entire membership would make a united drive for a full house every week this year so far as the members could fill it?

(2) A full-membership drive of personal work to interest outsiders. The revival that we need is not so much a great throng assembled under some emotional leader but organized effort of the church members

themselves. We little realize what efficient work could be done, if an every-member canvass of the unsaved and unchurched in a given community could be made by the church people going in the right spirit to interest them in a Christian life. See what success crowns the effort when large numbers go, two by two, on an every-member canvass for the church budget. In a single afternoon the budget matter is well cared for because the people have a mind to work.

Now suppose every church among us should start some such drive to win those who never seem to care for the church life. Let it be a drive for a year, we will say, with certain days devoted to the work of manifesting a loving, kindly interest in those who are without, visiting them, and in every way which love for souls can suggest trying to win them to Christ and the church. Infinite strength and blessing would come to the workers—this of itself would make the church more attractive and add to its spiritual power—and no man can measure the far-reaching good that would come to outsiders.

Organized church quartets, lay workers holding meetings in outlying communities and in private homes, men and women ministering to the needy and offering messages of comfort and sympathy—some such church drives as these would bring great results for the kingdom of God.

Mother's Tap on The Window

While we are thinking of work outside the church to win others, we must not overlook the watchcare of our own now belonging to the household of faith who may be tempted to stray away. Every church should exercise motherly care over her children, and this care must be so constant and true that no member can lose consciousness of the guarding presence and love.

Do you not remember how the sense of your mother's watchful care, always exercised in love, strengthened your purposes and held you in the right way when you were a child? Somehow when you played out of doors, here and there, you were always conscious of mother's love, and something in the very thought that she might be watching you made you contented and obedient. If you did chance to overstep the line between the permitted and the forbidden—if about to do something

you knew you ought not to do—how quickly you responded when you heard a gentle tap on the window reminding you of her wishes.

You may have read the story of the little boy whose mother had forbidden his going out of the yard and had threatened to punish him if he did so. When his ball bounded over the fence, he stood in doubt as to what to do. Finally, after he had gone outside to recover it and when his mother was about to administer the promised punishment, he said: "Mamma, didn't you see my ball bound over the fence? Didn't you see me stand and look? Didn't you see me go toward the gate and, when I got there, stand and look back at you a long time—just stand and look and look?" To all these questions his mother answered, "Yes." "Then," said the boy, "why didn't you tap on the window and help a fellow out?"

I wonder how many tempted ones have gone out from our churches because no one so much as tapped on the window to call them back. Many a faltering one might be strengthened in his purposes and kept from going astray by loving, sympathetic help from those in his church home. Certainly no church should, like that mother, watch one of its children gradually yielding and nearing the point of breaking away, without so much as a tap on the window to help him.

Thoughts on Current Events

Peace talk that does not look toward a complete restoration of Belgium and Serbia and other devastated small nations is coming to be regarded with less and less favor the world over. The nations are slow to trust a government that regards its treaties as only "scraps of paper" to be violated at will, and so they let the peace talk pass for what it is worth. Never again will they trust Germany in any peace negotiations its rulers may sign so long as militarism is enthroned. A nation that makes war the principal business of the state, whose ruler recognizes only the kind of peace that enables him to boast that all the world is afraid of him, and who expects to terrify nations into peaceful subordination by the sword and the mailed fist can not convince men that he "abhors war and always tried to have peace." Such a man should not be allowed to have much to say when final peace terms are consid-

ered. The outraged nations should stand together until they can dictate terms of peace such as the world wants.

It is evident that the peace about which the Kaiser has so much to say is only a peace that will enable him and his officials to prepare for another war. To preserve the power and throne of the Hohenzollerns is the first and all-absorbing purpose of the government that has forced war upon the nations. So long as this power remains unbroken and defiant, there can be no peace.

We all want peace. The nations are sick of war. America wants to see her boys coming home again; but rather than see the world accept any such terms as the central powers are wanting, this country will continue to send its young men overseas and to sacrifice its comforts and its fortunes until brighter prospects for democracy are secured.

We are surprised and disappointed to find at this stage of the national prohibition movement, when leaders of all faiths are making heroic efforts in its behalf, that a man so prominent as Cardinal Gibbons is exerting his influence in favor of the liquor traffic! If the papers have reported aright his recent speech made in Baltimore, he resorts to the same argument used by the brewers and distillers, and declares that the passing of the amendment would be a calamity.

Evidently the wet State of Maryland, at once the distillers' paradise and the headquarters for anti-prohibition Romanists, does not agree with the cardinal in the matter of ratification. The promptness with which the Legislature approved the amendment, even while the National Retail Liquor Dealers' Association was in session at Baltimore, and after Cardinal Gibbon's published statement of disapproval, shows something of the momentum with which the prohibition movement is going forward.

Much interest centers now upon the New York and New Jersey legislatures, for it is clear that politicians are determined that neither one of these States shall ratify. Men who count on liquor votes to keep them in office can not be depended upon to do much for any other interests in States where the saloon holds the balance of power. Every compromising move they

can devise will be resorted to rather than the one thing just now needed and urged by the nation. Referendum is the one great dodge in both States, and if this should be adopted, the very men now proposing the measure will turn and help the liquor men defeat it at the polls.

There is only one thing now for true patriots to do. Ignoring every subterfuge to save the abominable business, they must see that every member of their legislatures goes on record as to his vote—and that, too, in the present session. It is the right of every voter to know just where his representatives stand in such a time as this.

Quite a new move in army history has been inaugurated to provide more quiet places for religious worship than can be found in the Y. M. C. A. buildings. These buildings must serve for several other purposes than that of worship.

The new move consists in providing a special chapel in camp which shall be free to all religious bodies represented in the cantonment, and in which both voluntary and regular chaplains may minister to the spiritual wants of their boys. One of these chapels, built by six denominations, has recently been dedicated in Camp Upton, and in several other camps like buildings are being constructed. The movement is under the management of the Wartime Commission of the Federal Council.

American Defense Society A most timely organization, called the American Defense Society, with Theodore Roosevelt as president, is now doing excellent work in aiding the Government in its fight against the army of German and Austrian spies and plotters in America. None but Americans need apply for membership. Our nation, now fighting for its life, must not only send its boys to the front, but protect our flag and country from enemies within our borders. Here is the appeal to editors:

It is estimated that more than \$2,000,000.00 per week is being spent on German Propaganda in the United States and that to date it has accomplished more than \$250,000,000.00 worth of property damage alone.

The American Defense Society is endeavoring to defeat German Propaganda; it seeks to aid Government officers to capture enemy spies and plotters.

Many patriotic editors and publishers are aiding us; will you help?

The paper that refuses to help ought to be suppressed. Publicly cursing our President, teaching disloyalty in our public schools, secretly plotting against our industries, dynamiting shops and factories, poisoning foods to spread diseases, and other atrocities to help our enemies must not be allowed any longer.

Volunteers are called for to report confidentially any suspicious action or words that may lead to the apprehension of secret foes, and help by way of subscriptions is solicited. We give below the names of the officers and the call for funds:

OFFICERS OF THE AMERICAN DEFENSE SOCIETY

HONORARY PRESIDENT

HON. THEODORE ROOSEVELT,
Ex-President of the United States

HONORARY VICE-PRESIDENTS

HON. DAVID JAYNE HILL, *Ex-Ambassador to Germany*
HON. ROBERT BACON, *Ex-Ambassador to France*
HON. PERRY BELMONT, *Vice-President Navy League*
HON. CHARLES J. BONAPARTE, *Ex-Attorney-General U. S.*
JOHN GRIER HIBBEN, LL. D.,
President Princeton University

HENRY B. JOY, *President Lincoln Highway Ass'n*
HUDSON MAXIM, *Member Naval Advisory Board*

EXECUTIVE OFFICERS

RICHARD M. HURD, *Chairman, Board of Trustees*
HENRY C. QUINBY, *Chairman, Executive Committee*
CLARENCE S. THOMPSON, *Chairman, Press Committee*
ROBERT APPLETON, *Treasurer* H. D. CRAIG, *Secretary*

YOUR MONEY IS NEEDED

Pin a Bill to This Coupon and Mail Today.

Make Checks Payable to
Robert Appleton, Treasurer

American Defense Society Inc., 44 East 23rd St.,
New York

Please enrol me as a member of the American Defense Society. I enclose my check for \$1.00—Annual Membership. \$5.00—Sustaining Membership. \$10.00—Subscribing Membership. \$25.00—Contributing Membership. \$100.00—Life Membership. Every member receives membership certificate and the Society's button.

Name
Street Address
City and State Date.....19...

Serve at the Front or Serve at Home

HOMESTEADING IN THE SEVENTIES

J. L. HULL

Chapter I

About the last of May, A. D. 1870, two young men were camped in the city of Topeka, Kan., on a vacant lot near and in the rear of a grocery store. They were eating their midday meal and listening to the songs of some little children playing near by, when the children sang a song which was familiar to the younger of the men. It was a Sabbath school song which

he had learned to sing in the Sabbath school of the Second Alfred Seventh Day Baptist Church, at Alfred Station, N. Y. As he listened to that song a feeling of homesickness took possession of him and for a moment he felt that he must return to his native town and mingle once more with those loved ones in the study of God's word and in worship. It was only for a moment, however, for the thought came to him that he was on the broad prairie lands of the West, where he had long wished to be; that he had come to make for himself a home, and that God could be with him and guide him as well on the great American plain as in the shadow of the loved church at home. Having put his hand to the plow he would go forward and trust in God for help and guidance.

It is my purpose to follow these two men for a little time, taking them as fair samples of the thousands of men of their day who went to the West to procure homes and to grow up with the country; and I hope that the young who read of their privations and hardships may feel more content to stay at the old home, or if they find that it is best to go from the home fire, that they will be better prepared for what they will have to face and have a vision of higher things and a surer trust in God. In writing I shall confine myself to facts, and although many might think best to use fictitious names for people and places I shall not do so; hence the story can be followed from place to place on the map.

The two were brothers and Alfred, N. Y., was the home of their childhood and youth. J. H., or Henry, was at this time thirty-three years of age and had been for twelve years on the fertile prairie of Iowa, while J. L., or Joe, was just past his twenty-fifth birthday and was a tenderfoot in the West. They were of the same height, five feet seven inches, and weighed respectively, about 135 and 160. Henry was dark, with full black beard, and very quick of motion, Joe was light, with blue eyes and a light mustache, and was more slow. He was just from his old home in New York. The mother had died in 1860 and the father in 1864, had given his life for his country, being in the service; so the home was broken up and the sons were now to seek a new home on the land of their good old Uncle Sam, who had promised a 160-acre farm to any of his nephews

who would live on and improve the quarter section for five years.

The night before the opening of this story the young men had stopped at Leavenworth. It was two o'clock, and their third night on the cars with no rest but what they could get in their seats, and so after finding a hotel they had gone immediately to bed. In the morning after breakfast Joe called for their bill. It was \$7.50! They did not wish for any more hotel bills at that rate, so we find them camped by themselves. They had been to the government land office and had looked out some numbers of land from the maps marked as having water and wood, for they would not entertain a thought of taking land that did not have both. They then went to St. Mary's Mission, an Indian village on the Pottawatomie Reservation, to procure ponies of the Indians; but every Indian when asked if he would sell a pony replied, "Me like me pony, me no swap." After some time they found two ponies that could be bought, owned by white men on the reservation. One of them had never even had a halter on and was but two years old. This Henry bought for \$35.00. Joe paid \$75.00 for a four-year-old, a well-broken fine black pony being used at that time in a livery stable. They led their ponies out of the village as they did not wish to give a free exhibition of their skill in riding in the Indian town. About a mile from the village they mounted and were very much surprised that even Pet, the two-year-old pony that had never been handled, gave them no trouble.

The land of which they had the numbers was north in Pottawatomie County; but when examined it was found unsatisfactory, as the timber, if it ever had any, had disappeared. So they concluded to go into Nebraska and see what they could find there. Henry had an acquaintance named Thomas, who lived near Blue Springs on the Big Blue River. This was not far from Beatrice, where was the government land office for southern Nebraska. At Beatrice they found that the nearest government land where they could get a half-section together was sixty miles west. They took several numbers and went to see what the land was, but this did not prove to be any better than the land in Kansas. One half-section marked on the map as having water and timber had no water and there was a

single tree about ten or twelve inches in diameter on the half-section.

Somewhat discouraged they returned to Beatrice. The receiver had said, "There is land in Webster County where you can get your choice, but it is not safe to go there unless you have a good company with you, for there are Indians there." The receiver had also informed them that the county east of Webster was all taken by speculators before they had been ruled out by the government. They concluded that to get what they wanted they would have to run the chances and go to Webster County in the Republican Valley.

As they came near to Beatrice they saw two men in camp near the road. "There are travelers," said Joe. "Let us see who they are and where they are going." Stopping they gave a friendly greeting to the campers, one of whom said:

"You seem to be traveling. May I ask if you have been out West?"

"Yes, about sixty miles, and saw some dry woodless prairie. We are getting rather tired of it," answered Joe.

"We, too, have been looking some and find nothing desirable. We would like to find land to homestead but have concluded that if we find it to suit us we will have to go beyond the settlement. We are brothers, our name is Preston. My name is Wallace and my brother's is William."

"We are in the same boat," said Henry. "We, too, are brothers. His name is Joseph and mine is Henry. Our name is Hull. It may be we can cast our lot together for a few days with benefit to all. I see you have some guns,—you look ready for business."

"Yes," said William, "we have a Spencer carbine and a double-barreled rifle and shotgun together, and each has a heavy Colt and a .22 pocket companion—thirty-two shots without reloading; if we fell in with the reds we could make some music if not too badly frightened."

"Our small arms are about the same," said Joe, "only my pocket companion is a .32. We will have to get some big guns."

It was arranged that they start in two days, as they must make some preparations and secure guns.

(To be continued.)

Hope is brightest when it dawns from fears.—*Sir Walter Scott.*

SOLDIERS' LETTERS

— Nine letters from our soldier boys, from nine widely separated cantonments, lie upon my table, every one expressing the writer's appreciation of the SABBATH RECORDER and thanking the Tract Board for sending it. Most of the letters are written to Secretary Shaw in reply to inquiries concerning the RECORDER and the propriety of placing it in army Y. M. C. A. reading rooms. We select some extracts in which our readers will be interested.

"Very much obliged for sending us the SABBATH RECORDER. It has been coming quite regularly and we have enjoyed reading it."

"I think that literature like the SABBATH RECORDER . . . will prove a great help to the fellows. Of course you realize that we have all kinds of reading material in our Y. M. C. A. and other clubs, but many of the magazines of today do not help strengthen the morals of the men as they should. Therefore it seems to me that the more literature of this kind we can place before the men the more real benefit they will receive. Some of the fellows will pick up such a paper out of curiosity . . . and see something they like. . . This will lead them to look again and perhaps they will sometime get to reading it every chance they can get."

"I am receiving the RECORDER and thank the American Sabbath Tract Society for sending it. Every one (of the boys) I know of gets it."

"Your ask about the RECORDER being sent to camps. I think it could not help do some good. Of course the tendency is toward light reading. On the other hand there are always some who are anxious to find something that will take their thoughts to a higher plane."

"I receive the RECORDER regularly and look forward to each new issue, for it is like a big letter from home. Regarding the sending of it to the camps, I am of the opinion that it would be practicable. It is just what we need here in the army, and the Y. M. C. A. will be more than glad to receive it."

"I wish to express thanks for copies of the paper and for your kind interest in us. Can truly say that the news items and articles published are of great interest and a help to us in remembering that there is something better and more enduring to think of than this destruction and seeming madness of war."

One who has spent some time in the hospital on the sick list writes: "I certainly appreciate having the SABBATH RECORDER and find help and inspiration in reading it. . . . Might not our own boys help some by placing copies they have read in the (Y. M. C. A.) magazine racks when they are done with them?"

"I certainly enjoy reading the RECORDER very much and am sure the boys in the other camps do, too. In regard to sending it to camp reading rooms, I think the plan a very good one. From my own observation I think it would be read by many. When I have finished reading mine, I take it over to the Y. M. C. A. building and leave it on one of the tables. It has an attractive appearance. . . . I have seen several fellows reading it from time to time.

"If the expense of sending it to all the camps seems too great, and you should decide to drop the plan, I think the boys should be urged to leave the copies in the Y. M. C. A. after they are read. I am sure the boys will not need much urging, for they will be glad to do it. It is impossible to save any reading matter in the army, and it is more than a shame to destroy the RECORDER when it is just as easy to put it where others can read it. Since our soldiers are in so many different camps, and more are still to go, perhaps in this way the RECORDER will be placed in most of the camp reading rooms."

I built my soul an Upper Room,
A place of prayer,
Where, free from all disturbances,
From doubt and care,
Serene it rests. And thou, dear Christ,
Art always there.

God grant that when I leave this Room
For tasks below,
The peace that I have found may from
My spirit flow,
Till those I meet build Upper Rooms
And thither go.—*Ethel Murrell Beale.*

MISSIONS

CHINESE, AUTOMOBILES, AND CHRISTIANITY IN BANKA

THE ubiquitous Ford has rattled its way even to Banka, the remote little island that lies in the elbow joint of Java and Sumatra. It may be difficult for us to visualize the Chinaman as the driver of a Ford. It may seem incongruous, almost shocking, that one of the ceremonious, soft-voiced sons of the Orient should tear over the country in a vehicle so distinctly western. Yet it is the Chinese in Banka who own the autos.

The Chinaman goes at this business of running a car in the most thorough manner. It is no uncommon sight to see the proud owner of a Ford sitting by the roadside, taking his car to pieces, nut by nut, and bolt by bolt. He is not in trouble; he is merely interested in its inner workings. When he has completed the dissection, he will proceed with the reconstruction. The operation completed, he resumes his place at the wheel and chugs away, secure in the conviction that whatever ailment may attack his car, he will be able to diagnose and cure the case.

Thoroughness of investigation and an unerring choice of the best and most substantial of this world's goods characterize the Chinaman's purchases. Will he, in this far-away island, put up with native products because they are most easily procured? Not at all. He gets his butter from Denmark; his flour from Minneapolis. If it is a question of cheese, he will have the best cheese the world offers. He has the discrimination to want the best, and the enterprise to go around the world for it, if necessary.

THIS is typical of the Chinaman's love for the substantial. He will probe relentlessly to the bottom of a case, and keep on digging until he strikes the truth. Thoughts, to make any impression on him, must be built on solid foundations. He will strip from a man layer after layer of conventions, pretenses, affectations, pretended beliefs, until he has at last struck the bed-

rock of the man's true character. Mark Freeman, a missionary who has lived in Banka for many years, declares that the Chinaman is the most rigid judge of character that you will find this side of the day of judgment. "Living among these people," he says, "pulled all the frost and niceties out of me. They brought me down until I was almost disheartened over the frosting we spread on."

They investigate Christianity with the same X-ray; with the same sharp tools they cut away and discard any false pretenses, any inconsistencies, that may have grown up around the original kernel of truth. But with all their character investigation, when they come to the character of Christ, they are satisfied. The simplicity, the substantial worth, the consistency of that character, satisfy the Chinaman's desire for the real thing.

ONCE they have decided on the thing they want—whether it be a cheese or a form of religion—they adopt it and stick to it with a persistency that may well astonish the more fickle Westerner. For 3400 years they have been true to one form of religion—ancestor worship. How many varieties of faith has our race embraced in that length of time? Now that they are weighing ancestor worship against the ideals of Christ, now that they are seeing the scales tip in favor of Christianity, they are adopting the principles of the new religion in the same thoroughgoing manner, and giving them the same faithful interpretation and unwavering support that kept them bowing before an ancestral tablet for 3400 years.

Mr. Freeman believes that in the last half of this present century, the great Christian thinkers, the great Christian leaders will be Chinese men. "It is not in us to reach to what they will," he says. "These Chinese are a great people, deserving not of our pity, and not of our patronage; they are just a straight old folk, and when they get hold of these ideals, they will see in them what our natures have never grasped."

We must look well to the construction of our automobiles and to the application of our faith, if we wish to keep pace with the Chinaman.—*Author unknown.*

ALFRED UNIVERSITY LIBRARY IN WAR TIMES

CORTEZ R. CLAWSON, LIBRARIAN

We are living in an age of transition. Perhaps never before in the world's history was there greater need for sober thinking and sound reasoning; never before did "individual initiative" mean more than it does today. Not only must experienced leadership blaze the way as has always been the case in periods of great stress, but constructive initiative is demanded on the part of every individual as well, irrespective of his position or what his work may be. The times call for every man, woman and child to realize his own inherent power and to convert it into healthy action that the cumulative efforts of community life may materially aid our government's constructive program in the most trying time in its history. To conform to this program we must yield to discipline and unselfishly serve and share. Never before in the history of mankind have libraries or collections of books been more potent for good. Never before have libraries been so deluged with questions pertaining to our national welfare. Men and women who *think* are coming to the fore and the library as an educational center in any community should be identified with every movement for the betterment of community and national life, the local point from which inspiration should radiate.

The State Food Commission in conjunction with the United States Food Administration is asking public libraries to enlist in a more active propaganda for the dissemination of information on all questions allied to the conservation of our national resources. Libraries are displaying posters on food conservation, exhibiting fruits and vegetables of all sorts, with war-time recipes, pamphlets with helpful suggestions from the United States and state departments of agriculture, farm bureaus and experiment stations. Most libraries are well supplied with conservation bulletins, Red Cross bulletins, news letters, pamphlets from state departments of health, reading courses, and lesson outlines. In doing these things at the suggestion of the U. S. Government the library maintains that no other agency is equally qualified to bring the needed information so effectively to the people. Its function pre-eminently is to

supply current information as well as historical facts.

Alfred University Library is unique in its location. We have here a state school of agriculture alive to the best interests of every rural community within its influence. In its propaganda for more intelligent living the library co-operates, thus rendering more effectual its efforts to help the people, and unites all available forces in carrying out the government and state programs on conservation.

Through the library initiative late in the fall a campaign was waged for funds toward the million-dollar effort to supply books for the soldiers in the cantonments. The people of Alfred responded generously to the appeal and subscribed more than their quota that our boys at the front might be supplied with suitable reading material. In addition to the cash contribution more than one hundred books together with a large number of magazines were sent to the front. To make readily available information on topics uppermost before the public today and to supply such information as might be called for by those taking conservation courses organized by the college, a large number of helpful books and pamphlets were added to our already growing collection. On our tables may be found special collections on the subjects of war, agriculture, food and dietetics, military and naval affairs, home management, submarines, aeroplanes, wireless telegraphy, etc.

To comply with instructions from the Government the faculty has arranged for a series of courses on economics, chemistry, dietetics and conservation in general; also a popular course of lectures on wheat, oils, fats, sugars, meats, fuels and transportation. A large number of students are enrolled for this work and the library is the most natural place to turn to for information concerning the subjects assigned. To make all such material still more readily accessible bibliographies have been prepared on various subjects connected with conservation. The library is a depository of information with hundreds of government pamphlets and a large number of recent books and magazines on our tables.

In this legitimate and necessary assumption of new duties necessitated by war conditions we as librarians must not allow

these new conditions to dim the luster of the eternal diamonds of thought by our great masters of literature. After all the basic characteristics which make possible these newer activities are found not so much in public documents and state pamphlets, however valuable these may be, but in the poets, the philosophers, and classical writers of all ages. In such companionship our soldier boys find solace after long and trying vigils, and the men and women who think out the great problems of the age find their foundations strengthened by reading again Whittier's *Eternal Goodness*, Browning's *Saul*, and Lowell's *Vision of Sir Launfal*.

The time demands patriotism of the highest order. It means sacrifice, elimination of personal aggrandizement and a laying upon the altar of our country our very best gifts. It means loyalty to principle, and unselfish devotion to our highest ideals, an optimism that carries with it a faith in eternal justice that right will prevail. With Robert Service in the *Rhymes of a Red Cross Man*,—

Then let's have faith; good cometh out of ill;
The power that shaped the strife shall end the
strife;
Then let's bow down before the Unknown Will;
Fight on, believing all is well with life;
Seeing within the worst of War's red rage
The gleam, the glory of the Golden Age.

TRACT AND MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

Sabbath Evangelist Willard D. Burdick conducted Sabbath institutes at Westerly, R. I., February 23, and at Waterford, Conn., March 2. At Waterford evening meetings were held during the week preceding the institute, and on Sabbath afternoon John H. Austin, of Westerly, gave the principal address. In the work at Westerly the conductor was assisted by Robert L. Coon, Dr. Waite, Rev. George B. Shaw and others.

In a personal letter Brother Burdick in telling of the real interest that has been shown in this work, and the helpful words of appreciation that have been spoken so frequently to him says, "I don't want you or any one else to think that I say these things because I conducted the work, but I am fully convinced that if the members of the Tract Board had passed through what

I have in the past seven weeks they would all say that it pays to hold these institutes."

After leaving Westerly Brother Burdick attended a meeting of the Joint Committee of the Tract and Missionary societies which was held in New York City Sunday, March 3. From there he went directly to Berlin, N. Y., to continue the same kind of work for one week. Then on his way to Wisconsin he will stop one or two Sabbaths at Jackson Center, Ohio, and April 1 he takes up again the work of the pastor at New Market, N. J.

We are sorry to hear that a severe cold with hoarseness has been afflicting our Evangelist D. Burdett Coon at Gentry. He is however able to write, and says that the work is progressing well under the leadership of Rev. T. J. Van Horn and others.

Rev. Verney A. Wilson, pastor of the church at Attalla, Ala., in writing about the "Forward Movement," says, "I can't say that our church will be able to perform all that is asked, but we hope to do all that we can. We held our series of meetings last fall, a union revival effort, with the results of thirty-one conversions, one being a new convert to the Sabbath."

Clifford Burdick, of the class of 1917, Milton College, has been teaching school this year in Porto Rico, in a government position. In a letter he tells of the beauties of the climate, but dwells in particular upon the open doors of opportunity for missionary effort and the proclamation of the Sabbath truth which finds a ready and responsive hearing. Military conscription is likely to cause his return to the States in March. He was the representative of the Young People's Board at the last session of our General Conference.

The secretary is receiving many interesting replies to the letters he recently sent to the men in service whose names and addresses are in the *SABBATH RECORDER*. The magazine is deeply appreciated by those who receive it. Many copies fail to reach the men, due to constant changing of addresses and the burden of the second-class mail service which is overwhelmed with literature and other packages for the soldiers at the present time.

Although it is almost six months yet till the meeting of our General Conference, yet the Conference year closes June 30, only a little over three months from the time this issue of the *SABBATH RECORDER* will appear. It is high time that the Tract and Missionary societies should be giving thought to the program for Conference and the program for the next year.

The secretary believes with all his soul, mind and strength, that it will not be enough to come up to Conference with mere reports of what has been accomplished during the past year, as hopeful and encouraging as these seem likely to be. He believes that these societies should come to Conference with some very definite program of effort for the denomination to consider with the plan of adopting it when approved. He believes that these societies should present to the Conference, as it were, blue-prints of a denominational task, plans to be discussed, altered, bettered, but adopted, for the future.

Such a program should take into consideration the spiritual needs of our own people and of the world, and suggest definite plans by which the spiritual interests may be deepened and broadened and made stronger. Such a program should seek to articulate all the various lines of effort in which as churches and as boards and societies we are engaged. Such a program should have clearly in mind the mighty problems that are facing us as a people, and set a task which shall meet and solve them.

Only the grace of God is equal to these things. There are in the denomination many spiritually minded, clear-thinking people, people who pray and work. Has this matter been brought forcibly to their hearts and minds? Let them, in the guidance of the Spirit's power, think deeply on these things. And then let them give the results of this God-directed thinking to the boards by letter. Let them suggest in definite form what they have come to feel are the greatest problems before Seventh Day Baptists, and then let them suggest a plan or program of united effort to set before the Conference. On behalf of the boards this request is made in the deep-

est sincerity. We are in need of help. Come to our assistance, in the spirit of the Master, think ye on these things and then give the boards the help of your thinking.

MINISTERS WILL HELP

JOHN PRICE JONES

The clergy of France and England have been quick to respond to the pressing needs of their countries. More than three thousand clergymen of France have fallen in battle, and we are told that it is a common sight to see maimed priests in Paris and elsewhere. The same is true in England.

That America's clergymen will respond in similar fashion is assured. Already they are offering themselves for all kind of service,—chaplains, Y. M. C. A. workers, assistants in the various government publicity programs, and as fighters. And not only the young men but the veterans also are joining in the effort. A striking manifestation of the spirit that possesses the vast majority of our ministers today is found in the words of Rev. David James Burrell, pastor of the Marble Collegiate Church, New York:

"The Christian Church is unitedly supporting the Government in this war because the principles involved are identical with its own. For this reason no minister or other Christian can afford to be a slacker. While I am a trifle beyond the age limit for service on the firing line, I find in the Liberty Loan a simple but very effective way of backing the men behind the guns."

One of the first charities to go by the board in war time is the Bowery Mission bread line in New York City. Not only lack of funds, but lack of applicants conspired to end an institution which has been as vigorously criticized as it has been praised. The superintendent writes that 90 per cent of his former applicants have gone to work and that the other 10 per cent, unemployable from age or sickness, are being cared for in the country. From this he argues that "there can be no question about the fact that the objection which has been raised to bread lines in the past is fully answered."—*The Survey*.

WOMAN'S WORK

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

THE SABBATH A HOME DAY

MRS. WALTER D. KENYON

Paper prepared for Sabbath Institute at Ashaway, R. I., and requested for publication

To me it seems that the two words in the subject assigned me are very closely related—Sabbath and Home. They are both ordained of God, blessed by him, and surely no home is complete without the Sabbath. God gave the Sabbath to Adam as a day of rest. God rested on the Sabbath. He blessed and sanctified it. It was proclaimed on Mt. Sinai that the Sabbath was to be kept holy, and it was established forever by the example and precept of Jesus Christ. If we are to keep holy the Sabbath we must live holy lives.

The home is a sacred institution. Jesus Christ was homeless, yet he loved to enter the homes of others, where his presence brought relief or restoration, or where he came for rest and the ministrations of those who loved him.

The Sabbath as a home day is a tremendous subject to Seventh Day Baptists. Home is where the foundations are laid. The training of character in our children, the fitting for usefulness in the world, the developing of that which is worth while, and encouraging the best there is in them, all this is done in the home.

The home is the hotbed in which the early growth is made, for the transplanting to wider fields as development comes. If I desire to gather lily blooms, I shall not plant roses. If we wish our children to be strong in the faith of our fathers, we shall look well to their training. We shall instil into their youthful minds the principles of faith we desire to see guiding their later lives.

It is as easy to teach children the sacredness of the Sabbath as it is to teach the ideas of honesty and purity. Even the tiny child in our homes may know that with the going down of the sun on Friday, when mother lays away her work, all games and toys are to be put away until the Sabbath is past. This should not be considered a cross, but just a rule of our lives,

a teaching of Jesus, and we should be glad to do this because he taught us to do so. We are going to enjoy the day of rest which he gave us.

There can be no fixed rules for Sabbath observance, and it need not be so straight-laced as to bring frowns from the children. In my own home I have been asked if it was wrong to play "church" on the Sabbath, and memory goes back over the years to the time when a small company of youthful Seventh Day Baptists once gathered in an "upper chamber" for a church service. Below stairs the mother had occasion to send some one on some slight errand and a call came up for Johnny. But Johnny was in the pulpit in the midst of his sermon and a small voice from the back of the audience called down, "John can't come, he's preaching." That same lad doesn't today preach from a pulpit, but he is a preaching Seventh Day Baptist with a son listed in the RECORDER with the men in the service.

Sabbath reading should be chosen in keeping with the day. Besides the Bible and the many simplified Bible stories we have our own loved SABBATH RECORDER with its pages for young and old, and for the smaller ones the *Sabbath Visitor*. It is a wise plan, also, to study the Sabbath-school lesson one week ahead, and, with the helps, this occupies some time.

Most of our children enjoy singing and there is no better method of Sabbath observance than singing God's praises. This is something parents and children may enjoy together and it helps to make the Sabbath a delight.

If the Sabbath purpose was to bring mankind into communion with God, may we not see him, and the children learn of him, in quiet walks through open fields with the beauties of his creation?

The Sabbath in the home should be a tie that binds parents and children with a twofold cord—family unity and the united purpose of loving obedience to God's law. Of what use to preach a gospel we do not live? If we are to proclaim to the world our belief in the Sabbath of Jehovah, we shall preach our strongest sermons by keeping the day sacred in our homes.

Any true-minded Sabbath-keeping father or mother who has the interest of our denomination at heart must sometimes ask the question, "What have I in my hands?"

Who is responsible for the fact that the sweet sacredness surrounding the Sabbath which so many of us knew in the homes of fathers and grandfathers is becoming only a thing of tender memory? Is it because the Bible lay closer to father's hand than to ours? Is it because we are becoming so absorbed in the affairs of today we are letting slip that which is of so much more worth? The day of reckoning is coming, and God will hold us to account for our lives here in our homes and before our brothers whose keepers we surely are.

We can not expect the children to be better Sabbath-keepers than we are. One father I know has always said, "If I expect my children to attend church and Sabbath school, I shall go with them." It should be the established order for parents and children to go together to the house of God, barring, of course, unavoidable hindrances.

The words of Secretary Shaw apply most appropriately to the subject of Home and Sabbath: "It is a time for us to remember who we are, whose we are and for what we stand, and in these trying times to ring true to the heritage of our ancestors."

May God help us to remember.

Hopkinton, R. I.,

Feb. 9, 1918.

WORKERS' EXCHANGE

Report of the Milton Junction (Wis.) Ladies' Aid Society from July, 1917, to January, 1918

The society has met twice a month. Meetings were held in the church parlor during the hot weather because it was more comfortable to do quilting there than in the homes. When the Work Committee has not provided us with work we have done Red Cross work.

In November the Entertainment Committee served a New England supper, which made the society richer by \$24.35. The Work Committee put on sale at the same time such fancy work and aprons as were in hand. These brought \$6.25. Since then two comfortables at \$5.00 have been sold.

A very pleasant social meeting was held in September, when the ladies met with Mrs. G. E. Coon in her cottage at the lake. A picnic dinner was served and the afternoon was spent in sewing carpet rags and in social converse.

Our apportionment to the Woman's Board has been met. A new cupboard has been put in the church kitchen, and two rooms at the parsonage have been papered.

Beginning with November a birthday lunch has been served once each month. Those having birthdays during the month pay as many cents as they are years of age; all others pay 15 cents. The president appoints four ladies to serve each time. They serve four things besides tea.

The Lookout Committee reported two postcard showers, one to a member in the hospital, the other for a shut-in sister on her ninetieth birthday.

A very interesting program was given at one meeting. Subject, "Gossip: A Dish of Gossip." "What is gossip and what the difference between gossip and news?"

One all-day meeting was held in December, when clothing was repaired and two barrels packed and sent to Rev. Mr. Kovats for his poor in Chicago.

M. E. G.,
Press Committee.

Feb. 5, 1918.

CIRCULATING PERSONALITY

REV. JOSEPH H. ODELL

President Wilson can not win the war alone. Our splendid men in khaki can not win the war alone. Battleships can not win it; artillery can not win it; air craft can not win it. If this war for our fundamental human rights is to be won, the victory must come through Americans putting one hundred per cent of their Americanism into the conflict.

Money is circulating personality. If my money is wasted, a part of my personality is wasted; if my money is given to charity, I am transferring a part of my personality to other and more needy people. If I hoard my money, I am burying some of my personality. If I put my money into Liberty Bonds, I am building a part of my personality into democracy.

The men who face the foe in France are giving all of their personality for the establishment of Justice and Honor and Truth in the world; they will only succeed if the men and women at home, sheltered and comfortable, put some of their personality into Liberty Bonds.

Troy, N. Y.

THE PLEDGE OF THE FLAG

NO piece of English written within the last half century has had so wide a circulation, has been repeated so many times by so many different persons, or is so widely known, as the pledge to the flag. For more than twenty-five years the pupils of a large part of the public schools have repeated it every morning as they have saluted the flag; and in thousands of other schools it has been, and is, part of the program on Flag Day, Washington's Birthday and other patriotic occasions. It has even been set to music.

Through all that time it has been known as "The Youth's Companion flag pledge" quite properly, since it was written in the *Youth's Companion* office by men connected with the Companion, and was put forth by the Companion as a part of a large, definite plan to improve the surroundings of pupils in the schools of the country and to stimulate patriotism among them.

In 1888 the late James B. Upham, then a member of the Perry Mason Company, the publishers of the Companion, began the great work of rousing public opinion to the need of better country schoolhouses and better-kept school grounds, and to the opportunity of fostering patriotism by putting the Stars and Stripes over every schoolhouse in the United States. With other members of the firm, and with the co-operation of the editorial staff, he formed a definite plan and proceeded to put it into operation. For the next two years he and his co-workers spent most of their time and very generous sums of money in furthering the work; and in February, 1891, the Companion suggested that the public schools all over the country should celebrate by suitable and uniform exercises the four-hundredth anniversary of the landing of Columbus. The National Education Association approved the suggestion, and Congress made October 21, 1892, a holiday.

In preparation for the event a committee was appointed consisting of all the state superintendents of education; and a special subcommittee that included a representative of the *Youth's Companion* and that made the Companion office its headquarters was named to prepare a uniform official program. The chief incidents in the program were to be the raising of the flag and

the salute and pledge. Mr. Upham had already written a form of pledge very much like that which is now so well known, and with the help of other members of the firm and of members of the editorial staff the present and final form was written: *I pledge allegiance to my flag and to the Republic for which it stands one nation indivisible, with liberty and justice for all.* In that form it was offered to the committee, and by them adopted; and from the *Youth's Companion* building it was sent out to every quarter of the land.

The Companion tells the story now because it likes to think that all that great effort to implant patriotism is now showing its fruits, and that those fruits are good. The sight of the flag always flying over the schoolhouse and the beautiful pledge so often and so solemnly repeated during the past quarter of a century have, we hope, some relation to our present unity as a nation and to the splendid patriotism of our young soldiers.—*Editorial, Youth's Companion.*

DOCUMENTS WANTED

REV. EDWIN SHAW

In recent years there has been established in New York City a most valuable undertaking. It is called the "Missionary Research Library." It is located at 25 Madison Avenue. The purpose of this library is to gather together in one place not only books and pamphlets concerning the work of missions, but especially the reports of missionary organizations and periodicals that deal with the subject of missions in whole or in part.

This library will be open free to any one who wishes to make a study of any phase of missionary history and effort. At the present time the library does not have a very complete file of the publications of the Seventh Day Baptists. If any one reading this should have any material it would be most thankfully received. I do not know of a better way in which one could dispose of such material to better advantage. Read over the list below which has been sent to me. It shows how carefully the matter has been considered. Do not send material that is not wanted. The list states what is lacking, and therefore wanted. Send to Missionary Research Library, 25 Madison Avenue, New York City, N. Y. From

now on the SABBATH RECORDER and the Year Books will be sent as issued.

Conference Minutes or Year Book: We lack all issues up to and including 1843 (39th session); also 1845 (41st); the 42d (date uncertain); 44th; 45th; 46th; 47th; 48th; 1864 (50th); 1865; 1867 to 1876 inclusive; 1878 to 1883 inclusive; 1885; 1886; 1888; 1889; 1917.

Reports of Missionary Society: We lack all issues published separately up to and including 1881; also 1886, 1887, 1889, 1890, 1894, 1897 to 1906 inclusive, 1909, 1910, 1913, 1914, 1916.

Note: Since 1886 report of Missionary Society will be found in Year Book.

The SABBATH RECORDER: We lack all issues up to and including 1906; also: 1907, Jan., all issues; Feb., all issues; March, all issues; April 1; June 3, 10, 24; July 8; Aug. 19, 26; Sept. 2, 30; Oct. 14.

1908, Jan. 6; Feb. 3; June 22; July 20; Sept. 7; Oct. 5, 19; Dec. 21, 28.

1909 to 1918, all issues.

MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the SABBATH RECORDER to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now at hand. The assistance of all is desired to make corrections and additions.

Men in the Service from Seventh Day Baptist Churches

- Allen, Joseph L. (Alfred Station, N. Y.), Remount Depot No. 307, Camp Wadsworth, Spartanburg, S. C.
- Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C., 502d Engineers, S. Branch, American Expeditionary Forces, France.
- Ayers, E. H. (Milton, Wis.), Co. C, 332 Machine Gun Battalion, Camp Grant, Rockford, Ill.
- Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Babcock, Major Bordon A. (Westerly, R. I.), Fort Wetherell, Jamestown, R. I.
- *Babcock, Iradell (Nortonville, Kan.), Fort Sill, Okla.
- Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
- Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Palo Alto. Exact address unknown.
- Bass, Corp. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Berkalew, George (Milton, Wis.). Address not known.
- Bond, Deway L. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Bonham, Clarkson Saunders, Second Mate Machinest (Shiloh, N. J.), U. S. S., "Chicago." c/o Postmaster, New York City.

*Died, November 17, 1917, at Fort Sill, Okla., of cerebro meningitis.

- Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.
- Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
- Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
- Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
- Burdick, Charles G. (Westerly, R. I.), Waiting orders for naval service.
- Burdick, Lieut. H. Russell (Westerly, R. I.), Co. C, 102d Machine Gun Battalion, A. E. F. via New York.
- Burdick, Lieut. Paul (Milton, Wis.), Address not known.
- Burdick, Lieut. Philip (Little Genesee, N. Y.), 1204½ Green St., Augusta, Ga.
- Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.
- Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.
- Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
- Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
- Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.
- Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.
- Chapman, Sergt. George (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
- Childers, Sergt. A. T., Evacuation Hospital No. 8, Camp Greenleaf, Fort Oglethorpe, Ga.
- Childers, Lieut. E. W., 148 Inf., Co. C, Camp Sheridan, Montgomery, Ala.
- Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.
- The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place.
- Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.
- Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inf., Fort Snelling, Minn.
- Clarke, Aden (Milton, Wis.). Address not known.
- Clarke, Capt. Charles P. (Walworth, Wis.), 1703 Summit Ave., Fort Worth, Texas.
- Clarke, Charles P., Jr. (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.
- Clarke, Harry (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.
- Clarke, John Milton (Farina, Ill.), Barracks 932 So., Co. 18, Camp Farragut, Great Lakes, Ill.
- Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.
- Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.
- Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.
- Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.
- Coon, Howard Ames (Westerly, R. I.), 32d Squadron, Aviation Camp, Waco, Tex.
- Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.
- Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.
- Coon, Leland A. (Leonardsville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.
- Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)
- Cottrell, Capt. Arthur M. (Alfred, N. Y.), Headquarters 38th Squadron, Aviation Camp, Waco, Tex.

Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inft., Camp Logan, Houston, Tex.
 Crandall, Ellery F. (New Auburn, Wis.), c/o 3d Co. Barracks, Fort Totten, Long Island, N. Y.
 Crandall, Lieut. Winfield R. (Alfred, N. Y.), Aviation Service, Ithaca, N. Y.
 Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.
 David, Private Marion (Farina, Ill.), Co. G, 130th Inft., Houston, Tex.
 Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.
 Davis, B. Colwell, Jr. (Alfred, N. Y.), Co. 65, Marine Corps, Paris Island, S. C.
 Davis, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inft., Camp Meade, Md.
 Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.
 Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.
 Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.
 Davis, Stanton H. (Alfred, N. Y.), Medical Reserve Corps (Inactive List), Yale University, New Haven, Conn.
 Dunham, W. E. (Alfred, N. Y.), Co. K, 108th U. S. Inft., Camp Wadsworth, Spartanburg, S. C.
 Dunn, 1st Lieut. Charles E. (Milton, Wis.). Address unknown.
 Eells, Cleon M. (Hartsville, N. Y.), 312 Mobile Ordnance Repair Shop, Camp Pike, Arkansas.
 Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.
 Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.
 Fillyaw, Walter Judson (Fayetteville, N. C.), 113 26th St., Newport News, Va.
 Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.
 Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inft., Camp McClellan, Anniston, Ala.
 Goodrich, Lorenzo G. (North Loup, Neb.), Chatham Hotel, Omaha, Neb.
 Green, Sidney C. (Albion, Wis.), Aero Corps. Address unknown.
 Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.
 Greene, Carlton (Adams Center, N. Y.), Headquarters Det., 155th Brigade, Camp Dix, N. J.
 Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.
 Green, Paul L. (Nile, N. Y.), Co. I, 128th Inft., Camp MacArthur, Waco, Tex.
 Greene, Sergt. Robert A. (Alfred, N. Y.), Med. Dept., 52d Inft., Chickamauga Park, Ga.
 Greenman, George R. (Milton Junction, Wis.), Co. K, 128th U. S. Inft., Camp MacArthur, Waco, Tex.
 Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inft., Fort Crook, Neb.
 Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
 Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.
 Hemphill, Russell (Westerly, R. I.), 2 A. Pelham Bay Park Training Station, N. Y.
 Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.
 Hiscox, Raymond H. (Westerly, R. I.), U. S. Naval Reserve Force, Newport, R. I.
 Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amers. Exped. Forces, France.
 Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.
 Hurley, Francis H. (Milton, Wis.), U. S. Naval Radio School, Cambridge, Mass.
 Hurley, Dr. George I. (Hoquim, Wash.), Fort Riley, Kansas.
 Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.
 Jeffrey, Lieut. William B. (Boulder, Colo.), Address not known.
 Johnson, Robert, Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.
 Jones, Rev. Ralph Curtis (Boulder, Colo.), 911880 A. Co. Hut 37, 3d C. C. D., North Camp, Seaford, England.
 Kemp, Capt. Elmer (Independence, N. Y.), Ord. Dept., Camp Dodge, Iowa.
 Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.
 Kinney, Corp. C. B. (Battle Creek, Mich.), Co. C, 8th Engineers Mtd., Camp Baker, El Paso, Tex.
 Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Lanphere, Corp. Leo (Milton, Wis.). Address not known.
 Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.
 Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.
 Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.
 Leach, Lieut. Floyd DeWitt (Chicago, Ill.), D. R. C. Base Hospital, Camp Grant, Ill.
 Loughborough, Lloyd C. (Westerly, R. I.), Coast Guard Sta. No. 59, Fishers Island, N. Y.
 Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inft., A. E. F. via New York City.
 Maxon, Capt. Dr. Jesse G. (Walworth, Wis.), Schofield Barracks, Hawaii.
 Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
 Maxson, Esile (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.
 Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.
 Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.
 Mills, Corp. Harold A. (Hammond, La.), Co. E, 154 Inft., Camp Beauregard, La.
 Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.
 Nash, Major Arthur N. (Westerly, R. I.), Fort Getty, Jamestown, R. I.
 Newton, Harold S. (Second Westerly—Bradford, R. I.), Fort Getty, R. I.
 Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve. Shore address, 922 Center St., San Pedro, Cal.
 Palmiter, Elson G. (Alfred Station, N. Y.), Prov. Rec's Hd'g., Line 93, Hilly Field, So. San Antonio, Tex.
 Peabody, T. Edward (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
 Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.
 Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.
 Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.
 Poole, Clesson O. (Alfred, N. Y.), 3d Co., Coast Artillery, Fort Totten, L. I.
 *Randolph, Franklin Fitz (Great Kills, Staten Island, N. Y.—New York City Church), M. G., Co. D, 58th Inft., Camp Greene, Charlotte, N. C.
 Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.
 Randolph, Capt. J. Harold (Shiloh, N. J.). Address unknown.
 Randolph, Milton Fitz (New Market, N. J.), U. S. S. Lake Placid, c/o Postmaster, New York City.
 Randolph, Paul (Milton, Wis.) U. S. Naval Training Station, New York Barracks, Pelham Bay Park, N. Y.
 Randolph, Lieut. Winfield W. F. (Alfred, N. Y.), Battery E, 107th Field Artillery, U. S. N. G., Camp Hancock, Augusta, Ga.
 Richardson, 2d Lieut. Ernest Gilbert (Mill Yard Church), Royal Flying Corps.

*Died, January 12, 1918, at Camp Greene, of cerebro-spinal meningitis.

Richardson, 2d Lieut. Robert Harold (Mill Yard Church), Royal Flying Corps.
 Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
 Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inft., Camp Logan, Houston, Tex.
 Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.
 Rosebush, Capt. Waldo E. (Alfred, N. Y.), 127th Inft., 32d Division, A. E. F.
 St. John, Milton Wilcox (Plainfield, N. J.), son of DeValois, Officers' Training Camp, 2nd Platoon, 2d Co., Barracks 30, Camp Meade, Md.
 Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.
 Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.
 Saunders, William M. (Garwin, Ia.), Co. B, 168th U. S. Inft., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.
 Sayre, A. Gerald (Milton, Wis.), Barracks 842 N. Co. Camp Decatur, Great Lakes, Ill.
 Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.
 Seager, Harry Bernard (Farina, Ill.), U. S. A. A. Co., Sec. 602, Camp Allentown, Pa.
 Siedhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inft., Camp Custer, Battle Creek, Mich.
 Shaw, Lieut. Leon I. (Alfred, N. Y.), Ord. Dept., A. E. F., France.
 Sheppard, Mark (Alfred, N. Y.), Co. 17, 5th Battery, 153d Depot Brigade, Camp Dix, N. J.
 Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
 Spooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.
 Stephan, Allie, Class B Carpenters, Pensacola, Fla.
 Stephan, Alfred D. (Nortonville, Kan.), 4 Co., Carpenters Mates, Building 9, Air Station, Pensacola, Fla.
 Stephan, Corp. Earl D. (Nortonville, Kan.), Co. 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Stevens, George P. (Alfred, N. Y.), Aviation Corps. Address not known.
 Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.
 Stillman, Ira Orson (Nortonville, Kan.), 15th Recruiting Co., G. S. I., Jefferson Barracks, Missouri.
 Stillman, Sergt. Karl G. (Westerly, R. I.), Intermediate Ordnance Depot No. 1, L. of C., U. S. Army P. O. No. 703, via New York.
 Stillman, Lynn A. (Brookfield, N. Y.), F. Battery, 76th Field Artillery, Camp Shelby, Hattiesburg, Miss.
 Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.
 Straight, Sergt. B. D. (Alfred, N. Y.), Co. B, 308th Inft., Camp Upton, Long Island, N. Y.
 Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.
 Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.
 Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.
 Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Walkill, N. Y., R. D. 2.
 Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inft., Camp Dix, N. J.
 Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.
 Thorngate, Roscoe M., U. S. Training Ship "C. W. Morse," New York City, N. Y.

†Killed in action on the Ypres Front, in France, Nov. 6, 1917.
 (Both the above are sons of Rev. Lieut.-Col. Thomas W. Richardson, pastor of the Mill Yard Church. His address is 104 Tollington Park, London, N., England. Address the living son in care of his father.)

Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Cav. N. Y. G., Ardsley on Putnam, N. Y.
 Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inft., Camp McClellan, Anniston, Ala.
 Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.
 Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.
 Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.
 Vane, George H. (Clerk of Mill Yark Church), Royal Army Medical Corps, London, England.
 Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inft., Camp Dix, N. J.
 Warren, Corp. Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inft., Camp Shelby, Hattiesburg, Miss.
 Weaver, Charles (Boulder, Colo.), 341st Field Artillery, Battery D, Camp Funston, Kansas.
 Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.
 Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.
 Wells, Nathanael (Ashaway, R. I.), Naval Reserve, Y. M. C. A., Newport, R. I.
 West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.
 Whitford, Sergt. W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.
 Wing, Herbert (Boulder, Colo.), Battery D, 341st Field Artillery, Camp Funston, Kan.
 Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., A. E. F., France.
 Witter, E. Allen (Alfred, N. Y.), Aero Service Squadron 349, South San Antonio, Texas.
 Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inft., Wilmington, Del.
 Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

ONE MILLION FARMS WITHOUT HENS

"It has recently been found that there are a million and a half farms in this country where not a hen is kept and every egg and chicken used on the table must be purchased. If these eggless farms would this year raise 100 pullets, their eggs produced next year would furnish 60 dozen eggs for each family in the United States; and an equal number of cockerels would furnish Sunday dinners to every American family twice a month throughout the year. Help rout the Kaiser with hens!"—*Farm and Fireside*.

During the month of December 950 Young Men's Christian Association workers sailed from the United States, as follows: 400 to the Pershing army, 400 to the French army, 50 to the Russian army, 80 to the Italian army, 20 to the camps of prisoners of war.—*Christian Advocate*.

Genuine greatness is marked by simplicity, unostentatiousness, selfforgetfulness, a hearty interest in others, a feeling of brotherhood with the human family.—*Channing*.

YOUNG PEOPLE'S WORK

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

REMEDIES FOR INTEMPERANCE

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
March 23, 1918

DAILY READINGS

Sunday—Personal abstinence (Rom. 14: 21)
Monday—Education (Prov. 33: 29-32)
Tuesday—The gospel cure (1 John 3: 1-3)
Wednesday—The law of love (Rom. 13: 8-10)
Thursday—The law of force (Exod. 21: 28-36)
Friday—Temperance pledges (Jer. 35: 1-11)
Sabbath Day—Topic, Remedies for intemperance (Eph. 5: 15-21)

It would be profitable to commence at the first verse, and read through to the twenty-first in studying this lesson. At the beginning of the chapter Paul exhorts the Ephesians to be "followers of God as dear children," and to "walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God."

It is said that there were some in the church at Ephesus who had been thieves, and probably drunkards, immoral persons, and other great sinners, hence the need of instructing these "babies in Christ," cautioning them against lapsing into their former sinful practices. But these same practices which were sinful in New Testament times are just as sinful today, so we need teaching and preaching against them in these times.

In verse 14, "Awake—The reading of all the oldest manuscripts is, 'Up!' or 'Rouse thee!' a phrase used in stirring men to activity. The words are a paraphrase of Isaiah 60: 1-2, not an exact quotation. As Israel is called upon to awake from its previous state of 'darkness' and 'death' (Isa. 59: 10; 60: 2), for that her Light is come; so the Church and each individual is similarly called to awake. Believers are called on to awake out of sleep; unbelievers, to arise from the dead (Matt. 25: 5; Rom. 8: 11; 1 Thes. 5: 6). Christ, the true light, 'the Sun of righteousness,' 'shall give thee light,' or 'shall shine upon thee,' and thus be able by reproving to enlighten others." Because we have knowledge of good things—temperance included

—we should seek to enlighten others, not hide our light.

(v. 15) "See how ye walk, and see that ye walk circumspectly,—the manner as well as the act, not giving occasion of stumbling to any, but edifying all by a consistent walk." Set a good example. The slave to drink may hate it, and vote and talk against this evil as he often does, but his words have little effect as long as he does not practice what he preaches. One who never touches liquor may be intemperate in other ways,—extravagant in eating and dressing, wont to exaggerate in his speech, or to lose his temper at times. His temperance arguments will not have the weight of those from another who is a well-rounded Christian, temperate in all lines. Rev. Julius M. Todd gave as his definition of temperance: "A moderate use of all things helpful, and a total abstinence from all things harmful." He practiced temperance, and attributed his long healthful life to that cause. When past eighty he used to say that he was "eighty years young." He never spent a day in bed until a short time before his death.

In verse 16, "Redeeming the time, Greek, 'Buying up for yourselves the seasonable time—the opportune time afforded to you for the work of God.'" There are special, favorable seasons for good when we should be alert and active. "Redeem" implies the preciousness of the opportune season, a jewel to be bought at any price, 'because the days are evil.'" There is so much evil in the world in these days that we should put forth every effort to save men, our nation and the world,—do all we can to bring righteousness into every place.

(vs. 18-20) "In Christians the Spirit dwells not in the mind that seeks the disturbing influences of excitement, but in the well-balanced prayerful mind. Such a one expresses his joy, not in drunken or worldly songs, but in Christian hymns of thankfulness." "Speaking to yourselves in psalms and hymns and spiritual songs." The Psalms were chanted responsively by worshipers in Israel, usually accompanied by instruments. "Pliny wrote to Trojan [about the Christians]: 'They are wont on a fixed day to meet before daylight (to avoid persecution) and to recite a hymn among themselves by turns, to Christ, as if being God.' The Spirit gives true elo-

quence; wine a spurious eloquence. 'Psalms, hymns'—in direct praise to God (Acts 16: 25; 1 Cor. 14: 26; James 5: 13); 'songs'—the general term for lyric pieces; 'spiritual' is added to mark their being here restricted to sacred subjects, though not merely to direct praises of God, but also containing exhortations, prophecies, etc. Contrast the drunken songs (Amos 8: 10). 'Making melody'—Greek, 'Playing and singing with an instrument.' 'In your heart to the Lord,'—not merely with the tongue; but the serious feeling of the heart accompanying the singing of the lips (1 Cor. 14: 15; Ps. 47: 7). The contrast is between the heathen and the Christian practice. 'Let your songs be not the drinking songs of the heathen feasts.' 'Thanks for all things,'—even for adversities; also for blessings, unknown as well as known (Col. 3: 17; 1 Thess. 5: 18). 'Unto God and the Father—the Fountain of every blessing 'Lord Jesus Christ—by whom all things,' even distresses, become ours (Rom. 8: 35-37; 1 Cor. 3: 20-23).

(v. 21) "(Phil. 2: 3; 1 Pet. 5: 5). Here Paul passes from our relations to God to those which concern our fellow-men. 'In the fear of God'—All the oldest manuscripts and authorities read 'in the fear of Christ.' Christ, not the Father, is to be our judge (John 5: 22). Thus reverential fear of displeasing him is the motive for discharging our relative duties as Christians." (The above quotations are from Jamieson, Fausset and Brown).

AGITATE, EDUCATE, ERADICATE

No doubt all who are interested enough in Christian work to read these pages are total abstainers, and are anxious to see nation-wide and world-wide prohibition, but we need to study the subject of temperance, and to discuss it so as to have the points at our "fingers' ends" to pass on to others.

If there are saloons in our town we can do practical work seeking to eject them. If there are no saloons, let us bear in mind that the children and young people who now live in this prohibition town are liable at some time in the future to reside in "wet" territory; therefore they need to be taught so that they may be safeguarded and also equipped for the battle, if it ever becomes their duty to fight this terrible traffic. There should be temperance ser-

mons, lectures and programs or rallies by the children and young people. The last always draws a crowd, and in the songs, recitations and dialogues different angles of the question are apt to be presented, something which should appeal to each individual. Often some hard heart or indifferent mind is touched and aroused by the tender voice of a child upon which no impression has apparently been made by older workers, however zealous they may have been. A few terse remarks or questions fired point-blank at the voters sometimes is very effective, such as, "In order to prosper, the saloon must have boys. Have you one to spare?"

"Some people say that the saloon helps business. It helps just one kind of business, and that is the saloon business. For every dollar spent in the saloon, the dry goods, shoe and grocery stores and meat markets suffer the loss."

"Some people say, 'Oh, well, liquor will be sold any way; where the saloons are voted out there are 'blind pigs.' We have laws against murder, yet murders are committed; would you therefore license murder,—put a premium on lawlessness? There are more 'blind pigs' in 'wet' territory than in 'dry.' The best way to get rid of 'blind pigs' is to elect officials who have eyes. Put strong temperance men in places of authority."

Another way to agitate and educate which will help to eliminate, is to distribute tracts and papers containing strong temperance arguments. Those who read, even though opposed to the arguments, can not answer them. Plenty of literature may be obtained from the W. C. T. U. and the Anti-Saloon League of the various States.

QUOTATIONS FROM ENDEAVORER'S DAILY COMPANION

"Many men drink for social reasons; their lives are empty, and they try to fill them up with the joys of drink. The cure is a better social life in home and church, a life full of real joys.

"The heart that houses Christ has no place for strong drink. The gospel is the best cure.

"The saloon is a net thrown out to catch our boys, for the liquor traffic can not exist without new victims. The cure? Smash the net!

"Drink, it is said, acts like an automobile

accelerator; it speeds up a man. This is false. It makes a man believe that he is speeded up, but drink lies. Science has proved that drink slows us down—always.

"The bullet that will finally kill the drink traffic is the ballot. The Christian man that refuses to vote down drink, in this respect stands against the kingdom of God."

"The state may not make men good by law, but it certainly should not permit men to be made bad in accordance with law."—*Harry S. Warner.*

"We have with great success made a practice of not having arsenic and strychnine, and typhus and tuberculosis, lying around for our children to be destroyed by. Treat John Barleycorn the same way."—*Jack London.*

"Money can not be spent and saved at the same time. Last year Brocton, Mass., increased in savings \$2,000,000 over the average year. This is largely due to the absence of the saloon."—*C. P. Holland, Banker.*

"Education of children in school on the physical and mental effects of alcohol, and education in the church on the moral effects are the means of turning thousands away from the saloon as one turns from the leper."

"TO THINK ABOUT

"What responsibility have I toward the temperance cause?"

"Why is temperance a national affair?"

"What would Jesus do to abolish intemperance?"

"Appoint one of the most experienced former members as society counselor. Go to him with your problems, and seek suggestions from him. The help will be mutual."

NEWS NOTES

NORTH LOUP, NEB.—The Christian Endeavor society of our church gave a musical program and play in the church the evening of February 16. The play given was "Sunlight or Candlelight," and will be remembered by those who attended the Conference at Milton, in 1915, as the one given as a part of the Young People's Board program. The play as written is Japanese, but since the money was to be used for the work in China, with the help of Dr. Grace Crandall, the names of the characters, and some of the customs, were changed to make

of it a Chinese play. Owing to the bad roads, the attendance was not large, but a collection amounting to nearly \$23.00 was taken. The play in itself is good and is an inspiration to more and better mission work.

Besides voting a budget of \$100.00 for 1917-18, the North Loup society gave \$25.00 to the church to help buy a Liberty Bond. The pledge and envelope system is being used this year for the first time, and seems to be successful.

The interest has been good at the Sabbath afternoon meetings and the attendance fair. But the weather has been so cold, and the roads so bad, that on only a few Sabbaths could any one come in from the country. Like all other societies, we are losing a number of our boys and have a service flag in the church with about fifteen stars, and others that should be added now.

We are working on our efficiency chart and our temperature is rising. We want to be a 300 per cent society before Conference. We are trying to follow out the state and the denominational standards and goals; and are trying to be ready for whatever there seems to be for us to do. We would enjoy news from other societies very much, for here in Nebraska we are so much alone. We do, however, join in with the Friends Christian Endeavor society, and the society up in Mira Valley.

M. D.

OUT OF PLACE

W. H. MORSE, M. D.

"Where does that belong?"

How many times I have heard that question, a question always earnest and insistent! It comes from our Italians in our missions and Bible schools, and from grown people as well as the children. It refers, of course, to that which is in the Bible, and—to that which is not. These sunny people, unaccustomed to the Word of God, and eager to read it or to have it read to them, have scant idea as to where to find that which they may have heard from the pulpit, or in the class, or possibly seen in the newspaper; and so, in full confidence, they come and inquire as to where in the sacred text that which has arrested their attention

"belongs." They have full faith that it can or can not be pointed out, and are delighted when their curiosity is satisfied.

One afternoon in Plainfield, some years ago, a policeman, whose name was Saffron and who was very zealous, was clearing the sidewalk of people at a Watchung Avenue corner, so that draymen could carry in a price of machinery. "Step aside! Step aside!" he kept saying. One of the bystanders, an Italian barber from the shop near by, said to me,

"Ah, that is it! 'Step aside!' Sure! You tell me, maybe some time where it belongs in my Bible, where it says that the Sabbath should step aside for Sunday?"

"Where does it belong," asked another, "about Jesus telling what weather it will be by the way the sky looks?"

"That about" Daniel, Joseph, the Prodigal Son, and so on, when referred to in their hearing, challenges inquiry as to where it "belongs."

But that is not all, and is not as pathetic as to their questions about that which they have been taught in tradition or similar manner, and which they expect to find "belonging" in the Scriptures. The Italians—and for that matter, other Roman Catholics—have many legends about the Virgin Mary, which they have been taught to believe, and which those who come to possess the Scriptures are always interested in endeavoring to find therein. I have in mind one instance that is illustrative.

A man remained after services one evening, and asked if it was not a good thing to have the friendship of the Virgin Mary? Remembering what Dr. Trumbull said about the conservation of friendship, whenever and wherever it is in evidence, I answered that friendship is the master passion and that we should all win and cherish friendship. I expected him to say that that did not answer his question; but instead, he brought forth another.

"Will you show where in my Bible it belongs, where it tells that St. Peter was jealous of the Virgin Mary?"

I repeated his question.

"Ah, sure!" he said. "Did you not ever hear? It was in St. Peter's Church at Rome. The sacristan tended the Virgin's lamp, and when the oil got low, he would supply it from St. Peter's lamp, which was always full. St Peter did not like that, and

so he came to the man in a dream, and scolded him for what he was doing. The apostle said that in his own house, where in his body lies, this courtesy could not be done at his expense, and if the man did not stop doing it, he would shut the door of heaven in his face when he died. The man woke up, and hastened to give St. Peter's lamp special care. Then, in tears, he went to the Virgin's lamp, and told her what the apostle had said, and cried that as St. Peter has the keys to heaven, because of his devotion to the Virgin they would be turned on him. Then the Virgin told him not to mind, for while St. Peter could do as he threatened, she kept the window of heaven, and would let him in. And please," the man concluded, "show me where it says that she keeps the windows of heaven."

Another legend of the Virgin which was brought to my attention came from a Scotch Plains man. It was long before we had "war bread" in our dietary, but he told of a novice who disliked the bread made of mingled flour which he had to eat when in his novitiate. He complained to the Virgin, and in the night she appeared to him in a dream, and conducted him into a church and up to the foot of a cross. He had with him a piece of the bread which he had found unpalatable, and had taken to bed with him. When he was before the cross, the Virgin told him that he should have angels' bread in place of it, and directed him to take his crust and dip it into the wounded side of her Son, and then to eat it. He did so, and he was refreshed in both body and soul, as the bread became grateful to his palate, and satisfied his hunger beyond measure.

"And say," the man asked, "will you tell me where in the Testament belongs something about the bread of angels?"

To prove anything by or in the Scripture, and to know just where and how it is done, greatly satisfies these simple people. Would it not be well were others to use the same gauge?

Hartford, Conn.

"Southern Baptists are establishing in New Orleans a Bible institute, where young people from Latin America are to be trained for mission work in their own land."

CHILDREN'S PAGE

GROWING SMILES

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do.
You smile at one, he smiles at you
And so one smile makes two.

He smiles at some one, since you smiled,
And then that one smiles back;
And that one smiles, until, in truth,
You fail in keeping track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere!—*The Beacon.*

HOW LILA WENT TO THE PICNIC

LILA had not been invited to the picnic that was to be held not far from her home, and she felt very unhappy about it. She had heard that there would be swings and games and ice cream, and she felt that she could not stay away.

"I'll hide behind a tree and watch, anyway," she said.

"They would see you," her mother answered, and promised her a dolls' tea party, with lemonade and crackers, if she would forget about the picnic; but Lila could not forget.

She lived in a little white house at the top of a hill, and the picnic grounds were in a level meadow at the bottom of the hill. The night before the picnic she stayed awake a long time trying to think how she could watch the fun even if she could not go. After a while she had a plan.

The next day, an hour before picnic time, she was very busy. First, she put on her oldest clothes; then she put Don, the big shepherd dog, into the woodshed, and went into the barn for a while. After about ten minutes she came out rolling a large sugar barrel on its side. Under her arm she carried a bundle of hay, and she had a big splint basket turned down over her head.

When she reached the top of the long hill, at last, she turned the barrel up on end beside a stump and put the hay into it. After that she climbed over the edge, pulled

the basket down on the barrel like a cap, and waited.

Back in the woodshed Don barked and begged, but down in the meadow the picnic people began to gather. A broken place in the side of the basket gave Lila a lookout place for one big blue eye.

Then minutes passed, then twenty minutes, and there was more and more to watch. Games began down below, and grown people unpacked baskets and spread tablecloths. Lila felt that she just *must* go down.

All at once Don's barking seemed to grow louder. Before very long there came a sound of panting and scuffling feet; the barks drew nearer every moment. Lila knew what it meant: Don had somehow broken out of the woodshed. She held tight to the rim of the basket as he scampered up barking like mad.

"O Don, Don!" she groaned.

But there was no way to stop him. When he heard Lila's voice he jumped at the barrel joyfully. It tilted, then settled back into place. A second time he pounced upon it, and that time over it went, girl and all, and began to roll down the long hill, slowly at first, then faster and faster.

Down on the picnic grounds a little girl looked up and pointed. "What's that coming?" she cried.

"A runaway barrel!" two or three other voices exclaimed, and some one else said, "Head it off!"

Two boys stopped the whirling barrel and with puffing and pushing set it up and pulled off the basket. A red bow bobbed up and then ducked out of sight.

"A girl! A girl!" they cried. Every one came running.

Lila stood straight up in the barrel and shook the hair out her eyes. She was shaken but not hurt, and she was winking hard to keep back the tears. "I wanted to watch the picnic," she said.

"We didn't even know that there was a little girl in the house on the hilltop," the mothers said, when they understood, and they lifted her out and brought pink ice cream in a blue bowl. All the little girls stood round and smiled at Lila, and offered to swing her, and she was very happy. And after a while Don, who had run away when he saw the people, came wagging back and had a plate of bones, which was more than he deserved.—*Virginia Stanard, in Youth's Companion.*

OUR WILLIE

How His Parents Were Converted to Total Abstinence

Some time ago, on a specially festive occasion, I was invited to dine at a beautiful home which I had often visited before. There was a large gathering of friends, for the family was noted for its hospitality. I knew that total abstinence had not been smiled upon by them, I was therefore surprised, on sitting down to dinner, to notice the entire absence of wineglasses. I wondered for a moment whether this was done out of compliment to myself, and I therefore asked the lady of the house if they had become abstainers since I had last visited them. I saw by the change in her face that my question had given her pain; and bending towards me she said in a whisper, "I will explain it after dinner."

As soon as dinner was ended she took me into an anti-room, and, with great emotion, she said, "You asked me about the absence of wine-glasses at the table?"

"Yes," I replied, "I noticed their absence, and I was puzzled at the reason."

With a quivering she said, "I want to tell you the reason, but it is a sad story for me to tell, and for you to hear. You remember my son Willie?"

"Oh, yes," I answered, "I remember him well."

"Wasn't he a bonnie lad?" she asked with tears in her eyes.

"Yes," I said, "Willie was one of the finest lads I have ever seen."

"Yes," she continued, "he was my pride, and perhaps I loved him too well. You know that we also used wine freely, and never imagined that any harm would come from it. You are aware also that our house is known as the 'Minister's Home,' and that they are nowhere more welcome than here. On Sundays I have always let the children stay up to supper so that they might have the benefit of the conversation; and as my husband and the ministers took wine, I always gave the children half a glass—on Sunday only. By-and-by Willie went to business and I was as happy as a mother could be; I thought I had everything to make me so."

"After a time, however, I began to feel uncomfortable. I noticed when I gave Willie his good-night kiss that his breath smelt of drink; and I spoke to him about it. He

laughed at my fears, saying he had only had a glass with his friends, and I thought perhaps my strong love for him had made me foolishly suspicious. I tried to dismiss my fears; but, it was in vain, for I saw things were getting worse. There was a look in his eyes and a huskiness in his voice, which told me he was at least in terrible danger. I didn't know what to do about it. I feared to speak to his father. If it should turn out that I was mistaken, I knew he would be vexed with me for suspecting such a thing; and if I was correct in these suspicions, I dreaded he might take some strong measures with Willie which would end badly. So I waited, and prayed, and hoped. My hopes, however, were vain. He began to come home late at nights, his father became alarmed, and as I feared would be the case, spoke sharply to him, and threatened severe punishment. Willie, who had a high spirit, answered his father as he should not have done, and they frequently came to high words.

"One night Willie came home quite drunk. I tried to get him to bed without his father knowing it, but I failed. His father met him in the passage, and many bitter words passed between them. At last his father ordered him to leave the house. He went, and for months we heard nothing whatever of him. Father ordered us never to mention him, and I and his sisters could do nothing but pray that in some way God would restore him to us.

"At length, one night, after my daughters and servants had gone to bed, and while father and I were sitting reading, suddenly I heard a faint voice, which I thought sounded like Willie's.

"I dared not speak; but father looked earnestly at me, and said, 'Did you hear anything?' I said I thought I did. He said, 'Go to the door and see.' I went and opened the side door, and there, looking more like a corpse, than a living body, was Willie.

"I said, 'Willie.'

"'Mother,' he said, 'will you let me in?'

"'Ay, my boy,' I said, as I folded him to my heart; 'you should never have gone away. Come in, and welcome.' He tried to do it, but he was so feeble that I had to help him. He said, 'Don't take me into the drawing-room; take me into the kitchen. I am cold and dying.' I said, 'No, my boy,

(Continued on page 317)

SABBATH SCHOOL

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

GRADED WORK IN THE SABBATH SCHOOL

PROFESSOR ALLEN B. WEST

In my previous article I tried to make it clear that every Sabbath school with a little effort might become graded and so report itself on the score card that is being sent in. A school can be graded and still be using the Uniform International Lessons. The fundamental principle of a graded school is a school in which the pupils are put into groups of about the same degree of development. The school is closely graded if there is not more than one year difference in the development of the children of the successive groups and when the children of the same group differ less than one year in development. When a Sabbath school is thus closely graded the grades are usually grouped into divisions, as the Primary, Junior, Intermediate, etc. This grouping of year grades has led in the Sunday schools as in the public rural schools of Wisconsin to the grading of schools into larger and more comprehensive groups and the changing of the number of years of a group so as to make the grades of a school of about the same duration. This broader method of grading is called departmental grading. A Sabbath school that is graded departmentally will have at most six grades; namely, Beginners, Primary, Junior, Intermediate, Senior and Adult, while the closely graded school would have seventeen grades below the Adult. I tried to show in my last article that for our schools, the grading into departments is the most practical. Our schools are small. They average only five teachers to a school. It follows then that a five-department school is the one to be looked on with the greatest favor. Very few of our schools have pupils of sufficient number to grade into seventeen grades below the Adult. Some schools have tried this close grading but it has not proved satisfactory. A large denomination has tried such close grading and is discarding it and is no longer pub-

lishing helps for such grading. I refer now to the Presbyterian Denomination.

The second principle of a graded school is that suitable subject matter for each grade must be provided. In my last letter I pointed out that our Sabbath School Board is, in a measure, providing material for several of these departments: the *Sabbath School Visitor* for the Primary; the *Junior Quarterly* for the Junior department and the Intermediate; and the *Helping Hand* for the Senior and Adult departments. This is an attempt to adopt the Uniform International Lessons to the different departments. While these Uniform Lessons have their advantages they have their disadvantages as well. In spite of their disadvantages 54 per cent of the helps sold in the United States last year were for the Uniform Lessons.

It would seem as if more suitable subject matter might be provided, for the lower departments at least, than that found in the lessons of the Uniform International Series. The most ideal lessons I have seen are the modified closely graded International Lessons, grouped so as to form a series for each department. At one time but one lesson a week is furnished the children of any one department. These are put out in quarterly form. All the children of the same department are studying the same lesson and using the same helps. When they have been in a department three years and have had the lessons of the department for three years they are promoted to the next department where all the children will study another series of lessons. Here, too, all have the same helps although some have been in the department one year and others two years and the ones entering will remain the full length of time—three years, except for the Beginners who have only two years for their work. It will be seen, then, at most, the publishing house would be obliged to furnish for the departmental graded schools only six different quarterlies at any one time and this number might be reduced by using the Uniform Lessons for the upper departments.

But, until the Sabbath School Board can supply the schools with departmental helps instead of the International Graded Lessons, every school of our denomination should divide itself into departments and

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

ARTICLE I.

Walks and Talks Afford Opportunities for Teaching Facts at First Hand and in Interesting Ways

MRS. BERTHA EMELIN

FROM about the age of three, and extending indefinitely through childhood years, there is no more valuable aid for the mother who desires to promote the well-being of her children than walks and talks. It is usually most difficult for the home-keeping mother to find sufficient leisure—or rather, uninterrupted leisure—to concentrate on work or play with her children. We are all only too familiar with the interruptions of the butcher, the baker, the telephone, the friendly neighbor, which break in repeatedly until one "gives up" in despair. But when you leave your home and its distractions behind you, you begin to realize that you have found a way in which you can say with Froebel, "Come, let us live with our children."

These walks and talks can be useful both to the city mother and the country mother, though it will be easily seen that the country mother has the advantage in this respect. The city mother will have to substitute, for the suggestions below, the city parks, the river or lake front, visits to the large factories, museums and historic points of interest. You can make the walks as long or as short as your leisure permits; you can plan them for every day or every other day, morning or afternoon; and after a month's trial you will begin to realize their value for yourself as much as for the children. The blue sky and the great outdoors will take you away from the pettiness of the thousand and one trifles that continually intrude themselves upon your attention while you remain within four walls, and they will be equally uplifting in taking the little ones away—especially is this true in small towns—from the petty small-talk that emanates from the porches and the front stoops and passes along the sidewalks from house to house and from child to child.

It is well for you to decide upon your destination before you call the children with "Let's go to the pond today!"—or

either use the helps that the board now provides for the International Uniform Lessons or substitute some more suitable helps of the departmental type for the lower departments and use our helps when suitable.

As the departments are uniformly three years in duration, except the Beginners, the superintendent can easily group the children into the standard departments. These departments may all occupy the same room, and it may be that in a small school two can be combined into one.

We can all grade our schools, but let us grade them right. I have before me some figures of classes using the same years' course of a closely graded system and the children in the classes ranging from the second to, and including, children from the sixth grade of the public schools. These children differ too much even for a department, and far too much for a year grade. Let us be more sane in our divisions and when the grading into departments is begun provide for each department the most suitable helps. The Sabbath School Board will help you. Write them.

Lesson XII.—March 23, 1918

JESUS MINISTERING TO THE MULTITUDE. Mark 6: 32-56

DAILY READINGS

Golden Text.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28.

DAILY READINGS

Mar. 17—Mark 6: 32-44. Jesus Ministering to the Multitude

Mar. 18—Mark 10: 35-45. Not to be Ministered unto

Mar. 19—Ex. 16: 14-24. Bread in the Wilderness

Mar. 20—John 6: 27-39. The Bread of Life

Mar. 21—1 John 3: 14-24. A Brother indeed

Mar. 22—Matt. 25: 31-40. Ministering to the Needy

Mar. 23—Matt. 25: 14-23. Jesus Rewarding the Faithful

(For Lesson Notes, see *Helping Hand*)

Margaret, aged four, had eaten one of two boxes of berries that her mother had purchased for company. Her mother cried, "What would you do if you had a little girl and she ate a whole box of strawberries?"

"Oh, mamma!" she exclaimed eagerly, "I'd make her eat the other box."—*The Christian Herald*.

SABBATH SCHOOL

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

GRADED WORK IN THE SABBATH SCHOOL

PROFESSOR ALLEN B. WEST

In my previous article I tried to make it clear that every Sabbath school with a little effort might become graded and so report itself on the score card that is being sent in. A school can be graded and still be using the Uniform International Lessons. The fundamental principle of a graded school is a school in which the pupils are put into groups of about the same degree of development. The school is closely graded if there is not more than one year difference in the development of the children of the successive groups and when the children of the same group differ less than one year in development. When a Sabbath school is thus closely graded the grades are usually grouped into divisions, as the Primary, Junior, Intermediate, etc. This grouping of year grades has led in the Sunday schools as in the public rural schools of Wisconsin to the grading of schools into larger and more comprehensive groups and the changing of the number of years of a group so as to make the grades of a school of about the same duration. This broader method of grading is called departmental grading. A Sabbath school that is graded departmentally will have at most six grades; namely, Beginners, Primary, Junior, Intermediate, Senior and Adult, while the closely graded school would have seventeen grades below the Adult. I tried to show in my last article that for our schools, the grading into departments is the most practical. Our schools are small. They average only five teachers to a school. It follows then that a five-department school is the one to be looked on with the greatest favor. Very few of our schools have pupils of sufficient number to grade into seventeen grades below the Adult. Some schools have tried this close grading but it has not proved satisfactory. A large denomination has tried such close grading and is discarding it and is no longer pub-

lishing helps for such grading. I refer now to the Presbyterian Denomination.

The second principle of a graded school is that suitable subject matter for each grade must be provided. In my last letter I pointed out that our Sabbath School Board is, in a measure, providing material for several of these departments: the *Sabbath School Visitor* for the Primary; the *Junior Quarterly* for the Junior department and the Intermediate; and the *Helping Hand* for the Senior and Adult departments. This is an attempt to adopt the Uniform International Lessons to the different departments. While these Uniform Lessons have their advantages they have their disadvantages as well. In spite of their disadvantages 54 per cent of the helps sold in the United States last year were for the Uniform Lessons.

It would seem as if more suitable subject matter might be provided, for the lower departments at least, than that found in the lessons of the Uniform International Series. The most ideal lessons I have seen are the modified closely graded International Lessons, grouped so as to form a series for each department. At one time but one lesson a week is furnished the children of any one department. These are put out in quarterly form. All the children of the same department are studying the same lesson and using the same helps. When they have been in a department three years and have had the lessons of the department for three years they are promoted to the next department where all the children will study another series of lessons. Here, too, all have the same helps although some have been in the department one year and others two years and the ones entering will remain the full length of time—three years, except for the Beginners who have only two years for their work. It will be seen, then, at most, the publishing house would be obliged to furnish for the departmental graded schools only six different quarterlies at any one time and this number might be reduced by using the Uniform Lessons for the upper departments.

But, until the Sabbath School Board can supply the schools with departmental helps instead of the International Graded Lessons, every school of our denomination should divide itself into departments and

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergarteners. Issued by The United States Bureau of Education, Washington, D. C. and The National Kindergarten Association, New York, N. Y.

ARTICLE I.

Walks and Talks Afford Opportunities for Teaching Facts at First Hand and in Interesting Ways

MRS. BERTHA EMELIN

FROM about the age of three, and extending indefinitely through childhood years, there is no more valuable aid for the mother who desires to promote the well-being of her children than walks and talks. It is usually most difficult for the home-keeping mother to find sufficient leisure—or rather, uninterrupted leisure—to concentrate on work or play with her children. We are all only too familiar with the interruptions of the butcher, the baker, the telephone, the friendly neighbor, which break in repeatedly until one "gives up" in despair. But when you leave your home and its distractions behind you, you begin to realize that you have found a way in which you can say with Froebel, "Come, let us live with our children."

These walks and talks can be useful both to the city mother and the country mother, though it will be easily seen that the country mother has the advantage in this respect. The city mother will have to substitute, for the suggestions below, the city parks, the river or lake front, visits to the large factories, museums and historic points of interest. You can make the walks as long or as short as your leisure permits; you can plan them for every day or every other day, morning or afternoon; and after a month's trial you will begin to realize their value for yourself as much as for the children. The blue sky and the great outdoors will take you away from the pettiness of the thousand and one trifles that continually intrude themselves upon your attention while you remain within four walls, and they will be equally uplifting in taking the little ones away—especially is this true in small towns—from the petty small-talk that emanates from the porches and the front stoops and passes along the sidewalks from house to house and from child to child.

It is well for you to decide upon your destination before you call the children with "Let's go to the pond today!"—or

either use the helps that the board now provides for the International Uniform Lessons or substitute some more suitable helps of the departmental type for the lower departments and use our helps when suitable.

As the departments are uniformly three years in duration, except the Beginners, the superintendent can easily group the children into the standard departments. These departments may all occupy the same room, and it may be that in a small school two can be combined into one.

We can all grade our schools, but let us grade them right. I have before me some figures of classes using the same years' course of a closely graded system and the children in the classes ranging from the second to, and including, children from the sixth grade of the public schools. These children differ too much even for a department, and far too much for a year grade. Let us be more sane in our divisions and when the grading into departments is begun provide for each department the most suitable helps. The Sabbath School Board will help you. Write them.

Lesson XII.—March 23, 1918

JESUS MINISTERING TO THE MULTITUDE, Mark 6: 32-56

DAILY READINGS

Golden Text.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28.

DAILY READINGS

Mar. 17—Mark 6: 32-44. Jesus Ministering to the Multitude

Mar. 18—Mark 10: 35-45. Not to be Ministered unto

Mar. 19—Ex. 16: 14-24. Bread in the Wilderness

Mar. 20—John 6: 27-39. The Bread of Life

Mar. 21—John 3: 14-24. A Brother indeed

Mar. 22—Matt. 25: 31-40. Ministering to the Needy

Mar. 23—Matt. 25: 14-23. Jesus Rewarding the Faithful

(For Lesson Notes, see *Helping Hand*)

Margaret, aged four, had eaten one of two boxes of berries that her mother had purchased for company. Her mother cried, "What would you do if you had a little girl and she ate a whole box of strawberries?"

"Oh, mamma!" she exclaimed eagerly, "I'd make her eat the other box."—*The Christian Herald*.

"This is a great day for the woods!" A playmate or two taken along occasionally (and frequently if you have but one child) will lend additional zest to the walks and will enlarge your opportunities of getting better acquainted, not only with the playmates, but with your own children in relation to their playmates.

In the case of very young children, places very near home will serve as well as the more distant goals which are usually more attractive to the other children. The pond or the stream under the bridge, or the water-front, the beach, or the rocky boulders that can be scaled, or the woods—seek them out in your vicinity. Try every road and see where it leads to. The adjoining town, if it be within two or three miles, makes a splendid objective point with older children, and a trolley ride will bring you back should time or fatigue make it necessary.

Try to forget all your grown-up dignity on these walks (especially if it be a country road) and have as much fun and laughter as the children are ready for. Wear only stout shoes and "roughing" clothes. Sometimes permit the children to take skates, or a bicycle, or a velocipede, a wagon or jaunting cart, or a sled, a hoop, or horse reins. All these will provide additional attractions when the children seem loath to leave their street play.

These walks will develop your children physically fully as much as any systematic exercises, and the variety of "stunts" that will be initiated along the road will astound you. In some of them you may join; others will teach you to have control of your nerves, while the children develop strength and independence thereby. So far as the physical activities are concerned, you need suggest very little; the children will initiate as much as there are time and energy for. There will be walking forward and backward, sometimes with eyes shut, sometimes on stone walls and in ditches; there will be running, skipping, hopping, jumping from different heights, whistling and singing, games of "follow master," racing, stone-throwing and stick-throwing into ponds and trees, and tree-climbing.

That the "walks and talks" are a great mental stimulus is readily apparent when one reflects for a moment upon the opportunities for asking and answering questions that seldom arise in the schoolroom; the op-

portunities to observe public work that is going on away from one's immediate neighborhood; the road-building, the digging of trenches and laying of mains, the setting and taking down of telegraph poles, the operation of the switch towers near the railroad bridge, the regulation of traffic, the construction of buildings. There is a deepening of sense impressions; there is training in the correct use of good English in conversations and story-telling by the way-side; there is reading and dramatization in the woods and in the shady nooks and on the rocky heights, that aid so much in creating a congenial atmosphere for the play of the imagination, and last but not least—perhaps the most valuable feature—there is a tremendous field for developing a knowledge of nature's workshop.

Perhaps some concrete illustrations will serve to good purpose:

SENSE TRAINING

Stand still a few moments with eyes shut; listen intently, then tell what was heard.

Look intently in all directions, close eyes, and tell what was seen.

Name objects (seeds, flowers, twigs, etc.) by touch alone with eyes shut.

Point to every bird's nest observed on the walk.

Find all the maple trees along one road. By taking one tree at a time you will soon be surprised to discover how many trees you and the children can name.

These walks will also contribute to spiritual growth in no small measure. They will afford a basis of companionship that with the older years is not readily outgrown, and many fond memories will cluster around these little trips. Perhaps the same walks, though less frequent in the adolescent years, may afford opportunity for the confidences, the ideals and ambitions that are so often poured into someone else's ears because the mother seems so busy in the home. At any rate, you will not stop the walks and talks when the kindergarten age has passed. You will keep it up from year to year, and each year will make them seem more worth while. You will have to increase your knowledge of nature's story as the years go by, but with your interest to spur you on, and the many books on the library shelves that are now ready to help you, this ought not to be difficult nor burdensome.

OUR WEEKLY SERMON

WHAT WE ARE AND WHAT WE SHALL BE

REV. GEORGE C. TENNEY

Text: *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the sons (children) of God. . . . Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.* John 3: 1-3.

This language has ever had a large place in the hearts of believers because in a most tender manner it challenges attention to a most wonderful exhibition of divine love and condescension, and it intimates boldly of something better and greater to be revealed, and seeks to move us to great efforts to fulfil the conditions that will fit us to enjoy all that the infinite Father has for us in this world and in the world to come.

The infinite God bends low and with almighty arms encircles his own, draws them to himself and tells them they are his. "Fear not," he says, "I have redeemed thee, I have called thee by thy name; thou art mine. Since thou wast precious in my sight thou hast been honorable, and I have loved thee." "Having loved his own, he loved them to the end." These are very precious words, than which no sweeter ever fell from a lover's lips. In view of the infinite greatness of the love and the utter unworthiness of those to whom this love is given, the exclamation, "Behold, what manner of love," meets a response in all our hearts. When we consider the immeasurable distance that separates us from God in all his qualities we are filled with wonder at such grace.

The apostle assures that even now are we his children, and then intimates that there is still something for us not revealed or understood by us. The olden prophet speaks for the Lord when he says, "Unto them will I give in mine house and within my walls a name and a place *better* than of sons and daughters." And we wonder what

it can be. It would seem that to be sons and daughters of God would be enough, we hardly aspire to anything better than that, and yet, when we consider, we realize that there is something better than being mere children. One does not wish always to remain a child. To be sure, one never ceases to be son or daughter while the parents live, but sonship embraces more than childhood.

In a general way, all intelligent creatures are the children of God. They are made in his image, they all receive his care;

Moment by moment we're kept in his love
Moment by moment we've life from above.

The great Father of all "maketh his sun to rise upon the evil and on the good, and sendeth rain upon the just and the unjust." It is true of all irrespective of standing or character that "in him we live and move and have our being." "He giveth to all life and breath and all things." And this is literally true, for our vital functions of breathing, heart action, blood circulation and food assimilation are not under our control. We speak of voluntary and involuntary muscles, but there is, really, no such distinction. No muscles act of their own impulses, and scientists are coming to recognize the great truth that there is with us a power that is extraneous to us that constantly watches over us and is ministering to us in the exercise of those bodily functions that are so vital to our existence that they could not possibly be entrusted to us.

But there is not, on the part of his children, a universal response to divine goodness. Much of this care falls unheeded and unrequited. All men have the birthright of children of God, but all do not appreciate it. One of the most pathetic sights upon this earth is to see the infinite Father tenderly pleading with his wayward, thoughtless children to accept his love and what he so freely offers, while they go on in sin and indifference. He comes to his own, but his own receive him not. But to as many as do receive him he gives the right, the privilege, to become children of God in a fuller and more sacred sense. The son who wanders away from his father's home and love is still a son in the heart of the father, but not on his own part. The relation is not perfected because of the child's failure to accept of his privileges. But those who

do receive into their hearts the Father's love become partakers of the divine nature through a miraculous endowment called "the new birth," that comes to the child of God, "not of blood, nor the will of the flesh, nor of man, but of God." Those who refuse or neglect to receive Christ are by their own attitude, aliens and strangers, without God and without hope in the world. They have all the rights of children held out to them, but they choose not to come, they love their own ways best.

Those who accept Christ enter upon a course of training and discipline which we denominate "Christian experience." Experience means knowing things by doing them. Christian experience is gaining a practical knowledge of God as our Father and of Christ as our pattern and Savior. This implies intimate association with Christ in his experiences of self-denial, humility, patience, purity, and all the graces which adorn his life. It includes frequent testing of those graces manifested in the Master, and these tests are very properly called "trials."

But Christian experience embraces more than the childhood or disciplinary state. It includes, of course, an adult age. In his letter to the Galation churches Paul writes: "Now I say, that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father."

Take a well-directed family as our study for a moment. The little children learn, first of all, their complete dependence upon their parents for all things. No other animate creature is so dependent as the human child at first. It requires the most minute and constant care. Never must it be forgotten or neglected. The parents must feed, clothe and shelter their children, must guide them in the formation of character, must teach them submission and obedience and trust, must secure the confidence and love of the children and for some years must be the entire world for the little ones.

As they begin to recognize things and to manifest intelligent discrimination, they become more and more dear and attractive. They increase in wisdom and in stature and in favor with God and man. The responsibilities of the parents enlarge and become more important in directing

their education and satisfying the demands of their increasing intelligence.

They are not always to remain little children, and the parents are anxiously preparing them for the time when they must act for themselves. Their relation to the family is always changing and they are growing up to places of responsibility. They enter school and pass through the grades and out of the high school into the university. Gradually they become companions of their parents. The daughter is consulted by the mother, they go shopping together, and finally the mother says, "She is more of a sister to me than a child." The son is taken into his father's confidence and is admitted to the business and becomes a partner. Their school days are now past and they enter upon life on their own accounts. They assume their own responsibilities and gradually become the support of their parents. But they are still sons and daughters, the parents will always be father and mother as long as they shall live. The parents have not changed in their character, but the children have developed a character that is their own and have emerged into a broader life.

This illustrates the development of the children of God. Our earthly experience is a school, a growth. We are to "grow in grace and in the knowledge of our Lord Jesus Christ" (2 Peter 3: 18). Paul writes to the Ephesian church of a time when we "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the fulness of the stature of Christ: . . . no more children tossed to and fro, . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Now we see through a glass darkly, but then face to face; now we know in part, but then we shall know even as God knows us now. Now we "are dead, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory." We shall then be no longer eclipsed by the Christ dwelling in us, but having gained a personality like his own, and being no longer children tossed to and fro, we shall "shine forth as the stars in the kingdom of their Father."

We wonder what it can be that the Lord calls "Better than sons and daughters."

And we shall find an answer in that prayer of our Savior recorded in John seventeen. The burden of that prayer is unity—unity of believers, and finally unity of believers with Deity. The prayer relates to the future of Christ's own children. They are to be with him. They are to share his glory. The world is to be shown that the Father loves them as he loves his own begotten Son. He pleads that "they all may be one; as thou, Father, are in me, and I in thee, that they may also be one in us."

Such magnanimity must have astonished the angels who listened to that prayer. Will that prayer be answered? There can be no doubt, because the Savior was speaking the very words that were in the Father's heart. As we think of these things an exalted sense of the purpose of God concerning us comes over us with great power. Great surprises await us as the realities of the other world burst upon us.

Another active clue to what we shall be is given in the text which says, "It doth not yet appear." "We shall be like him, for we shall see him as he is." Paul writes to the Philippian church that "our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his own glorious body." We shall be like him in form, in appearance, in spirit, in character, in occupation, in glory, in family relationship with the Father. We shall follow the Lamb wheresoever he goeth; he will gird himself and come forth and serve us, we shall see his face, his name shall be in our forehead, we shall join him in singing, and shall be grown-up sons and daughters of the Lord Almighty.

Should we not ask ourselves very candidly, Do I wish and expect to be there? Am I willing to put forth the necessary effort to make the needed sacrifice of the pleasures and the selfishness of the world? "And every man that hath this hope in him purifieth himself, even as he is pure."

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—*Wellspring.*

OUR WILLIE

(Continued from page 311)

I'll soon nurse you up, and you'll be yourself again.'

"Mother," he said, 'I wish you would make me a basin of bread and milk, as you used to do when I was a little boy. I think I could eat that.' 'I'll make anything you want,' I said, 'but don't look so sad; come upstairs and go to bed, and I will soon get you right.'

"He tried to walk, but fell back into the chair. I called his father, and he came back. Not an angry word was spoken. They only said, 'Willie'—'Father!' Seeing his condition, his father took him in his arms as he would a little child, and carried him up into his own bed. After a moment's pause he said, 'Father, I am dying, and the drink has killed me.' His father said, 'No, no, my boy; cheer up, you'll be better soon. Your mother will bring you round.' 'No, never! God be merciful to me a sinner.'

"His head fell back, and my bonnie boy was gone!

"His father stood gazing at him with a look of agony for some minutes, and then turned to me and said: 'Mother, I see it all now. The drink has killed poor Willie, but it shall do no more harm in our house; there shall never be another drop of drink in this house while I live.' All there was in the house was destroyed, and we parted with the very wine-glasses, and that's the reason of what you noticed today."—*The late Rev. Charles Garrett.*

Mr. S. S. Small, of a local building and loan association in Oklahoma City, after an extended tour of Eastern cities, says he saw more drunkenness there in one day than he saw in Oklahoma in a year.—*National Advocate.*

McCall's Magazine and the Recorder

Beginning with the April number, McCall's Magazine will be enlarged, both in size of pages and its contents—bigger and better in every way. For two generations McCall's Magazine has been the fashion authority for a great many American women. To this feature is to be added some of the best fiction of the present day, and \$75,000 a year is to be spent in this department alone in the new McCall's. For \$2.45 we will send the SABBATH RECORDER and McCall's Magazine for one year, either new or renewals. This offer is good only with the Recorder and until McCall's advances in price. Address the SABBATH RECORDER, Plainfield, N. J.—Adv. 3w

MARRIAGES

DICKINSON-RANDOLPH.—At the Seventh Day Baptist parsonage, Shiloh, N. J., January 3, 1918, by Rev. Erlo E. Sutton, Clarence D. Dickinson and Miss Alice C. Randolph, both of Shiloh.

WHITE-GREENE.—At the home of the bride's parents, Mr. and Mrs. Arthur J. Greene, in Adams Center, N. Y., February 17, 1918, by A. Clyde Ehret, Mr. Ernest White, of Leonardsville, N. Y., and Miss Eva Greene.

MALONE-SUTTON.—At the Seventh Day Baptist parsonage, Salem, W. Va., February 18, 1918, by Rev. Ahva J. C. Bond, W. Lynne Malone, of Philippi, W. Va., and Lillian May Sutton, of Blandville, W. Va.

CARTER-SEWELL.—At the Seventh Day Baptist parsonage, Shiloh, N. J., February 25, 1918, by Rev. Erlo E. Sutton, Millard B. Carter and Miss Jessie M. Sewell, both of Shiloh.

DEATHS

JOHNSON.—Near Shiloh, N. J., January 16, 1918, Mildred Ella, daughter of Joseph L. and Nellie Harris Johnson, aged 3 months and 16 days.

Brief services were held in the home Friday afternoon, January 18, by the pastor of the Shiloh Seventh Day Baptist Church, Rev. Erlo E. Sutton.

E. E. S.

TANNER.—William Courtland Tanner, the son of John and Phoebe Tanner, was born at Hopkinton, R. I., July 26, 1830, and died at his home in Farina, Ill., Sunday, February 10, 1918, in the 88th year of his age.

He was married to Lydia A. Saunders at Westerly, R. I., February 22, 1851, by Rev. Jacob Ayers. Shortly after their marriage they moved to Michigan, where they lived until the spring of 1886, when they came to Farina.

Mr. and Mrs. Tanner have had four children besides an adopted child, none of whom are now living, all of whom died in youth except Willard, who passed away only two months ago. There are no relatives living here. He has one grandson in California. Mrs. Tanner departed this life December 17, 1901. Much of the time since, Mr. Tanner has been cared for by his son and wife. Loss of eyesight in the spring of 1902 and the gradual loss of hearing the past few years, left Mr. Tanner in no pleasant circumstances, but he bore his affliction with a wonderful patience.

Mr. Tanner was converted in early life, but it is not known when nor where he first joined the church. He was among those who helped to organize the Seventh Day Baptist church

at Farina in April, 1886, he and his wife being charter members. During his active life he was a faithful attendant and loyal worker in the church and at the time of his death was an honored member in good standing.

He was a shipbuilder by trade and followed carpentry for a number of years after coming here. He also lived on a farm for a number of years. For six months at the close of the Civil War he was a soldier, being mustered out in September, 1865.

Funeral services were conducted at the house Tuesday afternoon, February 12, at 2 o'clock, by Pastor L. O. Greene, and the body was laid to rest in the Farina Cemetery.

L. O. G.

GREENE.—Edgar R. Greene, son of Ray and Lucy Ann Maxson Greene, was born November 11, 1830, in Berlin, on the farm where Denio Greene, his brother, lives, and passed away quietly last Tuesday morning, February 12.

He was one of a family of thirteen children, being the oldest of the boys, but only two of the children are now living.—Mr. John T. Greene and Mr. Denio Greene, both of Berlin, N. Y. Mr. Greene's great-grandfather, John Greene, came from Rhode Island and bought a large tract of land in Greene Hollow. He gave his six sons,—John, Winter, Amos, Varum, Wantom, and Nicholas,—farms which were located opposite each other on either side of the road up Greene Hollow. It was from this that the hollow took its name.

Mr. Greene has been intimately connected with the business, social, and religious interests of Berlin for at least seventy years and he has been actively engaged in mercantile pursuits in the village for fifty-five years. When he was about seventeen years of age, he began work for Mrs. Greene's father, Mr. Schuyler Greenman, who was engaged in the shirt business. After working for him as a clerk for about four years, he with Hiram Hull, his brother-in-law, and Mr. Greenman formed a partnership in the shirt and store business, making shirts to be sold in connection with the store business. The shirts were made in several different places in the village, one place being upstairs in the store building now occupied by his son, Mr. Arthur E. Greene. The first floor of the building was used as the store of the company. This building has been standing for sixty years. With the exception of two years, during which time he bought and lived on the farm now owned by Mr. Whitney, he was in the mercantile business until he retired at the age of seventy-two years. Since his retirement from active business life, he has spent his winters in Daytona, Fla.

On March 18, 1848, when he was seventeen years old, he and Mrs. Greene, who was then Miss Eliza Greenman, Mr. and Mrs. James Greene, Mr. and Mrs. David K. Greene and many others, were baptized by Elder James Scott in the creek north of the parsonage, and were united with the Berlin Seventh Day Baptist Church, making him a member of the church for about seventy years.

He was united in marriage to Miss Eliza Greenman, May 10, 1851, making about sixty-seven years of happy married life. To them

were born four children,—Mrs. Harvey Dennison, of Riverside, Cal., Mrs. Langworthy, of Daytona, Fla., Mrs. Arthur Cowee and Mr. Arthur E. Greene, both of Berlin, N. Y. He was a trustee of the Berlin Seventh Day Baptist Church and clerk of the board of trustees for upwards of fifty years, holding these offices at the time of his death. He was also invited by the church to become one of its deacons but he felt that he rather not accept that office.

When we came here to live, five years ago the 4th of next June, Mr. Greene was one of the people to meet us at the station, and I remember the warm welcome he gave us. Many times have we been cheered by his kindness and thoughtfulness. Often, during the summers that have past, have we heard some one drive up to the back door. Many times have we looked out and found that it was Mr. Greene with some garden stuff for us in the back of his buggy as a token of his kind and thoughtful nature. His presence will be missed in the home, the village, and the church where his prayers were wont to ascend to the throne of God and where his labors were given so willingly for the advancement of the church and the Kingdom of Heaven. We trust he has already heard the voice of Jesus saying, "Come, ye blessed of the Father, and inherit the kingdom prepared for you from the foundation of the world."

The funeral services, which were conducted by his pastor, Rev. Herbert L. Cottrell, were held from the residence of Mr. Arthur E. Greene, Thursday afternoon, February 14, 1918. The text of the pastor's remarks was Revelations 14: 13. The interment was made in the Berlin Seventh Day Baptist Cemetery.

H. L. C.

TRUMAN.—At her home in New Auburn, Minn., February 17, 1918, Mrs. Caroline (Atrops) Truman, aged 60 years, 9 months, and 1 day.

Mrs. Truman was born in Carver County, Minn., where her girlhood days were spent. On July 11, 1874, she was united in marriage to Henry Truman, who preceded her to his final rest on December 16, 1913.

During her early married life Mrs. Truman professed Christianity, united with the New Auburn Seventh Day Baptist Church, and was a most faithful member till the close of her life.

Of the six sons and one daughter, one, a son, died in infancy. The remaining children grew to maturity and were present at the funeral. She also leaves an aged father, two brothers and two sisters in Washington, a brother in Red Lake Falls, Minn., a sister in Winthrop, Minn., and a sister in Glencoe, Minn.

The Auburn Circle, Ladies of G. A. R., of which Mrs. Truman was a member, attended her funeral in a body, paying especial honor to her memory.

The funeral was conducted in the Seventh Day Baptist church at New Auburn, by Rev. E. H. Socwell, of Dodge Center, who was a former pastor and warm friend of the deceased. A large number of relatives and friends were present, and the body was laid to rest in the beautiful High Island Cemetery.

E. H. S.

RANDOLPH.—Davison J. Randolph, son of Phineas F. and Sarah Davison Randolph, was born in Plainfield, N. J. He died in the 66th year of his life on February 26, 1918, at the home of his sister, Mrs. Isabella R. Pope, in Plainfield, whither he had come for a few days' visit from his own home in New York City, where he had lived for many years.

He is survived by his wife, two sons and two daughters, one brother and one sister and other relatives.

Funeral services, conducted by Rev. Edwin Shaw, were held on March 1, 1918, and burial was made in Hillside Cemetery in the family plot.

E. S.

IN WHICH CAMP ARE YOU?

Among the soldiers who have been coming to our home lately are two who represent two very different points of view.

The first soldier, a man of rather boisterous temperament, was dining with us when the talk fell upon the great need of sugar in France. One of us expressed the wish that the necessary sugar could be sent to the allies and we be given what was left.

Then up spoke that soldier, instantly: "Well, I don't see why we should go without sugar for France! Give us enough sugar first, and send what's left to France, if you like."

The very next day there dined with us the second soldier, a man obviously pugnacious and used to a life of "roughing it." We serve sugar to the soldiers for their coffee, as a change from the sweetened preparation they get in the Army. When the sugar was passed to this soldier he refused it, saying that he did not use it. Then, in a little confidential aside to his hostess he said, with a glint in his eyes that he could not quite conceal, "I'm just hoping that some one in France will get the sugar I don't take."

Which of these men would you have invited to your house for the second time? And which represents the true American spirit?—*Margaret Bristol Grose, in Religious Press Bulletin.*

Bethany's jail, in West Virginia, has been sold at auction. A result of prohibition. What license State has taken to disposing of its jails in that way?—*National Advocate.*

When religion is joined with virtue, it makes a hero shine like an angel.—*Waller.*

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 Yokfellows 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 Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening, at 7.30. Visitors are welcome.

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.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Romans 1: 16.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

The world is full of roses,
And the roses full of dew,
And the dew is full of heavenly love
That drips for me and you.

—Riley.

In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home, or abroad, on land, on the sea—
As your days may demand, so your succor shall be.

—George Keith.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

RELIABLE man and wife would like to go on stock farm, with chance of getting interest in some stock. West preferred. Best references. Further information, write L. S., c/o Recorder. 2-18-4w

WANTED.—General utility man on a home place, gardening, etc., in a S. D. B. community from April 1st. State experience, age, and salary wanted. A good home for the right party. Address, Utility, Sabbath Recorder. 2-11-BW

WANTED.—Man or boy (not draft age) to work on dairy farm. Either married or single. Independence is one of the best places to live in the whole S. D. B. denomination. Crandallvale Farm, C. M. Crandall, Andover, N. Y. 3-4-2w

SEVENTH DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman; Arthur E. Main, William C. Whitford, Alfred, N. Y.; Willard D. Burdick, Milton, Wis.; George W. Post, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Samuel B. Bond, Salem, W. Va.; Theodore L. Gardiner, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Corliss F. Randolph, ex-officio, Newark, N. J.

BOARD OF FINANCE.
President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.
Directors—Frank Hill, Ashaway, R. I.; Dr. H. L. Hulett, Bolivar, N. Y.; Allen B. West, Milton Junction, Wis.; Orra S. Rogers, Plainfield, N. J.; F. C. Dunn, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Grant W. Davis, Milton, Wis.; Winfield S. Bonham, Shiloh, N. J.; Walton H. Ingham, Fort Wayne, Ind.; A. S. Maxson, Milton Junction, Wis.; A. B. Kenyon, Alfred, N. Y.; George W. Post, Chicago, Ill.; Dr. George E. Coon, Milton Junction, Wis.; J. H. Coon, Milton, Wis.

SABBATH SCHOOL BOARD.
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. George B. Shaw, Ashaway, R. I.; Rev. W. D. Burdick, Milton, Wis.; Roy F. Randolph, New Milton, W. Va.; Rev. Walter L. Greene, Andover, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. T. J. Van Horn, Gentry, Ark.; Rev. A. L. Davis, North Loup, Neb.; Rev. A. Clyde Ehret, Adams Center, N. Y.
Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. Lester M. Babcock, Milton, Wis.; Mrs. George M. Ellis, Milton, Wis.; Prof. Allen B. West, Milton Junction, Wis.; Rev. William C. Whitford, Alfred, N. Y.; Rev. Edgar D. Van Horn, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. A. R. West, Milton Junction, Wis.
Vice Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. Nettie West, Salem, W. Va.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work—SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Ethlyn Davis, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Vice-Presidents—Emma Rogers, Grand Rapids, Wis.; Clifford Burdick, Milton, Wis.; Verna Foster, Milton, Wis.; G. Wayland Coon, Milton Junction, Wis.; Harry Talbot, Milton, Wis.; Marion Ingham, Fort Wayne, Ind.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Minnie Godfrey, Walworth, Wis.
Treasurer—Prof. L. H. Stringer, Milton, Wis.
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carrol West, Mitchell, S. Dak.
Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Miss Ethlyn Davis, Leonardsville, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Rev. A. L. Davis, North Loup, Neb.; Mrs. Orville Bond, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT
President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations; and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE
REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING
The Recorder Press Babcock Building
WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Catalogue sent upon request.
FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary
BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.
THE TWENTIETH CENTURY ENDOWMENT FUND.
For the joint benefit of Salem, Milton, and Alfred The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE;
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.
HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360

SPECIAL TO THE RECORDER READERS

EVERYONE wants to possess at least one of Dr. Lewis' books on the question of Sunday observance. The American Sabbath Tract Society, publishers of The SABBATH RECORDER, in order to make this possible and at the same time to reduce the outstanding indebtedness to the RECORDER, will give absolutely free a copy of

"SWIFT DECADENCE OF SUNDAY—WHAT NEXT"

By A. H. Lewis, D. D.

to all who pay their subscription to THE SABBATH RECORDER to Jan. 1, 1919, as long as the supply lasts. It does not have to be a new subscription, but if you are in arrears you must liquidate your indebtedness and pay up for the year 1918. If you have not paid for 1917, pay up that year and also for all of the coming year and request that this treatise on Sunday observance be sent to you free. All we ask is that you include the parcel post charge to your post office. There is no charge for wrapping or mailing—just what Uncle Sam charges to deliver the book to you.

For your convenience we give herewith the parcel post charge on this book in the various zones:

First and Second Zones 5c	Sixth Zone 9c
Third Zone 6c	Seventh Zone 11c
Fourth Zone 7c	Eighth one 12c
Fifth Zone 8c	

If you do not know in what zone you are located, consult your postmaster, then include the postage for that zone. For instance, if you are in the Second Zone the amount necessary would be 5 cents. If in the Sixth Zone, add 9 cents postage.

REMEMBER—The number of these books are limited and the special offer will automatically expire on April 1, 1918, if the edition is not exhausted before that time. DO IT NOW. Make checks payable to

THE SABBATH RECORDER,

18 Madison Avenue

Plainfield, N. J.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 84, NO. 11

PLAINFIELD, N. J., MARCH 18, 1918

WHOLE NO. 3,811

Reasonable Biblical Criticism

The article on another page, entitled "The Prophecies and Higher Criticism," suggests some thoughts which, if we can give them proper expression, we hope may help some of our readers to better understand one another and the Bible. We are certain that both the writer of this article and the author of the one criticised are equally anxious that the Bible shall be enthroned in the hearts of men as their rule of life. Both men believe it contains the word of God to his children, and both find in it the wonderful story of the Savior and the divinely given plan of salvation. It is evident, however, that they view matters from different standpoints, and we can but feel that some of the conclusions drawn by the present writer are due to misunderstandings. If we could only clear these up, the differences would likely disappear.

First, when we stop to think of the "sundry times and divers manners" in which the Scriptures were given to us, and of the human as well as the divine element in their preparation; when we consider the many things in some of the books of the Bible which we can not understand without the aid of outside history belonging to their times; and when we remember that year after year the archeological discoveries in the buried cities of the past have cleared up many questions as to facts and origin, we should recognize the value of critical studies by devout scholars and give them careful and sincere consideration.

On the other hand, when one who has gone thoroughly into such researches has discovered facts which necessitate some change in the interpretation of certain passages, and draws from these passages a somewhat different meaning from the one generally accepted by others whose opportunities to learn all the facts have been limited, that one should be sure his language is so clear that there can be no danger of its being misunderstood.

While the Scriptures were in a unique sense given by God through human au-

thors, and copied many times by human pens, we shall make a mistake if we assume that Jehovah dictated them as a man dictates to his stenographer. The writers kept their own personalities and were led to write in their own language whatever was necessary for us to know. And when we find things written which contain mysteries that defy our comprehension; when we find that Bible writers have used visions and symbols and parables the full meaning of which is not plain to our finite minds, we may nevertheless see clearly the great truths taught, discern the purpose, and receive the lesson we need. If instead of accepting these we quibble over the symbols, argue about the uncertain things, and overlook the practical teachings, we lose the help the Bible is designed to give.

As to the Book Of Daniel

Much confusion has come from the persistent effort for many generations to write from the Book of Daniel a complete history of the future of mankind. In the opinion of many, more harm has come in this way than from efforts of Bible students to determine the precise date and the real authorship of the book and to harmonize its statements with history by archeological explorations and discoveries.

The last part of the article on page 134 in the RECORDER of February 4 shows the writer's real purpose, namely, to impress the practical value of the writings, first, to the people of Daniel's day, and then to the people of all times, wherever the principles taught are suited to help men in their peculiar conditions. The book was indeed a "comfort and encouragement in a time of great adversity." And it contains a message appropriate to our own time as well. Probably no book in the Old Testament surpasses this one in respect to the excellency of its teachings on loyalty, true manhood, and personal sacrifice for righteousness. It has inspired millions to noble, temperate, heroic living. "Dare to be a Daniel" has been a leading slogan among the true and the tried for many generations, and the