

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.

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(Continued from page 350)

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.

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THE SABBATH RECORDER

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

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

Terms of Subscription

Per year\$2.00
Per copy05

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

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

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

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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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The Sabbath Recorder

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

VOL. 84, NO. 12

PLAINFIELD, N. J., MARCH 25, 1918

WHOLE NO. 3,812

Looking Backward It is sometimes worth while to look backward. A careful study of the record our fathers made will always be profitable if such a retrospect enables us to learn from their success and also their mistakes. I am not one who believes in brooding over the past, or in thinking that the "good old days" were better than the present. There is nothing worth while in such a retrospect. But a backward look that brings us lessons from yesterday, teaching us how to so improve today that our tomorrow may be bright and full of hope, should be of untold value to us as a people.

Yesterday, while searching old RECORDERS for something I knew had been written by President Allen, I blundered upon an article published sixty-six years ago, entitled "A Denominational Building." I confess to feeling some surprise, for I could not remember having heard of such a movement by our fathers. What could I do but search, to find if possible when and by whom such a desirable movement was started, and why it had never been carried out. The study was most interesting and I believe many of our readers would like to know just what I did find. I wish I could give you all the long story, for it would undoubtedly suggest many things helpful to us and our work.

The Publishing Society Its Move for a Building

In September, 1852, the Seventh Day Baptist Publishing Society held its third annual session in connection with the General Conference at Plainfield, N. J. It may be remembered by some that for about eighteen years the publishing interests were in the hands of this society. The annual report for 1852 contained a proposition to secure in the city of New York, where the SABBATH RECORDER was then published, a suitable building for the use of the Seventh Day Baptist Denomination, in which the Missionary, Tract and Publishing societies

could hold their meetings and transact their business.

This proposition was favored by the General Conference, and a resolution was passed by the Publishing Society authorizing the board to go forward with such measures as might be necessary "to secure this important object."

About this time there was quite a revival of interest in the work of the denomination, as will be seen by the following extract from a RECORDER editorial concerning that Conference:

What particularly gratifies us is that our Missionary, Publishing, and Tract societies appear to be working more and more into the affections of our people. The time was (and not many years since) when we could scarcely induce a dozen persons, besides the delegates, to afford their presence, or to show that they took any interest in the business done. Sometimes, on going to places where meetings were appointed to be held, we found the meeting-house unopened, the people at their work, and seeming to be ignorant that such meetings were about to be held. Now we find the meeting-houses in readiness, the seats filled to overflowing, and a perfect eagerness on the part of the people to know what our benevolent enterprises are accomplishing.

Two months later, at a meeting held in Plainfield, after reviewing the annual report given at Conference, the society authorized Rev. George B. Utter, as general agent, to open a book for subscriptions to a building fund, and an appeal was made to interested persons to respond to the call without waiting to be visited.

The following summer (1853) the Western Association heartily approved the movement and passed a resolution recommending it to the brethren and requesting liberal contributions.

Then comes the article, "The Denominational Building," mentioned in the first editorial above. Had this article been written for today it could scarcely be better worded for our time. From it I quote somewhat liberally.

The experience of every day deepens our conviction of the importance and feasibility of the proposition. . . . That such a building is

needed, no one can question who considers the growing character of our missionary and publishing operations and the advantages which would accrue by having a permanent place in which those operations may be carried on. . . . If such a building were provided, there would always be a place in which to hold meetings of the executive boards,—a place where our already established and growing Sabbath literature could be kept and consulted—a place where all missionary curiosities could be arranged and visited—a place where inquirers after truth in relation to the Sabbath could always find it—a place, in short, consecrated to benevolent operations and the dissemination of truth, where Sabbath-keepers themselves might find pleasure in calling, or might direct their friends who wished to be enlightened in regard to our principles and movements. . . . In whatever light we view the thing—whether as a means of ensuring the permanence of the benevolent societies, or as increasing the facilities to do the good work for which they were organized, or as being an investment from which steady aid to those societies may be derived—we come to the same conclusion, namely—that the building ought to be secured—must be secured. And we can not think of a nobler object to which money can be appropriated. . . . The thing is feasible, as is proved by the experience of every religious body that has tried the experiment; and fifty years, or even five hundred years hence, our investment will probably be doing more for the dissemination of truth and the salvation of the world, than it was doing ten years after it was made.

The entire article is full of interest. Of course the plan at that time was for a building in New York City as a world-center in both matters of religion and commerce; as a center likely to be visited by more of our people than any other city. As to the matter of location at this time, we have nothing to say.

The last paragraph informs the public that a subscription has been opened by Rev. George B. Utter, 9 Spruce Street, N. Y. C.

At the next Conference, at Adams Center, N. Y., 1853, \$1,000.00 was added to the subscriptions, and the board was urged to continue its efforts.

One week later Rev. Thomas B. Brown in an editorial emphasized the need of a building, portrayed the existing conditions at the publishing rooms, and said, "We want a different state of things—want it at once, we can not afford to wait. There is wealth enough in the denomination to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much further delay."

These were the words of one who for many years was associate editor of the

SABBATH RECORDER, and who was one of the wisest counselors we ever had among our pastors. How would he have felt had he known that almost forty years after his death, and sixty-five years after his words quoted here were penned—words so full of hope and faith, another editor would present them to a denomination still indifferent to its best interests so far as concerned the much needed building.

On that same page with his fervent plea was published a list of 161 names with their subscriptions amounting to about \$2,800.00. Three years later, 1856, at the General Conference, held with the old Hopkinton Church, \$500.00 more was added to the building fund. Meanwhile two associations had expressed their interest in the matter by passing resolutions. From this date on there seems to be no mention of the matter.

Every one of those who signed that subscription has long since passed from earth. Their children and grandchildren are among us—some of them—but others have drifted away and forsaken the faith of their fathers. Now once again the question presses to the front, and we wonder what the outcome will be. We are a hundred fold better able to "rise up and build" than were our fathers. Have we interest enough to do it, or shall we go on making the same old mistakes?

Why Did It Fail? Upon reading the account of a building movement in which the fathers, sixty-five years ago, took so much interest and for which they subscribed more than \$3,000.00, the most natural question is, "Why did the undertaking fail? Why has nearly two generations been allowed to pass without the realization of the hopes cherished by our fathers?" When we stop to think how we are handicapped in these years by lack of just such a building as they proposed putting up, who can help wishing they had gone on and completed so desirable a work? They estimated that such a building, in those days, would cost \$10,000.00. Had it been secured then, it would be worth a fortune today, to say nothing of the help it would be to many important lines of denominational work.

One does not need to read between the lines to find some of the reasons for such a failure.

In the fifth annual report of the Publishing Society the explanation was given that little progress had been made, owing to the pressure for funds with which to start the Palestine Mission. The board decided to waive the matter of securing funds for the new building, but urged the people to keep it in mind and not allow the interest to die. The opinion was also expressed that the time was even then opportune for pushing the building movement.

Here then is one evident reason for failure: the plan for an industrial mission in Palestine was projected into the activities of our people, and many became zealous for the new experiment. The RECORDER pages were filled with sentimental pleas for a mission to the Holy Land and people in some sections turned to it with enthusiasm. The plan was for an agricultural mission to teach good farming to the natives, as well as to preach the gospel, and the hope was that it might become self-supporting. Some time was spent canvassing the denomination and between three and four thousand dollars was raised simply as a starter, after which came constant appeals for money. Finally, after much money had been spent and some ill feeling engendered, it was found that the mission was impractical and evidently must end in failure, and the missionaries were called home. Thus ended one of our schemes for industrial missions, with a lot of money thrown away that would have gone far toward giving the denomination a publishing house substantial enough to stand hundreds of years.

The next great movement turned out better. It was an effort to secure a \$100,000 endowment for our schools. Every Seventh Day Baptist should rejoice in the success of this movement. Nevertheless, it absorbed the attention and demanded the energies of our people so they could hardly be expected to push hard on other undertakings. It was not out of the way to allow other interests to rest while this important one was being pushed.

Now let us take a glance at the pages of the SABBATH RECORDER published half a century ago. Whoever does this must be impressed with the thought that, during a

period of years, misguided zeal for doctrinal discussions had much to do with the neglecting of important and most needful practical Christian work. The spirit of Christian activity and co-operation is seldom, if ever, strengthened by controversies between brethren. Christians can not quarrel with the pen, arraign one another in public prints, antagonize individuals by quibbling and hairsplitting discussions on matters of faith or of interpretation of Scriptures, call each other sharply to task upon minor questions of policy, without grieving the Spirit and alienating the workers.

For many years the pages of the RECORDER were all too full of these discussions, sometimes entered into in anything but a pleasant mood—discussions upon questions pertaining to future punishment, "native depravity," open or close communion, as to the right to celebrate the Lord's Supper at Conference and associations, upon the first and second death, the resurrection of the physical body, secret societies, geology and the Bible, time of the second advent, the visions of Daniel and Revelation, and so on to the end. It did seem as though certain writers cared more about things and conditions in the next world than in this, and more about mysteries and unanswerable questions concerning the dead than things pertaining to the welfare of the living. Meanwhile some others were trying to lead in practical helpful work, and I can not avoid the feeling that the spirit of controversy in those days tended to alienate many who ought to have been earnest workers in the vineyard, and that so some of the most needful improvements were neglected.

One could not expect much enthusiastic co-operation in forward movements under conditions like these, and somehow we can but think that the independent spirit of individuality which fought every move toward centralizing denominational interests and rallying around some standard recognized as belonging to the entire denomination has caused this people great loss in times gone by.

Matters in these respects have been much improved in later years, and the outlook is more hopeful. Still we need to be on our guard lest history should repeat itself.

Debts, too, were allowed to accumulate owing to the general indifference; and before the old Publishing Society was disbanded, the members were distressed over their finances. In 1858, with \$780.24 indebtedness, the society ordered an inventory of its effects, and then struggled on until it found itself \$1,459.41 behind with nearly \$1,800 back dues on RECORDER subscriptions which the treasurer had been unable to collect. Two or three years later twelve men came to the rescue and gave their note to help out of the trouble, and in 1861 the RECORDER was given up to one individual—Rev. George B. Utter—who carried it in connection with another paper until the denomination inaugurated the great forward movement of purchasing it and making it indeed a denominational paper.

This forward movement did a great deal for us as a people. It came in 1872; and now after actually owning the denominational paper nearly half a century, and after having added other excellent denominational literature and equipped our rented publishing house with up-to-date machinery, until every one who enters it can see that we are distressed for room to work in, to say nothing of housing for our valuable historic treasures and our denominational library, the Tract Board turns to our people for the one thing essential to meet the needs, relieve the strain, and give us better standing in the eyes of our own people and of the world.

We have increased greatly in wealth, and no one would need to be overburdened in order to secure the building. Nothing now could be done with some of our surplus money, better than to offer it for this purpose at the earliest practicable date. And we believe that the unifying power of such a work, if taken hold of as the one desirable thing to be done—the thing belonging to the entire people, in which old and young shall have a part—would do more to build us up, give us enthusiasm, and make us one, than any other thing we could undertake.

The question now is, "Shall we profit by the lessons of the past, and unite heart and hand to build up and to unify the Seventh Day Baptist cause, or shall we repeat the old mistakes of pulling apart, multiplying side issues, discussing Bible problems the

Lord has not seen fit to make clear, while we allow practical forward movements to die?"

Tract Society Social A most enjoyable meeting was held in the Plainfield church on Sunday afternoon, March 17, under the name of Tract Society Social. Old and young were invited and there was a large attendance. The Sabbath-school room was arranged much like a large church parlor, with rugs and screens and rocking chairs and pictures making a cozy place for such a social.

Professor John Cottrell presided and a unique program on denominational matters was carried out. Music was furnished by some of the young people. A long list of questions on all phases of our denominational work were distributed among the men, and the answers, also on slips of paper, were given to the ladies. Then came a social period during which each man was to find the one who had the answer to the question he held. When order was again called, the answering of these questions elicited much interest, and some of them proved to be quite instructive in matters concerning all our boards, their officers, their work, and their ideals. After a chalk talk by our joint secretary, Rev. Edwin Shaw, tea was served. Every one regarded the hour and a half passed in asking and answering questions as having been well spent.

If all our churches would try some such parlor meetings, more of our people would be able to give intelligent answers as to our denominational activities.

The Associations When to be Held A writer asks the editor to publish the time when the next associations are to be held, and to give the names of the delegates appointed to attend them.

We have not received the minutes of them all, and as the time of holding the annual meetings in two of them was left to their Executive committee, we shall need the help of these committees before the questions of our friend can be fully answered.

The Eastern Association held no session in 1917, owing to the fact that Conference was held within its borders. The minutes of that association show that Shiloh, N. J., was chosen as the next place of meeting.

The time for such meeting was left with the Executive Committee.

In view of the college commencements, it was resolved that, in the opinion of the Eastern Association, autumn would be a better time, and that less expense would be incurred by having associations in consecutive weeks, beginning with the Southeastern, and the Eastern, Central, Western, Northwestern, and Southwestern following in the order given.

Had the Eastern convened last year it would have followed the Southeastern, which held its session with the Salemville (Pa.) Church on September 6, 1917. As to the Southeastern for this year, we find its vote to meet with the Lost Creek Church on August 29, 1918. But whether or not the Eastern Association shall follow one week later according to the vote of its last session (1916) depends, we suppose, upon the decision of its Executive Committee. The chairman of this committee is Winfield S. Bonham, Shiloh, N. J.

As to the Central Association, we have no data and hope its Executive Committee will assist in helping us straighten the matter out.

According to the minutes of the Western Association, it adjourned to meet with the church at Independence, N. Y., in June, 1918, at the call of the Executive Committee.

We have no minutes of the Northwestern Association for 1917, but presume that in view of the fact that Conference this year will come in that association, it will hold no session in 1918. Of this, however, we are not certain.

As to the Southeastern Association, we are not informed as to the time, but believe that Hammond, La., is the next place of meeting.

Our readers can see, if what we have written is correct, that we as yet have no consecutive order and no agreement as to time for the associations. This is indeed unfortunate, and we can but feel that our good cause would be better served if all could agree upon some time in the autumn out of the way of school commencements or school openings.

As to delegates, we find that the Southeastern Association appointed Rev. G. H. F. Randolph, of the church at Berea, W. Va., to attend the Eastern, Central, and

Western associations. Alternate, Rev. J. S. Kagarise, Salemville, Pa.

The Eastern Association, in 1916, appointed delegates for that year and for 1917, but none for 1918. It would therefore seem that if any delegates go from that association this year, the Executive Committee will have to appoint some.

The Central Association, if we are not mistaken, sends this year the appointees of the Western Association, as these two associations unite in sending representatives. And according to the minutes of the Western Association, it appointed for this year Rev. W. L. Burdick, Alfred, N. Y., to attend the Eastern and Central associations with Rev. George P. Kenyon as alternate. It also appointed Rev. Eli F. Loofboro, Little Genesee, N. Y., to attend the Southeastern Association this year, with Rev. Walter L. Greene, Independence, N. Y., alternate. Rev. Ira S. Goff was also appointed to the Northwestern in case a session is held there.

The Importance of General Conference Probably no one thing tends more to unite us as a people and to

draw us together for the work of practical forward movements so essential in these days than does the annual session of the General Conference. I sometimes fear that, as churches widely separated, our people do not fully estimate its value. Each Conference in these years serves as a milestone to mark our progress, and no church can afford to be without representatives in its meetings.

There we may see where we stand in our financial relations to the various operations in which we are interested, and there we may feel the pulse of the denomination and not only settle the question as to the health of the institution itself, but also learn of the condition of the churches that compose it. There we may obtain that deep and personal interest so essential to true devotion to any good cause. There we may test the public feeling in regard to vital denominational questions, and help to promote those feelings most essential to efficient action.

These meetings are well calculated to cement the affections of the brethren and enable them to see eye to eye and stand together, shoulder to shoulder. What

could we do as a people without the inspiration and encouragement that come from the General Conference?

The next one to be held—at Nortonville—will be an important Conference. The attendance should be large.

CONFERENCE AT HAARLEM OF THE SEVENTH DAY BAPTIST CHURCHES OF HOLLAND AND COLONIES

(OCT. 19-21, 1917)

W. A. VROEGOP

(Translated from "De Boodschapper" by Jacob Bakker)

It is not my purpose to report in full everything said or done in the meetings. The things I will tell you are only expressions of impressions, an echo caught by our ears and still living in our hearts, which causes us to say with thanks to our God: It was good for us to be together, for we felt the presence of our Savior in our midst and every one present testified to this fact.

Surely these days will never be forgotten! They were days of real communion with God and in God, and they were of great historical value to our churches.

GROWING IN NUMBERS

The conference opened with a word of welcome on Sabbath evening, October 19. Usually it is not pleasant to have to meet in a room which really is too small, but on this occasion our hearts rejoiced for the fact that some of us could hardly find a seat. Only by careful planning could every one be seated, which proved that our people have grown in numbers. It may cause a mother some uneasiness to notice that a boy is getting too big for his suit, still she is happy over the fact that he is growing. It was the same with us. We were glad to be crowded. With praise to God I give notice of this fact to all who a few years ago ridiculed our denomination as being nearly dead.

The sound of the organ was lost in the singing of the psalms. One could see that the singing came from the heart, as did also the words of welcome spoken by the president, Rev. G. Velthuysen, from Psalm 122, and praying for the peace of Jerusalem.

I think that especially those of our brethren and sisters who come from afar do feel a similar joy on entering our chapel

as the Jews of old must have felt when they beheld Jerusalem, for here in our chapel still beats, as ever before, the pulse of our churches; to her for years "the tribes have gone up" to praise the name of the Lord.

UNITY OF HEART AND PURPOSE

That unity of the Spirit and diversities of gifts can go together in the church of God was proved when we listened to the several testimonies during this meeting. What a difference between the speakers in their testimonies! What a difference in God's leading and in the experiences of the soul! And yet, what a unity of heart and purpose! Truly we saw here a visible manifestation of the word spoken in Ephesians 4: 15-16,—"But speaking the truth in love, may grow up into him in all things which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

A few words spoken by our secretary and singing by the Misses S. L. and K. Velthuysen of the hymn, "The Lord bless thee and keep thee," accompanied on the organ by Brother P. Taekema, brought this first meeting to a beautiful close.

MUCH TO BE THANKFUL FOR

Sabbath morning at nine we had a full attendance at the prayer meeting. Coming to the throne of Grace in a childlike way we felt deeply our many needs. So many things we had to bring to the Lord! But at the same time we had much to be thankful for. In every prayer was woven a "Thank you," a testimony of blessings received and of experienced divine faithfulness. There was need of prayer and there was freedom. This hour of prayer was a beautiful preparation for the preaching service, led by Brother Velthuysen speaking from Ephesians 4: 10,—"He that descended is the same also that ascended far above all heavens, that he might fill all things."

All we, as members of the body of Christ, are descended and also ascended: descended on account of our sins before God; ascended in the assurance of our sins forgiven. Understanding these truths as we should, we will be grounded in the love for our Savior and for all the saints and walk worthily according to our heavenly

calling. Then we will esteem the other better than ourselves and resemble more the image of Christ.

After this we spent a precious hour commemorating the death of our Lord at the communion table.

There are blessings which one may experience, but which it is impossible to express in words. Quiet communion with God is not of this earth and can not be expressed in human language.

POOR IN MATERIAL THINGS, BUT RICH IN SPIRIT

Following the Lord's Supper we had a love feast. Truly wonderful! Among our members we have no rich ones in material things, although in the real, spiritual sense, all of us are rich, so rich that we would not care to exchange our possessions for all the billions of the present war loans! None of us have possessions of money or goods. We are living in a time in which the question, What shall we eat and drink and wherewith shall we be clothed? becomes continually more serious. And yet we sat down to a table loaded with plain but excellent foods. But no! This was not wonderful! I take that back. For surely our Father in heaven knows what we have need of and his is all the gold and silver and the cattle on a thousand hills. And can the children of such a Father even be in want?

ALL QUESTIONS SETTLED IN LOVE

After the repast we had informal discussions. Brother Stuit, of Nieuwe Pekela opened the discussion on "How to find ways and means to regularly visit the lone Seventh Day Baptists." After several had expressed their views, it was decided to use part of the money raised for a travel fund to visit the lone ones. The working out of the details was left in the hands of the Central Committee.

Brother A. Bakker, of Apeldoorn, introduced the question: "Are we permitted to celebrate the Lord's Supper with believers of other denominations, and if so, is this to be recommended?" The majority present seems to think that it may be permissible to allow other Christians to partake of the Lord's Supper with us, but still they want to make it the rule to allow only members of our own denomination at our own communion table. Meanwhile the Sabbath was spent during these pleasant and profitable discussions. Neither Brother J. M. Spaan,

who presided at the love feast, nor Brother W. A. Vroegop, who led the discussions, had a difficult task. Where love rules, the Lord blesses, and there is also order.

THE WORK PROSPERING

The next meeting opened on Sunday at 10 a. m. After singing several hymns, Brother Vroegop, of Groningen, led in prayer, followed by reading of the Scriptures by Brother Velthuysen, of Amsterdam from Galatians 5: 22; 6: 10. Brother Velthuysen took these verses as a basis for his sermon, urging us all to put in practice the holy lessons given us by the apostle. This was followed by the secretary's annual report. The Lord hath done great things to us, therefore we are glad. This was the keynote of his remarks. We have experienced in our churches much that caused anxiety and trouble, but the Lord has helped in all things. And yet the blessings exceeded by far the troubles. At Arnhem and The Hague new churches were founded and other churches, especially the one at Groningen, had greatly increased in numbers. Every branch of our work, as well in Holland as in the Colonies (Java), had been enlarged in spite of the insignificance of the laborers and the dark days in which we live. The speaker brought his heartfelt thanks to all who in a special manner had served the Lord in the churches, especially Brother Velthuysen, of Amsterdam, who had taken the most active part in all denominational activities, notwithstanding his many other lines of important work.

The financial report, given by the president, showed the goodness of the Lord, who had provided for all our needs. Brother Spaan, treasurer of the Missionary Society, speaking on "Dark Java," could also testify to the help of the Lord but also exhorted all the members to be faithful in their giving for the Lord's work.

Both Brothers Velthuysen and Vroegop were re-elected as members of the Central Committee, the former also as president. Both accepted. It was voted in the near future to ordain Brother P. Taekema to the gospel ministry, as he has finished his theological course at the Free University at Amsterdam. Deeply touched, Brother Taekema thanked the meeting for this expression of confidence.

Knowing his own weakness, but strong in the assurance of an unfailing supply of

power, when following the path of faith, Brother Taekema purposes to dedicate himself with all his powers to the service of Him, in whose holy name he was baptized in this chapel when only a boy. At this the congregation arose and sang, "Praise God from whom all blessings flow," followed by another beautiful hymn, sung by members of the Stuu family.

May the Lord himself dedicate Brother Taekema to his holy service and make him to be a true witness and an eternal blessing for many.

The afternoon meeting was given to the discussion of several live topics, in which Brother Velthuysen and Brother Vroegop led, and so the hour of parting came all too soon. We had spent blessed days together, days of holy joy. Blessed be the name of the Lord!

It is certainly worthy of notice, that it was exactly forty years since the late Dr. Wardner sent his Sabbath tracts to Holland, which proved to be the seeds from which a Seventh Day Baptist church grew; this was in 1877.

May the good Lord grant unto us many more such blessed hours as we have just spent in this historical place!

Groningen.

WHY NOT?

RAY G. THORNGATE

Seventh Day Baptists, why not be counted among the people who do things?

If we want a denominational building (I think we are all agreed that we do), why not get busy and get one?

Instead of considering the war as an obstacle, why not use it as a stepping-stone to success?

Within a few days our Government will be calling for the third Liberty Loan and our country *must* have money. Why not ask our churches to show their patriotism for their country and at the same time their loyalty to their denomination by subscribing liberally to the Liberty Loan and then donate the bonds to the denomination for the purpose of building a denominational building?

Why not have this proviso, that if there is not enough money raised within five years to build the building, the bonds are to be returned to the churches or individuals donating them?

Why not know this building as the "Seventh Day Baptist Liberty Memorial?"

Why not make this building a memorial for universal religious and political liberty and also a memorial for all those contributing funds for its erection?

Why not have a tablet in the building giving the names and addresses of all those contributing to this fund?

Why would not this make a better memorial for you and your loved ones than a cold marble slab over your graves?

Why not catch the spirit of the one who has so generously offered money for this building and within sixty days have the amount subscribed to build it?

Why not ask Young People's societies, Woman's Missionary societies, etc., to arrange patriotic programs and in this way raise hundreds of dollars for this good cause?

One real live wire in each church could be instrumental in bringing about the desired results. Will you be "it?" Why not?

We look with pride to the heroic things our forefathers have done, both for their country and their church. Why not imitate them and make a record that future generations will look on with pride?

North Loup, Neb.,

March 13, 1918.

NOW LET EVERYBODY EAT BARLEY

The Food Administration sent a valentine to the malsters on February 14, in the form of the following telegram:

"You are directed, until rules governing malsters are issued, to cease all purchases of barley and other grains for malting."

This was done in order to insure a greater supply of cereals which may be substituted for wheat, according to the official statement.

Barley flour is an excellent substitute, and there is no reason why it should not become popular.—*United States Food Administration.*

"Apiarists are to have sugar where the safety of the bees would be endangered without it. One pound of sugar at the critical moment may mean 10 pounds of honey later, and even in the face of world shortage the Food Administration has decided that the industry of the bees deserves reward."

SABBATH REFORM

SUNDAY CLOSING IN LOS ANGELES, CAL.

Los Angeles is considerably stirred over a proposed Sunday law to compel all places of business to close on Sunday. The following extracts from Los Angeles papers show that Sabbath-keepers are making their influence felt, and that there is considerable doubt about the measure's being established.

Reviving the controversy over "which day is the Sabbath," several church organizations today registered vigorous protest against the proposed ordinance providing for closing of many lines of business on Sunday.

As the result of this protest the council may consider that answering the question would be too big a job, and abandon the Sunday-closing purpose altogether.

The question was brought home to the council today, in the protest entered by the Western League for the Preservation of Civil Liberty, the Seventh Day Adventist Church, the Christian Sabbath-Keepers' Union, the Seventh Day Baptist Church and the Bible Forum of Los Angeles.

The city council proposed to close barber shops and many other forms of business Sunday. But the ordinance would exempt many businesses from operation of the ordinance.

Up to today there was no question about which day in the week the council proposed to observe as Sunday—the council would accept the usual calendar Sunday.

But the protest of the church organizations cast a serious doubt as to whether the council could enforce any such ordinance.

The organizations "respectfully but firmly protested against the enactment of any Sunday-closing ordinance for the control of business in the city."

The protestants denied emphatically that the effect of the proposed ordinance would "be advantageous to labor."

"Its effect," the protestants declared, "would be to embarrass those who entertain conscientious scruples adverse to Sunday observance."

"There are wide differences of religious conviction regarding the sanctity of days. We desire to suggest in this memorial that the equal rights of the Jews, the Seventh Day Adventists, the Seventh Day Baptists and others, must be considered, and that these differences of religious conviction can not be regulated by civil law."

"To require the suspension of the business activities on Sunday of those who observe a different day as the Sabbath would be unjust and in direct violation of civil laws in force in this state and nation."

The protest branded the proposed Sunday closing ordinance as "an unwarranted

invasion of personal liberty" and "a direct discrimination against the religious sects that do not recognize the observance of Sunday, and as opposed to the constitutional guarantees of both state and nation."

Councilman Criswell of the Health and Sanitation Committee which handed the barbers' regulation ordinance precipitating the Sunday-closing question, said:

"Although there is a strong movement in favor of a Sunday-closing ordinance, we have not yet mapped out the ordinance. We do not really know what we shall require in the Sunday-closing regulations. We shall, I believe, accept the calendar Sunday as the Sunday we shall designate in our ordinance—if we frame the ordinance at all.

Members of the Council Committee said they were in favor of the ordinance, but would give both sides a hearing.

Lutheran pastors of Los Angeles, composing the Lutheran Ministerial Association, have put themselves on record as favoring the proposed enactment of the law by the city council closing places of business on Sunday.

At the meeting of the Ministerial Association the following resolution was adopted:

"Resolved, That the Lutheran Ministerial Association of Los Angeles and vicinity expresses its profound sympathy with the various trade associations of Los Angeles in seeking the enactment of a law by the city council which will close the places of business they represent on the Lord's Day and secure to them a needed day of rest. We further pledge our hearty co-operation in all legitimate efforts to this end.

HOMESTEADING IN THE SEVENTIES

J. L. HULL

Chapter III

(Continued)

Our party had not traveled far before they saw four prairie schooners (covered wagons) traveling in the direction they themselves were going, and knowing that they must be accompanied by white men, resolved to overtake them. The schooners were on the route missed by our party in the bend of Spring Creek. The ponies were too heavily loaded for very fast traveling, and as the teams were three or four miles from them and making good time, a number of miles were covered before they caught up with the wagons. When at last they did come up with them they found that it was a party of hunters, who, seeing the four horsemen and supposing them to be

Indians, had tried to keep away from them by fast driving.

There were eight of the hunting party. Their captain was an old ranchman, who had twice been burned out by the Indians, had once been left for dead by them, and once had been shot in the head by a white man with a double-barreled shotgun loaded with buckshot. He had been left for dead this time also, being unconscious. On coming to, he had gone to a physician and asked what he would charge to take the shot out of his head. When told that it would be twenty-five dollars, he swore he would not give it, for it was not worth it. He went home, took his knife, and by the aid of a looking-glass took twenty-five buckshot from his head; none had gone through the skull. He was the most profane man Joe had ever met, but he knew how to fight Indians and he knew the country along the Republican Valley. After the usual greeting, Wallace, who was to be the spokesman for our company, asked where they were traveling to and was told that they were going for buffalo.

"Where do you go?" asked the captain.

"We are going into Webster County to look for land to homestead," replied Wallace.

"Well, you are likely to have trouble. Your party is too small to go among the reds. There are eight of us and we would be glad to have more company," said the captain.

"If you will carry what little luggage we have, we will go with you and help you load up," said Wall.

This was agreeable to all concerned and the ponies were relieved of some of their load, the horsemen keeping only their firearms by them so as to be ready for any emergency.

They were now traveling more slowly. Joe looked around on the broad prairie. There were antelopes in every direction. He stopped and counted more than fifty, and two or three prairie wolves. The antelopes near to the travelers were keeping a respectful distance of about a half a mile, and farther away they were feeding very quietly. As they drew near the Republican River the land became more broken and part of the hunters tried to shoot some of the antelopes but without success.

Soon after reaching the Republican bottom land they came into a large prairie dog

town nearly two miles in extent. This was very interesting to our party. The curious little animals would run from one hole to another and seemed to be telling the news, keeping up a constant chorus of yip-yip-yip. When the travelers came too close, the little fellows' heels would fly into the air as they went into the holes. Sometimes five or six could be seen together at a distance, sitting up straight and keeping close watch of the intruders.

Wallace and Will were anxious to get one of the prairie dogs that they might examine it, and shot several times at them, but each time the little fellow fell into a hole and when they went to get it the dog was not to be found, though both were good shots.

"Joe," said Will, "try your hand and get us a dog."

"All right," said Joe, "show me a dog and I will try."

"There is one at your right."

Joe stopped his pony, which stood perfectly still for him to shoot, and without dismounting raised his navy six and fired.

"You got him," exclaimed Will, "I saw him fall."

"How far is it you shot?" asked Wall, as he stepped to the side of Joe's pony.

"About twelve rods," said Joe.

Wall stepped the distance a hundred and thirteen paces, and picked up not a dog but an owl. It was partly behind a pile of dirt, so that it had been mistaken for a dog.

Henry was looking at the dogs at a distance and as he glanced down he saw a motion at Pet's feet. Looking more closely he saw a large snake strike at his own foot in the stirrup. It just missed his foot, then struck at Pet's hind foot and missing that glided into a hole. This was done so quickly that Henry could not tell what kind of a snake it was. Joe had read Washington Irving's description of the prairie dog in which it was said that the dogs, owls and rattlesnakes live in peace together; but after living neighbor to the cunning little fellows for twelve years he still believes that the rattlesnakes follow the dogs to live on them, although it is true that prairie dogs, the little owl (about the size of the common screech owl) and rattlesnakes are found in a community together.

The hunters thought they would find buffaloes soon after reaching the Republi-

can valley, but in this they were disappointed, for the buffaloes were feeding fifty or sixty miles west.

On the fourth day after reaching the river they were following the divide five or six miles from the stream when two buffaloes were seen about a mile ahead of them. The captain and Wall went ahead of the teams, and getting within about a hundred yards killed one of them. A little farther on another was seen to go into a draw and stop to feed. A draw is a low place like a creek bed. The captain told Joe to try his hand. Joe went as near as he could, keeping out of sight of the game so as not to frighten it. Lying flat on the ground he crawled along until he saw that the buffalo was about to run, when he took good aim and fired. The buffalo ran a few rods and fell.

"A pretty good shot," said captain F., "I am going to see how far it is."

He stepped it: two hundred and seventeen paces.

After dressing the buffalo they had gone but a little distance when they heard a rumbling sound somewhat like thunder. Captain F. was driving the lead team. He stopped and held up his hand.

"Listen," said he. "Buffalo on a stampede—quick to the divide."

It was but a short distance to the top of the divide. There looking north toward the Platte River they could see for a long distance. A black line could be seen moving in their direction. To the east and to the west, as far as they could see, they could discover neither end of the great herd of buffaloes.

Captain F. gave quick command. Corral the wagons with the horses inside and every man with his gun in line in front of the wagons. When the buffaloes pass, look out for Indians. Shoot as fast as you can, but don't shoot to hurt the animals. We will have enough to do without any wounded buffaloes charging us. You fellows on horseback, if we can't break the line, will have to mount your horses and go with the herd and watch your chance to get out."

Captain F. had a field glass with which they watched the line of buffaloes. At first the captain thought they were at least four miles away and that they could see the line for four miles each way, making that part of the line in sight eight miles long

and a half a mile or nearly so in depth. On they came. Then as the herd went out of sight in uneven ground as they crossed a little stream, the watchers could plainly see men on horses in the rear.

"Indians," said Captain F. "White men never hunt on horseback."

Now they dropped from sight again but soon came into view. But there were no men with them now and they were not more than a mile away. The roar of the stampede was deafening. The watchers could see the solid ranks of the buffaloes as they jumped all together, shoulder to shoulder, like trained men.

"Fire! Make a noise!" cried Captain F. and twelve rifles sang out in answer and continued as fast as they could be loaded and fired.

Joe was to the extreme left of the line. The buffaloes separated and crowded each way in the lines, leaving a little space, perhaps thirty feet wide, just enough to clear the men and wagons as they swept by them. Joe could almost touch them as they passed him in their mad and furious rush. Looking around after the herd had passed they found that four buffaloes were down and no Indians were in sight.

The wagons were loaded but as the weather was very warm they must salt the meat or it would spoil. The meat was cut into slices and stripes, packed with salt on a board so that the juice could drain off, then placed on a rack over a fire to smoke and dry. Our land hunters assisted in preparing the meat and worked till midnight on the night after the stampede of the herd of buffaloes, and had just reached their ponies when there was a snorting of the horses of the hunters, and every horse of the company broke its lariat and ran away. The ponies of our four boys were standing close to their masters and did not share in the fright?

Captain F. called out, "Indians! Turn out!"

It was very dark, nothing could be seen, and the horses were soon secured and quiet reigned save for the howling of the wolves which could be heard almost every moment in the night. But by this time the howling of the wolves did not waken any alarm; the travelers had become accustomed to it. Buffalo wolves, large fellows nearly white and called white or buffalo wolves were quite plentiful wherever the buffaloes were.

(To be continued)

WOMAN'S WORK

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

THE FOLLOWER

I looked where I heard them laughing—the wee
little ones at play;

But I said, "I serve the great Lord Christ, and
I may not pause nor stay."

I looked where I heard them weeping—the weary
of woe and sin;

But I said, "I go for the great Lord Christ on
his errands the world to win."

I looked where I heard singing—the bride at her
festival;

But I said, "Who follows the great Lord Christ
is deaf to a lower call."

But lo, in the Book at nightfall in a mirror I
seemed to see
(Or a vision sweet) the Lord of the work, as
of old in Galilee.

And he had a smile for the children, and leisure
to watch their play;

And they climbed on his knees and into his lap,
and he would not send them away;

And in and out of the houses, wherever men
worked or wailed,
I could see him pass with his healing touch and
his love that never failed.

And up and down on the highways, where the
common people go,
With a light in his face and help in his hands
he was traveling to and fro.

The cripple that cried in his pathway—I saw
him stand straight and tall!
And the beggared and blind crept close to his
feet, and he had an alms for all.

His face flashed a heavenly pity that healed
every human ill.

But I said, "Can this be the work of Christ?"—
and I thought of Calvary's hill.

Then light from the Word brake forth anew,
and a low Voice spake to me:

"Who would bear the cross of the great Lord
Christ must mark where his footprints
be."

—Anna B. Bryant, in the *Christian Endeavor
World*.

Somewhere in France, sometime during
the winter of 1914-15, a young Belgian sol-
dier received a letter from his wife back
in Belgium. This was the letter of a young
peasant woman, without much learning,—
but who shall measure the nobleness, as she

bids her husband "have courage as I have
had courage"?

The letter is as follows:

MY DEAR HENRI:

I have received four letters from you the same
day, this is the second that I send you, you ask
me why I do not write, you do not know that
the enemy have been three weeks with us doing
us much misery. For they have brought great
mourning on us, my dear Henri. I am going to
tell you the whole truth for I can not bear all
this to myself, and you must have courage as I
have had courage. Well, as you must know al-
ready, our little baby was born on the twenty-
eighth in the midst of the bombardment. I was
all alone, only my poor old mother was with me,
and Fernande. But that is nothing yet, for two
days later they made us all prisoners, all the
women and children and old men of the village,
and they put us all in the church. There they
were making us die of hunger. On the first
day of September, day of misery, a bomb falls
into the church and kills at one blow my poor
old mother and my poor little babe. She was
holding it in her lap. But that is not all, Fer-
nande also was struck, a piece went through her
right side, and she suffered for two whole hours.
She would say, "Mamma Marie, take me away
from the church, it does not feel good here."
And then she would ask me for something to
eat and there would be nothing. And then again,
"Mamma Marie, take me away from the church,
it is not good here." And I could not take her
away, they were guarding outside. So you see
you must not worry about us for there is nothing
left but me, and I can always get along. You
see that I have been courageous. Courage is
strength. My poor Henri have courage, I hope
some day we will be together again.

MARIE.

This letter was sent by Percival Gibbon,
the war correspondent, to *Collier's Weekly*,
and it was published in that paper. This
was during the first year of the war, when
the story of the sufferings of Belgium was
just becoming known. This letter was
widely read, but this story has to do with
the reading by one person only. It went
into a small village near Louisville where
George Madden Martin, the gifted writer
of stories, has her country home. She and
a group of her neighbors undertook to
raise one thousand dollars to buy condensed
milk for the Belgian babies. While Mrs.
Martin was engaged in this work she was
summoned one day to the telephone to hear
the voice of the author of "Mrs. Wiggs of
the Cabbage Patch," (Alice Hegan Rice),
asking her if she would go into the city
that afternoon and "talk to the members of
my Mothers' Meeting at the Cabbage
Patch." Further talk revealed the fact that
this club was made up of thirty or more
women from the Cabbage Patch, organized

for mutual help and entertainment. These
women were thoroughly acquainted with
toil, many of them being busy from early
morning until late at night, in an actual
struggle with poverty. The plans for the
carefully arranged program had fallen
through, and Mrs. Rice, knowing how
much the meetings meant to them, could
not bear to have them disappointed and so
asked Mrs. Martin to tell them about the
Belgian babies. They would understand
the suffering and poverty, and they would
be glad to hear what America was doing
to help. Many of them had no time to
read the newspapers for themselves.

Mrs. Martin went and met them. She
says she went to help them, if she could,
but that instead they helped her. When
she saw them her heart smote her for com-
ing to tell them of suffering anywhere, as
their faces showed her they had many of
them known much suffering, but she tried
to pass lightly over that part of her talk,
and spent more time telling what was be-
ing done to relieve the suffering. There
were present young mothers with little chil-
dren, the youngest child being four weeks
old, middle-aged mothers and grandmoth-
ers. They listened attentively but stolidly,
she felt. She read this letter to them, and
there seemed a bit of a stir for a moment,
and she thought the mother of the littlest
baby drew the little one in a closer embrace
but that was all.

After the talk was over they proudly
served refreshments of coffee and "confec-
tionary cakes" and Mrs. Martin came to
feel that this serving of refreshments had
become in the minds of these women a
solemn rite. For this they paid an annual
tax of twenty-five cents and of course they
should enjoy it.

Several days later Mrs. Martin was sur-
prised to receive a note from the Cabbage
Patch Mothers' Meeting reading: "We
choose to give you our money for the ba-
bies you told about and have no more coffee
and cake at our meetings this year." Mrs.
Martin accepted the gift in the spirit in
which it was sent and that was why the
Belgian babies received one thousand and
five dollars' worth of condensed milk in-
stead of merely one thousand dollars'
worth.

Some time later Mrs. Martin told this
story at a luncheon. There was present at

this luncheon a woman, Miss D., who is a
member of the faculty of a famous girls'
school in the east. Miss D. went back to
her work where the girls did not seem to
comprehend the need of giving, although
the faculty had been trying to arouse their
interest. They had remained apathetic,
perhaps because it is hard for those who
have never felt any needs that have gone
unsupplied, to realize that poverty and suf-
fering exist in the world. One day in
chapel Miss D., whose turn it was to ad-
dress the girls, told them the story of this
Belgian girl and of the five dollars of the
women of the Cabbage Patch,—just the
story with no comments.

It is the custom in this school for the
senior class before leaving school to give
the rest of the school a treat. The day fol-
lowing the telling of these stories in chapel
the young president of the senior class came
to see Miss D. and told her that the school
had asked the seniors to take the money
to be used for the treat, about one hundred
dollars, and give it to the Belgian children.
Other classes also went to work and raised
money for this purpose.

Some time later this same lady, Miss D.,
was at tea in the home of a Boston philan-
thropist and some one who had heard her
tell this story asked her to tell it again.
She did so and she noticed a man hovering
on the outskirts of the circle who drew near
to hear the story. Later he was presented
to her and she learned that he was a
Frenchman. He told her that he was about
to return to his home, his mission in this
country being accomplished. He said that
he and his American wife were helping the
Belgian and French cause by conducting,
at their own expense, a little paper devoted
to the cause of the Belgian and French Or-
phan Fund. He asked permission to use
this little story of the Cabbage Patch
Mothers' meeting in his paper. Now, over
a year later, comes a report from this man
that his little paper has carried this story
over all the neutral countries of Europe
as well as among the allies and that it has
brought to the poor starving children of
France and Belgium many times five dol-
lars' worth of food, and not only that, it
has aroused in the hearts of many a feel-
ing of sympathy for suffering. In fact it
has opened the eyes of the blind, and that
may be more far-reaching in its effect than
all the money that has been thus collected.

MINUTES OF WOMAN'S EXECUTIVE MEETING

The Woman's Executive Board met with Mrs. Crosley on March 11, 1918.

Members present: Mrs. A. B. West, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson.

Mrs. West read the Scripture lesson and Mrs. Maxson offered prayer.

The minutes of February 11 were read.

The Treasurer's report for February was read and adopted. Receipts, \$175.71. Disbursements, \$135.00. Mrs. Whitford read letters from Little Genesee, N. Y., and Plainfield, N. J.

The Corresponding Secretary read a letter from Secretary Shaw asking the Woman's Board to assist in preparation of a portion of the Sabbath Rally Day program.

A motion was carried that the program of last year for Woman's Society meeting be used this year and emphasized by the Woman's Board. This course was adopted because it was the opinion of the Board that this portion of last year's Sabbath Rally program was generally neglected by the Woman's Auxiliary Societies.

The Corresponding Secretary also read program of Federal Council for Easter Week of Prayer.

A motion was carried that the President appoint a committee of three to have in consideration the program for the Woman's Hour of General Conference.

The President appointed Mrs. Daland, Mrs. Crosley and Mrs. A. E. Whitford as said committee.

Portions of letters from Shanghai were read by Mrs. Nettie West, Mrs. O. U. Whitford and Mrs. Maxson.

The minutes were read and approved and the Board adjourned to meet in April with Mrs. L. M. Babcock, sickness in her home having prevented either the February or March session from being held there.

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

"No longer is it hard to say,
"Thy will be done."
Since Jesus is my life, my way,
Our wills are one."

WELTON CHURCH AND ITS NEW PASTOR

The past year has been a varied one for Welton, Iowa. Pastor Hurley, after having considered a call for some time, felt it his duty to accept. This he did, leaving us after the last Sabbath in June, 1917. Elder Hurley's pastorate here, though short, was much appreciated, not only by our own people but by outsiders as well.

Being thus left without a pastor, we extended a call to Brother George Thorngate, who had been teaching in Salem since his graduation at Milton. He came, but having previously enlisted he was called into the



REV. PAUL S. BURDICK

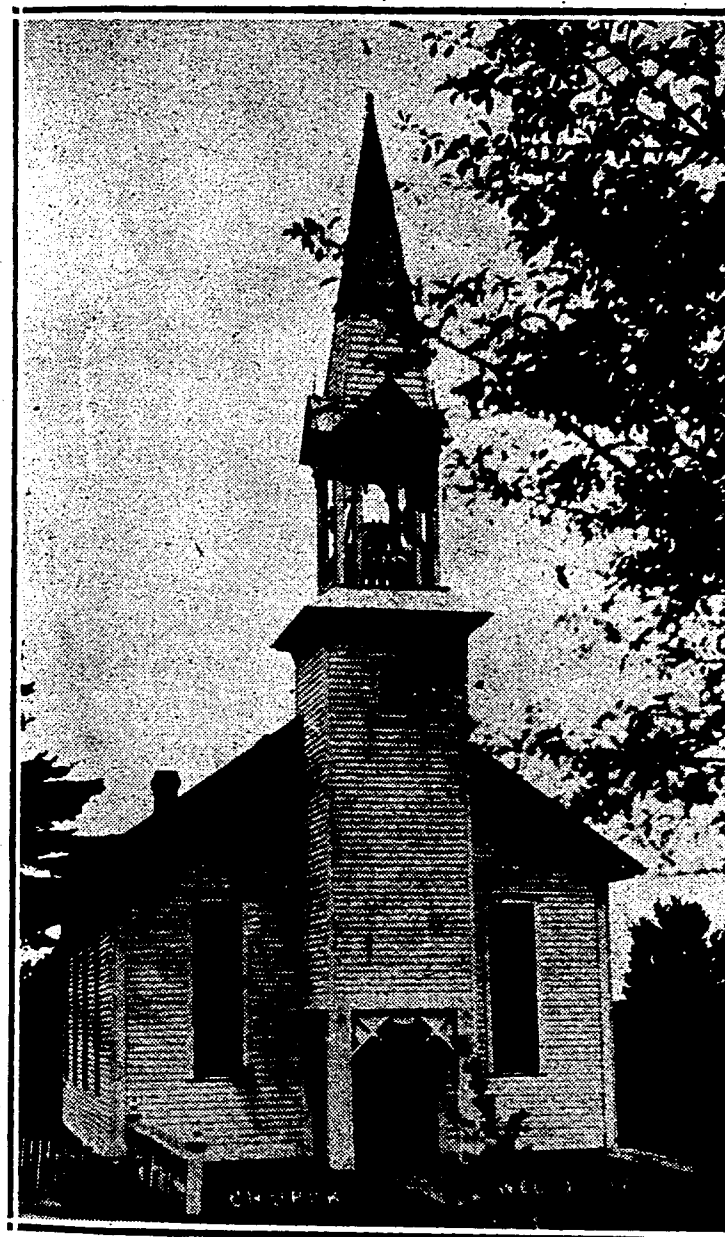
country's service after being here only a few short weeks. During this time he won a warm place in our feelings, and our hearts go out to him as well as to the many other boys, kith and kin, who are in the service here and "over there."

In the fall the church called Rev. Paul S. Burdick, of Little Genesee, N. Y. October 20 was set as the time for his installation, Rev. L. C. Randolph, of Milton, being the visiting minister. Circumstances over which Pastor Burdick had no control hindered until he could not be present. Laying aside the anxiety felt by some, the situation was made the best of and Dr. Randolph gave us a grand sermon on our duty

to the pastor in helping and encouraging him and in co-operating with him.

Pastor Burdick arrived the first of the week and visited all the church homes before the next Sabbath, when a simple installation service was carried out as follows:

Opening Services, in charge of Dea. J. O. Babcock
Reading of the Morning's Lesson—Pastor Burdick
Prayer—Dea. H. R. Loofboro
Hand of Welcome in behalf of the Church—Dea. J. O. Babcock
Address of Welcome—L. C. Van Horn
Response—Pastor Burdick



WELTON, IOWA, SEVENTH DAY BAPTIST CHURCH

The pastor then preached a good and helpful sermon from the text: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16: 24)."

A reception was held the following evening in the basement of the church. Owing to the bad weather the crowd was not so large as we had desired; however, there were a few outside of our own society present.

We are in hopes that this association may

be of mutual benefit to church and pastor and that the cause of Christ may be advanced in this place. X

EXTRACTS FROM SALEM COLLEGE BULLETIN, AND PRESIDENT'S LETTER

The Salem College Bulletin for 1917-18 and the Summer School announcements show commendable zeal and a spirit of progress on the part of the management worthy of the great cause for which that institution stands. When we think of the trials and sacrifices which the people of West Virginia have borne for years in order to perfect such a splendid school, we do not see how our people, far and near, can look upon their present stress of circumstances and witness the courage with which the faculty and trustees are endeavoring to meet the depressing conditions of these trying times, without being moved to do something to lighten the load and to secure permanency for that school.

We give below some extracts from the bulletin and a letter from President Clark to Salem's alumni.

AFTER THE WAR WHAT?

Since our own country has been plunged into the present all but universal war, it has been evident that many of our schools and universities will suffer in their attendance during this period of strenuous emergency. While it is right and proper that our schools should not neglect their opportunities in this time of needed service, there is danger that we shall overlook the most opportune form of needed service in preparation for future efficient leadership.

The President and Bureau of Education of the United States have been and are urging all young people of high school and college age not to neglect the necessity and opportunity of education. Never before in the history of mankind has there been such urgent need for trained, intelligent leadership. The college is the place to develop it. This demand will increase as the war goes on, and will continue for years after it closes. Now is the time to study hard, and develop your power and training for leadership. Salem College joins in this urgent plea that each and every young man and woman who is not engaged in absolutely necessary work, should seize the opportunity to enter either the Academy, College or Normal department. The hour of opportunity has struck. Will you hear and answer the call?

TWO PROGRESSIVE STEPS

The year 1917-18 will be a memorable one in the history of Salem College because of two changes in matters of administration:

1. The academic and college work will be separated, and made entirely distinct from each other.

2. The college will instal a well-equipped De-

partment of Household Economics, which will be in charge of a young woman of college education, with special preparation and training.

HOUSEHOLD ECONOMICS

The importance of scientific knowledge in the making of true home life is receiving increased recognition from year to year in our institutions of higher learning.

The object of this curriculum is primarily to stimulate interest in the home, conserve its true functions, and extend its influence in the community.

A broader view of the economic function of woman, both as a producer and consumer is aimed at. Thorough practical training is given in all forms of work still carried on in the home, together with a study of production and marketing of all materials brought into the house.

At present, graduates of either the Standard or Short Normal Course are required to take a full year's training in this department. This course is also open to any and all students of the college. In order to secure the best results, the college is installing well-equipped rooms with suitable furniture and utensils. A small laboratory fee will be charged for the use of this equipment, and materials consumed in training.

Each student will be required to furnish, for her own use, a long white apron with bib, four side towels about 18 inches square, and holders. The courses given herewith are for the first year's work. Other courses will be added from time to time, such as: Advanced Cookery, Invalid Cookery, Dietetics, Home Nursing, and courses in Domestic Arts, as the department grows to meet the demands placed upon it.

In the eighth annual announcement of the Summer School (to begin with June 3, a special faculty chosen for the work), we find this:

No matter what business you follow, you can do that service better if you have been trained and educated. There is not a calling today that is not looking for individuals who are better prepared to do that work. That is a wise young man or woman who heeds this demand—who loses no opportunity to develop greater efficiency and learning power. A "picked up" education or a "get along" attitude is fatal to progress or a position of consequence.

Salem College has been serving the young men and women of the Middle South, nearly a third of a century. It has conducted successful Summer Schools during the past seven years. It now offers you equally good advantages for this coming summer during its eight weeks' session from June 3 to July 26. You can invest neither time nor money that will bring you greater satisfaction than attending our 1918 Summer School.

THE PRESIDENT'S LETTER

DEAR ALUMNI:

A day or two ago I received a letter from a district superintendent asking for a teacher. Since last September we have received letters and requests of this kind nearly every week. We have not been able to comply, because our forty-five normal

graduates of last year were all engaged before the school year opened last fall.

But I was going to quote a sentence from that letter. Among other things he said: "We have several Salem College graduates and they invariably make good." This is certainly a fine tribute to your Alma Mater and to you. We would like to turn out one hundred graduates every year that would "make good." Every one of them would be quickly placed as teachers or otherwise help to serve the world's need for trained men and women.

This would be ideal; but such results can come only through hard work and earnest co-operation. This year our graduating class will be only half as large as last year, while we wish it were double. The world conditions are working tremendous hardship on our college. Expenses have gone up and up, while the attendance has lapsed about 25 per cent. This has correspondingly cut down our income.

If the attendance were doubled or trebled it would practically solve this trouble, besides the splendid results that would come through the increased number of trained workers. We must work together to bring about these results or the future of the college will be jeopardized. This is not an appeal for financial aid, but an appeal for your help. This you can give in two ways at least.

First. Send us a list of names (with addresses) of young men and women of your community who would be helped and benefited by such an education as Salem tries to give.

Second. Work hard to secure at least one new student for the coming summer term or for next year or both. If you set about it in earnest, you may be able to secure several. We will co-operate with you in these efforts if you will suggest what we can do to help. Let us all pull together and we shall succeed.

Before closing, I want to suggest that perhaps you would like to attend a summer session yourself. If so, write us what you would like and we will try to supply it.

We are happy in your success and wish you increasing usefulness in the cause of human betterment. Do not fail us. Let us hear from you. Sincerely,

C. B. CLARK.

Feb. 19, 1918.

YOUNG PEOPLE'S WORK

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

THE CHANNEL OF THE SPIRIT

We may call ourselves His disciples, but that does not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. . . . Such Bible study alone shows us the needs for our spiritual lives. It reveals the weak places in our armor, the points of least resistance in our lives. . . . Moreover, our fruitfulness in Christian work is absolutely conditional on our abiding in the Word. Above all, it is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. To do the work of God we must have the power of God. To have the power of God we must have the Spirit of God. The Bible is the channel through which the Spirit comes into the life. We do not find Spirit-filled men apart from deep, devotional Bible students.—*John R. Mott.*

BIBLE READING

C. C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
April 6, 1918

DAILY READINGS

Sunday—Bible study (Acts 17: 10-15)
Monday—Memory work (Josh. 1: 6-9)
Tuesday—Meditation (Ps. 1: 1-6)
Wednesday—Aim of the Bible (1-Cor. 10: 1-11)
Thursday—The word in the heart (Deut. 11: 18-25)
Friday—Obedience (James 1: 21-27)
Sabbath Day—Topic, Christian duty and privilege—Bible reading (Ps. 19: 9-16)
(Consecration meeting)

A great many people in the world today read the Bible. Some read it from force of habit, some from love of God and an earnest desire to know his will. What are other reasons for reading the Bible?

QUESTIONS FOR YOUNGER MEMBERS

What verse in the Bible appeals to you most of all?

When temptation assails you what is a good verse to remember?

What is your favorite chapter in the Old Testament? Why?

QUESTIONS FOR OLDER HEADS

In a literary sense what books of the Bible are poetic in make-up?

What books of the Bible are historical? What ones are mainly biographical?

What are the main books of prophecy?

Let the leader distribute the above questions at the morning service.

QUESTIONS FOR IMPROMPTU ANSWERS

Are the Psalms divided into chapters?

Have we satisfactory proof that any book of the Bible is not divinely authentic?

Is it beneficial to read the Bible simply because one has signed the Christian Endeavor pledge?

Why is Bible reading and study essential to religious life?

SUGGESTIONS

It is a good plan to have the topic and leader specially announced at the morning service.

I am glad the RECORDER does not print slips to be used in the meetings. A verse of Scripture or an appropriate song is much more conducive to the life of a meeting than the reading of slips.

There is nothing that gives life and interest to a meeting like volunteer testimonies.

Christian Endeavor is doing things for Christ.

Habitual reading of the Bible inspires confidence in the reader.

A man was traveling alone in a sparsely settled district. The shades of night began closing around him and there was no shelter in sight. Finally he caught the flickering of a dim light through the forest trees. He hastened forward and soon came upon a small cabin near the roadside. He rapped on the rude door and waited, with some misgivings, for its opening.

He was admitted, after a time, into the presence of an aged man and wife.

The hearty welcome they gave him failed to dispel his doubts.

After a frugal meal, and some effort at sociability, he was told he would have to sleep in the attic. A candle was given him and he climbed the ladder and was soon in bed but not to sleep.

The old people below began talking in

low tones which soon aroused his suspicions to such an extent that he crept from bed and cautiously peered through a crack in the floor.

The scene that met his gaze wholly restored his confidence. The gray-haired couple had a large, well-worn Bible on the table in front of them and were reading its oft-turned pages in subdued tones so as not to disturb the slumbers of their travel-worn guest. He returned to his bed with mingled feelings of chagrin, shame and gladness and was soon wrapped in slumber.

How glad that man was, how relieved, when he saw the old people reading the word of God. A calm came over his troubled spirit that could have been experienced in no other way.

A soldier carried a Bible in his breast pocket. A bullet from the enemy's gun was stopped by the Bible ere it reached his person. The Bible saved that man's life; but listen—the Bible is the word of God. If rightly used it will quench all the fiery darts of the evil one. Read it. Study it. Pray over it. Take its precepts and teachings into your heart instead of placing them over it, and all the arts and wiles of the devil will not harm your soul.

Dear Christian Endeavorers, do you read the good Book with the thought of making it your spiritual defense?

"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to chide me when I rove,
Mine to show a Savior's love."

"Thank God for the Bible!
Its truths o'er the earth we'll scatter with boun-
tiful hand."

CHRISTIAN ENDEAVOR AND ITS WORK

MISS RUTH L. PHILLIPS

Read before the Alfred Y. P. S. C. E., at the annual celebration of Christian Endeavor Week, February 2, 1918

ONCE more we come to Christian Endeavor Week, when we not only celebrate the formation of the first Christian Endeavor, but stop to ask ourselves what the Christian Endeavor society really stands for and if it justifies its existence.

Just thirty-seven years ago tomorrow, in the pastor's study of the Williston Congregational Church, Portland, Me., an earnest group of young converts met at the pastor's invitation to form plans for a so-

ciety by means of which these young converts could find expression for their Christian life. Rev. Francis E. Clark, the founder and for many years the president of the United Society of Christian Endeavor and of the World's Christian Endeavor Union, says the object of that first society was the same principle by which a child is taught to walk by walking and to talk by talking. In other words young Christians were taught to serve by serving. That this new idea was a most practical one and met a real need in the lives of young Christians is proven by its rapid growth. Before one year had passed, there were six societies formed, and in a little more than two years, there were fifty-three with an enrolled membership of 2,630.

THE next step was the forming of the Junior society. This took place in Iowa. The Christian Endeavor idea had by this time extended all over the United States. In 1891 the first Intermediate society was organized in Massachusetts.

There has been a national convention almost every other year, at which large numbers have enthusiastically gathered and received great inspiration and help for better service. The largest convention was held in Boston, in 1895, at which there were 56,435 registered delegates in attendance.

By 1885 the news was received that the Christian Endeavor movement had reached foreign countries. Today there are societies in over sixty nations. China has one thousand societies, India two thousand, Japan two hundred and fifty; and societies in Holland, England, Scandinavia, South America and African countries, to say nothing of the islands of the sea, report progress and growth. Surely "the Truth is marching on." Dr. Clark has made several trips to every continent and has inspired and helped these foreign societies to greater endeavor.

From time to time the organization of the Y. P. S. C. E. has been perfected. In 1885, at the fourth convention held in Ocean Park, Old Orchard, Me., the United Society of Christian Endeavor was organized. The first state union was formed in New Haven, Conn., in November, 1885. The World's Christian Endeavor Union was organized in Boston, in 1895. Since

then there have been five conventions of the World's Christian Endeavor Union, three being in foreign countries.

The first Christian Endeavor paper was called "The Golden Rule." The name was changed in November, 1897, to "The Christian Endeavor World," which it is still called today.

FROM the first, the United Society has been practically self-supporting and asking no contributions from the individual societies. It has paid its own expenses mostly from the money earned by its publications. It has made an exception to this rule only in the matter of the purchases of site and the cost of building the new home of the United Society in Boston. The officers and workers of the United Society are consecrating their time and strength to this self-sacrificing and noble service.

Christian Endeavor's motto, "For Christ and the Church," was suggested by Dr. Clark and adopted in 1887 at the convention at Saratoga, N. Y. It has always been the aim of Christian Endeavor not to rival the church but to co-operate with it. Christian Endeavor is undenominational. It is to be found in eighty denominations, and in 1915 there were 77,766 societies, with nearly 4,000,000 active members; or if we count in kindred organizations using Christian Endeavor methods under different names, as Epworth League, Baptist Young People's Union, etc., we have a grand total of 100,000 societies, and more than 5,000,000 members.

Among some of the movements that have been instituted and carried on by the Christian Endeavor are the Quiet Hour, Tenth Legion, Increase and Efficiency Campaign, Life Work Recruits, International Peace Union, Temperance (It was at a C. E. convention that the slogan originated—"A Saloonless Nation in 1920"), work among prisoners, sailors, travelers, immigrants, and in schools and charitable institutions.

One of the most recent Christian Endeavor activities is national service. This includes various forms of service, among which is the conservation of food and another is that of furnishing a representative of Christian Endeavor in each cantonment, to be one of the Y. M. C. A. secretaries.

In many camps there are already Christian Endeavor organizations.

Thus Christian Endeavor seeks to fill the needs of the young people, to line itself up with the problems and conditions of the time, to encourage in young people the highest ideals and help them to attain them, and to furnish Christian comradeship for them. Surely it is an agency of Christ and is worth our most loyal support.

OF the fruits of Christian Endeavor the United Society itself says:

At least 10,000,000 former members now active and useful in church work to a degree far in excess of what would have been without their Christian Endeavor training. At least 4,000,000 associate members brought to Christ and into church-membership, in part through the influence of the society. At least \$20,000,000 given to missionary and charitable objects. At least 50,000,000 young people's meetings held, with an aggregate attendance of at least 1,500,000,000. At least 100,000 union meetings and conventions, aggregating in attendance at least 50,000,000, and resulting in a wonderful increase in fellowship among the Christian denominations. Thousands of denominational young people's societies which are Christian Endeavor in all but the name and the interdenominational fellowship. A vast amount of Christly activity in prisons and hospitals, on ships, among the poor, in fresh-air camps, for Sabbath-observance, municipal reform, civic betterment, temperance, social purity, Bible study, systematic giving, and international peace and arbitration. A religious influence and impulse that can not be weighed, measured, or tabulated.

SOME of the problems challenging the Y. P. S. C. E. today are—

How it may encourage and use the energies of the young people to help in the nation's great task of winning the war; how it may keep the young men in training, true to the high ideals of their Christian homes and churches; how it may furnish a wholesome social life for the young people so they will avoid time-wasting and questionable amusements; how it may direct the thoughts of the young people to the source of all strength and virtue—our Lord Jesus Christ, that they may enthrone him supreme in their lives.

These problems challenge each of us individually to a share in the great program of work laid down for us by our Master.

So let us reconsecrate ourselves this Christian Endeavor anniversary time to a full devotion of our time, our strength, our money to this great work, than which there is no greater.

CHRISTIAN ENDEAVOR IN HAMMOND, LA.

The Christian Endeavor society at Hammond wishes RECORDER readers to know that we are alive and really doing things worth while, even though we are fewer in numbers, several of our members being away on account of the war.

In June two of our members attended the state Christian Endeavor convention in New Orleans and came back with new ideas and inspirations. One was to start the Efficiency movement, and the other was to continue holding our meetings every week, even through the hot weather. This was done, although several of our people were away on their vacation.

When our pastor and the other members returned in the fall we started our Christian Endeavor work with renewed vigor. Our Information Committee keeps us in touch with the great things being done and to be done in Dixie, as well as in the denomination and in international work. Five of our members are subscribers for the *Dixie Endeavor*, and two copies of the *Christian Endeavor World* are being taken. These are mailed to the soldiers after being used.

Since the first of November we have raised over \$27.00 by socials and by selling the "Ryte-Me-Calendars" at Christmas time. This money has enabled us to pay our denominational apportionment, our state Christian Endeavor pledge of \$5.00, pay for our Christian Endeavor paper, buy a new wall pledge to replace the old one, some pennants for decorating our Christian Endeavor corner in the church, and to get an Efficiency chart. We have already 133 points to our credit, thus earning a red seal. We have also a certificate showing we have gained 80 per cent of the Dixie Christian Endeavor standard for this year, and are rated as an "Excellent" society in the Southern States.

Another interesting feature of our Christian Endeavor corner is two pictures, one a picture of one of our members who is a soldier at Camp Beauregard, and the other a picture of our state Christian Endeavor convention held in New Orleans last year.

Our society recently celebrated Christian Endeavor Week. On Christian Endeavor Day our pastor preached a very appropriate sermon to the young people, and on Friday night we took charge of the prayer meet-

ing, having a special program to which all the young people of the town were invited, especially the B. Y. P. U. and the Epworth League.

Even though it was a rainy night a goodly number attended and listened to an interesting and instructive program consisting of a brief history of Christian Endeavor, some of its goals, past and present, talks on the Quiet Hour, and the Pledge.

One of our Junior boys told an interesting story about having an aim in life, after which two of the Juniors took charge of the "C. E. Birthday Cake," on which were thirty-seven candles, each representing a year in the life of the Endeavor movement. During the open meeting which followed, as each one testified in the darkened room, the Juniors lighted a candle, representing the light of Christian living.

The meeting was closed by singing the state convention song (words to the tune of "Throw out the Life Line").

We would like to have this printed for the benefit of our northern friends, if space permits.

LOUISIANA, THE FAIREST

Louisiana, the fairest of lands,
Made rich and glorious by God's mighty hands;
Peopled with races from near and from far,
O Louisiana, our Union's bright star.

Refrain—

Louisiana, Louisiana,
Home of the fair and the brave,
Louisiana, Louisiana,
Jesus, our Master, shall save.

Down on the Gulf coasts, where hurricanes blow;
Where rice and cotton and sugar cane grow;
In your great cities and forests of pine,
There Christian Endeavor is standing in line.

Christian Endeavor stands right in your midst,
Ready in all of your needs to assist,
Making men nobler and children more strong,
To take up the battle of right against wrong.

One of our members has taken the examination and is now an "Expert Endeavorer." Several others are studying for it. We often spend at least fifteen minutes of our meetings studying a chapter of the *Expert Endeavorer*.

MARGARET STILLMAN,
President.

Whatever makes men good Christians,
makes them good citizens.—*Daniel Webster*.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Make the Forward Movement Popular

The following suggestion is contributed by a pastor who is an enthusiast for the Forward Movement. Print these acrostics in large letters and post them on the church bulletin board. Then encourage contests for the best new acrostic to represent the Forward Movement, and post them from week to week:

- | | |
|-------------------|------------------------|
| Forward movements | Funds |
| Often | Often |
| Reverse, | Right |
| When | Wrongs |
| All the boards | And |
| Run in | Remove |
| Debt | Difficulties |
| Fork | Failure |
| Over | Only |
| Rapidly | Rewards |
| When | Waiting. |
| Activities | Advancement |
| Require | Requires |
| Dispatch | Diligence |
| Few | Forward! |
| Overestimate | On to victory! |
| Results | Redouble your efforts! |
| When | Work! work!! work!!! |
| All | All together! |
| Respond | Raise the money! |
| Diligently | Do it now! |

We will ask the editor to publish on the front cover of the SABBATH RECORDER the best acrostic on the Forward Movement that is sent to him in the next two weeks, in poetry or in prose.

The Christian Endeavor society of Plainfield is making a contribution of five dollars to a fund to send the SABBATH RECORDER to the Men in the Service. Such contributions will be heartily welcomed by the Tract Society. Most of the men who have written from the camps think that it would be a fine thing to send the SABBATH RECORDER to the Y. M. C. A. reading rooms. If it is sent to each army and navy Y. M. C. A. building in all the camps, forts, cantonments, training stations, aero fields, etc., it will require considerable expense, and the contributions will have to be generous.

What others are doing. Here are two clippings from current papers, one about the Baptists, the other about the Methodists, both forward movements. The ex-

pression used by Mr. Bedford, "until it hurts," in reference to giving, we ourselves used last May in the special message sent out by the Missionary Society to all the churches. The first clipping is from the *New York Tribune*, March 18, and the second is from the words of Bishop Welch as printed in the *Centenary Bulletin*, February 28.

New York Baptist laymen opened a \$1,000,000 campaign yesterday afternoon with a rally at the Fifth Avenue Baptist church. The money will be used for home and foreign missionary work, for the care of aged and infirm Baptist ministers and their wives, and \$150,000 will be spent for war work. The campaign, which will cover thirty-four States north of the Mason-Dixon line, will close March 31.

"The churches are on the firing line," said Alfred C. Bedford, president of the Standard Oil Company, who was the chief speaker at the meeting yesterday. "We've got to make good during this war; just as much as the soldier and the sailor have to come through with their tasks. The Church has to go marching on while lives are laid down and lost to the world for a great cause. More than ever the world needs the spiritual influences that the churches can give."

Mr. Bedford then advised the audience to give "until it hurts."

"It isn't what we want to give," he said. "We must give of our men, our money and our labor until giving becomes a sacrifice."

New York State's quota of the \$1,000,000 is \$250,000. The drive is under the general direction of the National Committee of Northern Baptist Laymen and is being organized for New York by a committee including Alfred C. Bedford, Lucius H. Bigelow, Edward L. Ballard, J. Howard Ardrey, Fred P. Haggard, Orrin R. Judd and Edward L. Harriott. Five-minute men, special contributions and mass meetings will be some of the means of raising the money.

At this time, When the foundations of personal faith are tested and Christians need not simply to hold their ground but to assert their beliefs by a forward movement;

When the leadership of the Church is challenged, and a fresh demonstration of her inner power is called for to prove that God is indeed with her;

When war even for the noblest ends brings peril to the finer things of life, and a spiritual and constructive crusade is demanded for new inspirations;

When the objectives of the world conflict for a new social and international order in which freedom, justice and peace shall be firmly established are obviously unattainable by military power alone, but must be founded upon moral principles made effective by true religion in every land;

When the acute needs of our Christian work are more thoroughly known than ever before, and a plastic condition of human society gives unprecedented opportunity;

When preparations postponed mean chances gone;

When large things are becoming natural, and the American people are gaining an international mind and a spirit of sacrificial giving;

At this time, such a campaign seems most opportune—providentially ordered to open a better era in all the churches and in the world for which the churches exist and toil.

MEN IN THE SERVICE

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

Men in the Service from Seventh Day Baptist Churches

Allen, Joseph L. (Alfred Station, N. Y.), Remount Depot No. 307, Camp Wadsworth, Spartanburg, S. C.
 Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C, 502d Engineers, S. Branch, American Expeditionary Forces, France.
 Ayers, E. H. (Milton, Wis.), Co. C, 332 Machine Gun Battalion, Camp Grant, Rockford, Ill.
 Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Babcock, Major Bordon A. (Westerly, R. I.), Fort Wetherell, Jamestown, R. I.
 *Babcock, Iradell (Nortonville, Kan.), Fort Sill, Okla.
 Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
 Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Barber, Wilfred E. (Rockville, R. I.), Co. 19, N. B. C. D., Fort Getty, Jamestown, R. I.
 Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Palo Alto. Exact address unknown.
 Bass, Corp. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Berkalew, George (Milton, Wis.), Co. M, 128th Inf., A. E. F., via New York.
 Bond, Dewey L. (Milton Junction, Wis.), Co. K, 128th Inf., A. E. F., via New York.
 Bonham, Clarkson Saunders, Second Mate Machinist (Shiloh, N. J.), U. S. S., "Chicago," c/o Postmaster, New York City.
 Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 636, Camp Funston, Kansas.
 Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
 Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
 Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
 Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
 Brown, William E. (Little Genesee, N. Y.), Co. E, 403 Telephone Branch, Camp Sherman, Chillicothe, Ohio.

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

Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
 Burdick, Charles G. (Westerly, R. I.), Waiting orders for naval service.
 Burdick, Elverton C. (Rockville, R. I.), Battleship "Kansas," U. S. N., New York City, N. Y.
 Burdick, Lieut. H. Russell (Westerly, R. I.), Co. C, 102d Machine Gun Battalion, A. E. F. via New York.
 Burdick, Lieut. Paul (Milton, Wis.), Address not known.
 Burdick, Percy Witter (Wellsville, N. Y.), San. Dept., 23d Engineers, Camp Laurel, Maryland.
 Burdick, Lieut. Philip (Little Genesee, N. Y.), 1204 1/2 Green St., Augusta, Ga.
 Burdick, Sidney D. (Little Genesee, N. Y.), Co. A, 37th Engineers, Fort Myer, Virginia.
 Burdick, William J. (Nile, N. Y.), Supply Company, 307 F. A., Camp Dix, N. J.
 Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.
 Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
 Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
 Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.
 Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.
 Chapman, Sergt. George (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
 Childers, Sergt. A. T., Evacuation Hospital No. 8, Camp Greenleaf, Fort Oglethorpe, Ga.
 Childers, Lieut. E. W., 310th Machine Gun Battalion, Camp Meade, Maryland.
 Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.

The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place.

Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.
 Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inf., Fort Snelling, Minn.
 Clarke, Aden (Milton, Wis.), Co. M, 128th Inf., A. E. F., via New York.
 Clarke, Capt. Charles P. (Walworth, Wis.), 1703 Summit Ave., Fort Worth, Texas.
 Clarke, Charles P., Jr. (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.
 Clarke, Harry (Walworth, Wis.), Ambulance Co. 130, Sanitary Train 108, Div. 33 U. S. N. G., Camp Logan, Texas.
 Clarke, Howard M. (Independence, N. Y.), Co. E, 403 Telegraph Battalion, Camp Sherman, Chillicothe, Ohio.
 Clarke, John Milton (Farina, Ill.), Barracks 932 So., Co. 18, Camp Farragut, Great Lakes, Ill.
 Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.
 Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.
 Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.
 Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.
 Coon, Howard Ames (Westerly, R. I.), 32d Squadron, Aviation Camp, Waco, Tex.
 Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.
 Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.
 Coon, Leland A. (Leonardsville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.
 Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)
 Cottrell, Capt. Arthur M. (Alfred, N. Y.), Headquarters 38th Squadron, Aviation Camp, Waco, Tex.
 Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.

Crandall, Ellery F. (New Auburn, Wis.), c/o 3d Co. Barracks, Fort Totten, Long Island, N. Y.
 Crandall, J. Howard (Riverside, Cal.), 215 Aero Squadron, Rockwell Field, North Island, San Diego, Cal.
 Crandall, Lieut. Winfield R. (Alfred, N. Y.), Aviation Service, Ithaca, N. Y.
 Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.
 David, Private Marlon (Farina, Ill.), Co. G, 130th Inf., Houston, Tex.
 Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.
 Davis, B. Colwell, Jr. (Alfred, N. Y.), Co. 65, Marine Corps, Paris Island, S. C.
 Davis, Charles L. (Riverside, Cal.), Naval Aviation Station, San Diego, Cal.
 Davis, Capt. Edward (Salem, W. Va.), Surgeon 311th Field Artillery, Camp Meade, Md.
 Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.
 Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.
 Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.
 Davis, Stanton H. (Alfred, N. Y.), Medical Reserve Corps (Inactive List), Yale University, New Haven, Conn.
 Davis, T. Eugene (Riverside, Cal.), Naval Aviation Station, San Diego, Cal.
 Dunham, W. E. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Dunn, 1st Lieut. Charles E. (Milton, Wis.), Inf. U. S. R., A. P. O. 714, A. E. F., France.
 Eills, Cleon M. (Hartsville, N. Y.), 312 Mobile Ordnance Repair Shop, Camp Pike, Arkansas.
 Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.
 Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.
 Fillyaw, Walter Judson (Fayetteville, N. C.), 113 26th St., Newport News, Va.
 Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.
 Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.
 Goodrich, Lorenzo G. (North Loup, Neb.), G. S. L., U. S. Army Building, 15th and Dodge Sts., Omaha, Neb.
 Green, Sidney C. (Albion, Wis.), Aero Corps. Address unknown.
 Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.
 Greene, Carlton (Adams Center, N. Y.), Headquarters Det., 155th Brigade, Camp Dix, N. J.
 Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.
 Green, Paul L. (Nile, N. Y.), Co. I, 128th Inf., Camp MacArthur, Waco, Tex.
 Greene, Sergt. Robert A. (Alfred, N. Y.), "Camp Surgeon's Office," Chickamauga Park, Ga.
 Greenman, George R. (Milton Junction, Wis.). Address not known.
 Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inf., Fort Crook, Neb.
 Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
 Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.
 Hemphill, Russell (Westerly, R. I.), 2 A, Pelham Bay Park Training Station, N. Y.
 Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.
 Hiscox, Raymond H. (Westerly, R. I.), U. S. Naval Reserve Force, Newport, R. I.
 Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amer. Exped. Forces, France.

Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.
 Hurley, Francis H. (Milton, Wis.), U. S. Naval Radio School, Cambridge, Mass.
 Hurley, Dr. George I. (Hoaquim, Wash.), Fort Riley, Kansas.
 Irish, Lieut. Harold R. (Silverton, Ore.), Signal Corps, Aviation Section, Vancouver Barracks, Wash.
 Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.
 Jeffreys, Lieut. William B. (Boulder, Colo.), Co. 4, E. R. O. T. C., Camp Lee, Virginia.
 Johnson, Robert, Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.
 Jones, Rev. Ralph Curtis (Boulder, Colo.), 911880 A Co. Hut 37, 3d C. C. D., North Camp, Seaford, England.
 Jordan, Allen D. (Rockville, R. I.), Co. C, 328th Inf., Camp Gordon, Atlanta, Ga.
 Kemp, Capt. Elmer (Independence, N. Y.), Ord. Dept., Camp Dodge, Iowa.
 Kenyon, Clayton C. (Rockville, R. I.), 5th Co., Cape Henry, Va.
 Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.
 Kinney, Corp. C. B. (Battle Creek, Mich.), Co. C, 8th Engineers Mtd., Camp Baker, El Paso, Tex.
 Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Lanphere, Corp. Leo (Milton, Wis.), Co. M, 128th Inf., 64th Brigade, 32d Div., A. E. F., c/o Postmaster, New York City.
 Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.
 Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.
 Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.
 Leach, Lieut. Floyd DeWitt (Chicago, Ill.), D. R. C. Base Hospital, Camp Grant, Ill.
 Loughborough, Lloyd C. (Westerly, R. I.), Coast Guard Sta. No. 59, Fishers Island, N. Y.
 Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inf., A. E. F. via New York City.
 Maxon, Capt. Jesse G. (Harvard, Ill.), Fort Sill, Okla.
 Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
 Maxson, Esile (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.
 Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.
 Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.
 Mills, Corp. Harold A. (Hammond, La.), Co. E, 154 Inf., Camp Beauregard, La.
 Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.
 Nash, Major Arthur N. (Westerly, R. I.), Fort Getty, Jamestown, R. I.
 Newton, Harold S. (Second Westerly—Bradford, R. I.), Fort Getty, R. I.
 Osborn, Lester G. (Riverside, Cal.), Pay Division, Baker, Naval Reserve, Shore address, 127 Prospect Ave., Riverside, Cal.
 Palmiter, Elson G. (Alfred Station, N. Y.), Prov. Rec's H'd'q., Line 93, Hilly Field, So. San Antonio, Tex.
 Peabody, T. Edward (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
 Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.
 Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.
 Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.
 Poole, Clesson O. (Alfred, N. Y.), 3d Co., Coast Artillery, Fort Totten, L. I.
 *Randolph, Franklin Fitz (Great Kills, Staten Island, N. Y.—New York City Church), M. G., Co. D, 58th Inf., Camp Greene, Charlotte, N. C.

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

Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.

Randolph, Capt. J. Harold (Shiloh, N. J.), Officers' Training School, Fort Monroe, Va.

Randolph, Leslie Fitz (New Market, N. J.), Battery A, 307 Field Artillery, Camp Dix, N. J.

Randolph, Milton Fitz (New Market, N. J.), U. S. S. Lake Placid, c/o Postmaster, New York City.

Randolph, Paul (Milton, Wis.) U. S. Naval Training Station, New York Barracks, Pelham Bay Park, N. Y.

Randolph, Lieut. Winfield W. F. (Alfred, N. Y.), Battery E, 107th Field Artillery, U. S. N. G., Camp Hancock, Augusta, Ga.

Richardson, 2d Lieut. Ernest Gilbert (Mill Yard Church), Royal Flying Corps.

Richardson, 2d Lieut. Robert Harold (Mill Yard Church), Royal Flying Corps.

(Both the above are sons of Rev. Lieut.-Col. Thomas W. Richardson, pastor of the Mill Yard Church. His address is 104 Tollington Park, London, N., England. Address the living son in care of his father.)

Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.

Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.

Rosebush, Capt. Waldo E. (Alfred, N. Y.), 127th Inf., 32d Division, A. E. F.

St. John, Milton Wilcox (Plainfield, N. J.), son of DeValois, Officers' Training Camp, 2nd Platoon, 2d Co., Barracks 30, Camp Meade, Md.

Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.

Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Saunders, William M. (Garwin), Co. B, 168th U. S. Inf., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.

Sayre, A. Gerald (Milton, Wis.), Cambridge, Mass.

Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.

Seager, Harry Bernard (Farina, Ill.), U. S. A. Co., Sec. 602, Camp Allentown, Pa.

Sledhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inf., Camp Custer, Battle Creek, Mich.

Shaw, Lieut. Leon I. (Alfred, N. Y.), Ord. Dept., A. E. F., France.

Sheppard, Mark (Alfred, N. Y.), Co. 17, 5th Battery, 153d Depot Brigade, Camp Dix, N. J.

Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Spooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.

Stephan, Alfred D. (Nortonville, Kan.), 4 Co., Carpenters Mates, Building 9, Air Station, Pensacola, Fla.

Stephan, Corp. Earl D. (Nortonville, Kan.), Co. 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stevens, George P. (Alfred, N. Y.), Aviation Corps. Address not known.

Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.

Stillman, Ira Orson (Nortonville, Kan.), 15th Recruiting Co., G. S. I., Jefferson Barracks, Missouri.

Stillman, Sergt. Karl G. (Westerly, R. I.), Intermediate Ordnance Depot No. 1, L. of C., U. S. Army P. O. No. 708, via New York.

Stillman, Lynn A. (Brookfield, N. Y.), F. Battery, 76th Field Artillery, Camp Shelby, Hattiesburg, Miss.

Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.

Straight, Sergt. B. D. (Alfred, N. Y.), Co. B, 308th Inf., Camp Upton, Long Island, N. Y.

†Killed in action on the Ypres Front, in France, Nov. 6, 1917.

Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.

Sutton, Eustace (Middle Island, W. Va., New Milton, P. O.) Aero Squadron, Field No. 2, Hempstead, Long Island, N. Y.

Sweet, Lawrence E. (Riverside, Cal.), Co. M, 160th Inf., Linda Vista, Cal. (Musician)

Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.

Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Walkill, N. Y., R. D. 2.

Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inf., Camp Dix, N. J.

Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.

Thorngate, Roscoe M., U. S. Training Ship "C. W. Morse," New York City, N. Y.

Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Cav. N., Y. G., Ardsley on Putnam, N. Y.

Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.

Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.

Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.

Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Vane, George H. (Clerk of Mill Yark Church), Royal Army Medical Corps, London, England.

Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inf., Camp Dix, N. J.

Warren, Corp. Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inf., Camp Shelby, Hattiesburg, Miss.

Weaver, Charles (Boulder, Colo.), 341st Field Artillery, Battery D, Camp Funston, Kansas.

Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.

Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.

Wells, Nathanael (Ashaway, R. I.), Naval Reserves, Y. M. C. A., Newport, R. I.

West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.

Whitford, Marcus (Rockville, R. I.), Battleship "Pennsylvania," U. S. N., New York City, N. Y.

Whitford, Sergt. W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.

Wing, Hubert (Boulder, Colo.), Battery D, 341st Field Artillery, Camp Funston, Kan.

Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., A. E. F., France.

Witter, E. Allen (Alfred, N. Y.), Aero Service Squadron 349, South San Antonio, Texas.

Woodmansee, Lloyd E. (Rockville, R. I.), Co. C, 328th Inf., Camp Gordon, Atlanta, Ga.

Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inf., Wilmington, Del.

Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

The sacrifices made for this war, and the spirit with which we have entered it, will be our deliverance from much of the materialism that has justly been charged against us as a people.

Yet how slight the sacrifices of those of us who stay at home compared with those who have offered life itself upon fields of battles where not only death may meet them but suffering beside which speedy death would be a blessing!—*Our Dumb Animals.*

CHILDREN'S PAGE

HEART'S DESIRE

ALICE ANNETTE LARKIN
From "Kind Words"

ARE you quite sure you can go, Constance? I wish I might take every girl in my class, but there can be only one this time, so I must know very soon."

Constance Hadley hesitated a moment before replying. "No, Miss Dennison, I am not absolutely sure of anything," she finally said thoughtfully, "but I am going to hurry right home and begin to get ready. If mother comes on the noon train, I will telephone you at once. If she doesn't come then and we can get Miss Abby to promise to stay with the children for a few days, if necessary, I can still go and will call you up by two o'clock at the latest. Will that do?"

"Yes, that will be all right, I think. Evelyn will need only a few hours' notice in case she is invited in your stead, but I hope, dear, you can go. I have been counting on this for weeks."

"And I've been counting on it for months," Constance replied, as she gave her violin a loving little pat before putting it away in its case. "Ever since Marion Sweet went with you last year, though I little dreamed that my turn would come so soon. Miss Dennison, you're altogether too good to your pupils. I'm afraid we don't deserve half the splendid things you are always planning for us. But we do appreciate them, and we love you more than you will ever know; but now I must run. There are cookies to bake and collars to make, and dozens of things to be done." And, with a gay little laugh that was highly contagious, Constance Hadley picked up her violin case and hurried down the steps and out of the yard.

Only once did she look back at the tiny vine-covered bungalow half hidden among the trees. From within came the sound of a violin, but Constance did not stop to listen.

"I haven't a minute to spare," she said to herself as she hurried on, "if I am going to Boston tomorrow to be gone a week. I wonder if I can get ready in time to take the morning train, but still more I wonder if I can take any train at all. It seems as

if mother simply must come home today. Why, she's been taking care of Aunt Ella for six weeks now, and she surely ought to be released. I know she would come on the fastest train there is, even though she had to fly to make it, if she only knew about Miss Dennison's invitation and all the concerts and lectures she is planning for me to attend. But she doesn't know."

That was the trouble. Mrs. Hadley, caring for her sister in a little country town twenty miles away, had been duly informed of most things that had transpired in her absence, but her husband and children had thought it best to keep Miss Dennison's invitation a secret until she reached home. For even Constance in all her eagerness to accept it, did not wish to hurry her mother away until Aunt Ella was out of danger, and not even then if she needed her.

For six weeks she and Jean had managed the household affairs with more or less success, looking out for Donald and Kenneth, the younger children, and trying to keep sixteen-year-old Robert within bounds. For two weeks Constance had been very busy with her music, giving every spare moment to preparations for Miss Dennison's recital. Now the recital was over and her unexpected reward had come in the invitation to spend a week at her teacher's city home.

Every one agreed that she ought to go. The greater part of the evening before had been given up to a discussion of ways and means. Finally it had been decided that father should see Miss Emmeline Abby on his way to the office and try to persuade her to come to the Hadley home for a week, if mother didn't return. Donald and Kenneth had gone whining to bed, saying that they were tired of Jean's cooking, and they didn't want Miss Abby anyway—they wanted mother, while Bob had shrugged his shoulders and remarked caustically that he wouldn't live in the same house with a grump, and Miss Abby was the biggest kind of a one.

Constance had made no reply, though she longed to take Bob and shake him the way she did the younger boys, but Bob needed something more than shaking, and she was worried as to just what that something was. He seemed to be getting farther and farther away from her all the time, and lately he had taken to going out every night, no one knew where. Twelve-year-old Jean,

with the auburn hair and big blue eyes, she could manage, and, with some degree of success, Donald and Kenneth, but Bob was an unsolved problem.

Constance was thinking of him now as she went slowly up the back steps just as the clock struck ten. Ought she to go off and leave him to Miss Abby's tender mercies? Of course father would be home mornings and nights, but he was unusually busy, and, too, Bob preferred younger company.

"I wish I could do something for him," she thought anxiously, "something to make him more friendly with me and happier at home. Mother says we must hold him for a few years, but I don't see how we're ever going to do it. Even mother gets discouraged sometimes. Jean says she has two heart's desires, one is to be a teacher, the other to own a big library. My heart's desire is quite different and far more difficult to achieve—to win Bob's confidence. I'm afraid staying away from Boston just to get his breakfasts, dinners and suppers wouldn't help much, and oh, I do want to go!"

(To be continued)

NEWS LETTER FROM BOULDER, COLO.

L. R. W.

The annual church dinner was held as usual in Buckingham Hall on New Year's Day. About seventy persons were present to enjoy the feast of good things. Among these were Elder and Mrs. S. R. Wheeler, who are not often able to attend because of poor health, Mrs. Ayars who has just returned from a visit of several weeks in Illinois, and Mrs. Elizabeth Van Horn, who had just returned to Boulder after an absence of some eight months.

The men of the church had the dinner in charge and served it in cafeteria style. The plan worked out very well indeed, adding considerably to the sociability of the occasion.

The day was perfect—dry and sunny with the thermometer registering nearly 60° above. To the writer, who had left Wisconsin three days before with the thermometer at 17° below and the wind blowing a gale, it "seemed too good to be true."

The annual church meeting was held in the afternoon, with twenty-five present.

Officers were elected as follows: Dr. F. O. Burdick, moderator; Lillian R. Wheeler, clerk; D. M. Andrews, treasurer; D. E. Hummel, financial secretary; Mrs. Coon, chorister; Myrle D. Saunders, assistant chorister.

It was voted to make some changes in the interior arrangement of the church, and since then the work has been done. The seats have been rearranged, allowing a wide aisle up the center of the church and a narrow one at each side. This center aisle connects by swinging doors with the hall, and gives space for small rooms at either side which are used by the two Junior Sabbath-school classes. The wood-work has all been repainted and the chairs and pulpit have been varnished. A table, donated by the Women's Missionary Society, and a Mission clock, by D. E. Hummel, add to the improvement.

The men of the church, under Mr. Wing's leadership, have done this work themselves, most of the work being donated.

The work of the church is being kept up with the usual degree of interest. Two families have been compelled to leave Boulder, the Bonwells and Potters; four of our boys are in the service, Charles Weaver, Hubert Wing, Ralph Curtis Jones and Lieut. W. B. Jeffrey; and three of our young people, Dorothy Wheeler, Philip Andrews and Elwyn Davis, are attending Milton College. The absence of seventeen in such a small church means a great deal, and calls for more united and faithful work on the part of those left.

The congregations at the Sabbath services have averaged thirty-five. Pastor Wing puts much thought on his sermons and they are much enjoyed by every one. Recently he has been giving a series of sermons on the Jews—their past history and probable future.

One Sabbath service was recently given up to a discussion of the Forward Movement and its possibilities in Boulder. A number took part and all seemed interested and anxious to do all that is possible for the cause.

The Sabbath school is doing good work under the leadership of Brother Paul Hummel. Paul is one of the faithful ones and puts great enthusiasm and zeal into his

(Continued on page 384)

SABBATH SCHOOL

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

TWO MORE CHANCES ON THE SCORE CARD

THOSE Sabbath schools that found themselves making a poor showing in January, can take heart. They will not only have another chance but two more chances. The fact is that January was a hard month for practically all the schools. The weather was very unfavorable. There was much sickness. In some schools the new officers did not get their staff in good working order at the first of the month, etc.

Get into the collar and pull now. Every school has a chance to come under the wire first. And without regard to recognition or reward of men, the work is grandly worth while. Let us make the most of our mission and magnify our work.

THE secretary of the board, Dr. A. L. Burdick, of Milton, appreciates the letters which are sent in along with the score card report explaining the situation. These show that the people take the movement to heart. A bit of quotation from different letters will be interesting.

COUDERSPORT.—"We will do our best to comply more fully and promptly with the wishes of the Sabbath School Board in the future." (This school has no pastor.)

WHITE CLOUD.—"We are all in favor of the Forward Movement,—of doing all in our power to promote the best interests of the church, Sabbath school and in fact every department of the Master's work. Please instruct us more fully on the different points marked on the enclosed circular, so we can rightly understand what is meant by a 'Standard Sabbath School'."

WATERFORD.—"Our congregation is quite widely scattered. Rev. A. J. Potter is still our pastor, but old age prevents him from attending any of our services. Will try to have more complete reports next time." (A splendid little group of active Christian workers.)

(More next week.)

Lesson XIV.—April 6, 1918

JESUS SETS MEN FREE. Mark 7: 1-37
Golden Text.—"If therefore the Son shall make you free, ye shall be free indeed." John 8: 36.

DAILY READINGS

Mar. 31—Mark 7: 1-13. Bound by Traditions
April 1—Mark 7: 24-30. Jesus Sets Men Free
April 2—Mark 7: 31-37. Set Free from Infirmities

April 3—Gal. 5: 1-13. Christian Liberty
April 4—1 Thess. 5: 14-24. Exhortation to Freedom

April 5—Rom. 6: 14-23. Free from Sin
April 6—John 8: 30-39. True Freedom
(For Lesson Notes, see *Helping Hand*)

THE DRIPPING EAVES

LOIS R. FAY

After a winter cold and drear,
There comes a sound I like to hear—
A change from storm and wind intense,
Which chill the blood and numb the sense.
The rhythmic beat is soft and smooth;
Its harmony doth ease and soothe;
Its echo all the strain relieves;
It is the dripping of the eaves.

The soft drops fall with gentle hush,
Transforming adamant to slush.
Each icicle becomes a rill;
Gone are the shivers and the chill.
Uplifted faces greet the breeze,
Glad that it does not longer freeze.
The ear, unveiled with joy, receives
The cadence of the dripping eaves.

After long weeks of frost king's sway,
How welcome is the rainy day;
And when the hours come for repose,
How restful the eyelids close;
No need of minstrels gay to sing,
For sleep comes swiftly on the wing,
With dreams of birds and springing leaves,
After the dripping of the eaves.

But still more welcome is the day
When sunbeams o'er the snowdrifts play,
With touch so gentle, soft and light,
They melt the housetop's mantle white.
'Tis just a taste of paradise,
To pause and listen for a trice,
While with life's joys the memory weaves
The peaceful dripping of the eaves.

To costly hall and wilderness
Alike the cold may bring distress;
But in God's own good time things stern
To comfort and rejoicing turn;
We welcome nature's springtime call,
And when the melted snowdrops fall
Our hope awaits and faith believes
All tokens like the dripping eaves.

"The Weiner Fruit & Produce Co., of Fort Wayne, Ind., has lost its license for failure to accept or reject for more than seven days two carloads of potatoes, more than half of which froze during the delay. A strong argument against waste."

OUR WEEKLY SERMON

THE SONG AND THE SOUL

REV. AHVA J. C. BOND

(National Week of Song, February 17-23,
1918)

Text: *How shall we sing Jehovah's song in a foreign land?* Psalms 134: 4.

Music is the language of the emotions. Capable of infinite possibility of development as the soul expands and the feelings become refined and softened, singing is one of the most primitive instincts of the race. In song the soul gives utterance to the deeper feelings that surge within, or lightly trips in joyous vein its gayer moods.

Music is made a vehicle of worship, and on the wings of song our prayers of aspiration ascend to the throne of Heaven. But on the other hand the "hymn of hate" quickens the rapacious advance of the cruel barbarian horde, and song becomes an instrument of destruction, the devil's very own.

Because the love of music is one of the primitive instincts of the race its place is fundamental in the making of character and in the development of social consciousness and conscience. We are emotional, as well as intellectual, beings, and to fail to cultivate the emotions is to make a fatal mistake in our education. It has been aptly said that every emotion should be the child of truth and the mother of duty. This terse statement accords emotion its rightful place in religion. Since the emotions do not exist for their own sakes, there is no virtue in feelings worked up by cheap methods and artificial appeal.

My own memory goes back to the day in this country when feeling was the one thing sought for in religious experience, and the only test of conversion. Thinking was made all but impossible because every instrumentality and every energy was used to secure certain *expressions* of feeling.

I well remember a favorite revival hymn of those days, which ran as follows:

O Fathers, don't get weary
O Fathers, don't get weary
O Fathers, don't get weary
For the work is going on.

There you shall wear the lily-white robe,
There you shall wear the lily-white robe,
There you shall wear the lily-white robe,
The robe's all ready now.

We'll walk up and down the golden streets,
We'll walk up and down the golden streets,
We'll walk up and down the golden streets,
In the New Jerusalem.

Then the verse was repeated with the substitution of the word "mothers" for "fathers," and this was followed again by the double chorus. Then the word "brothers" was used in the stanza, then "sisters," "neighbors," "classmates," "mourners," and some one would even start off with "sinners, don't get weary." A questioning smile would pass over the face of the doubtful, but as it had the right number of syllables and thus yielded itself to the rhythm of the song, it served its purpose as well as anything. For these words were not sung in contemplation of the heavenly life, but rather in order that the monotonous, but pleasing rhythm might induce a passive state of mind; one more readily responsive to the Spirit. But the conditions created made one more susceptible to the influence of the "spirit of the crowd" than to the Holy Spirit. This may seem to you like light talk. I hasten to assure you I am in dead earnest, and speak very seriously, and not without purpose. I believe that emotion has a large place in religion. But so has intellect and the will and the conscience. I believe in conversion, that when one discovers he is going wrong he should turn about and go the other way. This experience will be accompanied by feeling, but it can not be a genuine, all-inclusive, lasting experience without knowledge and purpose. I believe in song as an instrument of divine grace to save men. I would not be understood to speak lightly or disparagingly of these things. Often has a truth been sung into the heart and there it has awakened a response. The song carried a seed-truth, and by awakening the feelings it also prepared the seed-bed which assured its speedy germination and healthy growth. Emotion became the child of truth and the mother of duty.

I am sure nothing can stir the emotions as can a consciousness of God, and the realization of the fact that our life is hid with Christ in God. But such emotions will come from such intellectual conception of the character of God, and will bear fruit in conduct.

Of course not all singing will move to immediate action, but it may stimulate helpful contemplation. In either case the tune, as well as the words, is important and should be given consideration. I am sure my lack of appreciation of the revival song from which I have just quoted is due partly to the fact that the jingle of the tune does not jibe with the sublimity of the theme. Of course the picture of the heavenly city is un-social and sensuous to a certain degree. We have no other way of picturing heaven, however, except in material terms, and I never appreciated more than I do now that old song which I have loved from childhood.

"I will sing you a song
Of that beautiful land,
The far-a-way home of the soul,
Where no storms ever beat
On the glittering strand,
While the years of eternity roll."

There is room for thought expansion and meditative reflection in that old hymn, and the tune is no less sublime than the words.

I have brought you a bit of my personal experience. Now let us go back in history for a chapter from our own religious ancestors that bears upon this same point. Many of the dissenters of England in the seventeenth century did not believe in the use of music in worship, and banished all singing from religious services. The logic of their position is easily understood when we recall the dead formality of the ritualistic service of those days. These non-conformists experienced and taught a spiritual Christianity. And they could have no patience with mere formalism. The elaborate ritual of the Establishment seemed to these Independents to be but empty form, and the monotonous intoning of the litany a hollow performance. So they refused to include singing in their program of public worship, lest some one might join in the hymn who was not in spirit and harmony with the sentiment of the song. They, gradually perhaps, began to realize that hymn singing was not only consonant with evangelical Christianity, but could be so engaged in as to enrich religious worship and to promote piety.

There is an interesting incident growing out of this situation which took place in the latter part of the century. In a certain Baptist congregation there were those who believed in hymn singing and others who

did not. How to adjust the worship to the spiritual demands of both elements in the church became a problem. It was finally decided to sing one hymn, but to wait until after the closing prayer, in order that those who did not believe in singing might "go freely forth." The latter faction could not continue to fellowship hymn-singing Christians, however, and soon withdrew, forming a church in which no such heresy was tolerated.

As the use of hymns increased among the non-conformist and more evangelical churches there arose an evident and conscious need for hymns suited to the use of these free congregations. The period from this time on for a hundred years is the most prolific hymn-writing century of all Christian history, and many of the hymns we sing today had their origin during this time. The pastor of the Baptist church to which I have just referred, Benjamin Keach, and who was responsible for the innovation, was the author of a hymn book which was published in 1691. None of Keach's hymns are extant today, however.

One of the earliest as well as one of the most eminent hymn writers was a Seventh Day Baptist, the scholarly Joseph Stennett, who published his first volume of hymns in 1697. Stennett's life reads like a romance. He was the son of a Seventh Day Baptist minister, and he early joined his father's church and later succeeded him as pastor of a Seventh Day Baptist church in London. He married the daughter of a French Protestant refugee. His ability was recognized by the Courts of William and Anne. He wrote a version of Solomon's Song and was requested to revise the English version of the Psalms. Dr. Sharp, Archbishop of York, referring to this proposition, said he had "heard such a character of Mr. Stennett not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he." Mr. Stennett was the father of two sons who became ministers and was the grandfather of Samuel Stennett, who was a minister and hymn writer. Joseph Stennett is the author of "Another six days' work is done, another Sabbath has begun,"—a hymn sung in many churches today on Sunday morning, but which was written by a Sabbath-keeping Baptist and for use on the Sabbath Day.

Through Isaac Watts hymn singing gained slowly, not coming into general use for a century. In the publications of the Baptist Historical Society for 1910 there is this statement concerning Watts: "A young Independent minister in London, named Isaac Watts, wrote a few hymns into one of which he 'conveyed' several verses of Stennett's." It seems therefore that Isaac Watts, our first great hymn writer, received his inspiration from Joseph Stennett, after whose hymns his own were modeled. In view of this fact and in view of the fact that many of Stennett's hymns are found in our hymn books today, the name of Stennett may well claim a place of pre-eminence in the pioneer history of modern hymnology.

The Independents of England revolted from the forms of worship and declared against singing, refusing to practice it in religious assembly lest it should be engaged in by those who were not sincere. But music, like religion itself, being native to the normal human soul, could not long be separated from religious worship. Out of this effort to harmonize the worship of song with evangelical Christianity developed our great hymn writers and the modern hymns sung in all evangelical churches. It is in our hymn singing that all denominational lines are obliterated and today we sing with the Methodist, "Jesus, Lover of my Soul," and with the Episcopalian, "Rock of Ages, cleft for me," and with a Lutheran, "A Mighty Fortress is Our God," and with a Congregationalist, "I love Thy Kingdom, Lord," and with a Presbyterian, "Jesus, and shall it ever be, a mortal man ashamed of Thee?" and with a Unitarian, "In the Cross of Christ I glory," and with a Roman Catholic, "Lead, kindly Light," and with a Baptist, "Blest be the tie that binds our hearts in Christian love," and with a Seventh Day Baptist, "Majestic sweetness sits enthroned upon a Savior's brow."

It is the very genius of the Bible that it is a divine book because it is so human. It is a record of human experiences in which is reflected our own. My personal experience, I take it, is not unlike your own. And the experience of our denominational forbears, in the stormy days of the English Reformation and the period immediately following, is common to that of every generation that makes progress. And we find captive Israel in similar straits be-

cause they can not tune their emotions to suit their songs. There is nothing more trying or difficult, but no experience more necessary of adjustment, if we are to preserve our integrity and enjoy a satisfactory religious life. "How shall we sing Jehovah's song in a foreign land?" was a soul-cry whose character and depth gave evidence of the mighty struggle taking place in the hearts of these alien subjects of idolatrous Babylon. They were asked to sing one of the songs of Zion when they were far removed from that holy hill, and from the sacred association of the temple whose courts were wont to resound with their songs of praise. How could they sing Jehovah's songs while forcibly held in a land that was not Jehovah's? Every sentiment of their souls rebelled at the suggestion, and they hanged their harps on the willow trees and sat down, and refused to sing. Their emotions forbade their singing Jehovah's songs. If they were to sing at all in their present mood it must be something other than the songs of Zion. So in harmony with their emotions they break forth in an imprecatory psalm against their captors.

"O daughter of Babylon, that art to be destroyed.
Happy shall be he, that rewardeth thee
As thou hast served us.
Happy shall be he, that taketh and dasheth thy
little ones against a rock."

Some one has said that their first attempt to sing resulted in a discord. It is a discord on our ears, but it harmonizes perfectly with their own feelings, and it was the only song they could sing consistently and with spirit. We can not approve their song, but the adjustment had to be made in their thinking before the proper emotions could be aroused for singing the songs of Zion. To have sung Jehovah's song under the circumstances, and for the entertainment of their captors, would have been to betray a shallowness of character of which these Jews were not capable. Their conception of God was too narrow, but their desire to be consistent with themselves and be loyal to the best religious experiences of the past saved them from the failure of conformity. History has proven that Israel profited by her experience in Babylon in that it gave her a wider religious horizon. And no doubt they were later able to sing Jehovah's song even in a foreign land, because they learned through trial that their God was not subject to geographical bound-

daries and that no land can be foreign to him when the heart is right. This refusal to attempt to sing the songs of Zion contrary to their feelings, resulted in a readjustment of their conception of God. A forward step was then taken in the upward climb of the race because they held emotion to be the child of truth and the mother of duty. Since they did not violate their feelings, but struggled to retain their religious emotions the latter became potent factors in bringing about a larger life for themselves and for the race.

An experience may be a foreign land to us because we have not adjusted ourselves to the circumstances. For instance it may be a great sorrow we are passing through, and we can not sing Jehovah's song. We shall find God more precious however, and the songs of Zion will be sung with a deeper appreciation, as we realize that even in sorrow the Lord does not forsake. Or our foreign land may be one in which it was never meant that we should sojourn. It may be the land of worldly pleasures or of selfish gain. Jehovah's song can not be sung with feeling, and we should hasten to forsake the forbidden territory, and get back where the songs of Zion can be sung with joy and appreciation. There are people today who see no inconsistency in singing Jehovah's song in a foreign land and it is an indication of shallowness of character. What I mean is they feel no shock of the emotions when engaging in something which is not consistent with a wholesome Christian faith and life. There are other natures deep and strong who quickly feel the choking grip of a foreign atmosphere. They can not sing Jehovah's songs, and they immediately proceed to change the atmosphere or hasten back to God's country; and like Israel of old they usually find that it is not a question of geography.

With the introduction of musical instruments of various kinds in every home, and with the increased number of accomplished players, I wonder if singing, engaged in by the family or the social group, holds its rightful place in our home life. Some of my most helpful memories are associated with the winter Sabbath afternoons. After dinner mother would say to father or to one of us boys, "Make a fire in the other room and let us go over there and sit a while." The fire would be built and when the "other room," which was not

dignified with the name of parlor, was comfortable we all crossed the hall to the room where the old organ was, and one of the exercises of the afternoon was the singing of the old hymns in which the family joined, father's and mother's voices being heard along with the children's. I would give a good deal today for one hour in that family circle, and I would not sell the memory of it for gold.

When we think of Heaven we are likely to picture to ourselves angel choirs leading the multitude in singing the songs of redemption, and it is a glorious and inspiring picture. I am sure the associations of the hosts of the redeemed will be congenial and blessed. But Jesus said, "In my Father's house, are many abiding places," and I wonder if it may not be consistent with our best knowledge of revelation to fancy that in Heaven there may be abiding places to which families may withdraw occasionally during the multiplied millenniums of eternity. Perhaps our mothers are waiting there in "the other room," bathed in the Sabbath peace of Paradise, for us to "come over and sit awhile." I am wondering, too, with all the harps of gold and the great orchestras to lead the praise of the celestial throngs, if there may not be in some of these rooms reed organs around which smaller groups gather once in a while. I am sure the joys of eternity will be increased by the memory of such hours on earth which give us a fortaste of heavenly bliss.

If the National Week of Song helps us to sing more, then those who are responsible for its appointment will have done a great service for this generation.

Let us here make two resolves. First, let us resolve that we will give more time to singing, especially in the home. Parents, sing with your children and encourage them to sing with you. Young people, with the multitude of interests that claim your time, save one hour each week at least for family singing. Sing the songs father and mother enjoy, and have them join in. It will help to preserve their youth and will become to you a lifetime memory the most precious.

In the second place, let us resolve to sing only the best hymns and the worth-while songs. Life is too short, time is too precious, and the power of song is too potent for us to be slack in this matter.

THE SABBATH RECORDER

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

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

Terms of Subscription

Per year\$2.00
Per copy05

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

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

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

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

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

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WANTED—Reliable S. D. B. man to work on farm for the season. Will pay \$60.00 and board a month to a man having experience in our method of farming. Timon Swanson, Viborg, S. D. 4-18-4w

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

FOR SALE OR RENT—A beautiful home in Alfred, N. Y. A good opportunity for a family having children to educate. If not disposed of sooner will rent furnished for the summer or longer. Address Box 463, Alfred, N. Y. 3-25-tf

"A license has been refused to J. L. Gengler, of San Antonio, Tex., because he ordered two carloads of potatoes from Michigan, and then refused to receive them, allowing the potatoes to rot. A drop in the market caused his refusal, and his action caused his loss of the right to do business. Good instruction in righteousness."

(Continued from page 378)

efforts. The remaining officers are as follows: assistant superintendent, Herbert Saunders; secretary, Mildred Andrews; treasurer, Hazel Andrews; chorister, Mrs. Loretta Lombard; organist, Margaret Saunders; superintendent Home Department, Mrs. Andrews; superintendent Cradle Roll, Mrs. Wing; teachers, Pastor Wing, Dr. F. O. Burdick, Frank Saunders, Paul Hummel, Mrs. J. R. Wheeler, Mrs. Wing.

The Christian Endeavor is especially active and holds most excellent meetings Sabbath afternoons. The programs are varied, so do not become monotonous. One meeting last fall was held out of doors near Pulpit Rock.

The Inter-Church Council of Boulder began a series of meetings March 10, to continue for two weeks. These meetings were planned months ago and were preceded by cottage prayer meetings in all parts of the city. A chorus-choir is a feature of the meetings, our church furnishing its quota. The addresses given are evangelistic and in accord with the spirit of the times. The churches recognize their duty in the great world struggle and are anxious to do their part.

Colorado is enjoying one of its delightful winters. Very little snow, very little cold weather with weeks of sunshine, the thermometer hovering between 45° and 60°. But warm weather doesn't seem to prevent sickness. Three of the society, Alfred Wheeler, Roy Davis and Mrs. Erford Sweet, have been confined to their homes for some weeks by rheumatism. Aside from these cases there has been no serious illness in the church.

In November, Rev. J. T. Davis and daughter Ethlyn spent a few days with the pastor and his family. Mr. Davis gave us an inspiring sermon Sabbath morning and his daughter sang. The following evening a prayer service was held at the pastor's home, in which Mr. Davis took a prominent part.

Mr. Wing and his family enjoyed a visit during February with his sister, Mrs. Christopherson, of Waupaca, Wis.

Winnifred Crandall, of Milton Junction, is visiting her aunt, Mrs. F. O. Burdick, and other relatives.

March 13, 1918.

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The Sabbath Recorder

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

VOL. 84, NO. 13

PLAINFIELD, N. J., APRIL 1, 1918

WHOLE NO. 3,813

What Can We Write On Such a Day?

For hours we have tried to find some helpful message for our readers. The editorials are due, and we did think we had something to write upon the lessons of the war. We thought the discipline of this world-crisis was developing a better spirit of human brotherhood—a spirit of sacrifice and of service, of liberality, of unselfishness, of willingness to spend and be spent for the good of a world-wide humanity—indeed, we thought we could see a silver lining even to the clouds of war.

But today the terrible news from the fields of battle, filling the papers and spoken by every tongue, almost makes the heart stand still. We can hardly wait for the next word from Europe. We have no idea what may be revealed before these lines reach their readers. But somehow we can but feel that if the God of heaven has an interest in the outcome of this struggle he must be found on the side of human justice and opposed to oppression. He who sees the beginning from the end, he who hates iniquity and promises victory to those who fight for the right, must know when his wayward, erring children have suffered enough, and will surely give them the victory. He *must* bring in a better world as the outcome of this struggle.

If we are living amid the signs of Christ's coming, we pray he may not tarry but come quickly and bring his promised peace.

If on the other hand it is his purpose that his people—his followers on earth—shall rally to the standard of his Cross, and by sacrificial suffering, by fighting the enemies of all good win victory and peace for this generation in the same way they have had to be won in generations gone by, then may his soldiers of the Cross arise, return to the God they have so long neglected, forget their worldliness, repent of their sins, and rally as one man to bring victory for the kingdom of righteousness. Until the King of kings does come, it is our business to fight on as though everything depended on us.

They Will Watch Us Our nation is laying too much on the altar of sacrifice for any one to shirk from bearing his share without becoming blameworthy indeed. We are living under a new order of things, and there must be a new vision, broader, nobler than we have heretofore known. The eyes of warring armies are upon those left behind. No man can measure the sacrifice being made by the boys who have gone overseas, and those boys will mark closely our conduct to see whether we at home are willing to match them in sacrifice.

If our religion does not mean more to us now than in days gone by, it will mean less to them in days to come. We can not withhold our sacrificial services in this crucial hour and maintain good standing as Christian patriots when the war is over.

The Sobering Effect Of the World War

Every close observer in these times must see a spirit of seriousness new to this generation,—a sobering of the people, a more decided movement toward benevolent work, a refraining from revelry, a turning from pleasure toward real service.

People who had grown wealthy, who had seemed to think of little else but the gaining of riches year after year, and of hoarding their millions, have within a few months placed great fortunes upon their country's altar. Rich and poor alike are marching in khaki and sharing in the hardships of war. They are faring alike in camp and field and will die alike in battle. Democracy in action has already begun.

Thousands upon thousands are thinking of God and of their relation to him as never before, and those who have had the best chance to know assure us that the serious things of life are being given more attention as the days go by. Under the present strain and stress men are coming to work with an abandon of self-spending, with a spirit of concern for others that speaks well for this country and for the whole world in days to come. If this spirit can