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"SWIFT DECADENCE OF SUNDAY—WHAT NEXT"

By A. H. Lewis, D. D.

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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

spirit and teachings of the book have strengthened Christians to meet a martyr's death. They have led men to believe in the supremacy of the God of heaven over all gods and over the nations and kingdoms of earth, and to expect the final triumph of righteousness. What could the Christian world do today without these practical truths taught by Daniel and by the one who compiled the materials he left for the generations to come? No matter when the man lived who collected and edited these writings, giving them an appropriate historical introduction, the practical results are the same and the great truths taught are just as important. I do not say that this "editor" lived three or four hundred years after Daniel wrote his visions, for we are not *sure* of this, and we do not know but that the very next discovery in Babylon may bring out something to prove otherwise. But I do say that if the one who gathered the records and compiled the book lived four hundred years after Daniel wrote, this, in my opinion, would greatly enhance the value of the teachings. For it would then show how potent had been Daniel's influence for centuries; how his writings had been cherished and preserved and that a devout, patriotic student of history had looked upon them as having the very message most needed in what was then the most distressed period of Israel's history, and had therefore been led to compile them—"edit" them—for the help of his people. It is not likely that a book written in three different languages, with one part in the third person and the rest in the second person, was all written by the same man. But the facts that two men had been led to pen the message does not lessen the value of that message. The main thing is to apprehend the practical teachings which the parables, symbols, or visions were designed to convey rather than cling to the vehicle and overlook the thing itself. A book may be true even when it contains elements of teaching by fiction or by parables. Jesus taught in this way and why should not the prophets so teach? We look upon the excellent Book of Daniel as truthful, and upon the one who bore that name as a real person. Its author evidently felt that he had a prophetic message for the people of God, although he did not call himself a prophet.

A Few Questions Does not the writer of the article on another page, referred to above, mistake the meaning of the words, "our author," used several times by the one who wrote the article on page 134? We do not understand that Daniel is meant, but the one who collected and edited the writings as has been explained above. Here seems to be a misunderstanding which, if corrected, would change the matter considerably.

Again, if one raises a question regarding the four kingdoms of Daniel and the full import of his visions—questions upon which the most loyal Bible scholars have always differed,—is it wise to accuse him, even by implication, of undermining the Bible? The term Bible is very broad and includes much more than is included by the second and seventh chapters of Daniel—or even by the whole book that bears that name. To assume that the Bible and the Sabbath and the faith of our fathers are being undermined by a teacher who tries to harmonize minor statements with well-known historical facts can but mislead, and we fear that more damage to faith may come by such assumptions than by constructive efforts to harmonize certain statements with historic facts.

What is Our Tendency As to Sabbath Observance? In the Joint Committee meeting in New York City, these questions arose,—“What is our attitude now as a people toward the Sabbath?” “How can we secure better Sabbath observance?”

It may seem strange to some that such questions should be asked at this time. Seventh Day Baptists are talking of their tercentennial anniversary. During nearly three centuries our fathers have kept the faith. They have sacrificed much for the Sabbath of the Bible. They have endowed schools; built churches; established missions, published Sabbath literature, and accumulated a Memorial Fund of about half a million dollars. We have a record of which we may well be proud. We have always been found at the front and on the right side of every moral reform, and for many years have sustained a society whose special work it is to promulgate Sabbath truth. We have undertaken a Forward Movement in which young and old are to

unite for more efficient work in every line of Christian upbuilding. And yet the questions at the head of this article are being asked in all seriousness, and good people are wondering what is to be the outcome of the tendencies now to be seen among us.

Let us look these questions squarely in the face. Friends, what is the real attitude of your own church people toward the Sabbath? Is the atmosphere of your homes and your churches such as leads young people to think their fathers and mothers really set much store by the Sabbath? Is there a spirit of loyalty to the faith of our fathers which inspires and promotes a like spirit in the rising generation? Do we regard the Sabbath in the spirit of devotion such as becomes those who admit its sacredness as God's holy day and who claim that it is needed as a perpetual reminder of Jehovah and of our obligations to him?

Tell me, friends, is there not something in the air, something in the very attitude of those about you that impresses you with the fear—a fear you can not shake off—that they think the Sabbath truth is not so very essential after all; that it does not make much difference how it is observed; and that it is nearly as well to keep Sunday as to hold on to Sabbath at a sacrifice of worldly interests? Is there a growing tendency to easily excuse those who give up the Sabbath for business? Are Sabbath-keepers coming more and more to use the holy day about as other people do their Sunday—as a holiday? Do you know members of our churches who all but chide their pastor if he preaches Sabbath truth in his own church when Sunday folks are present? Oh, is it true that worldliness is driving out the sacredness of the Sabbath, and that in our minds and hearts something else has come to reign? If these things are so, what are we going to do? Is there a remedy? If so, how and when shall it be applied? What of the future? Will you try to answer these important questions,—“What is our attitude now toward the Sabbath?” and “How can we secure better Sabbath observance?”

Of Interest to All Rev. George B. Shaw has resigned his pastorate at Ashaway, R. I., and accepted the pastorate of the Seventh Day Baptist Church of New York City. The change

will be made September 1. It is also understood that he will serve the Tract Board three months of each year in field work similar to that being done by Rev. Willard D. Burdick. Brother Burdick begins as pastor of the church at New Market, N. J., April 1, and he, too, will continue his field work for the board one-quarter of the time.

For some time Miss Marie Jansz, of the Java Mission, has been trying to secure an organ for her work. Our readers will see by the minutes of the Tract Board that arrangements have been made to send one. We hope it will reach her safely and become a source of encouragement and inspiration in her self-sacrificing work.

Read carefully the minutes of the Tract Board—if they are not in this RECORDER, watch for them next week—and note the items reported by the Joint Committee, and their adoption by the board. You will be interested in some of them.

We have letters from friends in Rhode Island expressing warm appreciation of the excellent work done in Sabbath institutes led by Rev. Willard D. Burdick during the past month. One friend speaking of these meetings, says in substance, “We have greatly enjoyed them. They have been a blessing to our churches and particularly to our family.” On another page we give an address read at the meeting in Westerly by Dr. Anne L. Waite. Brother Burdick found a good company of willing helpers in Rhode Island and came away much encouraged.

Some twenty-five soldiers' letters in the hands of Secretary Shaw in the meeting of the Tract Board showed that the soldiers greatly appreciate having the SABBATH RECORDER sent to them. Many of the papers are passed along to others after being read, or placed on reading room tables of the Y. M. C. A. for general use.

We have a neat folder of four pages and a pretty cover prepared by the church at Riverside, Cal., for use of the members in writing letters to the eight soldier boys belonging to that church. The first page contains a design of the regulation service flag, on which are eight stars, the second page contains the names and addresses of the boys, and the third is blank for keep-

ing a memorandum of dates on which letters have been written. At the top of pages two and three are printed these words: "A letter every week to every man on our service flag—that is the aim of this voluntary service, a service that every one should willingly and cheerfully give. If you can't write on the date assigned, write during that week."

On the fourth page is this stanza:

"God save our noble men,
Send them safe home again,
God save our men.
Make them victorious,
Patient and chivalrous;
They are so dear to us,
God bless our men."

A recent message from General Pershing, with our army in France, sent to women of America who have loved ones over there, urges them to write cheerful letters and about the little things that are always happening at home. He says, "Let there be no waiting for replies; but keep sending a stream of letters." The mails are frequently held up and the boys may not get all the letters written to them. Evidently General Pershing thinks that good, cheerful letters from home will help the morale of the army.

German propaganda continues to bring forth disloyal scheming in America, not only in civic and business circles but even in the army ranks. In one encampment in South Carolina it has been deemed necessary to issue drastic orders against manufacturing or even repeating rumors against the morale of our army, and the announcement is made that in Camp Lewis, Tacoma, four soldiers of the National Army have been arrested as enemy aliens, charged with plotting to shoot their officers when they come into battle in Europe, and to deliver their comrades over to the Germans.

Such cases serve to show how far-reaching and persistent is the pro-German propaganda. Every one who loves America should do all in his power to aid in apprehending spies and agents of the German Government.

Comforting Words All over this land the RECORDER will go into homes from which have gone loved ones who are now at the front or at some stage in the journey ending in France. Some are

already in the trenches, and others are soon to be there, and while anxious fathers and mothers are hoping and praying for their patriotic boys, our hearts go out in sympathy toward them. We wish we might be able to find adequate words of comfort to stay their hearts in a time like this.

Here are some trustful words of resignation by a Canadian father whose son fell in battle soon after they were written:

"God gave my son in trust to me;
Christ died for him and he should be
A man for Christ. He is his own
And God's and man's—not mine alone.
He was not mine to give. He gave
Himself that he might help to save
All that a Christian should revere—
All that enlightened men hold dear.
'What if he does not come?' you say,
Ah, well! my sky would be more gray;
But through the clouds the sun would shine
And vital memories be mine.
God's test of manhood is, I know,
Not 'Will he come?' but 'Did he go?'"

Don't Say "Saturday" For Sabbath Some of our readers may have noticed that unless the word Saturday is used in some special way, so that a change might alter the sense, we do not, except by some rare oversight, allow it to creep into the RECORDER. If the word Sabbath can not properly be used in the connection given, we are sure the words Seventh Day can. And when we meet the term "Sunday school" in any reprint designed for our paper, we prefer to say Bible school instead.

CHRISTIANITY AND THE WAR

HOSEA W. ROOD
("Uncle Oliver")

IN the beginning of this great world war the question was asked over and over again: "What has become of Christianity that the civilized nations of earth should now enter upon the greatest, the most destructive war the world has ever known?"

Not just these words were put into the question, yet words that had the same meaning. And no wonder. We had boasted of the spirit of this twentieth century, and some of us really hoped that we had come to an end of war. It was no wonder that many people began to doubt the power over the human heart of the teaching of the Master—of the Sermon on the Mount and the

Golden Rule. If the so-called Christian nations of earth would on so short notice go to war with one another, employing every means of modern ingenuity and science to destroy human life, must it not be that the Christian religion had quite failed in its professed purpose?

May it not be asked, however, in all seriousness, if this fearful world struggle is not a manifestation of the virility of the Christian religion? Is it not a conflict brought on by a mighty protest of Christianity against unrighteousness—against absolutism in government, cruelty, inhumanity, persecution, and many unutterable crimes against the weak and the helpless? Turkey is Germany's ally, and Turkish inhumanity is paralleled by that of Germany wherever the Kaiser finds it practicable in furthering his designs. Belgians and Armenians are treated pretty much alike.

The Christian world has for a long time been shocked by atrocities in Armenia, yet we have not felt that we would be justified in undertaking to punish Turkey for her crimes there. We have helped the poor, starving Armenians by sending food to them, and that has been about all we could do. For three years we watched the inhuman treatment of Belgium by the Kaiser, yet as we were neutral all we could do was to feel a righteous indignation against the machinations of the evil one and send food and clothing to the poor innocent people thus being ground under the iron heel of oppression.

And as we went on, wondering what was our Christian duty—to keep on feeding and clothing and feeling indignant, or to arise and do our part toward avenging not only the crime against Belgium but the innumerable other crimes against humanity. It was not at all our nature to go to war—and we hesitated, so many now think, too long. Some there were who thought it criminal on our part to go on in comfortable manner making great profits out of the war over across, yet doing nothing to combat the wicked cause of it. They were anxious to get into the conflict. But there were others so spiritually minded that they preferred keeping themselves pure by keeping the peace and allowing the evil one to do his worst rather than take up arms against him. Between these extremes there were all sorts of opinions. In the meantime our national conscience was being quickened until

our good, peace-loving President came to think it a sin not to join the conflict against tyrannical oppression; to do something more than sigh and be sorry and send supplies to the suffering—to strike with all our national power at the wicked cause of the suffering. And so our being in this great struggle is because we have a quickened Christian conscience. It is our Christian duty.

IT is plain to be seen that the conflict in which we are now engaged, terrible as it is, was bound to come sooner or later. It is not so much a conflict between nations as between two great principles—absolute monarchy and democratic freedom. The one represents the old divine right of kings; the other modern self-government. The one has come down to us through the dark ages, bringing with it tyranny and terrorism; the other is the modern product of Christian civilization. As we have advanced in enlightened citizenship, the one has come to be more and more repugnant, while the other has appealed to us as just and right, and satisfactory to an enlightened mind and conscience. Thus far these two antagonistic principles of human government have existed side by side, yet becoming more and more antagonistic, just as slavery and human liberty had done in our country up to the time of our Civil War. Just as a conflict between those two contrary principles was sure to come sooner or later, so in due time a decisive conflict must come between tyrannical government and human freedom. If by some manner of means it could have been averted at this time, it would be only for a time. Present conditions have brought it on us now and we may well accept the fact. And now, since we are in the conflict between these two world-wide antagonistic principles of government, how can Christianity say otherwise to us than that it is our Christian duty and privilege to fight for righteousness and against diabolism.

Christianity is not responsible for this fearful struggle, but that which is directly opposed to the Sermon on the Mount and the Golden Rule is to be blamed. Christianity demands that we stand up in bold self-sacrifice for the sake of righteousness and in defense of the weak, defenseless and suffering.

CHRISTIANITY stands for service. He who, when asked to do a good deed, is quick with the question, "What'll you give?" thereby betrays selfishness of spirit, which is just contrary to the teaching of Christ. The expectation of "tips" on the part of those otherwise paid for service is not at all elevating to any one. It puts one into the attitude of a beggar—makes him obsequious, which is not at all characteristic of a real American. There is much about the creed of the Boy Scouts that is elevating, especially their refusal of pay for a good deed. Their pledge binds them to do acts of kindness without pay—just for the sake of doing them. Such service ennoble the boy who rejoices in the opportunity to be helpful. It is just what Christ taught. Whoever has eyes to see into human character—especially into his own—knows that selfishness is degrading to the soul.

While the war is so fraught with evil it has many compensations—all along the line of Christian service. Our Memorial Hall at the capitol has become a most pleasing scene of service—not for pay but for the good it will do. The large room is filled all day every day with women doing Red Cross work, also three evenings in the week. They do not trifle away a bit of their time, but work diligently, their minds all the time upon the great cause that calls them together to help the noble young men who have offered their lives for the sake of that cause. And they seem as happy as they can be in thus serving for the sake of humanity. They do not know just where what they make will go. It is enough for them that what they are doing will help somebody somewhere.

And while so many good women are working together in groups, others are doing the same thing at home—all for the good of the cause. They have their knitting on the train, and I have heard that now and then one takes her knitting to church. Our school children are both knitting and sewing. What a long list I find in the paper before me of articles made by our city and country schools. I was in the schools at Spring Green a day or two ago. I asked in the primary grades how many of them could knit, when up went nearly every hand. The children seemed glad to have it known that they are doing their bit for

winning the war. I got the same response from the children—boys and all—in the intermediate grades. Everybody is having a hand in this truly Christian service, public and parochial schools alike.

ONE of the blessed good things about the Red Cross work is the fact that it calls together women of all denominations and classes. Thus working together for a common cause they become acquainted, and learn to like one another better; and why should they not, when through the spirit of unselfish service they are thus drawn together? Not only the Fatherhood of God but the brotherhood of man is essential to Christian character. I presume that during the week at our rooms in the capitol there are ladies of every religious denomination in the city. Nobody thinks of the various churches to which the different ones belong. It is certain that every one merits the divine benediction, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." It may be that now and then one of those workers does not call herself a Christian at all. Nevertheless, she has by her fortunate religious environment come to call into service the gracious spirit of the Master.

I RODE the other day with a bright young soldier on his way home from Camp Grant for a short visit. He told me many interesting things about life there. He said that just so far as practicable bad influences are banished from the camp. There must be no drunkenness, and gambling is not allowed. The men are kept so busy that they have little time for mischief. Many boys who amounted to very little at home because of idleness and a tendency to dissipation, being brought under daily discipline of both body and minds, are straightening up wonderfully—becoming men. The Y. M. C. A., in doing so much for the general welfare, leads the boys who have not been churchgoers to appreciate and understand as never before the spirit of true religion, for they are seeing Christianity there in its concrete form; and it is almost unconsciously working out a wholesome change in their character. Christianity will after this mean a great deal more to them.

IN the first story in the March number of the *American Magazine* "Private Peat" has this to say, after long service in the trenches where he was pretty badly shot up: "A new religion is going to come out of the trenches. I call it 'shirt-sleeve' religion, because it is going to be practical, straightforward and honest. Men who used to laugh at preachers and call them sanctimonious hypocrites have learned to understand and to reverence their 'sky pilots' on the battlefield. And maybe the chaplains themselves have learned a thing or two about the great mass of men. One thing is certain: your boy is coming home from this war a better man than he was when he went into it. . . . I could tell of dozens of cases I have known personally of men who were literally born again in the trenches. . . . I could tell of scores of men who have been regenerated by the war."

While we deeply deplore the evils of war, it is well worth while for us to put some thought upon the good coming from it.—*Madison Democrat*.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

A recent letter from Dr. Bessie B. Sinclair, our medical missionary at Lieu-oo, China, says that Dr. Rosa W. Palmberg is in better health than she has been in a long time.

The quarterly report of Rev. T. W. Richardson of the Mill Yard Church in London contains the following sentences: "Many people will not attend evening meetings owing to the difficulty in getting home in the event of an air raid. Trains, trams, and busses are stopped."—"As in the war unity of action is found to be important, so we likewise need more unity among Sabbath-keepers,—there are many who will not join up anywhere."

One of the men who attended the recent meeting of the Joint Committee in New York City has written to the secretary a letter in which among other things he says: "I have given thought to our gathering of March 3 more than once. The memories are that there was no effort to find a substitute for the Gospel, but rather, how shall it be presented to the world in a brighter

way, in a way that shall catch and hold those who are being carried this way and that way, because their anchorage is not secure in the spiritual world."

A letter from the clerk of the Cartwright Church at New Auburn, Wis., tells of arrangements that are being made to ordain Brother John T. Babcock who has been serving the church as pastor for two or three years. Rev. Herbert L. Cottrell is to become pastor May 1, and the church wishes to show its love and respect for Brother Babcock before he ceases to be the pastor. A council has been called for March 16, and plans are arranged for Rev. Edgar D. Van Horn, Rev. Herbert C. Van Horn, and Rev. W. D. Tickner, sent as delegates by their churches, to have charge of the ordination services.

"I think the denomination has taken the best possible method in serving these who are in the service." This is from one of the many letters, the secretary is receiving from men in the service of our country. All may not go so far as to say that it is the "best possible" method. But it is gratifying to know that the effort to give in the SABBATH RECORDER a list of the names and addresses of our soldiers, and try to send to each one every week a copy of our denominational paper, is really appreciated, and is meeting with so much approval, not only by the soldiers, but also by the people at home.

Through the assistance of A. L. Titsworth and F. J. Hubbard, secretary and treasurer of the Tract Society, a folding reed organ is being sent to Miss Marie Jansz in the island of Java. Mr. Titsworth says that it is the next to the best instrument of that type that is on the market. Miss Jansz already has forty dollars in hand towards the payment of the organ, and wishes enough more to be taken from contributions that are to be sent to her to make up the balance, possibly about fifteen dollars. Perhaps people will add enough more to their contributions for Miss Jansz so her other work may not be the loser.

"I couldn't serve as a juror, judge; one look at that feller convinces me he's guilty." "Sh-h—that's the attorney for the state."—*Passing Show*.

MISSIONS

MONTHLY STATEMENT

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Balance in hand Feb. 1, 1918	\$ 772 05
Second Hopkinton Church	3 20
Plainfield C. E. Society	5 00
L. A. Kenyon	5 00
Plainfield Church	15 80
H. D. Clark	5 00
Syracuse Church	1 03
W. H. Tassell	13 00
Milton Church	10 00
Mrs. W. W. Brown	10 00
Permanent Funds	400 00
L. S. K. Wis	4 00
Mrs. A. K. Crandall	2 00
Mrs. S. P. Burdick	1 50
G. P. Kenyon	6 50
Salemville Church	14 20
Leonardsville Church	5 00
Little Genesee Church	13 69
Friendship Church	15 00
	\$1,301 97

Cr.	
D. Burdett Coon, Jan. sal.	\$ 83 33
George W. Hills, Jan. sal. and trav. exp.	64 43
Grace I. Crandall, Jan. sal.	33 34
J. J. Kovats Jan. sal.	20 00
Jesse G. Burdick, Jan. sal.	29 16
Edwin Shaw, Jan. sal. and exp.	70 86
Stephen J. Davis, Jan. sal., Fouke pastor	25 00
T. L. M. Spencer, Jan. sal.	50 00
R. R. Thorngate, Jan. sal.	29 17
T. J. Van Horn, Jan. sal.	41 66
Luther A. Wing, Jan. sal.	37 50
Mrs. J. W. Crofoot, Jan. sal.	50 00
D. Burdett Coon, trav. exp.	8 22
Treasurer's expenses	20 00
Washington Trust Co., Int. on loan ..	18 53
	\$ 581 20
Balance on hand March 1, 1918	720 77
	\$1,301 97

Bills payable in March, about	\$ 600 00
Notes outstanding March 1, 1918	2,000 00
S. H. Davis, Treasurer.	

HOMESTEADING IN THE SEVENTIES

J. L. HULL

Chapter II

(Continued)

At the appointed time our land hunters were once more in the camp on the Big Blue River, two miles from Beatrice. Henry and Joe had found a heavy double-barreled rifle and a Spencer carbine of 52 caliber. "How are your ponies on the run?" asked Wallace.

"Oh," said Joe, "Pet can run away from George. She is pretty fair, but she gathers so quick that it is hard work to keep on the saddle when she is going fast. George does very well and rides as easy as a rocking-chair."

"Could they run away from the Indians if we should need to?"

"No, our only show if the Indians should get after us would be to stop and fight. We bought our ponies on the Reservation and we know we didn't get the best there was there. I am told the Plain Indians have good ponies, trained to run and ours are not."

"Well," said Will, "our ponies can run and we can run away from the reds if we have to; but Wallace's pony can run faster than mine."

Henry looked at Will's pony and shook his head slowly but did not say anything.

"We want a few things from town before starting," said Wallace. "I will go and get them." Joe said he would accompany him.

After procuring what they wanted in town, they started to return. They forded the River and rode along on a gentle lope. When about a mile and a quarter from camp Wallace gave a whoop and put whip and spurs to his pony. Joe bent forward in the saddle and touched George with the spurs, giving him the rein, and did not look back till he reached the camp. As he threw the reins over the pony's head and dismounted he looked at Wallace who was fully twenty rods away, still plying whip and spurs.

When Wallace came into camp he cried out, "Will, if that is the way their ponies run and they have to fight, there is no use of our talking about running, for we would be left." And for the three weeks they were together neither of them ever said "run" again.

All was now ready and they started on their journey of one hundred and twenty miles, by section lines, to the east line of Webster County.

It may be of interest to our readers to know what was the necessary outfit for a trip like that, the larger part of which was over the uninhabited prairies of the then great American Desert. They must first look out for their bed and provisions. The provisions were of the simplest. They purchased bread at the grocery stores when they could, adding to this crackers, a little sugar, salt, and a small quantity of coffee or tea to be used only when good water was not to be had. Each couple had a fruit can with a wire bale, in which to cook meat,

a tin cup to drink from, a light blanket to sleep in, and two and a half yards of oil-cloth to protect them from rain. Each one had a half-inch rope for a lariat, attached to an iron picket pin with swivel, and one hatchet for the two with which to drive their picket pins. It will be readily seen that, with these things and the guns and necessary ammunition, there was a load for the little ponies without any feather beds or an extensive supply of provisions. They had no way to make bread for themselves and depended on buying from settlers when they could not reach the stores.

Two days' travel from Beatrice brought them to Meridan where the last store on their route was located. Fearing their supply of ammunition would run short, Joe bought a box of caps for the Colt revolvers, as every morning they shot off all those that used cap and ball, in order to have them loaded fresh and to keep in practice shooting.

Fifteen miles farther on they crossed the Little Blue River and two miles more brought them to the home of Mr. Carrell, who kept the government supply of arms and ammunition. Mr. Carrell's house was the last on their route and the last chance for food.

Passing the Carrell home they continued to the west, up Spring Creek for some miles to where the creek turns south. Here they should have turned south, but instead they continued west out on the broad level prairie, several miles in extent.

Wallace had a little dog with him called Ginger. He was a very smart dog and could give the common rabbits a lively chase. Ginger started something in the grass—what it was none of our travelers could tell. It was much larger than Ginger and had very large long ears. It started off with a little hop, as though badly crippled. Ginger seemed to think he could catch it and did run very close to it, when it gave a spring on that one foot and cleared nearly twenty feet, lighting on the ground only to spring away again. Ginger stopped and sat down, then looked around at his master as though much puzzled, and indeed all the little company were, for none of them knew of the jack rabbit. Ginger never tried to catch a jack rabbit again; he knew he could not do it.

After starting the jack rabbit the Pres-

ton boys were riding a little in advance when Henry's sharp eye caught a slight motion in a bunch of grass a little to the right of their course.

"What is that?" he exclaimed.

Joe looked and saw three pairs of horns, one pair of which was about six inches long, and the others not more than two inches high. Now they could plainly see the three heads in the grass, but what they were Joe did not know. They lay close to the ground and Wallace and Will passed within fifty or sixty feet of them without seeing them. Then three antelopes sprang up and bounded away.

Off came saddles and packs to lighten the ponies as much as could be for the chase. Henry took only his 22 pocket companion, the others took their Colt revolvers and started. Soon the antelopes separated, each going by itself. Henry went after one young one, Wall and Will the other young one, and Joe after the old one. It was not long before Henry brought his down and returned with it to where the saddles had been left. Wall and Will soon gave up the chase. Joe circled the antelope three times and snapped twice around on his navy six, but it would not fire. He had put on g. d. caps and they were no good. By that time his pony was unmanageable, and he dismounted and led him back to his saddle.

It was a very warm day in June; they were without water and all were warm and thirsty. They could see a little line of tree tops in the distance, showing that a water course was there. It was thought to be safer to stay on the prairie at night than to go to the wood, so without water they ate their dry supper and lay down to rest, picketing their ponies so the latter could get no nearer to each other than about eight feet. Each couple made their bed between their ponies, rolled in their blankets and slept each with an arm around his gun, all ready for any emergency.

As soon as light in the morning they were up and ready to go to the timber line to look for water. Just before dark on the night before they had seen an object they could not tell what, come out of the line of timber on the prairie for a few rods and return. It was nearly two miles to that spot. They went hoping to find water, for all were now very thirsty. They were comforted somewhat with the thought that

the dew on the grass had helped the ponies.

Reaching the timber they found only a dry creek bed, and now they must have water. Thinking it more likely to find it down the creek than up, they went that way though it took them east while they wanted to go south and west. The creek made a bend to the south and after some miles turned to the northwest. Its course could be seen by the few trees along its bank.

Our party started across this bend to save travel and had made nearly half of the distance when they heard a noise as of horses on a gallop. For some moments they could not see what made it as it was in the rolling land near the creek. Silently each man looked to his gun to see that all was ready for use, but soon, to their relief, eight buffaloes come in sight and ran across their way about a half mile off. The men did not give chase, they did not want meat but water.

Henry came first to the creek bank, and as he did so he brought his rifle to his shoulder and fired. Joe reached his side just in time to see something fall in the high creek bottom grass, but could not tell what it was.

Springing from his pony he said, "I will go down and cut its throat."

The bank was twelve or fifteen feet high and the grass five or six feet, the last year's growth which had not been burned. Joe found a young elk,—for that was what Henry had shot,—and cut the artery to bleed it. As he straightened up, another elk, mate to the one at his feet, sprang up. It was not more than four feet from Joe, in the high grass. As it ran away Joe called out, "Don't shoot it, but no one heard him, for three rifles gave but a single report. The young elk ran on, apparently unharmed. Then another, an old one, broke cover nearby and started off on a swift trot. Again the shots rang out but the elk ran on. Then another old one came up. Henry's rifle was empty and he used his navy six and firing broke the right foreleg at the brisket.

Joe kept calling out, "Don't shoot, boys, don't shoot! For conscience' sake, boys, don't shoot any more, we have meat to throw away now."

"Where is it?" asked Henry.

Joe took hold of a leg and dragged the young elk out where the others could see

it. It would have weighed perhaps about a hundred and fifty pounds.

"Well," said Henry, "I thought that had run away. I wish that old elk was not hurt."

A pool of water was found near by. The elks had been in it and it was muddy and warm, but it was water and the parched lips were moistened. Their tongues had begun to swell, and poor as it was they were thankful to get it.

A fire was quickly started and coffee made. Antelope and elk meat was roasted on sharpened sticks and some boiled in their cans. While this was cooking, the men all rested in the shade, and the ponies after drinking fed on the rich grass of the creek bottom land. They could take only one-quarter of the elk and it was with regret that they had to leave the remainder for the wolves.

Much refreshed they took up their journey, crossing the creek and going south. There was no road and nothing to guide them, but they knew the course they must take. They would go to the south to the Republican River.

(To be Continued)

CORRECTION

In my sketch of Lieut. Robert Harold Richardson in the SABBATH RECORDER of December 10, 1917, two errors are to be noted, as follows:

1. Where I said that he was assigned to duty as an "engineering officer," I should have said "works officer."

2. Where I said that his brother Ernest Gilbert Richardson was a "2nd lieutenant," I should have said "1st lieutenant."

My latest advices from England (dated February 11, last), indicate that Lieutenant Ernest Gilbert Richardson is continuing to make a highly creditable record as an aviator. At that time, he was near Bristol continuing his training, and at the same time was an instructor in two subjects to two squadrons. He is in line for a staff appointment, but is anxious to return to the front "on the little quick scouting machine."

CORLISS F. RANDOLPH.

"It is easier to fight the weeds in our neighbor's garden than to cultivate flowers in our own."

WOMAN'S WORK

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

ROBIN'S COME

From the elm tree's topmost bough,
Hark! the robin's early song!
Telling one and all that now
Merry springtime hastes along;
Welcome tidings dost thou bring,
Little harbinger of spring:
Robin's come!

Of the winter we are weary,
Weary of the frost and snow;
Longing for the sunshine cheery,
And the brooklet's gurgling flow;
Gladly then we hear thee sing
The reveille of spring:
Robin's come!

Ring it out o'er hill and plain,
Through the garden's lonely bowers,
Till the green leaves dance again,
Till the air is sweet with flowers!
Wake the cowslips by the rill,
Wake the yellow daffodil:
Robin's come!

Swinging still o'er yonder lane,
Robin answers merrily;
Ravished by the sweet refrain
Alice claps her hands in glee,
Calling from the open door,
With her soft voice, o'er and o'er,
Robin's come!
—William Warner Caldwell.

THE PRAYER BATTALION

THE Reverend Eva Ryerson Ludgate smiled at me and extended a warm, friendly hand. The morning sunlight, caught in her fluffy, gold-brown hair, discovered an answering sparkle in her eyes. I found myself trying hard to reconcile her likeness to the mental picture that her formal, businesslike little note had given me.

"You wanted," I said at last, "to tell me something about a new—society?" I hesitated over the last word.

She sank back in my big office chair and clasped her hands, like a very earnest little girl.

"Suppose," she asked rather diffidently, "suppose I begin at the beginning?"

"That's exactly where I want you to begin," I told her. And so, with her steady, earnest gaze on my face, she began.

"I was sent over last summer," she told me, "to attend the conferences in England. You see, I have been an ordained Congregational minister for five years. And of all the meetings that I attended while I was over there, the one that left the most marked impression with me was a single day of prayer which was observed by women.

"All of the women at that great prayer meeting had men in the army or navy. Many of them were the mothers and wives of men who had given their lives for their country. They prayed with a sincerity that I had never before seen. One woman, mourning her two sons, spoke to me. I shall never forget what she said. 'If it had not been for prayer,' she told me, 'I should have gone mad!'

"That was the birth of my idea—my idea that I want to tell you about today. For I knew that there would soon be women in our country who would need prayer even as that English woman needed it. I knew that when the casualty lists began to come in, the women of America would require divine comfort.

"The idea was with me night and day. I thought of it, I talked of it, I asked advice about it. And finally it all narrowed down to the idea of a 'Prayer Battalion'—a movement to link up the service flag with prayer and with the church.

THE motives and the methods of the Prayer Battalion are very simple. It is proposed that there shall be a battalion in every church, to meet perhaps once a week. There are no dues, as the society will be entirely supported by voluntary contributions, and the only purpose of it is to band together for prayer, and comfort the women having members of their families in war service.

"The battalion should be founded under the direction of any church or other religious organization, and the chairman should be a woman who has a member of her own family in service, and she should be registered by her pastor. The membership in the battalion is accomplished by the signing of the Covenant card, which reads:

"I covenant with God and the members of the National Woman's Prayer Battalion for the duration of the war, to pray daily for our country and for the soldiers, sail-

ors, doctors and nurses who are fighting for us at home and abroad.

"Not only will I pray for them, but I will do all in my power to promote their physical and spiritual well-being.

"I will endeavor to attend meetings for prayer and intercession, and will do my utmost to enlist the help of other patriotic women."

"There should be two classes of members in each battalion—service members and associate members. The service members are those having members of their immediate families in war service, and the associate members are those not having members of their immediate families in war service, but who believe in the principles of freedom and democracy for which our men are fighting.

"If possible, the prayer meeting should be held on a Red Cross day, so that the members of the battalion can not only pray for their men but work for them. The prayer meetings should be brief, consisting of the reading of a passage of Scripture from the 'Pocket Treasury' (a little book two by three inches long, containing the choicest portions of Scripture. It will be invaluable to the woman who is not familiar with her Bible). The members may pray silently or audibly as they prefer, but it will be found helpful, whenever possible, to mention those prayed for by name. Opportunity should frequently be given for the reading of excerpts of letters received from the front. We are anxious that there shall be no lonely members of the battalion, and it is hoped that at the close of every battalion meeting the members will take time to greet the strangers and their friends.

THE slogan of the battalion is 'Take time to pray every day,' and the emblem of it is a white cross, to be attached to the red border of the service flag of a church or house in which there are battalion members. The battalion now has members in eleven States and expects soon to have a band of praying women that will reach from coast to coast. Its headquarters are at the offices of the New York Federation of Churches, and the executive secretary of that organization, Dr. Walter Laidlaw, is rendering invaluable service in the work of administration."

Miss Ludgate paused, a glorified look on her sweet face.

"When," I asked her, "do you think that the women of our land will most need the battalion? When their boys go away, or—"

"When the casualty lists come in!" Miss Ludgate told me. "For when the name of the bereaved woman is given, she will receive love and sympathy from the local battalion, and when it is deemed wise, a messenger will be sent to her from headquarters. When the casualty lists come in, the knowledge that other women wish to comfort and aid her in her sorrow will be a great help to any woman!"

"It's such a friendly thing!" I said, rather inadequately.

"It is, indeed," answered Miss Ludgate. "A deaconess said to me a few days ago that she had always longed for some opening that would enable her to approach the women who have service flags in their windows. The Prayer Battalion has given her that opening."

This is the story that Eva Ryerson Ludgate told me. And, though I have not repeated it with her sympathy and conviction (for she has lived with the idea for months, has made it a part of her very being!) I think that her quoted words will catch your interest.

It is time for prayer, and Miss Ludgate's mission is to call a nation to prayer—to help a nation to meet bravely its Calvary and as bravely to carry its cross.—*Margaret E. Sangster, Jr., in Christian Herald.*

MIXING BARLEY AND WHEAT

One of the largest mills in the United States has suggested a basis upon which experiments in mixing barley flour with wheat flour may be made. It recommends that for dusting flour only barley be used, cutting out wheat entirely. For all kinds of bread—wheat, graham, or raisin—from 15 to 25 per cent of barley flour should be used; for Boston brown bread, 33 per cent; and for pie crust, griddle cakes, noodles, muffins, and puddings, up to 50 per cent of barley flour may be used. As barley flour increases the absorption and decreases the time of fermentation, a trifle more liquid is needed when it is used than with wheat flour alone.—*United States Food Administration.*

THE SABBATH AND DEMOCRACY

DR. ANNE-L. WAITE

Paper read at Sabbath Institute, Westerly, R. I.

An all-wise and all-loving Father showed his children the true democracy when he gave us plans for our life and growth, but also gave us the power of choice. Had he been a mere autocrat, he might perhaps have made us to do his will without thinking, but greater love and wisdom made us in his image with all the power of thinking his thoughts.

So the commandments given for our direction, if followed, would make us grow naturally.

God has a plan for this world and every individual in it, and every one of us, man or woman, boy or girl, must decide for himself whether he will keep God's commandments and learn what that plan is.

The Sabbath commandment honors God and is a means of growth.

Does the history of Sabbath-keepers show this? I believe it does all through the Bible and through nearly two thousand years since it was written. Those, like the Pharisees, who have kept it only to show that they were holier than others, have always lost the spirit of it and helped neither themselves nor others. But those who have kept the other commandments to love God with all their hearts and minds and strength, and their neighbor as themselves, have greatly added to their influences upon others and to their own satisfaction in life by keeping also the Sabbath which was appointed by God, and by keeping it, as he directed, in the spirit as well as the letter of the law—as our beloved Seventh Day Baptist pastors all do.

The principles of democracy do not teach us to do as we please for selfish pleasure but to do that which we believe to be right. The word of God, the teachings of the Master all prove that every individual has a right to "life, liberty, and the pursuit of happiness," and that it can be obtained better by conforming to God's law than in any other way.

From the standpoint of the world, convenience and conventionality are so greatly to be desired that the Sabbath seems a hardship.

The extravagance which is acknowledged a national sin today, is shown not only in our tables, dress, social life and pleasure, but more than anywhere else in the grow-

ing disregards of Sabbath observance. Perhaps this is due to the fact that the ways and means of pleasure are so greatly increased over former times by autos and trolleys, games and airships, multiplicity of books and entertainments, while the ways of Sabbath observance are still the ways of individual responsibility only.

Here we may well pause for grateful tribute to the fore-mothers in Seventh Day Baptist homes who, amid all the hardships of pioneer life, the burdens of providing for and training their large families, yet found time not only to attend church services more hours than do we, but, more than this, they were independent enough to think, to grasp the meager opportunities for education as fast as they came, and to express their convictions in public.

History tells us how Tacy Hubbard stood, as did her husband, and answered the heresy charge of the church they were compelled to leave for the Sabbath truth. Rachel Hubbard Langworthy, even before her husband had accepted the Sabbath, stood on her own convictions of duty. Perhaps half you people in this church can trace, as I can, your family line directly to these women, and many more of you to equally consecrated and democratic mothers of the early churches.

While we are proud of them, do we realize what a tremendous blessing it is to us today? These generations of Sabbath-teaching and Sabbath-keeping ancestors are a greater heritage than we yet realize. Not the least of the blessings of the Sabbath truth is the opening of our eyes to a wider outlook. Instead of narrowing our minds to a small denomination, accepting God's truth, consecration to ideals must help us to get the far vision.

Among the first of the educational pioneers in this, as in every State which our people helped settle, were found not just a few, but the large majority of the Seventh Day Baptists. Our colleges from their beginning have all been coeducational and have helped to a very great degree to bring the universal education which has paved the way for a larger understanding of democracy.

In the Continental Congress, the Revolutionary War, in the early temperance work, in anti-slavery agitation, in the forty years' struggle for prohibition of the liquor traffic, in saving young children from the bur-

den of heavy toil, in the larger opportunities coming to women as individuals in a great free country, Sabbath-keeping men and women have been quick to see the hand of justice and eager to help at times when it took great courage to stand for all these reforms of two centuries.

Sisters, to whom much is given, of her much is required. We may have a little more responsibility because we are getting so many opportunities all at once—the many lines of war work outside the home, the conservation of food for the whole world, the ballot with its power to make the home influence felt in the world. Yes, more than ever do we need the Sabbath and the church for our farther vision. All about us are neighbors, some of them born in other lands, many of them New Englanders for many generations, who go to church but once or twice a year. We can help them immeasurably when we show them by precept and example that the Sabbath is a delight, a blessing, because by its presence we are brought to think of God and of doing right rather than of our own pleasure.

We need to *show* its blessings to our children; for while we all earnestly desire that our children shall be Christians and keep the Sabbath, we can not decide it for them—they have the choice. But we *can* surely show them that earnest thinking and consecrated living do make plain fare easier. I don't see Seventh Day Baptists complaining of the shortage of sugar or of the high cost of meat. We can go without and be glad to do it to help win the world war for righteousness.

It is the pleasure-seeking, Sabbathless throng who seem to find it so difficult to grasp the meaning of democracy; for them this costly educational campaign must be carried on by the Government for food and fuel conservation.

One of my little Italian friends asked the other night, "Will the Loyal Temperance Legion be broken up when we get prohibition?" "Oh, no, for we will want to teach all the boys and girls to keep the law." When the war is over and the world safe for democracy, shall we need the Sabbath? Yes, far more; in the great task of reconstruction coming to our children, we shall need to see God in his world honored by his Sabbath, or the world will never be safe.

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 II.

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

MRS. ALICE WINGATE FRARY

THE mother of small children who does not live within reach of a kindergarten need not feel compelled to deprive her little ones of the pleasures and benefits of systematic training. It is true that the stimulus of co-operative work and play, so vital a feature of the kindergarten, is not so apt to be found in the smaller group at home and is entirely lacking in the case of the only child. Nevertheless, many of the activities provided in kindergarten can be carried on not only by the small group but by the lonely child a well.

"Come, let us live with our children!" is the old familiar Froebelian slogan. We might paraphrase it by saying, "Come, let us sing with our children!"

Why shouldn't children sing morning greetings to father and mother as well as to teacher? Even 2-year-olds that I know can sing them and delight in doing so. The good morning songs to various members of the family, to the new day, to sun or clouds, sung while dressing, do much to create a sunny morning atmosphere. There are songs to accompany many of the home duties, besides a wealth of nature songs. At bedtime the devotional spirit of the evening prayer may be enhanced by the singing of a child's hymn. Songs such as these can be found in "Games and Music of Froebel's Mother Play" and in other kindergarten song books. Any good library would have some of these, or it would be possible to buy copies through a bookstore.

A kindergarten calendar may easily be made at home. For this purpose a sheet of white cardboard is ruled off into a sufficient number of blank squares for the days of the month. The children mark the calendar each day with a suitable emblem. Yellow circles should be provided for sunny days and gray for cloudy. Tiny umbrellas denote rain; a gray circle partly covered with white indicates snow. Advertisements furnish pictures for special occasion—a little church, a toy, a birthday cake, a

Christmas tree, etc. The particular emblem is less important to the children than the pleasure they take in attending to the calendar regularly, and the fact that they are being helped to a realization of divisions of time. The card should be large enough to allow for a suitable picture for the month to be mounted outside of the ruled portion. Landseer's "Squirrel and Pair of Nutcrackers" may be used for the October sheet, Correggio's "Holy Night" for December, Washington's or Lincoln's portrait for February.

Games train the senses at the same time that they afford keen pleasure. A mother can play many games with her child without interrupting her work. Dramatization is a wonderful stimulus to the imagination, and numberless stories lend themselves to this form of reproduction.

The kindergarten, aiming as it does to relate the limited world of the small person to the larger world about him, to quicken his appreciation of parents and all world-workers, to deepen his wonder and reverence for natural phenomena, is much more than a mere place of amusement. The home can be made more than this also.

Please pass this article on to a friend and help Uncle Sam reach all the mothers of the country.

THE PROPHECIES AND HIGHER CRITICISM

U. P. DAVIS

What shall be our attitude toward the prophecies of Daniel and Revelation? Men have always speculated as to how these writers should be interpreted, and many have concluded that a satisfactory explanation can not be given. It is possible to understand that the Bible is the word of God and still in many respects be beyond the understanding of man—even of the inspired authors themselves. But if we teach that the Bible is not what it pretends to be, what will be the outcome to our denomination?

On page 134 of the SABBATH RECORDER is an article, the writer of which teaches that, although Daniel states that he is foretelling future events, the text must have been written after those events transpired. Is not such teaching fatal to the very existence of the Seventh Day Baptist Denomination? If we teach that Daniel 7 must have been written in 165 B. C. because the

events there foretold transpired at that time, when the author plainly states that these events were revealed to him four hundred years earlier, upon what authority do we base our belief in the Sabbath, in baptism, and in the Lord's Supper? Shall we insist that Daniel did not foretell future events, when Jesus Christ himself taught that Daniel's prophecy was not yet all fulfilled? To the present writer it seems to be folly to hold to such a tradition as a definite, holy Sabbath Day, on the ground that it is taught by a book that claims to be what it is not. Are we honest in any such profession?

The undersigned is not alone in this attitude. Hundreds of loyal Seventh Day Baptists are asking themselves this question: "If this is the truth about the Bible, what's the use of the fight for the Bible Sabbath?"

It is true that a great deal can be learned concerning an author from his writings. For example, the article in the RECORDER, mentioned above, might reveal to a careful reader certain facts concerning its author. But if we acknowledge that divine authority or divine power is to be associated with the authors of the Bible, shall we judge them from human standards? Or, conversely, if we must judge the Bible text from human standards, do we not necessarily deny divine inspiration? For, if there is one touch of the Divine in all the Bible, we may not say that one part or another is human, since the Divine is beyond our understanding.

The article above referred to says: "While it is freely admitted that there was no Median kingdom intervening between the Babylonian and Persian it is plain that our author (referring to Daniel) held the opinion that there was such a kingdom . . . Daniel 5: 28 speaks of the kingdom following Babylonia as 'Medes and Persians,' just as modern historians do. Again in Daniel 6: 15 we find reference to 'the laws of the Medes and Persians,' showing that Daniel did not hold the opinion that the Median kingdom intervened between the Babylonian and the Persian,

If we, being human, can make so evident an error in a short review of Daniel's prophecy, by what standard shall we judge, when we say that God's word is in error, or that the Prophet Daniel is not what he pretends to be?

YOUNG PEOPLE'S WORK

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

THE RISEN CHRIST'S FORTY DAYS

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
March 30, 1918

DAILY READINGS

Sunday—Death abolished (2 Tim. 1: 7-10)
Monday—Personality persists (John 20: 11-18)
Tuesday—Christ's thoughtful care (Mark 16: 7)
Wednesday—Christ drawn to his own (John 20: 19-23)
Thursday—Risen with Christ (Rom. 8: 1-13)
Friday—Christ in the heart (Gal. 2: 19-21)
Sabbath Day—Topic, Lessons from the risen Christ's forty days (John 21: 10-17)

No one knows the day on which Christ rose from the tomb. No one saw him arise. Some people think that he arose on Sabbath Day, some think that it was on Sunday morning. Many Bible students believe that it was sometime between sunset Sabbath night and sunrise Sunday morning; and all are agreed that it was sometime between sunset on what we now call Friday night, and sunrise Sunday morning. We are not told in the Bible just when he arose; we are only informed of visits made to the sepulcher *after he had gone*.

Matthew (Revised Version) says: "Now late on the sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Mark: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, brought spices, that they might come and anoint him." Luke: "And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb bringing the spices which they had prepared." John says: "Now on the first [day] of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb." All four accounts speak of the stone being taken away from the tomb. It is not strange that the accounts of this momentous event written a long time after it occurred, by four different men, should vary a little in detail. It matters not on what day of the week the resurrection occurred. The event itself is that which is important.

Baptists have the ordinance of baptism to commemorate the death and resurrection. The burial in the liquid grave and the rising out of the water typify the death of sin in the old life and the rising to live, in Christ, a new life. We do not, as Seventh Day Baptists, keep sacred a day in commemoration of this, but it seems fitting that at this season we should have our thoughts upon the suffering and risen Christ.

Of all the events of Jesus' life, no time of the year in which they occurred is so certain as that of his crucifixion and resurrection. The Jews still keep the passover which was being celebrated at that time.

Of all the lessons of the springtime, none is so beautiful and grand as the resurrection,—life from death—hope for the one dead in trespasses and in sins. While our hearts are sad at the thoughts of the suffering Jesus, and at the thought, now, of the physical and mental suffering of millions of people in the whole world, yet we are more burdened for the sinful ones who are in danger of spiritual death.

Can we not enter into the joy which the Marys felt, and which the disciples felt when they knew that their Lord really lived again? And because of the resurrection of Jesus, we know that our loved ones, and all who have toiled and suffered and died throughout the whole world, if they have been servants of the Lord, shall live forever and forever. Life from death! The beautiful spotless lily from the brown bulb, to outward appearance dead, but having within the germ of life which shall grow and expand and bloom. Shall we not toil on hopefully, believing that, if we do our utmost to save them, men and women down in sin shall rise and live again?

"Mary stood without the sepulcher weeping, so, as she wept, stooped and looked into the sepulcher." She saw the two angels sitting in the tomb where the body of Jesus had lain. To the question, "Why weepest thou?" she replied to the angel, "Because they have taken away my Lord, and I know not where they have laid him." Then she turned and saw Jesus standing. Not expecting to see him there, alive, she did not recognize him at first, even when he first spoke, "Woman, why weepest thou? whom seekest thou?" until he said, "Mary." With what pathos and tenderness and pity must he have spoken that word! It was the tone more than the word, doubtless, which

caused her to recognize him. With a glad cry, "Master!" she started impulsively to greet him. Jesus said, "Touch me not, but go unto my disciples and say unto them, I ascend unto my Father and your Father, and my God and your God."

Mary Magdalene carried the word, and that same day, at evening, Jesus appeared where the disciples were assembled behind closed doors for fear of the Jews. If one were known to be a follower of the despised Nazarene he was liable to lose his life; therefore the disciples must meet secretly. After the greeting, "Peace be unto you," Jesus showed them his hands and his side. "The disciples therefore were glad when they saw the Lord." Jesus repeated the greeting, and said, "As the Father has sent me, even so send I you, and he breathed on them and said, Receive ye the Holy Ghost." Eight days after this, again Jesus came to where the disciples were again assembled secretly. This time Thomas was there and had a chance to prove to his own satisfaction that the Crucified One had risen; and he exclaimed, "My Lord and my God!" Then Jesus said to him: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

After that Jesus appeared to the disciples at the Sea of Tiberias, where seven of the disciples had been fishing all night, but had caught nothing. Jesus stood on the beach at the break of day, though they did not recognize him, and said, "Children, have ye aught to eat? They answered him, No." Then he said: "Cast the net on the right side of the boat, and ye shall find." Upon their obeying, the net was filled "a hundred and fifty and three." Then said John to Peter, "It is the Lord!" The other disciples rallied to their help in landing the fish, and upon Jesus' invitation, "Come and dine," they came ashore, and saw a fire of coals there, and fish laid thereon, and bread. Jesus told them to bring some of the fish which they had now caught. Then he served the breakfast. What a joyful occasion that must have been with Jesus as host! After the meal Jesus said to Simon Peter, "Simon, son of John, lovest thou me more than these?" asking the question, "Lovest thou me?" three times. Upon Simon's answer each time, "Thou knowest that I love thee," Jesus replied, "Feed my lambs, . . . tend my sheep, . . . feed

my sheep." Peter was grieved because he asked him this question the third time, and answered: "Lord, thou knowest all things; thou knowest that I love thee." After Jesus' reply, "Feed my sheep," he prophesied by what manner of death he should glorify God. After that he said, "Follow me." Peter was no doubt grieved by the memory of his former conduct,—his weakness and sin when he had denied the Lord. He also would, no doubt, need the memory of this reiterated question from the lips of Jesus to make him strong to bear the trial which was to be his in the future.

Jesus appeared during these forty days a number of times and to many people (1 Cor. 15: 5-8), so that the fact of his resurrection could not be doubted by sincere seekers after truth. Luke tells of Jesus walking with two of the disciples on the road to Emmaus. They were talking of the momentous events which had just transpired. They could not understand the mystery. The Lord whom they had loved—"a prophet mighty indeed, before God and all the people"—had been condemned to death by the chief priests, and had suffered an ignominious death, having been crucified between two thieves. They had trusted that this Jesus of Nazareth had been the one for whom the sages had long been looking, who was to redeem Israel (which was then under the Roman yoke), establishing an earthly kingdom. They feared they must have been mistaken; he had not been crowned, a triumphant King, as they had expected; instead he had had to wear the cruel crown of thorns which painfully lacerated his brow! Then there was the mystery of the disappearance of the body of Jesus; the assurance by the angel to the women that the Master was alive, "He is not here, he is risen." As they walked and talked sadly about these things, Jesus, whom they did not recognize, asked them all about it. Then he replied, "O foolish ones, and slow of heart to believe in all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"

He then expounded all the Scripture which concerned himself. After he had blessed the refreshments offered, breaking the bread, and giving a portion to them, they knew him. Why did they not recognize him before? It is a frequent experience for one who is absorbed in anxiety or

care, or who is cast down by sorrow, if he casually meets one on the street whom he does not expect to see, who may reside in a distant city or state, to fail to recognize him at once. The disciples were in a similar state of mind; not expecting to see Jesus, it is not strange that they should not recognize him at first.

During the forty days that Jesus was on earth following his resurrection, he was seen many times by his disciples and others. His identity was clearly established to the satisfaction of his friends, and, as one has said, "During the forty days his enemies had ample time to examine the declarations made respecting his resurrection, and, if false, to show those who believed in him. During this time he also spake many important things concerning the kingdom of God (Acts 1: 3), thus preparing his disciples for his personal removal from them." He commissioned the eleven to make disciples of all nations, promising his presence (Matt. 28: 16-20).

JESUS' PRESENCE AND MINISTRY ALWAYS
A BLESSING

Jesus came into the world to bless the human race by turning men from their iniquities. His ministry began with the proclamation of blessings to the captives. His Sermon on the Mount was full of blessings. He went up and down doing good and blessing mankind; he died praying for mankind, even his murderers.

When he arose and met with his disciples he blessed them. When his mediatory work was finished, and he was about to return to the presence of the Father, to his glorious home, it is written (Luke 24: 5-53), "And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple blessing God."

They had been told by the two who stood by, in white apparel, "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven (Acts 1: 10-11). It is also said that he is exalted by the right hand of God (Acts 2: 33). There the dying Stephen beheld him, standing on the right hand of God (Acts 7: 55-56).

Read also Psalm 110: 1 and Ephesians 1: 19-21.

Jesus ascended to heaven from whence he had descended, and from whence, "in like manner," he will come the second time, to receive his children unto himself.

QUOTATIONS

From "The Spiritual Conquest of Jesus," by James M. Campbell, in *Homiletic Review* for March.

Looked at from the human point of view, the death of Christ was a failure; but it was in reality a victory. By dying he conquered death; and when he rose from the grave the everlasting gates swung back that the triumphant King of glory might enter in.

Easter proclaims Christ as King. Looking no further than his cross, one of the Caesars exclaimed: "The Crucified! May his name be blotted out." Looking beyond his cross to the empty tomb Julian the Apostate exclaimed, "Galilean, thou hast conquered."

"The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow."

The cross has become a throne from which the risen Christ reigns through the power of his sacrificial love, fulfilling the fondest Messianic hopes, winning signal victories over the forces of evil, and establishing among men his everlasting kingdom.

From *Endeavorers' Daily Companion*:

The resurrection of Christ shows that death is not an abyss, but a tunnel that leads to life beyond.

An Indian who had never seen ice would be compelled to believe in solid water when brought to a cold country. So were many compelled to believe in Christ's resurrection, soldiers, priests, faint disciples, and even Paul himself.

Let us remember that our earthly life is the seed-time of our existence. We shall reap in eternity what we sow in time.—*H. P. Wright*.

Christ's resurrection is the triumph of life, and that life that raised him is in us (Rom. 8: 11). This accounts for the vigor of the disciples. Christ, the conqueror, was in them.

TO THINK ABOUT

What lesson of comradeship does Jesus teach us?

How can we overcome the fear of death? What consideration convinces you of life after death? Why?

NEW TREASURER OF YOUNG PEOPLE'S
BOARD

Professor Leman Stringer, who has served so efficiently as treasurer of the Young People's Board for a number of years, feels compelled by the press of other duties to resign his position in connection with the board. While the board was reluctant to relinquish him, as he has always been a valuable man in its councils, we take pleasure in introducing to our young people Miss Carrie Nelson, who has accepted the position of treasurer of the Young People's Board. All communications intended for this office should be addressed to Miss Carrie Nelson, Milton, Wis., who takes charge of this work from now on.

EDGAR D. VAN HORN.

TRACT SOCIETY—MEETING BOARD OF
DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 10, 1918, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, William C. Hubbard, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, John B. Cottrell, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, James L. Skaggs, Otis B. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Edwin Shaw.

Minutes of last meeting were read.

The Corresponding Secretary reported correspondence from Rev. George B. Shaw stating that he had accepted the call to the New York Church, and also the call to serve the Tract Society as per the resolution passed at the February meeting of the Board.

By vote, the same was referred to the Advisory Committee with power.

The Recording Secretary presented correspondence from Miss Marie Jansz, of Java, requesting the Board to purchase an

organ for her use in her evangelistic work, and authorizing the Treasurer to withhold from funds contributed for her work, such amounts as shall reimburse the Treasurer for money advanced, a friend having contributed \$40.00 for this purpose, which she will use in her regular work.

By vote the Treasurer was authorized to advance not more than \$60.00 for the purchase of an organ from Bilhorn Bros., of Chicago, Ill., and reimburse the Treasury as above indicated.

Secretary Shaw reported for the Advisory Committee that W. D. Burdick had written very favorably concerning his work during the past month or more.

The Supervisory Committee reported business good at the Publishing House, and prospects good for future business.

The Committee on Distribution of Literature reported as follows:

During the month 16,500 copies of tracts on twenty-one different subjects were distributed, and eighty-three copies of "Swift Decadence of Sunday" distributed to RECORDER subscribers, making 146 in all—there were 13 new subscribers to the RECORDER and 9 discontinued.

The editions of the following tracts are exhausted:

"Bible Readings on the Sabbath and the Sunday."

"Lovest thou Me?"

"Christ and the Sabbath."

"Why I am a Seventh Day Baptist."

New editions of the first two were ordered.

The re-issuing of tracts now out of print was referred to the Committee on Distribution of Literature and Secretary Shaw with power.

By vote of the Board, Secretary Shaw was requested to prepare a short tract on "Why I am a Seventh Day Baptist," to meet the present time, conditions and needs.

The Treasurer reported the receipt of a bequest of \$300.00 from the estate of Alfred Collins, late of Charleston, R. I.

By vote a release to the executors was ordered executed.

Secretary Titsworth being obliged to leave at this time Assistant Secretary Randolph took his place.

Secretary Shaw presented the following report of a meeting of the Joint Committee:

MEMORANDA CONCERNING A JOINT MEETING OF THE
JOINT COMMITTEE OF THE BOARDS OF THE
MISSIONARY AND TRACT SOCIETIES

Members Present: John H. Austin, Albert S. Babcock, Robert L. Coon, Ira B. Crandall, Theodore L. Gardiner, Frank J. Hubbard, Henry M. Maxson, Edwin Shaw.

Visitor, Willard D. Burdick.

Place of Meeting: Y. M. C. A. Building, 215 West 23d Street, New York City. Lecture Room.

Time: Sunday, March 3, 1918, 10.00 a. m. to 4 p. m.

Definite Action Taken:

(1) It is the sense of this meeting that the Joint Corresponding Secretary make a visit to the people of the churches in Michigan which have recently become Seventh Day Baptist Churches.

(2) It is the sense of this meeting that the General Conference program should include some concrete plan for promoting the Denominational Building enterprise.

(3) It is the sense of this meeting that the President of the General Conference have prepared in some way a memorial for presentation to the Conference to be sent out by the Conference to the Christian Communions along the lines as suggested in a letter from Mr. George A. Main.

(4) It is the sense of this meeting that the Joint Corresponding Secretary should plan to visit the Pacific Coast in the interests of our cause as soon as plans can be made during the next Conference year.

(5) A resolution of sympathy was voted to the absent member of the Committee, Corliss F. Randolph, who was unable to be present because of sickness.

(6) A vote of thanks was extended to the Y. M. C. A. for the use of the room where the meeting was held.

The meeting began with the election of Henry M. Maxson as Chairman and Edwin Shaw as Secretary. Prayer was offered by brethren Gardiner, Austin and Burdick.

The discussions were wholly informal, and covered a wide range of topics. Mr. Hubbard as the President of Conference asked for suggestions and help in arranging the program for the coming Conference. Secretary Shaw asked for direction in discussions concerning a united program of the two Boards to be presented to the Conference for the work of the coming years. No recommendations were made, no resolutions passed, other than the actions mentioned above.

The members had dinner together at a hotel almost opposite the Y. M. C. A. building on 23d Street.

Report was received and ordered spread upon the minutes of this meeting, and the recommendations adopted.

Jesse G. Burdick, chairman, presented report of the Italian Mission at New Era, for the months of January and February showing the average attendance at New Era 22; at New York 7; and 200 tracts distributed each month. For the month of

February Mr. Savarese reported 7 conversions and 2 Sabbath converts.

Report was received and ordered filed. The Treasurer reported all debts paid.

Secretary Shaw presented correspondence from Rev. A. J. C. Bond, Col. Thos. W. Richardson, Rev. T. L. M. Spencer, Dean Arthur E. Main, and about 25 letters from soldiers.

The matter of sending SABBATH RECORDERS to Y. M. C. A. war headquarters and camps was referred to the Committee on Distribution of Literature.

After reading by Secretary Shaw of a letter recently received from Dean Arthur E. Main, and remarks by Editor Gardiner, it was unanimously voted that Dr. Main's letter be referred to Editor Gardiner, and that it is the sense of this meeting that the letter should be published in the SABBATH RECORDER.

Secretary Shaw was requested to write Dr. Main and thank him for his helpful letter, and expressing our appreciation of the beautiful Christian spirit in which his letter is written and to express to him our love and sympathy in his illness, and our hope for his early recovery.

A letter from Dr. Main calling attention to recent activities of Mr. Bowlby, Secretary of the Lord's Day Alliance at Washington, and making suggestions for action on our part was read, whereupon after discussion, Dr. Main's suggestions were referred to Secretary Shaw and Editor Gardiner with power.

Minutes read and approved.

Meeting adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

ASA F. RANDOLPH,
Assistant Recording Secretary.

AT CHURCH

At close of day I went to sit
In heaven's cathedral, vast, star-lit.
God preached, warning the congregation
To keep from sin's contamination,
And I was sure that he meant me,
For no one else was there, you see.

—Andrew Gillies.

"All cheese now in storage must be marketed before June 15, unless special permission is given by the Food Administration. This is to prevent holding it for speculation. Cheese is a good food, full of nutrition."

CHILDREN'S PAGE

HOW DICK GOES

When mother wants an errand done,
And calls on Dick, you would suppose
His power of motion failing, from
The way he goes!

But when the band plays down the street,
Then he's alive from head to toes;
You'd think he ran by steam power, from
The way he goes!

—Emily Henderson, in *Youth's Companion.*

THROWING THE RIGHT THING

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window. She was not the only one who watched them, however. Out in the road were three or four poorly dressed boys who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once, though they could not have told why, except that the newcomers were better dressed and seemed to be having a good time, in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Dudes!"

"Ragbag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and, of course, it was only a few minutes before 'an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'tain't no use to you," they answered, mockingly, to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't

drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm. We talked to 'em, and threw things at 'em, and everything."

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at each other with much surprise mingled with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence. "Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts!

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. Were goin' fishin'."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if you only throw the right things."

The boys laughed, though they looked a little ashamed, and often afterward, when there was danger of getting into a quarrel, one of them would say warningly: "Better throw a doughnut."—*Round Table.*

"Ministers of South Dakota churches are to be asked to rally to the need of the farmers and offer their services to help seed and harvest the war-time crops. This is the proposition of Rev. Gilbert Stansell, chairman of the denominational committee of the state food conservation forces. It is a good one, and if carried out would do the preachers as much good as the farmers—possibly more."

SALEM COLLEGE

MARCH the second was Salem College Day with the Salem Church.

The exercises consisted of brief addresses in behalf of the college by several members of the college board and the president, Dr. Clark.

Mr. Charles F. Randolph, the president of the board, spoke on "Our Responsibility to the College." He emphasized the following points:

"All believers in education have in a general way a relation to all efforts for its advancement, our responsibility naturally being greater to those to which we are most closely related."

"As to our college, no one questions the motives of its founders and that it has served a great purpose. We also take it for granted that no one questions that it still has a mission. What then is our relation as a church to Salem College?"

"We would not presume to say that this church does not assume its share of the college responsibilities . . . and only suggest that we consider well our individual responsibility and our opportunity to contribute in many ways to a cause so hallowed and sacred as we believe was in the hearts of the founders of Salem College, who are still its loyal supporters."

Mr. Randolph spoke of the responsibility of the College Board "in meeting the problems incident to such an institution, appreciating that we are only servants of its constituency composed as it is of loyal supporters from many denominations."

He made clear the relation of the faculty to the college and the students who come under their supervision, and made special mention of the college advantage to the city of Salem and the consequent responsibility of the city to the college.

"Can we not then afford to loyally support Salem College? Let us be loyal in cooperating with the faculty, the board and no less loyal in a financial way, ever greeting our solicitors with a hearty handshake and a liberal subscription when called upon."

MR. ERNEST RANDOLPH, a member of the Executive Committee of the board, spoke of the college in its relations to the community and our denomination.

He considered the college a most fitting and inspiring subject for these times.

As a business asset he estimated that real estate in Salem is 50 per cent higher than it would be were the college to be removed, and in the neighborhood of Salem 25 per cent higher.

He emphasized the place of the college as a social and denominational asset, comparing conditions to be found now with those existing before the founding of the college.

He strongly advocated the need of an education and knew of no institution better fitted than Salem College to meet the educational requirements of any student.

To quote exactly, "If all of a man's income be spent on his child and that child is educated for life, it has paid."

He closed his remarks with a plea that each member of the Salem Church make himself responsible for at least one new student for next fall's opening.

MR L. D. LOWTHER spoke of the building project and the canvass for funds.

He made particular mention of the power of publicity and the wisdom of bringing into the open the real needs of the college. "If they were oftener brought to our attention we would be more interested." He said, "To launch a proposition to build a building was an expression of confidence that the people interested in it would finance it. It was this confidence that brought the college buildings into being."

He stated the conditions of the canvass from the start to the present time and spoke freely of the encouragement and difficulties a solicitor must meet. The work is especially trying this year.

THE regular time for morning service having expired, President Clark said he would leave for another occasion the matter he was to present. On motion he was requested to continue the service as planned and Sabbath school was dismissed for that purpose.

Doctor Clark placed before the congregation the present conditions of the college with respect to its income, its equipment, organization and standing with the State, and impressed the importance of a live and helpful interest on the part of all toward their home institution.

He stated that, as time passes, there is an increase in the cost of operation, due in part to the state requirements of standardization, and, on account of international conditions, a decrease in students with corresponding deficit in tuition income.

He said, "On each one before me as well as all interested in Salem College rests the responsibility of meeting these conditions without hesitation and without faltering."

He gave three reasons why everybody should get busy:

(1) We are spending a large sum of money to run the college. One hundred and fifty more students could be handled with very little increase in operating expenses, and the increase in tuition would go far toward wiping out the operating deficit.

(2) The times demand it.

Here the president made reference to clippings in hand in which Doctor P. P. Claxton, United States Commissioner of Education, Provost Smith of the University of Pennsylvania, President Lowell of Harvard, and others appeal to students as a patriotic duty to remain in school.

"Men of education were never more needed than now and will be needed even more when conditions are coming back to normal."

(3) Tradition among our people approves it.

Attention was directed to Conference minutes of many years in the past, in which were found expressions from the strong educational leaders of the denomination at that time, indicating the high ideals they held.

In response to the question which some had raised, "Why not make Salem College a junior college and thus reduce the expenses?" he stated that the college program has been launched and has the approval of the State Board. "It has taken the hard work of years to bring this about and to throw it down would cause the loss of years of effort. It would take as many years to overcome the misunderstandings that would arise. It is unnecessary and would be a matter of regret to the alumni.

He showed how other schools meet the problem of expense:

"First, they are for the most part supported by large denominations—ours is small.

"Second, they have paid agents in the field working up patronage and funds—we have none.

"Our dependence must lie—

"First, in the character of our work and the success of our graduates."

(He quoted from letters, statements showing the regard in which the work of our graduates is held by school superintendents and others where they are employed.)

"Second, in the active, energetic work of all, college officials, churches, alumni and students, especially Seventh Day Baptist students.

"There is no other way for us. It can be done if we will. Let each one bring one new student to the opening of Salem College next fall and the problem of deficit in running expenses will be solved." *

PLACING THE RESPONSIBILITY

In closing a letter to Representative Sydney Anderson regarding proposed legislation to increase the power of control over food, the Food Administrator says:

"We have carried on an extensive campaign for voluntary conservation. This effort has brought beneficial results in many directions, through the fine sense of service and self-denial in our people. The great majority of trades co-operate with us in the most patriotic manner, but the minority who will not follow not only prejudice the patriotic but discourage and undermine their efforts. The demands, as they have developed during the last 60 days, are, I believe, greater than can be borne on a purely voluntary basis. I am perfectly willing to go on and make every effort to succeed with voluntary methods, and, in fact, the situation is one of such gravity that we are now sending out further and further requests for more self-denial voluntary action amongst the trades in support of conservation. I hope that it will succeed, but I think it only right to point out that if it shall fail, the grave responsibilities can not be left upon my shoulders, if Congress should consider that nothing further is necessary by way of legislation.

"Yours, faithfully,

"HERBERT HOOVER."

"No business is so important to any one as the business of right living."

SABBATH SCHOOL

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

SABBATH SCHOOL APPORTIONMENT
June 30, 1917, to July 1, 1918

	Paid	
New Market	\$ 9 25	\$ 5 00
Ashaway (1st H.)	35 38	4 30
Shiloh	35 50	47 46
Berlin	10 63	4 00
Waterford	4 75	—
Marlboro	10 00	—
Rockville	12 50	—
2d Hopkinton	7 50	—
1st Westerly	3 00	—
Plainfield	22 63	98 14
Westerly	37 13	11 08
New York	6 00	6 00
2d Westerly	2 25	2 25
Cumberland	1 50	—
1st Brookfield	14 38	—
DeRuyter	7 75	—
Scott	2 50	—
1st Verona	8 63	—
Adams	18 63	—
2d Brookfield	12 75	11 50
Farina	18 88	13 01
Stone Fort	4 25	—
North Loup	36 88	18 79
Milton Jct	19 75	5 34
Cartwright	9 00	—
Chicago	6 00	6 00
Boulder	9 75	—
Farnam	1 50	1 25
Grand Marsh	2 50	—
Battle Creek	14 13	—
Windfall Lake	3 38	—
Cosmos	75	—
Salem	32 50	8 63
Lost Creek	8 63	—
Middle Island	6 38	—
Ritchie	7 38	—
Greenbrier	2 13	—
Roanoke	3 00	—
Salemville	6 00	6 00
Little Prairie	1 25	—
Attalla	2 13	—
Fouke	6 00	—
West Edmeston	4 25	—
Syracuse	2 00	—
1st Alfred	43 88	26 32
Nile (Friendship)	11 25	7 87
Independence	9 38	—
1st Genesee	22 13	26 70
2d Alfred	23 63	16 05
1st Hebron	3 13	—
Scio	1 00	—
Hartsville	5 25	—
Hebron Center	1 75	—
Andover	5 25	1 72
Richburg	6 25	—
Milton	37 38	37 21
Jackson Center	10 63	—
Albion	18 63	—
Walworth	9 12	—
Southampton	1 25	—
Welton	6 00	—
Dodge Center	10 25	7 98
Garwin	7 75	7 75
Nortonville	20 88	—
Hammond	4 00	4 00
Gentry	5 75	5 75
Riverside	8 38	14 03
Los Angeles	1 50	—

Please notice there is only one more quarter in which to meet the apportionments.
W. H. Greenman.
March 10, 1918.

Lesson XIII.—March 30, 1918

THE SABBATH IN DEUTERONOMY. Deut. 4: 13; 5: 12-15

Golden Text.—Deut. 5: 15.

DAILY READINGS

- March 24—Deut. 1: 1-33
- March 25—Deut. 1: 34—2: 15
- March 26—Deut. 2: 16-37
- March 27—Deut. 3: 1-29
- March 28—Deut. 4: 1-31
- March 29—Deut. 4: 32—5: 6
- March 30—Deut. 5: 7-33

(For Lesson Notes, see *Helping Hand*)

ESCHATOLOGY

(It has never been my privilege to study theology in any definite systematic way. I regret more and more this lack of preparation for the work of the ministry. My reading has been cursory and undirected in the matter of theology. And yet I find now and then an author whose writings appeal to me, and while not always agreeing with his conclusions, I follow his thoughts with interest. Lately, for several months, I have at odd moments, when riding on trains, etc., been reading a book by Walter Rauschenbusch on "A Theology for the Social Gospel." The first few paragraphs of this chapter on "Eschatology," I have copied out for the benefit of SABBATH RECORDER readers. Eschatology is the study of "the last things," "final things," the future.—EDWIN SHAW.)

Eschatology raises two questions of profound interest to the human mind. First, What is the future of the individual after his brief span of years on earth is over? Second, What is to be the ultimate destiny of the human race?

These questions are important to every thoughtful mind, and they are inseparable from religion. Religion is always eschatological. Its characteristic is faith. It lives in and for the future. In all other parts of our life we deal with imperfect things, fluctuating, conditioned, relative, and never complete. In religion we seek for final realities, the absolute values, the things as God sees them, complete, in organic union.

All religions of higher development have some mythology about the future. The Christian religion needs a Christian eschatology. To be satisfying to the Christian consciousness any teaching concerning the future life of the individual must express

that high valuation of the eternal worth of the soul, which we have learned from Christ, and must not contradict or sully the revelation of the love, justice, and forgiving mercy of our heavenly Father contained in the words, the life, and the personality of Jesus Christ.

Any doctrine about the future of the human race which is to guide our thought and action, must view it from distinctively Christian, ethical points of view, and must not contradict what is historically and scientifically certain.

In fact, however, our traditional eschatology never was a purely Christian product, growing organically from Christian soil and expressing distinctively Christian convictions. It is more in the nature of an historical mosaic combining fragments of non-Christian and pre-Christian systems with genuine Christian ideas. It took shape under special historical conditions, and was broken up and shaped afresh to express other conditions, but in no case was it shaped to suit our modern needs.

Like all eschatologies it expresses ideas about the universe, but these cosmic conceptions are pre-scientific. The world portrayed in them is the world of the Ptolemaic system, a world three stories high, with heaven above and hell beneath. During the formative centuries the Oriental and Greek religious life, which deeply influenced Christianity, was dualistic, and whatever influences have come from that source are not only historically but essentially unchristian. A Christian mind can get most satisfaction by contemplating how the genius of the Christian religion took this heterogeneous and often alien material and made something approximately Christian of it after all.

As a consequence eschatology is usually loved in inverse proportion to the square of the mental diameter of those who do the loving. Calvin was the greatest exegete of his day and he wrote commentaries on nearly all the books of the Old and New Testaments, but he gave the Apocalypse a wide berth. No interpretation of this main biblical source ever won general consent as long as it was interpreted doctrinally. The wise threw up their hands; those who devoted their minds to it, often suffered from mild obsession. Our generation is the first in eighteen hundred years to understand this book as its author, or authors, meant

it to be understood, and now it is one of the most enlightening and interesting books of them all. In primitive Christianity eschatology was in the center of religious interest and thought. Today it is on the circumference, and with some Christians it lies outside the circumference. Theologians of liberal views are brief or apologetic when they reach eschatology. The situation is deeply regrettable. Perhaps no other section of theology is so much in need of a thorough rejuvenation.

Those who believe in the social gospel are especially concerned in this element of weakness in theology. The social gospel seeks to develop the vision of the Church toward the future, and to co-operate with the will of God which is shaping the destinies of humanity. It would be aided and reinforced by a modern and truly Christian conception about the future of mankind. At present no other theological influence so hampers and obstructs the social gospel as that of eschatology. All considerations taken from the life of the twentieth century cry out for something like the social gospel; but the ideas of the first century contained in eschatology are used to veto it. Those who have trained their religious thinking on the Hebrew prophets and the genuine teachings of Jesus are for the social gospel; those who have trained it on apocalyptic ideas are against it. This is all the more pathetic because the pre-millennial scheme is really an outline of the social salvation of the race. Those who hold it exhibit real interest in social and political events. But they are best pleased when they see humanity defeated and collapsing, for then salvation is nigh. According to them active work for the salvation of the social order before the coming Christ is not only vain but against the will of God. Thus eschatology defeats the Christian imperative of righteousness and salvation.

Historical science and the social gospel together may be able to affect eschatology for good. Historical criticism by itself makes it look imbecile, and has no creative power. The social gospel has that moral earnestness and religious faith which exerts constructive influence on doctrine.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

OUR WEEKLY SERMON

THE MASTER CHRISTIAN

REV. HERBERT L. COTTRELL

Scripture Lesson: Romans 10: 1-11; John 8: 31-32; 13: 34-35; Matthew 28: 16-20.

"The Master Christian is no weakling. He is no pale-faced, frightened, crouching coward who dare not to say that his soul is his own. He is no despondent, hopeless, purposeless vagrant, he is no backboneless jelly-fish; but the master Christian is a man with red corpuscular blood. He fears no foe. He stands erect, and can look men in the face without shame. He is a man with a purpose and with stamina. The changing winds do not cause him to waver. The mountains of difficulty do not cause him to turn back. In the face of storm he stands unperturbed. The trumpets and chariots of the enemy do not cause him to be dismayed. When fortune turns against him and the world turns him down he is still sweet and jubilant in spirit and is still unconquered. No adversity can cause him to languish and pine. The Master Christian has God and is greater than any tempest. No circumstances are too overwhelming for him to rise above. Always, everywhere he is the friend of the friendless, the stay of the weak: he is the merciful, the comforter, the pure in mind and in heart and life and the inspiration to the spiritually dead." A master artist is a person who has an intricate and complete knowledge of his art, and the rare ability and skill necessary to truly express on the canvass the lofty ambitions and ideals of his soul. A master Christian is one who lives in intimate spiritual communion with Christ and has a real knowledge of his character and will, one who willingly and gladly fulfils the conditions of Christian discipleship at any cost and makes his obligations to Christ and the church, of first importance. The master Christian is a master at being a Christian.

Are we master Christians? Are we building such moral and spiritual superstructures of strength and stability? Are we men and women who are unable to be swerved by any adverse wind of opposition,

pleasure or worldliness? To be such Christians, such spiritual buildings, with such magnificent superstructures, we must have strong foundations of character.

In the foundation of our character must be found the stone of belief in God. Every one who has a strong personality and influence, has the ability to lead others, must have certain beliefs and convictions. These are some of the attributes that go to make up his strong personality. So a strong belief in God is necessary for the master Christian. Belief in God is essential to salvation. In Acts 16: 31 we read, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." And again in Romans 10: 9, "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Not a mere cold formal intellectual belief is enough, but a belief that stirs up one's whole being from its very depths and changes his whole character and conduct in life; a belief that is willing to express itself in open-hearted confession, a confession that makes everything right with God and our fellow-men, that gives us a clean slate, a clean heart and a clean conscience. A large proportion of Christians today are Christians only in name; they are utterly lacking in any vital convictions and beliefs. No wonder that this is an age of spiritual indifference and deadness when there is underneath the surface no vital Christian belief and conviction, no sense of Christian obligation. Belief in God is too deep for a great many shallow, pleasure-loving Christians. It might make their head ache. It involves too much sacrifice.

To be a master Christian one needs to be a disciple or learner of Jesus Christ. Jesus says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "If ye abide in my word, then are ye truly my disciples." What does it mean to you to "abide" in his word? If we remain steadfast and loyal to Christ's words and commands, if we continually feed our souls upon his word, if his word is indeed our meat and drink, then we are truly his disciples. But there is another condition of discipleship. "By this shall men know that ye are my disciples, if ye have love

one to another." "To love one another." This is the "Waterloo" of too many Christians, the stumbling-block that keeps them from God and shuts them out of heaven.

If we are master Christians we must be followers of Christ. "And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him." He followed him without asking any foolish questions or making any excuses. He didn't have to go and marry a girl or take her to the theatre, he didn't have to go and buy a team of horses or a piece of ground, nor did he have any social or business engagements to fulfil before he could follow Christ. This simple statement of fact, "And he arose and followed him," is very significant. It is very expressive of complete surrender. Is this the way you are following Jesus?

But Matthew not only followed Christ immediately; he followed him continually. Not spasmodically, not simply in sunshiny weather are we to follow Christ, not merely when it is convenient, or when business and social engagements do not call us away, but continually, every day, every week, year in and year out. This spells consistent Christian living.

Some years ago this expression appeared in the sermon of a great preacher who was describing those who go to church and make a good deal of their religion on Sabbath days and then go out into the week's work with an air that says more plainly than words, "Good-by, Religion, I'll be back next Sabbath."

"The one whose daily life leaves the impression that he regards his religion as a matter of sabbath-day service only, and who goes out into the week of business to live just as the worldling does, becomes thereby one of the greatest hindrances to Christianity."

"Some time ago a little story appeared in the *Continent*, of a pastor who was obliged to enter his church audience room very late one night and grope his way in search of a book he had left there. He was represented as being startled by a tiny voice saying, 'Look out! you are stepping on me!' and upon making investigations, he discovered that the complaint came from a small bundle, 'Johnny Jones' religion,' left there on the preceding Sabbath! Before the poor minister got out of the church, he ran upon several similar bundles left

there by members of his congregation. The testimonies given by these various bundles was to the effect that those who left them invariably came to trouble, which would have been avoided had the bundles been taken along and cared for through the week. Without the help of his, Johnny Jones was caught in a lie, was heard to use bad words, and got into trouble with bad company. Sallie Smith left hers, and before the week was out came to disgrace that broke her mother's heart. One poor man was caught cheating his neighbor because he had left his religion at the church, and a sister who had left hers made herself notorious by slandering her neighbors.

"Thus the revelations went on until the minister, much distressed over the matter asked what he could do to make things better. Thereupon Johnny Jones' bundle spoke up for all the bundles, and said in substance: 'Tell your people from the pulpit that this church is not a storage house for their religion during the week. Tell them to take us along with them when they go to business and to live in their homes, and really give us a chance to see what we can do. It is lonesome here for us, and you know we can't do much for men in only one hour a week. If they would just take us with them they would be ever so much happier, for we would save them from most of their troubles.'

"The title of this story was a good one: 'Take Your Bundle With You.' Be a Christian continually.

The master Christian must be a witness for Christ. After Paul's wonderful conversion, Ananias told him that he was to be a witness for Christ unto all men of what he had seen and heard. We are not to keep our religion to ourselves for our enjoyment, we are not to be selfish with it, but we are to tell it to others. And if our religion is any good, I think we will be willing to advertise it. The very genius of the Christian religion is to tell itself to others. To think that any one does not believe in missions! Do they not believe the wisdom and the words of Jesus when he said, "Go ye into all the world, and preach the gospel to all nations"? If it had not been for missions, we ourselves would be heathens. For the religion of Jesus Christ started at Jerusalem. The apostles carried it to the Gentile world; Paul first carried the Gospel to Europe and from Europe it came to America. If we have the love of Christ in

our hearts, we will not stop witnessing at our home or village; we will obey Christ's command and witness by our lips or by our consecrated money to the heathen, not only in this land but beyond the sea. By not believing in missions, we disagree with Christ and repudiate his teaching. And who are we that we should doubt the wisdom of Christ himself and his teaching?

"Far away across the ocean comes a call for
Gospel light;
Millions now are dying daily, lost in superstition's night;
Let us give ourselves, our money,—give it in
abundant store,
But not forget the heathen at our very door.
"Do not sigh to do some great thing that will
make your name resound
After you for years are sleeping underneath a
little mound;
We will feel repaid in heaven when we reach
that shining shore,
If one is there to greet us, saved at our own
door.

"Don't forget our brothers, calling o'er the sea;
Don't forget the neighbors, next to you and me;
We may never bear the message to some needy
distant shore,
But we can win the heathen at our very door."

To what a great extent can we fulfil the command of Christ, by helping our denomination, by our money and our prayers and our witnessing, carry out its program for missionary, tract and education work!

Christianity is on trial in the world and Christ has only human beings to represent him. On the lives of those who bear his name depends the world's opinion of Christ and of his religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ promises to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true. This is a staggering responsibility for Christians to face: it would be a hopeless and overwhelming responsibility if there were not a personal present Savior in the world to assume the whole burden. The fight is not only his, but ours; yet battles that he is helping us fight may be lost if we so choose, and for every such defeat his influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear his name in vain today.

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the Gospel according to you?"

SABBATH-KEEPERS IN THE ARMY

REV. H. D. CLARKE

EDITOR SABBATH RECORDER: I was much pleased to read lately in a daily from the Associated Press this item: "Seventh Day Adventists have been granted the privilege of observing Saturday as the Sabbath, and will be required to take fatigue and special duty on Sundays. The same regulation applies to Hebrews in the cantonment."

This cantonment is the one at Camp Dodge, Iowa.

There are several things about this that are of interest. First, there are Seventh Day Adventists who are not afraid to show their colors and claim, as far as army regulations can permit under reasonable and accommodating officers, certain privileges that enable them to better observe the Sabbath of the Bible. It shows a devotion to duty that is commendable. It sheds gospel light among the soldiers whose attention may be called to a great fundamental truth in God's Word. It shows a conscientious regard by some for the law of God as opposed to the law of men.

Have any Seventh Day Baptists tried the same, or endeavored to obtain concessions that help them to "remember the sabbath to keep it holy"? We have as yet heard of no such effort on the part of our boys or those who work in their interests. It is conceded by "our people" that in war and under military regulations, no respect can be paid to any day or sect when a battle is imminent or lives are in danger on the fighting line. But there are times and places when it is not an act of necessity or mercy to do the most strenuous labors that are called for on the Sabbath. What one must do under compulsion is one thing and what he may ask to be excused from on conscientious grounds is another. The law of God is higher than any military law and Daniel the prophet and many other worthies recognized that, but in so doing did not jeopardize the interests of their country. There was no fanaticism about it. No men are more loyal to our country and democracy than Seventh Day Baptists, but let

them not forget that, while in the army or out of it in this great fight, there is a Sabbath of Jehovah to observe properly and in spirit, even if, on account of military compulsion, it is not always permitted to observe it in the letter. Do professed Sabbath-keeping soldiers loaf about camp on the Sabbath while off duty from which they will not be excused, and do they say nothing about it and call the holy day of the Lord simply "Saturday"? Even some writers in the RECORDER speak of "Saturday" as though afraid to say Sabbath, and as though it were no different and no more sacred than any other day. This has a bad influence among our young people and shows an irreverence that is akin to profanity. There is more to the word and meaning of profanity than most professing Christians even realize. God and whatever his name represents and whatever he has made in a special way sacred are to be reverently spoken of and reverently used. Irreverence is profanity.

It is to be hoped that our soldier boys will be as good soldiers of the Cross as of the United States: The one will give strength for the other and receive reward.

THE CHURCH AND THE RECORDER

REV. GEORGE M. COTTRELL

I am glad to note that the churches are realizing the importance of greater efficiency and that self-reliance and unit action are as needful for the individual church as for the individual man, to whom it is said, "The world could not help you much if it would, and it would not much if it could."

I have read with interest the reports of the different churches that have organized for more thorough and efficient service, especially so the report of the year's work from the North Loup Church in the SABBATH RECORDER today. What a thorough and splendid showing that makes, and of efforts well balanced. If the prayer meeting is not up to the standard, I hope that will reach it next year. The church attendance (221) is a compliment to the preacher and the sermon, but 70 of these, I notice, slip away before the Sabbath school. Couldn't the preacher, the deacons and the superintendent form a sort of cordon around the doors after church, and corral that bunch into the Sabbath school?

That reminds me of a neck-to-neck race we ran one year with North Loup up at Nortonville. I believe we came out ahead one quarter with an average Sabbath-school attendance of 150, the largest attendance being 202. Well, that organization is all right for the big church, but not so easy for the handful. I know it isn't quite so nice when one man has to be preacher, superintendent, chorister, president of the Missionary Society, treasurer, and committeemen; but every church should have something for every member to do, and every member doing that something and then some.

Among their program items you notice is "The SABBATH RECORDER in every home." We have to credit the Salem Church with this proposition to put the RECORDER in all church homes. This, I believe, is the correct solution for our RECORDER propaganda.

There can be no more proper or efficient body than the church itself to see that all of her members shall have the RECORDER to read. I sincerely hope that every church in our beloved Zion will become fully organized for the most efficient service; and that in its program will be one item calling for the SABBATH RECORDER to be placed in every member's home before the close of this Conference year.

March 9, 1918.

HOME NEWS

BATTLE CREEK, MICH.—Our weather-men assert that Michigan has had the severest winter in fifty years. What the "Oldest Inhabitant" says, we have not learned. The railway and street-car traffic that has been blocked a few times seems to prove the statement. However, the services of the church have only once been suspended and the congregation has averaged well.

Just now our pastor is in Florida, having been sent there by his friends for a much-needed vacation. In addition to church duties, he has been hard at work in a great variety of ways, preaching for other congregations, conducting a daily service for Sanitarium patients at the East Hall and elsewhere, and as there is a limit to human strength and he did not seem to realize it, his friends insisted upon his looking over the State of Florida a few weeks and that he come back to conserve, if possible, his

strength and abilities after this, that he may give his best for many years. It is hard however for a rusher to learn how to do that after he has so long worked to the limit.

The Brotherhood has had a long winter vacation for some reason after having had one in the summer. But the Ladies' Aid and other similar Dorcas organization take none and are still busy with needles and other tools and in serving the wants of the needy.

Now we lose Deacon Crandall, who returns to Milton Junction for a better climate for health and to old friends who will gladly welcome him back. His son, Lyle Crandall, a most faithful and gentlemanly usher in the church, goes to Colorado, and the church and Sanitarium helpers will miss him. We also sustain other losses by death and otherwise.

The visit of Brother Hubbard in the interests of the General Conference and the Publishing House was made pleasant by the good spirit of all who met for consultation; and while some might not agree as to Why, When, and Where of said house, all tried to treat the matter conscientiously, and each other courteously. Some might think that Battle Creek is a more central place for such a denominational house furnishing great opportunities for our people, but no one wants the responsibility of the Denominational Board that might seem necessary to go with it. Others think a little farther west is still better and that there are also more men there to assume such duties. But we all want hearty co-operation in whatever the denomination at large may wish. Our most pressing need here yet is a house of worship.

In the absence of the pastor, the church has been supplied up to date by Elders Tenney, Jordan, Branch, Clarke, and Balingier. There will probably be others later on. The choir is rendering some fine music under the leadership of Elvin H. Clarke. Mrs. Stella Walters and Miss Tacy Coon alternate as organists and pianists. The Baraca class is studying now "The Meaning of Prayer." E. H. Clarke is superintendent of the Sabbath school.

Battle Creek is a good place to stop off in traveling east and west.

REPORTER.

ADAMS CENTER, N. Y.—The extreme cold weather and the shortage of coal have, for the past three and a half months, confined our services to the session room of the church. Though much smaller than our main audience room upstairs, it is very comfortable, and we "get together" here each Sabbath as an intimate congenial family group. This room is heated with wood.

Rev. W. D. Burdick was to have been with us in November to conduct a series of meetings, also a Sabbath institute. Because of fuel shortage our plans had to be postponed indefinitely. This we very much regret.

Considering weather and fuel conditions our regular Sabbath services have been well attended; with splendid interest manifested. Unusual financial calls have come to us from many sources as they, of course, come to all churches during the present world crisis; the people in general have responded liberally. Notwithstanding these extra calls, which will no doubt continue to come, the subscriptions to the church budget this year are larger than for several years. More has been subscribed for denominational work, and the pastor has been given a raise of one hundred and fifty dollars in salary. Each of the past two years he has received in addition to the regular salary more than one hundred and twenty-five dollars as a free gift in cash contributions. This year in addition to the raise in salary over eighty dollars has been presented to pastor and family by the church and community. In many other ways our church people and others here have helped to make life in Adams Center pleasant for pastor and family. Through anxious days for us because of severe illness in our family, the dear friends here have been weighed in the balance and not found wanting. Such a spirit of sincere helpfulness is appreciated more than we can find words to express, and we pray for more spiritual strength that we may be worthy to do the work for the Master.

For several years the church and society under the management of the Ladies' Aid have held from four to six day-socials, during the winter months, in the homes of our people who live outside the village. We carry with us sandwiches and a dish of some other prepared food, which are ar-

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DEATHS

MORRIS.—On November 19, 1917, Mrs. Elizabeth Grace Morris, of the Mill Yard Seventh Day Baptist Church, of London, England, of heart failure, in the 35th year of her age. She is survived by her husband and a little son. She and her husband joined the Mill Yard Church on the 28th of June, 1914, only a few weeks before the outbreak of the Great War. She was the youngest member in England of that church. C. F. R.

BABCOCK.—B. C. Babcock, son of Maxon and Phiothata Babcock, was born at Jackson Center, Ohio, October 28, 1841, and died at Garwin, Iowa, December 4, 1917, at the age of 76 years, 1 month, and 6 days.

On May 22, 1857, he was baptized by Rev. Benjamin Clement and united with the Seventh Day Baptist Church of Jackson Center.

He came to Iowa in 1861 and on June 20, 1863, was united in marriage with Phebe A. Moyer. During the same year the Carlton Seventh Day Baptist Church was organized and Mr. Babcock became a constituent member of the body. In 1877, he moved with his family to Greene County, Iowa, and became a constituent member of the church organized at Grand Junction in 1888.

In the fall of 1892, he moved to Marion County, Kan., and transferred his membership to the church of his faith in that place. In 1895, he returned to Grand Junction and remained a member of the Seventh Day Baptist church there until its dissolution in 1902. In the fall of 1903, he moved with his family to Gentry, Ark., and joined the Seventh Day Baptist church there. In 1909, he returned to Garwin, where he resided until death.

He has always been a faithful attendant at church and a diligent student of the Bible. To talk of the great promises of the gospel was to him a joy. During his later life he was never strong, but bore with patience his frequent illnesses.

There are left to mourn his departure, his wife, four children,—Mrs. J. H. Cooper, S. G. Babcock, Mrs. H. A. Saunders and Mrs. E. C. Severance, all of Garwin; nineteen grandchildren, all of whom were here except William Saunders, who is "somewhere in France," and five great grandchildren.

During his last illness he often expressed his faith in God and his readiness to answer the call of his Lord and Savior. "Blessed are the dead which die in the Lord."

After a short service at the house the remains were taken to the Seventh Day Baptist church, where the funeral services were conducted by Rev. Loyal F. Hurley, assisted by a quartet of singers. L. F. H.

DAVIS.—Elizabeth Randolph was born on Patter-son Fork, January 25, 1837, and died at her home in Salem, February 2, 1918, being a few days past 81 years of age. Her parents were Jonathan Fitz Randolph and

June Maxson, early settlers of this community. On February 19, 1857, she was married to John M. Sutton, who lived but five years after their marriage. To this union were born three children. But one is now living, Lafayette Sutton, of Robinson's Run. She was married to the late Charles Grandison Davis May 2, who died March 8, 1916. To this union were born nine children, six of whom are still living, as follows: Amanda, who lived with her mother and tenderly cared for her to the end; Chesley, whose home is on Buckeye; Mrs. Alexander Randolph, of Salem; Lewis, who lives on the old home farm on Flint Run; Darwin, a merchant of Clarksburg; and Edgar, who lives on Robinson's Fork. The deceased leaves two brothers, Hon. Jesse F. Randolph and Christopher Randolph, both of Salem. Thirty-three grandchildren and four great-grandchildren survive her.

She was a member of the Salem Seventh Day Baptist Church for nearly sixty-three years. During all these years she lived a constant, conscientious Christian life, true to her responsibilities as a member of the church, a faithful and devoted wife and mother. Of late years she was not able to attend church services as regularly as she used to do, but her interest did not abate. She attended the 125th Anniversary service in October, and attention was called to the fact that she held the longest continued membership in the church of any one then living. She did her work well, and has gone to her reward.

Services were held in the Seventh Day Baptist church, and the body was laid to rest in the cemetery near by. The services were conducted by her pastor, Rev. A. J. C. Bond, who was assisted by Rev. E. J. Woolfer, of the First Baptist church. A. J. C. B.

SMITH.—Susan Capron, daughter of Royal and Desire Burdick Capron, was born at Stonington, Conn., February 19, 1845. She died at the home of her daughter, Mrs. Ernestine Smith Burdick, at Central Islip, Long Island, N. Y., February 17, 1918.

She was married to Thaddeus C. Smith December 25, 1868, at Westerly, R. I. To them were born two children,—Frank Howard Smith, of Plainfield, N. J., and Mrs. Ernestine Smith Burdick, as noted above. Her husband died five years ago. She leaves one grandson, Charles Milton Burdick, Jr.

She became a Christian and united with the Hopkinton Seventh Day Baptist Church, Ashaway, R. I., when a child. In 1880, she moved with her family to Plainfield, N. J., where she made her home the remainder of her life. In the same year she transferred her church membership to the Plainfield Seventh Day Baptist Church.

Mrs. Smith lived a beautiful, quiet life. She was devoted to her home, her church, and her friends. Her Christian spirit was manifest in many expressions of sympathy and deeds of mercy. Her memory will remain an inspiration and a blessing to those who knew her best.

The funeral service was conducted at the home of her son in Plainfield by her pastor, Rev. James L. Skaggs, assisted by her former pastor, Rev. Edwin Shaw. Interment was made in Hillside Cemetery. J. L. S.

PLENTY OF GOOD CORN

Do not heed any panicky stories about our corn supply. There is plenty of it, and we can all afford to eat much more than we do without any danger of exhausting the supply or raising the price—unless all rush to buy large quantities at once. Every bushel of corn we eat means 1 more bushel of wheat we can send to the allies.

We had a record crop of corn. Then the disaster man got in some rumors about 29 per cent of "soft corn" and began to bemoan the national catastrophe which this signified. It was argued that this left only 71 per cent of the crop to be used. But this is not true. Practically all of the soft corn can and will be used. It will either be ground for human food, or will be perfectly good for feeding hogs and live stock, which normally consume about 85 per cent of our corn crop. Besides, if this were not so, the bumper crop of 1917 was so large that the remaining 71 per cent is not far below the average. Don't be frightened, therefore, by corn rumors, but buy and eat freely. And learn to make corn pone, and all the other "corn dishes."—*United States Food Administration.*

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ranged in order on tables, and a good hearty meal is enjoyed together at the noon hour. A short program, some games, social visiting, and knitting by the ladies is the order of the day. An offering is taken for the benefit of the Ladies' Aid, which averages about five dollars. The attendance at these socials range from forty to ninety, depending upon distance and weather conditions which are not always the most favorable in northern New York. These social gatherings have proven so pleasant and profitable that it is unanimously agreed that they should be continued to promote the social life of the church.

A. C. E., PASTOR.

"The food administrator of North Carolina released many barrels of hoarded sugar. He found one man with 100 barrels of sugar in one place and 300 barrels in another, which was to be used in making wine. It was speedily put on the market and sold at low price. The people have responded finely to the meatless and wheatless days and to all demands made upon them."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
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The Sabbath Recorder

"A S a man thinketh in his heart, so is he." A man can never be better than his thoughts. Everything good and everything evil originates in thought. And in fact it is in the thought, and especially in the feeling which accompanies the thought, that good and evil reside. The sin of the murderer lies in his murderous thoughts; and so, really and truly, "he that hateth his brother is a murderer." The sin of a liar is found in his intent to deceive, and so there can be falsehood without the utterance of a single word. And so on through all the evil circle of sin. A man's character depends not upon his acts—that is, not upon his bodily acts—but upon his thoughts, the acting of his mind, and the feeling which accompanies the mental action. Everything depends then on the regulation of the thoughts.

—J. Monroe Gibson, D. D.

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