

(Continued from page 501)

to learn a verse of Scripture a week throughout the year, and about 20 will read and distribute denominational Sabbath literature.—From letter to Secretary Shaw.

SALEM, W. VA.—Friday evening at 8.30. Sermon by the pastor. Theme, "Sabbath Observance." This is the week of prayer for better Sabbath observance, appointed by the W. C. T. U. All pastors are asked to preach on the above topic. Christians of every faith are cordially invited to hear the sermon Friday evening, which will present the viewpoint of a Seventh Day Baptist, but without offence to members of other communions.

Sabbath morning at 10.00. Public worship and address by Dr. Grace I. Crandall, of Lieu-oo, China. Dr. Crandall has been in China seven years, associated with Dr. Rose Palmberg. These brave doctors are the only "foreigners" in a city of 40,000 inhabitants. They have recently completed a hospital, and the mission has been reinforced by the addition of another worker; Dr. Bessie Sinclair. Dr. Crandall is home on a furlough. She should have a good hearing.

The other services of the Sabbath will be held as usual.

The ladies of the congregation are invited to the parsonage Sabbath evening to meet Dr. Crandall, for the purpose of a better personal acquaintance and to learn more about her work in China.

The pastor expects to leave for New York next week. He will supply the New York City Church for six or eight weeks while doing research work in the library there. All the regular services of the church will be maintained in his absence. Prayer meeting leaders have been appointed and topics arranged. The Pulpit Supply Committee for the period is as follows: Deacon M. Wardner Davis, Lucian D. Lowther, and Earl W. Davis.

During this absence the pastor will continue to pray and to work through the channels still open to him for the prosperity of the church, for the success of all Christian forces of the city, and for the cause of humanity, in which service we are all as American citizens indissolubly joined together.—Herald-Express.

"Debt is a discipline only as long as you hate it."

THE SABBATH RECORDER

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

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

Advertising rates furnished on request.

To lump all of the participants in the present war, and to attribute their presence in its ranks to revenge and hatred and other ignoble passions, is most unjust. America loved peace, but there are some things she loved still more. To fold one's strong arms and refuse to act when an iron-handed tyrant is shedding the blood of the defenseless, is to become a partaker in his crimes. Never more truly than at the present hour is it being demonstrated that the wages of sin is death—often, alas! to the innocent along with the guilty.—*Christian Standard.*

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A. S. BURLISON, Postmaster General.

The Sabbath Recorder

LOOKING TOWARD THE SUNSET

I watch the sunset as I look over the rim of the blue Pacific, and there is no mystery beyond the horizon-line, because I know what is over there. . . . Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with a knowledge which is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other world—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the song of fruition. . . . In a fair land, with finer material and a better working light, I will do better work.—Robert J. Burdette.

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Alfred, N. Y.
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 29, 1918

WHOLE NO. 3,817

"Free From the Law Oh, Happy Condition"

Last week, in response to a request from a reader, we had something to say concerning the words of Paul, "Ye are not under the law, but under grace." Just what it is to be free from the law does not seem to be well understood by many. That old hymn by P. P. Bliss, sung with such power in the days of Moody and Sankey, "Free from the law, oh, happy condition," contains a precious gospel truth when correctly understood; but, if misunderstood, it may lead to serious error.

The grace that "hath redeemed us once for all" should never be regarded as a grace that removes the law and leaves us under no obligation to keep it. Grace may deliver us from "the law of sin and death," but never from the law epitomized in the Ten Commandments. It is unfortunate that Bible scholars speak so often of the two laws—the ceremonial and the moral—as though they were one and the same. Paul distinguished between "the handwriting of ordinances," nailed to the cross, and the law of God of which he said, "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." When the apostle found himself in bondage to the "law of sin," he asked, "Who shall deliver me?" and rejoiced that deliverance was provided by God's grace, "through Jesus Christ our Lord." One thus made free may well sing, "Free from the law, oh, happy condition."

No Wonder People Ask For Explanations

We are not surprised that readers are often misled and either turn away entirely or appeal to others for explanations as to New Testament teachings regarding the Sabbath. We give here a fair sample of the current explanations by men of national reputation when obliged to give, in the Bible-school lessons, their reasons for not keeping the day kept by Christ. The extracts are from writers on the same lesson, published in the

same issue of a paper devoted to Bible-school work.

The entire teaching of the Bible on the Sabbath, both in the Old Testament and New, is that it is the *seventh* day and no other; and therefore if we are bound by God's law to keep the Sabbath it must be the seventh day and not the first day. . . . But Christians are indeed not under the law, therefore they are bound neither by the day of the week, nor by details of its observance.

This was said on the ground, as stated by the writer, that "we are not under law but under grace." Another well-known writer, on the same lesson and in the same paper, after admitting that the Sabbath is not purely Jewish and that its observance can clearly be shown to have been in existence before the law was given in the Ten Commandments, writes as follows:

It is the only one of the commandments that begins with the word "remember," thereby implying that it had been authoritative before. It really dates from creation. . . . The fourth commandment occupies exactly the same position in the Christian life as any of the others, and as it is wrong to steal, so it is equally wrong to disregard the Sabbath.

A little farther on in his notes this same man says:

In the keeping of God's commandments is life, and the penalty of violation is disaster. God is rightly jealous for his own day, because he has surrounded it with solemn warnings and has connected with it his assurance of blessing, so that the New Testament, while enlarging both the commandment and the blessing, really deepens its sanctity.

All this and more is found in a somewhat labored effort to explain away the clear teachings of the Bible regarding the Sabbath, and to hold up a day admitted to have no Bible authority in its place! No wonder Bible students, after looking in vain for divine authority for the so-called Lord's Day, keep asking what such writers mean by being free from God's law. How can thinking men avoid seeing the inconsistency of such teachings by those who base all their hopes upon the Bible and the Bible only?

The Greatest Freedom Is Where There is Most Law Jesus said, "If therefore the Son shall make you free, ye shall be free indeed." The poet caught the meaning of these words when he wrote, "He is the freeman whom the truth makes free and all are slaves beside."

This kind of freedom means more than freedom from sinful acts, it means being filled with love for whatever pertains to our well-being until we do all the law requires from choice, and so feel no restraint from law. It is a freedom that reverses the law of sin by implanting the inward law of liberty.

Some may think that liberty is exemption from law, and that having no law is the true way to be free. In this they are mistaken. True freedom is found where there is most law needing least enforcement; where man is so completely in harmony with the divine will that he obeys every precept without so much as thinking of the enforcements of law. When one imbibes the Spirit of the Master and loves the holy law of God until he feels no pressure from it; when it is his meat and his drink to do just what the law requires, and that, too, with no desire to evade or get rid of it; when he has its principles hidden in his heart until he lives in harmony with it from free, loving choice, then is he free indeed.

The loyal, patriotic citizen feels no restraint from the just laws of his country. He desires no license to disobey them; he has no wish to explain them away or to get around them. He loves them because they are for his good; he feels that the more law he has the better, and has no desire to get from under it. In just this sense Jesus lived under law the freest of men. In this way only can a child of God be free indeed.

Hearty Co-operation Tithing "Works Fine" A loyal brother writes to the treasurer of the Tract Board offering the gift of a \$50.00 Liberty Bond in response to the call given on the back cover of the SABBATH RECORDER. He also gladly plans to co-operate in the effort to make Sabbath Day, April 27, a special service day for the good cause.

There is too much that is encouraging in this personal letter to allow it to go un-

noticed, although we must withhold the writer's name. For twenty-nine years this brother and his wife have practiced tithing all their earnings and income. He says in part in the letter:

"We like the plan. It works fine. We have been criticised and told that we would die in the poorhouse because we tithed every dollar we earn. We believe in giving God the tenth, and we live on what is left. As a result we find the tithing account keeps growing. We have tried not to be selfish in the use of this money, and don't wish our names to appear in any reports. We enjoy spending it in this way. For some time we have been wishing to buy a Liberty Bond and give it for the denominational building. Can you use such a gift from interested friends?"

"Brother Hubbard, if we as a denomination tithed what we earn for two years we could build our publishing house without a dollar of debt left on it. It could be done right in these strenuous times. God has been wonderfully good to us, but we seem to be afraid to trust him with much of our money. We are interested in this work."

Messages like this are full of good cheer. They show a loyal spirit, and beget hope and courage in the hearts of those who are trying to carry on the Master's work. We are thankful for so many such spirits, found in all our churches, and wish there were more; for in such as these rests the hope for the future of our denomination. Their influence always tends to unify rather than divide.

Rally Days Rally days are coming to be popular in several denominations, and when our churches are urged to set apart certain days for rally work along special lines it is in keeping with the spirit of the times. If the General Conference is worth while; if it means much to our cause; if important issues are pending there from year to year, then it goes without saying that every church in the denomination should be interested in it, and well represented in the annual sessions.

If your pastor responded to the appeal of the president of Conference, published on the back cover of the RECORDER for April 22, and held a "Go-to-Conference Sabbath" service on the 27th, then you know all about it. You can not afford to have your church go without any repre-

sentative there. Fix this in your heart and act accordingly.

The next rally day you are requested to observe will come on May 18. If we regard the one truth that makes us a separate people as being of vital importance, we shall enter with enthusiasm upon the service of Sabbath Rally Day. Our churches need such a service, and any society that fails to hold one must be the loser thereby.

Read carefully on the back cover of the RECORDERS just what the Tract Society Board offers to do by way of furnishing programs for this service, and don't fail to respond. How can Seventh Day Baptists hope to prosper if they become indifferent to the claims of God's Sabbath? Rally, rally! Read Secretary Shaw's stirring sermon in last week's RECORDER, p. 506, and "Awake, awake; put on thy strength, O Seventh Day Baptists!"

Rev. James F. Shaw Gone to His Rest A note from Fred I. Babcock, principal of Fouke School, received too late for last week's issue, brought news of the death, on April 13, of Rev. James Franklin Shaw, pioneer missionary of the Southwest and founder of the Fouke Church. We are sorry to hear of the passing away of this good brother. Brother Babcock promises a life sketch for the RECORDER SOON.

Let Us Rally for The Liberty Loan On our middle pages will be found an appeal from the Liberty Loan Committee for all patriots to do their part in the struggle for human rights. Everything depends upon how the country responds to this call. Seventh Day Baptists never have been slackers, and they can not afford to be now.

On several RECORDER covers you will find appeals from Treasurer Frank J. Hubbard, showing how you can be loyal to your country and to your denomination by one and the same investment. It is certainly an opportunity such as seldom comes to any people. "Help win the war and help put your denomination in a better position for Christian work." These words should stir the heart of every Seventh Day Baptist who loves both his country and his church. One thing is certain: if, when this

war is won and the all-important work of reconstruction comes, we are not in a position for better Christian work, we shall go to the wall. Preparedness is our only hope.

"Despise Not Prophecyings" On another page we publish a letter evidently intended for other readers as well as for the editor, and we are glad to give it place. The SABBATH RECORDER accepts all the Scripture texts quoted in that letter, doubtless believes in the second coming of Christ as much as does the one who wrote the letter, and for years has been a great lover of prophecy, taking special pleasure in following its golden threads through the Bible from Genesis to Revelation.

If our readers care to note more carefully the real point at issue as suggested by the letter, they will find the main writings referred to, in the issue of March 4, p. 259. It will there be seen that the setting of times for the coming of Christ, and speculations concerning every calamity, every war, every mystical symbol, hairsplitting arguments over the meaning of passages which the Lord himself has not seen fit to make clear, are the things to which the RECORDER objects. While we would not forget the Lord's promises to come again, and while we would urge every one to seek to be ready if he should come this year or this week or this day, we nevertheless insist that being found faithful in the Master's service for others is the very best preparation his followers can have when he comes to reckon with them.

As to scoffers and infidels in the last days, the very worst cases I ever met or knew of were found on a mission field where believers had harped on the second coming until, on a certain day, some of them put on white robes, climbed a high hill, and looked for Christ as they had been taught to do. A hard thunder storm caught them, and, soaked to the skin, they had to come down to the valley—it was a valley of humiliation—and the result was a crop of unbelievers and scoffers.

This was an extreme case, but it illustrates the folly of being too insistent upon interpretations of Bible passages the letter of which may not convey the far-reaching spiritual meaning intended to be taught. Let us be not *over* wise in "understanding what the will of the Lord is."

Revised Soldier List As stated in a recent RECORDER it has been found impossible to keep up with the rapid changes in the addresses of soldiers. The list for publication has been revised, giving the names of boys belonging to Seventh Day Baptists families, so far as we know them, under their home address. On our mailing list will be kept the names of those whose address we are sure of, and we shall try to keep the RECORDER in Y. M. C. A. reading rooms in camps where we know our boys are located. We must depend much upon the help our boys and their friends can give as to where such reading rooms are.

As I write today, train after train, with locomotive whistle shrieking constantly, goes rushing through town toward the coast, loaded down with soldiers. Citizens who hear the whistles rush out to get a glimpse of the boys as they go by. They always go cheering and waving flags, handkerchiefs, or hats, and seem eager to get to the front. All these things bring the war nearer home, and they remind us that the land beyond the ocean is rapidly filling up with America's young men who offer themselves to the service for the good of humanity.

HOW THE NEW SOLDIERS PREPARE FOR THE TRAINING CAMPS

F. S. GOODMAN

I. THE NEED

1. The large majority of the 500,000 or more young men who will be called are as yet unfitted, physically, mentally or morally to meet the abnormal life into which they will be thrust. Many of the bad effects of the life in a training camp could be prevented by the right kind of preliminary training and coaching.

2. Judging by the experience in the first draft comparatively few of the young men have a clear conception as to the causes of the war and why the United States are involved in it. Morale is vital to fighting efficiency. But morale can not be developed without knowledge.

3. Young men need a bigger motive for getting and keeping it fit than ambition or fear of physical dangers along the pathway of indulgence in drink and vice. Experience is convincing that young men will respond to the higher motives such as loyalty to one's country, one's friends and family, and a sense of obligation to God, when

properly presented. Such motives hold young men steady when fear of consequences utterly fail. If they can have such motives put before them and accepted before they leave home the fight for character and military efficiency is largely won before they reach the training camp.

4. The examples of capable young men who have been put out of business as soldiers and sailors and are out of the war—broken in health and spirit, a disappointment to themselves and their friends—because of inadequate information, should make all Americans, especially religious and educational, patriotic and benevolent organizations keen to do the preliminary educational work which will largely prevent such tragedies.

5. The young men can be aroused to an appreciation of the honor and privileges which belong to such heroic service for humanity. It is possible to make them enthusiastic and eager to become fit to fight. Fully fifty per cent of the morale can be put into them before they leave home. What this may mean every military expert can testify.

II. WHAT THE CHURCHES CAN DO

1. Preferably by united effort, through a church federation, or in co-operation with the local Young Men's Christian Association, the City or County Bible School Association, a plan of campaign simple and yet adequate, can be mapped out.

2. As the plans should take into account all the young men, Jewish and Catholic as well as Protestant, it would be well to form a representative committee from the leading religious educational and welfare organizations, to block out the main outlines of the plan of campaign.

3. The churches could do such things as the following:

(1) Conduct conferences in various sections of the community for six or eight weeks, to which all the drafted men in the vicinity could be personally invited. At these conferences a regular course of subjects might be presented, such, as for example:

"Why America is at War." "What is the Significance of the Selective Draft?" "The Marks of a Good Soldier." "How to get Ready for the Training Camp," "What is a Camp Like?" "What to Avoid When One gets to Camp." "The Compensation of Military Training." "Religion

and the War." "The Soldier's Place in the New World Order after the War."

These conference sessions ought to have careful leadership. While each should be opened by competent speakers, military, educational, or professional, there should be a leadership which will conduct a discussion and draw from the young men their problems and needs in the way of information. They should be more than a series of lectures or talks.

(2) Special addresses might be given at regular church services, mid-week meetings, men's clubs, men's Bible classes, etc.

(3) A carefully prepared and tactfully promoted effort might be made to interest the young men in the regular daily use of the New Testament, or the Prayer Book or Religious Manual of their own denomination. Thousands of young men might enter camps with a previous acquaintance with love for the Scriptures, and with Testaments in their pockets, thus anticipating the efforts of the chaplains and Association secretaries in the camps.

(4) Weekly lessons in a carefully arranged plan of study, with selected readings from standard handbooks, special pamphlets such as that in preparation by Rev. Frank Wade Smith of the Methodist Sunday School Board, might be conducted in the different sections of the community, in which the effort should be made to definitely enrol every drafted man.

(5) An organized effort might be made along the lines of the "Cleveland Plan" now in preparation, to interview every one of the drafted men, using for this purpose, wise, reliable, representative laymen. These young men could be met in small groups, at convenient times and places. An evening given to a group of six to ten, would have tremendous meaning to the young men, and prepare for the more intensive work of the conference and classes.

(6) Special pamphlets on Personal Hygiene, Athletics, Bible Study, Military History, Military Organization, etc., might be circulated freely.

The war has produced a mass of books, stories, special articles, manuals, and pamphlets. For the purposes we are considering a careful selection should be made by experts at Washington, who have access to documents published at government expense, but not yet in general circulation.

The Fosdick Commission, the War Council of the Young Men's Christian Association, the American Library Association and the American Red Cross have produced pamphlets on some of the subjects which should be considered and made a part of the course of training.

Information as to literature and helps for this work can be had by addressing, Religious Publicity Service, 105 E. 22d Street, New York City.

PROGRAM FOR EASTERN ASSOCIATION To be held at Shiloh, N. J., May 23-26, 1918

	Thursday Evening
8.00	Praise Service—Ward Glaspey
8.15	President's Address—W. S. Bonham
8.30	Introductory Sermon—Rev. W. D. Burdick
9.00	Appointment of Committees
	Friday Morning
10.00	Devotions—Rev. A. G. Crofoot
10.00	Business:
	Executive Committee's Report
	Treasurer's Report
	Report of Visiting Delegates
	Report of Our Delegates
10.45	Missionary and Tract Society Hour— Rev. Edwin Shaw, Secretary
12.00	Announcements
	Friday Afternoon
2.00	Devotions—Rev. W. D. Burdick
2.10	Educational Hour—Secretary of Education Society
2.45	Sermon—Delegate from Southeastern Association
	Sabbath Evening
8.00	Praise Service—W. B. Davis
8.15	Sermon—Rev. J. L. Skaggs
8.45	Conference Meeting
	Sabbath Morning
10.30	Opening Praise
	Invocation
	Response
	Responsive Reading
	Anthem
	Scripture Reading
	Prayer
	Hymn
	Notices
	Offering for Missionary, Tract, and Education Societies
	Hymn
	Sermon—Rev. Clayton A. Burdick
	Hymn
	Benediction
	Sabbath Afternoon
3.00	Sabbath School Hour—Supt. A. M. Young
4.00	Young People's Hour—Associational Secretary of Young People's Board
	Evening After the Sabbath
8.00	Song and Prayer Service—Rev. W. D. Burdick
8.15	Anthem—Choir
	Sermon—Delegate from Northwestern Association
	Sunday Morning
10.00	Devotions—E. A. Witter
10.10	Women's Hour—Associational Secretary of Woman's Board
11.00	Sermon—Rev. G. B. Shaw
11.45	Business
12.00	Announcements
	Sunday Afternoon
2.00	Devotions—Rev. I. L. Cottrell
2.10	Sermon—Rev. T. L. Gardner
3.00	Business
	Sunday Evening
8.00	Praise Service—W. B. Davis
8.30	Sermon—Rev. W. L. Burdick
9.00	Farewell Service—Rev. E. E. Sutton
	Adjournment

Executive Committee.

SABBATH REFORM

FROM SABBATH TO SUNDAY USURPING AUTHORITY

ARTHUR L. MANOUS.

There has fallen into the writer's hands a little tract of sixteen pages with the title, "Keeping Sunday Holy." In this tract its author uses the term "Lord's Day," by which he means Sunday, about eight times. The word "Sabbath" occurs in the tract about eleven times. And the terms "Sunday," or "Christian Sunday," about thirty-five times. The texts of Scripture which he quotes, and which, be it observed, contain the eleven occurrences of the word "Sabbath," are briefly the following:

"Remember the sabbath day, to keep it holy" (Exod. 20: 8).

"The sabbath was made for man, and not man for the sabbath" (Mark 2: 27).

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13: 14-16).

"The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed" (John 5: 10).

"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat" (Matt. 12: 1).

"And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath (Mark 2: 27-28).

On pages 4 and 5 of this tract the author quotes Exodus 20: 8 and remarks:

"In the new law, however, the times and seasons which we are to dedicate to Him have been left to the ordering of His church. . . . Not only have the festivals which

belonged in a particular manner to the Jewish dispensation been changed, but even the ancient Sabbath Day, which was from the beginning, has been put aside. The church in apostolic times appointed a new day, and allowed the Sabbath day, by degrees, to fall into disuse; so that the Lord's day, the Christian Sunday, is in no sense the same festival which the Jews observed."

The writer has quoted all the Scripture which the author of the tract quoted in whole or in part that the reader might compare them with the remarks and assertions of the author of the tract, such for example, as the foregoing. The reader should remember that all the texts quoted speak of the Sabbath of God, the seventh day of the week, while the tract is advocating, "Keeping Sunday Holy." With these facts clearly in mind the writer would raise the question, Does the author of the tract mean by "the new law" that God has abolished and set aside the old Ten Commandment law which he wrote on two tables of stone, and has written a new code of Ten Commandments in which the first day of the week is designated as the Christian Sabbath? If so where is it recorded in the Bible? Perhaps it is recorded in some church creed or catechism.

"The times and seasons which we are to dedicate to Him have been left to the ordering of His church," asserts this tract writer. By this it is understood that he means to say that the Lord has yielded up his authority as to which day he would have his intelligent creatures to observe as the Sabbath and has left this unimportant matter "to the ordering of His church"!

No doubt some would like to have God abdicate his throne in their favor. In fact we are told about those who would usurp the authority of God if they could. Yea, the Bible tells us of one who goes so far as to "think himself able to change [God's] times and laws" (Dan. 7: 25, Douay Version), and "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2: 4).

But the Bible clearly teaches in no unmistakable terms that all who attempt to change God's law in any way are usurping the authority which belongs to God alone. For "there is one lawgiver, who is able to save and to destroy" (James 4: 12). "For

the Lord is our judge, the Lord is our lawgiver [Heb. "statute-maker," marg.], the Lord is our king; he will save us" (Isa. 33: 22).

Those who assume to change God's Sabbath from the seventh day of the week to the first are setting themselves up as "lawgivers," instead of law-observers. They are assuming the authority which God has never abandoned in favor of any of his creatures. Those who assume and usurp the authority, and teach that they really have authority, to make changes in God's law, are *not*, be it forever noted, "able to save and to destroy." For God, our "lawgiver," and "statute-maker," is the only *one* "who is able to save and to destroy." He is our Judge and King. And "He will save us."

"Let us hear the conclusion of the whole matter: *Fear God, and keep his commandments*: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12: 13-14).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Lithia Springs, Ga.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Programs for Sabbath Rally Day, May 18, are being printed. A few copies will be sent to each pastor for distribution to the leaders of the church organizations. Enough copies to supply the Sabbath school will be sent to the superintendents of the various schools. These will be sent, without being requested, early in May.

A special program for Sabbath Rally Day for Junior societies and primary departments of Sabbath schools has been prepared by one of our Junior societies. It has been printed and a few copies will be sent to any one who is interested in work among the children for Sabbath Rally Day who will write to the American Sabbath Tract Society, Plainfield, N. J., and ask for them. They will not be sent unless requested.

Someone remarked the other day when denominational matters were under discussion that he had no fears for the Sab-

bath, that God would take care of the Sabbath, but that Seventh Day Baptists would have to take care of themselves, and if they did not take pretty good care their future in the United States would be similar to their history in England. Seventh Day Baptists do not have to be narrow in order to be loyal; and it is about time that more generally we adopted the motto, "Seventh Day Baptists for Seventh Day Baptists."

It is almost astonishing the way that the agencies of righteousness are working together for the moral and religious welfare of the world in connection with the Great War. And yet why should it be astonishing? Why should not the disciples of Jesus be united in every good work? I am impressed, however, with this fact, that while people of all sorts of denominations are working loyally together in harmony and unity, yet the denominational lines are just as distinct and marked as ever, it seems even more so. The difference is that there is Christian charity and forbearance, that the principles of the Sermon on the Mount and the thirteenth chapter of First Corinthians are being lived out in actual experience. And people are coming to find a Christian unity in action and service which they have failed to find in discussions of doctrine and forms of worship. And loyalty to one's own family, own church, own denomination, own beliefs, own convictions, own country, are actually cherished and strengthened by co-operation with others in labor and toil and sacrifice for the needs of the world.

TIME OF CENTRAL ASSOCIATION

Just as we go to press notice comes to hand that the Central Association will be held with the Verona Church on May 30 to June 2, 1918,

The Verona Church extends a most cordial invitation for all who can to attend.

Ed.

Another opium bonfire has been lighted by the Chinese. This fire destroyed 1,016 cases of opium—6,100 ounces—1,614 packages of morphine and over 7,000 instruments for the manufacture and smoking of these drugs. This is the sixth holocaust of this kind lighted by the Chinese, who are ferreting out hidden supplies in their determination to rid their country of the drug pest.—*The Survey*.

SUGGESTIONS FOR SABBATH RALLY DAY

AMONG SEVENTH DAY BAPTISTS

MAY 18, 1918

"HALLOW YE THE SABBATH DAY"

EXPLANATION

This program is, of course, only suggestive and in outline. It will need wise and careful modification and adaptation for each community. A few of these copies are being sent to each pastor to be divided among the leaders of the several church organizations. To the superintendent of each Sabbath School will be sent a package containing enough copies to supply the school on Sabbath Rally Day.

WOMAN'S SOCIETY

Program provided by the Woman's Board

Topic—The Sabbath in the Home.

- (a) The Friday afternoon getting ready problems
- (b) Treating Sabbath eve wisely and well
- (c) How best to meet the Sabbath morning situation
- (d) What about the Sabbath afternoon questions?
- (e) Along towards sundown, what about it?

Let five people present these sub-topics by prepared papers, and general discussion follow.

CHURCH PRAYER MEETING

Program provided by Rev. Wm. M. Simpson

Topic—The Purpose of the Sabbath.

The following affords a topic and seven sub-topics, arranged in the form of an acrostic, which might be placed on the black-board. The Scriptural selections might be read and the topics discussed by seven different people. Pray that Seventh Day Baptists shall seek not merely to "justify themselves" in keeping the Seventh Day, but also to help the world find the true meaning of Sabbath keeping.

Worship. Psalm 92

Observation of nature. Gen. 1: 1; 2: 3

Rest. Exod. 31: 14, 15; Deut. 5: 12-14

Sign. Exod. 31: 13; Ezek. 20: 11-20

Helpfulness. Mark 3: 1-5; Matt. 12: 1-12

Inspiration. Isa. 58: 13-14

Pray. Acts 16: 11-15

SABBATH SCHOOL SERVICE

Provided by the Sabbath School Board
(Except the Closing Responsive Service)

1. Call to Order
2. Hymn, "Welcome Delightful Morn," No. 72 in Life Time Hymns
3. Prayer by the Leader or Superintendent specially thanking the Heavenly Father for the Holy Day He has given us for rest and worship.
4. Topical Scripture Reading. (References to be assigned beforehand to members of the school.)
 - "The Law of the Sabbath"—All repeat fourth commandment together. Those previously assigned read Lev. 19: 3 and 19: 30; Jer. 17: 21-22; Ex. 16: 23.
 - "Purpose of the Sabbath"—Those previously assigned read Ezek. 20: 12; Ex. 31: 16-17; Gen. 2: 2-3; Mark 2: 27-28.
 - "Penalty for Violation of Sabbath"—(Under law) Ex. 31: 14-15; (Under grace) Matt. 5: 17-19.
 - "Christ's Example"—Those previously assigned read Mark 6: 2; Mark 2: 23-28; Matt. 12: 1-13; John 5: 8-9; John 9: 13-14.
 - "Rewards for Keeping the Sabbath"—Those previously assigned read Isa. 56: 1-2; Isa. 58: 13-14.
5. Hymn, "The Sabbath" (Words by E. M. Holston). May be sung to tune of Doxology or any other L. M. tune.

THE SABBATH

O, blessed day, Thou dost ordain,
Our Father God, we hallow now.
May Sabbath thoughts be free from stain,
May reverent hearts before Thee bow.

We hail the sign 'twixt Thee and us,
And call Thy day a glad delight.
Our prayer and thoughts to Thee ascend,
Thy benediction we invite.

May we remember, Lord, Thy law,
Thy covenant holy to us given.
From selfish pleasure, Lord, we turn.
O grant Thy day be type of Heaven.

6. A five-minute talk by superintendent or assistant on the subject, "The Value of Sabbath Keeping as a Moral Asset" (Suggestions: Sabbath observance not a hindrance, but a help, as it brings out the better qualities. A plea for more strict observance of God's holy day.)
7. Lesson Study
(The last two orders may be reversed where schools do not re-assemble after lesson study.)
8. School Reassembles
9. Reports and Announcements

10. Closing Responsive Service

Supt.—Why are we Seventh Day Baptists?

School.—We are Baptists because immersion in water, as practiced by Jesus and his disciples, is a symbol and a pledge of our new and risen life in Christ.

Supt.—Why are we Seventh Day Baptists?

School.—We are Seventh Day Baptists because we desire and purpose to do our best in keeping the commandments of God.

Supt.—Who is our example and guide in this matter?

School.—Our example and guide in the matter of the Sabbath is Jesus Christ.

Supt.—When was the Sabbath established?

School.—The Sabbath is a constituent part of the Bible story of creation.

Supt.—How is the Sabbath treated in the laws of Moses?

School.—The Sabbath is given a central and important place in the Decalogue.

Supt.—What did the Hebrew prophets teach about the Sabbath?

School.—The Hebrew prophets set great store by the spiritual and moral value of the Sabbath.

Supt.—Does the New Testament abrogate the Sabbath principle?

School.—We can find no evidence in the New Testament that the Sabbath principle was abrogated.

Supt.—Does the New Testament substitute another day for the Seventh Day for Sabbath observance.

School.—We can find no evidence in the New Testament that another day was substituted for the Seventh Day for Sabbath observance.

Supt.—Did Jesus abolish the Sabbath or change the day?

School.—Jesus did not abolish or annul the Sabbath, neither did he change the day.

Supt.—What did Jesus do for the Sabbath?

School.—Jesus explained the true meaning of the Sabbath. He spiritualized and glorified its use, making it no longer a burden, but a blessing to mankind.

Supt.—What did Jesus say about the Sabbath?

School.—Jesus said, "The Sabbath was made for man, and not man for the Sabbath."

Supt.—Why then are we Seventh Day Baptists?

School.—Because, believing in God, whom we love and desire to obey, and believing in Jesus, who loved and kept the Sabbath, and believing in the Bible, which we take as our guide for life and conduct, we can be nothing else than Seventh Day Baptists.

Supt.—Is the Sabbath a burden or a hardship?

School.—Let us make the Sabbath our joy and delight, our pleasure to do God's will and keep his commandments.

Supt.—What can we do to promote the observance of the Sabbath?

School.—First we can observe it loyally ourselves, then we can tell others about it, and we can join with others in supporting our denominational Societies and Boards in their work.

Supt.—To this end let us pray—

All.—We thank thee, Father, for the Sabbath Day. May it be a blessing to us week by week, and all the time. Help us to be true and loyal and keep the Sabbath right, in thy sight. Amen.

11. Singing Sabbath Hymn

12. The Lord's Prayer (in concert)

FOR MEN'S CLASSES

Program provided by Rev. John T. Davis

It is suggested that the following topics be discussed informally under the direction of the leader for five minutes each, and that a secretary or committee be appointed to gather up the results of the discussion and present them in a brief report at the next meeting of the class.

- 1.—Our duties to the regular church service more than attendance ourselves.
- 2.—Our duties to the church prayer meeting.
- 3.—How can we help the Sabbath School outside our own class?
- 4.—What business can I do on the Sabbath and be consistent?
- 5.—The matter of providing conveyance to church services regularly for those who need such assistance.

JUNIOR SOCIETIES

A special program for Junior Societies, or Primary Departments of Sabbath schools, has been prepared, a four-page leaflet in printed form. A few copies will be sent free on request to any superintendent of Junior Societies or Primary Departments. It was prepared for use in one of our own Junior Societies, and especially for Sabbath Rally Day. Address, American Sabbath Tract Society, Plainfield, N. J.

INTERMEDIATE SOCIETIES

The Tract Society has just issued a new edition of "Bible Readings on the Sabbath and Sunday." It is in the form of questions and answers. Attractive front page, eight pages, envelope size, ships without folding or rolling. It is suggested that the Intermediate Superintendent send at once for enough copies to supply the class, and use it as an exercise, partly for concert work, partly individual, giving opportunity for asking and answering questions. Let each copy have the member's name written on it with the superintendent's or teacher's autograph. This can also well be used in the Sabbath School classes. Address, American Sabbath Tract Society, Plainfield, N. J.

YOUNG PEOPLE'S SOCIETIES

Program provided by the Young People's Board

- 1.—Singing. 2.—Sentence prayers. *Thanksgiving* for the blessings of the Sabbath. *Forgiveness* for lack of loyal interest and support. *Help implored* for greater zeal and faithfulness. *Intercession* for the acceptance of Sabbath truth in the world. 3.—Singing. 4.—Scripture lesson, Isa. 58: 13, 14; Luke 6: 1-5. 5.—Topic for testimony and discussion—Why we are Seventh Day Baptists. (a) We believe in God and wish to obey him. (b) Jesus was an immersed Sabbath keeper. (c) There is no other Sabbath in the Bible but the Seventh Day. (d) The New Testament has no evidence that the Sabbath principle was done away, or that it was Jewish only. (e) Sunday is losing any real grip upon the consciences of people as a sacred day. (f) The church and the world greatly need the Sabbath as a means of spiritual blessing. (g) We are eager and willing to do our part in restoring and preserving the Sabbath blessing to the world. (h) We are prepared to live and work and sacrifice for this principle, in love and loyalty. (i) Therefore we are Seventh Day Baptists. 6.—Sabbath Hymn. 7.—Mizpah Benediction.

MISSIONS

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, April 17, 1918, at 9.30 a. m., with President Clarke in the chair and the following members present: William L. Clarke, George B. Shaw, Ira L. Cottrell, John H. Austin, Clayton A. Burdick, Charles A. Pierce, Robert L. Coon, Edwin Shaw, James A. Saunders, Alex. C. Kenyon, A. S. Babcock, Charles H. Stanton.

Visitors: F. J. Hubbard, Dr. Grace I. Crandall.

Prayer was offered by President Clarke.

The usual quarterly reports were read and ordered recorded.

The Evangelistic Committee reports:

At the urgent solicitation of the pastor of the Milton (Wis.) Church, and on invitation of the Church, our evangelist, Rev. D. Burdett Coon, acted as pastor for the Church in January, 1918, the church refunding to the Missionary Society the salary of the evangelist for that month.

During February and March Brother Coon was engaged with our field worker, Rev. T. J. Van Horn, in evangelistic meetings in Arkansas, at Gentry and nearby places, at the Thomas schoolhouse several miles from Cherry Valley where the old Crowleys Ridge church was located, and at Memphis, Tenn., where quite a group of Sabbath-keepers have commenced to hold services on the Sabbath.

Work in Arkansas will be continued for April and May. Plans are being completed for a summer campaign in Michigan in joint work with the Missionary Committee of the Northwestern Association.

I. B. CRANDALL,
CLAYTON A. BURDICK,
WILLIAM L. CLARKE,
EDWIN SHAW.

The Corresponding Secretary presented a list of reports from workers on fields and missionary pastorates, with encouraging letters from brethren Coon, Hills, Thorngate, Wing, Van Horn, Randolph and others. He also presented verbal report of the meeting of the Joint Committee held recently in New York City, together with memoranda of its recommendations as published in the RECORDER of March 18, 1918.

It was voted to appropriate at the rate of \$200.00 per year from April 1, 1918,

in aid of the Bangor (Mich.) Church.

Dr. Grace I. Crandall, our missionary at Lieu-oo, China, being present was invited to speak to the Board and gave us much information with valuable details as to our work in China.

At the noon hour all were invited to a full table furnished by the "Ever Ready" Class of the Westerly Bible school.

From 1 to 1.30 Brother F. J. Hubbard, President of our General Conference, discussed with those present matters of interest and importance coming before our people, emphasizing the need of a large attendance at Conference at Nortonville, that its work may be truly representative and strengthen all interests that shall come before it.

The afternoon session opened with prayer by Rev. Ira L. Cottrell.

Clayton A. Burdick, Ira B. Crandall, George B. Shaw, Robert L. Coon and Edwin Shaw were made a committee to prepare a program for Missionary Day at Conference.

Word was received of the illness of Rev. A. E. Main, and, upon motion, the Recording Secretary was instructed to write Brother Main a word of sympathy in the loss of his mother and to express our appreciation of his worth to us as a member of this Society and Board.

A letter from Rev. H. Eugene Davis, Shanghai, in behalf of the Shanghai Missionary Association, voices its appreciation of the action of the Board in arranging for financial help at this time.

WILLIAM L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

GEORGETOWN, BRITISH GUIANA Missionary Report to the Seventh Day Baptist Missionary Society and American Sabbath Tract Society

For the Quarter ending March 31, 1918

Name	T. L. M. Spencer
Address	86 Upper Robb St., Georgetown, B. G.
Sermons	36
Bible Readings	6
Prayer Meetings	27
Talks	12
Visits	52
Pages of Literature distributed	1412
Churches	1
Membership	30
Sabbath School	1
Membership	26
Young People's Society	1
Membership	20
Missionary Letters	20
Money received from the Mission Board	\$150 00

Money received from the Tract Board	30 00
Collected on the Field	15 00
Expenses of the Georgetown Mission	24 45
Salary of the Missionary	150 00
Printing Gospel Herald	17 00

HOMESTEADING IN THE SEVENTIES

J. L. HULL

CHAPTER VII

(Concluded)

The house was completed. There was nothing to do. Mr. McCullum, the surveyor, received word from a good number of settlers some seventy miles west, where the town of Orleans is located, to come up there and do surveying for them. A Dutchman whom we will call Fred wanted to go with him but did not want to go and have to come back alone. George and Joe concluded to go with them and have a little hunt, as it was reported that buffaloes were feeding near where McCullum was going. So it was arranged that Fred and George would go with the teams, and McCullum and Joe would do the hunting.

There were now settlers all along the Republican River for a hundred miles. They were mostly in stockades, from fifteen to twenty-five miles apart. These people had come into the Republican valley via the Platte River and across the divide from the Platte to the Republican.

Leaving the men and teams at a settler's house about six miles from the stockade McCullum and Joe started in search of game, which they soon found. A bunch of thirty or forty buffaloes were feeding on the prairie not more than two or three miles from where they left the wagons. They were on the open prairie where there was nothing that the hunters could get behind to hide themselves from the buffaloes while approaching them. The men had to lie down flat on the ground and crawl to get within gunshot of the game. When they would get about close enough to shoot, the buffaloes would run away for some distance, then stop to feed again, one of their number always keeping watch while the others fed; and at a given signal from the guard a low bellow, all would run, jumping into the buffalo lope as perfectly on time as a company of trained men.

This they did two or three times, when McCullum said, "Let us get as close as we

can without their running, then rise up and shoot as fast as we can."

When they saw that the buffaloes were about ready to run McCullum said, "It is a long shot; we will have to raise our sights clear up, then elevate ten or twelve feet above their backs."

The guns were sighted for nine hundred yards. McCullum's was a .44 Winchester, Joe's a .52 Spencer. They rose to one knee and fired four times apiece. They could hear the bullets spat against the sides of the animals. Four were wounded and turned away from the bunch of buffaloes. One seemed to be very badly hurt and it was difficult for him to go at all. The right front leg was broken at the brisket.

"We will run up to that one, knock him down and cut his throat, then go after those other wounded ones," said McCullum, and both men started on the run so as to accomplish this as soon as they could.

When they were about ten rods from the wounded buffalo he began to make off and to the surprise of the men he could go as fast as they could, as they had been running. They could not shoot with any accuracy and they could only follow or wait for him to lie down. They chose to follow, thinking that he would soon give out.

They had not run far when McCullum said, "Hull, I have lost the scabbard of my hunting knife. As you have boots and shoes, I wish you would put my knife in your bootleg."

Joe slipped the knife in his bootleg, handle down, and ran on. Soon he discovered that he had lost the scabbard to his own knife, a twelve-inch bowie with hilt, weighing a full pound. This had to go into his other boot. The knives were some hindrance to Joe's running and McCullum was two or three rods ahead of him. The buffalo turned around and shook his head. McCullum and Joe spread apart so that if he made a drive at one the other would shoot him.

The buffalo turned and ran on but soon stopped and turned again. He seemed more determined to fight than before. He looked at one, then at the other, turned and ran on again. Once more he turned quickly. McCullum brought his rifle to his shoulder and fired, shooting the buffalo through the lungs and brought him down.

McCullum was so pleased to end the

race, which with the distance he had walked on returning for the teams he judged was a good four miles, that he had to have some sport out of it. Laying down his gun he ran up to the buffalo and saying, "How are you, my friend?" sprang onto the buffalo's neck and shoulders. The buffalo threw his head around and Joe could never tell how, but McCullum went, it seemed to Joe, eight feet high and lit several feet from the buffalo on his hands and knees. McCullum laughed but he did not seem inclined to embrace his friend any more.

Joe stepped in front of the buffalo, saying, "They tell me that you can not shoot a male buffalo in the head and kill him. I am going to try it."

At a distance of ten feet he shot the buffalo in the face four times with his Spencer rifle and could only make him shake his head. "I give it up," said he, as he stepped to one side and put a bullet at the base of the ear, breaking the buffalo's neck and killing him almost instantly.

The day had been very warm and sultry up to the time of wounding the buffaloes, but soon after the chase began, the wind freshened from the north, and by the time McCullum started back for the teams there was good prospect of a blizzard.

George was ready to go when McCullum arrived but Fred said he was in good comfortable quarters and he was going to stay there.

It was after dark when McCullum and George reached the place where Joe was. He had the buffalo skinned and quartered. He had noticed that down the little stream they were on he could see the tops of some dead trees. It was about three-fourths of a mile from where they were. Putting the meat and hide into the wagon they went to the spot and found an ideal place to camp. There was a bank fully twenty feet high in the shape of a horseshoe. About fifteen feet of level ground was between the foot of the bank and the creek, and there was a good quantity of willow timber, some down and some standing, all killed by beaver years before.

Putting the team where it would be well sheltered from the storm, which was now raging fiercely, they piled the dry timbers six or seven feet high and soon had a good fire. It was not long before they had some of the fresh meat fried, and with this and

warm bread made in their dutch oven they enjoyed a good supper. After that they spread the fresh buffalo hide on the ground and one blanket over it for their bed. Their other bedding was then placed so as to be over them, and the wagon sheet over all, with sticks of wood to hold it up to give breathing space, and other timber on the edges of the cover to hold it down. They retired to rest and slept soundly while the blizzard raged.

In the morning they found four inches of snow on the wagon cover. There was a good bed of coals from the fire, and the simple breakfast was soon prepared, and for all the storm they were very comfortable.

Returning to where Fred was McCullum learned that the people were very impatient to be surveying, and concluded that he would not hunt any more.

I need not tell here what was told to Fred to make him wish he had gone out with the others on that stormy night. Suffice it to say that he understood that through his neglect three buffaloes had been lost to the company.

As McCullum was not to hunt more, the party thought best to return home, McCullum having two or three weeks' work to do before he could go back.

One little incident on the return trip will illustrate how on the frontier a little word sometimes causes very serious trouble. The party came to a creek having a wide sandy bed which was very soft, and it was thought best to double teams to cross it. Fred's team was hitched ahead of George's and in starting Fred thought it necessary to whip his horses and swung his whip over the head of George's near horse, frightening it and causing it to jump back.

George said, "Fred, please don't whip over my colt's head."

Fred said, with an oath, "I schops your prains out."

He picked up an axe and started for George. George picked up his carbine. Joe stepped between them saying, "Boys, not another word or I will slap both of you. Fred, you have no reason to be angry from George's request."

George laughed and laid down his gun, and Fred put up the axe.

(To be continued)

TWO MILTON TEACHERS JOIN THE COLORS

For some time Professor L. H. Stringer, instructor of public speaking and voice culture, and director of the College Glee Club, has been weighing his duty to his college and to his country. His country won, finally, and now he is making preparations to report by May 1 at the Great Lakes Training Station, where he volunteered for Y. M. C. A. work. Professor Stringer's services will be used to good advantage there as physical instructor of the "jackies," and in helping to provide entertainment for them under Y. M. C. A. supervision.

Professor Stringer will go to his new duties with the best wishes of the students of Milton for success, and with the assurance that they will look forward to the day when he can return to them. Milton College is proud to know that Professor Stringer was chosen from among Seventy-five other volunteers, and we are certain that he is the man for this work. He has been physical director in Milton College for many years, and is therefore well qualified for that part of his new work, and his activity in "Y" work here testifies his value in that line.

Thus we see it is not only our students, but likewise members of our faculty who are eager to help their country by enlisting their services. The stars on our service flag increase in number rapidly, but as yet they have represented only students.

F. G. Hall, assistant to Professor A. R. Crandall in the biological department, left last Tuesday morning for Madison Barracks on Lake Ontario, where he had enlisted in the photography branch of the Aviation Corps.

Mr. Hall had long possessed the ambition to get a snapshot of "Kaiser Bill," and could wait no longer to realize his great wish. His friends expect him to be successful, especially since he once demonstrated his skill in shooting. Two summers ago when Mr. Hall was collecting material in the northern part of the State, he had occasion to shoot, from a rock in a stream, a duck which was coming around a curve down stream. So accurate was his aim, and so steady his hand that with one shot he killed the duck that he saw, as well as another one that he hadn't seen, following the first duck around the bend.—Milton College Review.

GOD'S ACRE

To the average person this title calls up the cemetery with its long lines of graves and its orderly paths. But why should we human beings call only that ground sacred to those who have passed away, God's Acre? Is not his the "whole earth and the fulness thereof"?

In times like these, therefore, should not part of our consecration to the task of world liberty be the setting apart on each one's own farm of some land that shall be known as God's Acre? It need not necessarily amount to an entire acre. Preferably it should be land untilled before. It should receive as careful attention as any other field on the farm. The profits made will be directed to some missionary enterprise or to the local church support. The food raised, if the land had been heretofore untilled, would help in the winning of the war, because it would increase food production by just that much.

God's Acre! Let there be some ground on each farm this summer consecrated to the farmer's divinely founded church, and the produce to the great cause of humanity.—FEDERAL COUNCIL PUBLICITY SHEET.

MY BURDEN

God laid upon my back a grievous load,
A heavy cross to bear along the road.
I staggered on, and lo! one weary day,
A mighty lion sprang upon the way.
I prayed to God; and swift at his command
The cross became a weapon in my hand.
It slew my raging enemy, and then
Became a cross upon my back again.

I faltered many a league, until at length,
Groaning, I fell, and had no further strength.
"O God," I cried, "I am so weak, and lame!"
Then straight my cross a winged staff became.
It swept me on till I regained the loss,
And leaped upon my back again a cross.

I reached a desert. O'er the burning track
I persevered, the cross upon my back.
No shade was there, and in the cruel sun
I sank at last, and thought my days were done,
But lo, the Lord works many a blest surprise;
The cross became a tree before my eyes.

I slept. I woke to feel the strength of ten;
I found the cross upon my back again.
And thus through all my days from that to this,
The cross, my burden, has become my bliss;
Nor ever shall I lay the burden down,
For God some day will make the cross a crown
—L. C. Beckwith.

**His
Daddy
Has Gone
To War**



POOR LITTLE FID! He has played hard all day with the toy soldiers his father brought home to him the day he left for France. And he's been keeping his spirits up because his father said to him—"Boy, take care of your little mother—and keep her happy till I come home again." And he has been trying very hard to back up that soldier in France. As his head sinks

down on his back, he looks at the soldier—his gun in hand, his face set towards Victory.

And as the soldier goes "Over the Top" he turns his head and smiles—smiles at the boy who means so much to him—who stands to him for home, country, love, happiness, success—all he holds most dear.

Look well at this Child! He represents the future of America—the future of Liberty—do your share to help his father win the great fight for all the children of the world.

BUY LIBERTY BONDS

and give your child the opportunity of growing up in a clean and splendid world

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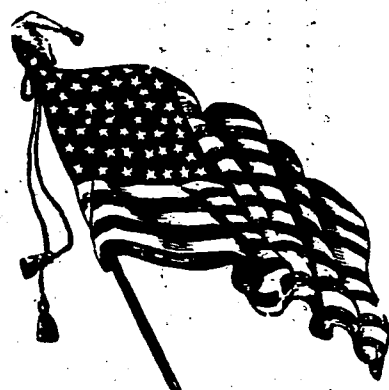
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LIBERTY LOAN COMMITTEE
Second • Federal • Reserve • District
120 BROADWAY, NEW YORK

WOMAN'S WORK

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



OUR FLAG

"No matter what happens to you, no matter who flatters you or who abuses you, never look at another flag, never let a night pass but you pray God to bless that flag. Remember, boy, that behind officers and government, and people even, there is the country herself; your country, and that you belong to her as you belong to your own mother. Stand by her, boy, as you would stand by your mother."—Edward Everett Hale.

"If lack of bread makes my brother to fail I will eat no more bread" may well be the modern version of that passage with which we are all familiar.

So great is the need for wheat that many mothers of sons in France are promising themselves to eat no more wheat until the next harvest, and many other women are joining them in this self-denial. The next few weeks will be the crucial time in the need for wheat. The French soldiers are getting along on very much reduced bread ration and many people are starving. We must help feed them, and as there is not enough wheat for all we must get along with very much less than we have been using.

An open letter is before me as I write. It reads: "This is a critical time. We must feed our allies and the soldiers. Impress upon all you meet that we are asked to do without wheat products, so far as we possibly can. If we do not win this war we shall do without much more than we give up now."

That is just what lack of food for our

armies and for the munition workers among our allies may bring us to—losing this war—if we do not save our wheat for them. We shall be ashamed to look our soldier boys in the face when they come home, if we have not done all in our power to help them win the war.

TODAY as I am writing this, the time designated for raising the Third Liberty Loan is nearly half gone and we will soon know whether or not the people at home are in earnest about helping win this war. I have received a great many circulars and posters regarding this Third Liberty Loan drive, as no doubt all of you have. The following little tract was put into my hands the other day and as I think it is the best one that I have seen I am having it reprinted. If you have read it, read it again. I have read it several times and like it better after each reading.

WHY YOU SHOULD BE A STOCKHOLDER IN YOUR GOVERNMENT

Every Idle Dollar is an Alien Enemy

No investment you can make in this country can be safe without the assurance of the Government that your business will endure.

Be it stocks or bonds, mine or farm, factory or other exploitation, the business into which you place your money for increment must be a safe business backed by your country's approval.

The biggest business in the country is the business of Government: the business of protecting your business.

If the Government fails, you fail.

If the Government prospers, you prosper.

A nation and its industries are interdependent.

Still more interdependent are a government and its investments, because it is the investment that makes possible the industry.

A government can stand, even with its industries and investments in an unstable condition. This frequently has happened in the world's history.

But can you point to investments that have continued safe when the government protecting them has failed?

Isn't it plain, therefore, that the safest investment is in safe government?

Take the case in hand: The United States is entered in the World War on the side of

WORKERS' EXCHANGE

New Auburn, Wis.

DEAR RECORDER SISTERS:

Our Woman's Missionary Society has been meeting twice a month lately, one meeting for work and the other for a program. We do Red Cross sewing on our program days. We are planning to have a mothers' meeting soon when Mrs. Alton Churchward, of Chetek, can meet with us. Then we will have a Sabbath program as planned by the Woman's Board. We are putting our spare change in mite boxes to be opened Thanksgiving time. We have helped one of our Sabbath-keeping families in a substantial way this week.

We are having our parsonage papered and painted and a few repairs made before our new pastor comes. We are waiting anxiously for them to get settled here. It will be quite a change for them, but we pray it will mean wonders for us and hope they will not be too lonely for the old home. Their Eastern friends please keep them well supplied with letters.

We gave a dinner in town recently and two of our members gave a supper. We also helped with a Red Cross dinner on April 5.

Some of us are becoming interested in the work of Miss Jansz. We wish her picture might appear in the RECORDER.

We have three new members since we reported last, young women who we trust will take up some of the burdens the older members find wearisome at times.

We pray that the burden for souls may rest heavily on every woman in our church, that we may be more concerned about the advancement of Christ's work at home and abroad.

REPORTER.

The gas company of Denver, Colo., expected to lose several thousand dollars a month when prohibition came into effect there. Instead they gained \$10,000 the first month. And one man summed up the situation by saying: "For every closed saloon in a hundred homes the lights are shining."—*Christian Advocate*.

"Politeness to every one is the mark of a noble mind. To be polite to the poor, the crippled, the old, proves a boy's real chivalry."

Justice, Liberty, Equality of Humankind and World Democracy. As a business man or woman, you know that a business that is not legitimate can not long prosper. There must be laws of equality to create confidence and stability.

Just so with nations. And we are fighting for world stability that will make business stability. We are engaged in a war that will make you and your interests safe.

The Government of the United States, through the bonds of its Third Liberty Loan, offers you stock in the best going concern in the world.

It guarantees to you a reasonable interest, whether it wins or loses.

Can anything be fairer than that?

Isn't preferred stock in an enterprise that insures safety for your personal business worthy of your confidence and your cash?

Possibly you do not like the war. War is never popular. But when it is a necessity in order to guarantee your safety you can not afford to side-step it, either morally or physically. It is your war and your children's war.

If you have prospered in the past, it has been largely due to the stability of your nation. You want to keep your nation. You want to keep your nation in that condition. You can do this by investing in your Government.

"If you can't fight, your dollar can," is the terse reminder of your duty.

Uncle Sam isn't asking you to give your money to the war. He offers you preferred stock in the business of maintaining a great nation.

The Third Liberty Loan offers you shares in the safest thing in the world.

Where can you beat it?

The non-taxable feature of these Liberty Loan bonds will offset any immediate advantages you might see in other investments at slightly higher rates of interest.

The bonds are liquid and, should misfortune overtake you, they can easily be sold.

Which do you prefer: Uncertain dividends in the project of a few men organized to further their own interests, or reasonable dividends backed by an army and navy of the greatest republic in the world, engaged in fighting your battles?

Has Uncle Sam done enough for you to gain your confidence?

Then show your confidence and invest wisely.

Buy Third Liberty Loan bonds.

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.

Carley, Francis
Greene, Carl
Greene, Carlton
Horton, Corp. Kenneth

ALBION, WIS.

Green, Sidney C.
ALFRED, N. Y.
Ayars, Capt. Emerson W.
Ayars, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Lieut. Walton B.
Coon, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Lieut. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Fenner, Glenn B.
Greene, Edward F. R.
Greene, Corp. Ernest G.
Greene, Sergt. Robert A.
Martin, Howard
Meritt, Carl L.
Poole, Clesson O.
Potter, Clifford M.
Randolph, Lieut. Winfield W.F.
Rosebush, Capt. Waldo E.
Shaw, Lieut. Leon I.
Sheppard, Mark
Stevens, George P.
Straight, Sergt. B. D.
Thomas, Herbert
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

ALFRED STATION, N. Y.

Allen, Joseph L.
Champlin, Lieut. E. V.
Palmiter, Elson G.
Woodruff, Corp. Charles Eldon

ASHAWAY, R. I. I

Briggs, Charles B.
Briggs, Leverett A., Jr.
Coon, John T.
Hill, Frank M.
Langworthy, Lloyd
Riffenberg, Fred
Smith, Arthur M.
Wells, Edward
Wells, Forest
Wells, Nathanael

BATTLE CREEK, MICH.

Bottoms, Lieut. Roger
Ellsworth, Carlton
Evans, Leslie D.
Evans, William C.
Hoekstra, John
Kinney, Corp. C. B.
Kolvoord, D. Benjamin
Kolvoord, Lieut. Theodore
Stockwell, Guy

BEREA, W. VA.

Brissey, William
Davis, 1st Sergt. Arthur G.

BERLIN, N. Y.

Mosher, Floyd C.

BOULDER, COLO.

Jeffreys, Lieut. William B.
Jones, Rev. Ralph Curtis
Weaver, Charles
Wing, Hubert

BRADFORD, R. I.

Newton, Harold S.

BROOKFIELD, N. Y.

Spooner, Malcolm G.
Stillman, Lynn A.
Todd, Sergt. Leon J.

CAMARGO, OKLA.

Estee, James L.

CHICAGO, ILL.

Leach, Lieut. Floyd Dewitt
Platts, Lieut. Lewis A.

DODGE CENTER, MINN.

Crandall, Ellery
Daggett, Q. M. Sergt. C. S.
Langworthy, Floyd E.
Langworthy, Reginald

FARINA, ILL.

Clarke, John Milton
Crandall, C. L.
David, Marion
Rogers, Shirley Z.
Seager, Harry Bernard

FAYETTEVILLE, N. C.

Fillyaw, Walter Judson

FOUKE, ARK.

Davis, Karl

GARWIN, IOWA

Ford, John P.
Saunders, Ora E.
Saunders, S. Perry
Saunders, William M.
Van Horn, Harold A.
Van Horn, Harold E.

GREAT KILLS, STATEN ISLAND,

N. Y.
1 Randolph, Franklin Fitz.

HAMMOND, LA.

Mills, Corp. Harold A.

HARTSVILLE, N. Y.

Ells, Cleon M.

HARVARD, ILL.

Maxon, Capt. Jesse G.

HOAQUIM, WASH.

Hurley, Dr. George I.

INDEPENDENCE, N. Y.

Clarke, Howard M.
Kemp, Capt. Elmer

LEONARDSVILLE, N. Y.

Coon, Leland A.
Williams, G. Grover

LITTLE GENESEE, N. Y.

Brown, William E.
Burdick, Lieut. Philip C.
Burdick, Sidney D.
Clarke, Vergil
Maxson, Leslie B.

MILL YARD CHURCH, ENGLAND

2Richardson, 2d Lieut. Ernest
Gilbert
Richardson, 2d Lieut. Robert
Harold
Vane, George H.

MIDDLE ISLAND, W. VA.

Sutton, Eustace

MILTON, WIS.

Ayers, E. H.
Babcock, Sergt. Laurance E.
Berkalew, George
Burdick, Lieut. Paul
Clarke, Aden
Crandall, George H.
Davis, Elmer M.
Dunn, 1st Lieut. Charles E.
Hurley, Francis H.
Lanphere, Corp. Leo
Maxson, Charles S.
Maxson, Roland H.
Nelson, Julius S.
Randolph, Paul
Rasmussen, Orville
Sayre, A. Gerald

MILTON JUNCTION, WIS.

Atz, S. David
Bond, Dewey L.
Coon, Carroll L.
Greenman, George R.
West, Carroll E.

NEW AUBURN, WIS.

Crandall, Ellery F.

NEW MARKET, N. J.

Randolph, Leslie Fitz
Randolph, Milton Fitz

NEW YORK CITY, N. Y.

Chipman, Lieut. Charles C.

NILE, N. Y.

Burdick, William J.
Canfield, Paul C.
Green, Paul L.
Whitford, Sergt. W. G.

NORTH LOUP, NEB.

Barker, Lieut. Frank M.
Brannon, Riley U.
Davis, Frank L.
Goodrich, Lorenzo G.
Hemphill, Paul H.
Larkin, George
Maxson, Esle
Rood, Bayard A.
Sayre, Walter D.
Stillman, Archie L.
Van Vorn, Beecher

NORTONVILLE, KAN.

3Babcock, Iradell
Coon, Sergt. Edgar R.
Jeffrey, Dr. Robin I.
Knight, Saddler Raymond
Stephan, Alfred D.
Stephan, Corp. Earl D.
Stephan, Corp. Thomas A.
Stillman, Ira Orson
Stillman, Ralph
Woolworth, Cecil

OXFORD, N. Y.

Stukey, Donald

PIPESTONE, MINN.

Peterson, Lester W.

PLAINFIELD, N. J.

Hunting, Elmer Leon
St. John, Milton Wilcox

PORTVILLE, N. Y.

Hamilton, Sergt. Clinton

RICHBURG, N. Y.

Saunders, George W., Jr.

RIVERSIDE, CAL.

Crandall, J. Howard
Davis, Charles L.
Davis, T. Eugene
Osborn, Lester G.
Sweet, Lawrence E.

ROCKVILLE, R. I.

Barber, Wilfred E.
Burdick, Elverson C.
Jordan, Allen D.
Kenyon, Clayton C.
Whitford, Marcus
Woodmansee, Lloyd E.

SALEM, W. VA.

Childers, Sergt. A. T.
Childers, Lieut. E. W.
Childers, W. J.
Davis, Capt. Edward, Sur-
geon

Kelley, A. M.
Randolph, Harold C.
Sutton, Ernest
Swiger, Capt. Fred E.
Thorngate, Lieut. George
Warren, Corp. Hurley S.

SHILOH, N. J.

Bonham, Clarkson Saunders,
Second Mate Machinist
Campbell, Francis E.
Glaspey, Roy B.
Harris, Lawrence F.
Randolph, Capt. J. Harold
Tomlinson, Raymond J.

SILVERTON, ORE.

Irish, Lieut. Harold R.

SYRACUSE, N. Y.

Clayton, Howard

WALWORTH, WIS.

Clarke, Capt. Charles P.
Clarke, Charles P., Jr.
Clarke, Harry

WATERFORD, CONN.

Brooks, Albert

WELLSVILLE, N. Y.

Burdick, Percy Witter

WELTON, IOWA

Saunders, Ernest W.

WESTERLY, R. I.

Babcock, Major Bordon A.

Burdick, Charles G.

Burdick, Lieut. H. Russell
Chapman, Sergt. George
Coon, Howard Ames
Coon, Raymond H.
Hemphill, Russell
Hiscox, Raymond H.
Kenyon, M. Elwood
Loughborough, Lloyd C.

Nash, Major Arthur N.

Peabody, T. Edward
Stillman, Sergt. Karl G.

ADDRESSES NOT KNOWN

Burnett, George C.
Johnson, Robert
Phillips, Lieut. Kent
Thorngate, Roscoe M.

¹Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.

²Killed in action on the Ypres Front, in France, November 6, 1917.

³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

DESPISE NOT PROPHESYINGS

BROTHER GARDINER: After reading the remarks in last and other RECORDERS about the second coming of Christ I feel impelled, led by the Spirit, to write to you concerning these matters again. Revelation 22: 18-19 says, "For I testify unto every man that heareth the words of the *prophecy* of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Paul says, "Despise not prophesyings" (1 Thess. 5: 20). Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day arise in your hearts: knowing this first, that no *prophecy* of the scripture is of any private interpretation. . . . but holy men of God spake as they were moved by the Holy Ghost."

Jesus did and does know the time and season of his coming to reward his children of all ages and destroy sin and sinners from the earth. Matthew 24: 36 says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But Jesus plainly and distinctly tells the disciples of certain conditions which will exist at the time of his coming and says, "When ye shall see all these things, *know* (not think or guess but know) that it is near, even at the doors." Peter says that in the last days there will be those who scoff and mock and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Let us search the Scriptures and find if these things be true. "Wherefore be ye

not unwise, but understanding what the will of the Lord is."

In His name,
ELSIE H. AYARS.

MILTON COLLEGE NOTES

Miss Ann Post, of the class of '16, has been selected to coach the Shakespeare play this year. Miss Post has had considerable experience in dramatic work and will undoubtedly make this annual event a great success as usual.

One blue star in our service flag has turned to gold. Lloyd Perry, whose father was at one time pastor of the Methodist church at Milton Junction, was killed in an aeroplane in France.

Professor Barbour gave a lecture Thursday evening in the Seventh Day Baptist church on Palestine. This was a lecture prepared by his father and was illustrated by lantern slides from photographs taken by him on his trip around the world. It was very good.

After a week or more of futile endeavor to repair the decrepit furnace, the attempt has been given up; and the fissure in the cracked section having been stopped up, the furnace is again in operation as before, with the damaged section inactive. The heating system now consists of little more than the one furnace, which is entirely inadequate for the work it has to do. However, it was found that it would be impossible to weld the section, and even if it were welded it would prove unsatisfactory. It is thought that with the crack closed, the furnace will operate so that the chill of spring weather may be kept out of the classrooms which were made vacant the past week.—*Milton College Review*.

No mud can soil us but the mud we throw.
—Lowell.

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR FELLOWSHIP

C. C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
May 11, 1918

DAILY READINGS

Monday—Bond of fellowship. (Eph. 4: 1-6)
Monday—Fellowship with Christ (Luke 24: 15-32)
Tuesday—Fellowship with God (Gen. 5: 24)
Wednesday—Fellowship with one another (Mal. 3: 13-18)
Thursday—Fellowship with service (Phil. 1: 1-7)
Friday—Fellowship with joy (Acts 4: 23-31)
Sabbath Day—Topic, Christian Endeavor fellowship (1 John 1: 1-7)

We must know Christ intimately before we can introduce him effectively to others. We must have him in our hearts so effectively that his love shines out in our lives, before others will believe what we say of him.

Christian Endeavor fellowship is working together harmoniously for the salvation of sinners and to help one another grow in grace and strength. Fellowship with Christ is, to use a common expression, the whole thing. The closer we walk with him the more love and fellowship we will have for our fellow-workers and the sinners for whose salvation we are working.

Nothing will destroy the usefulness of a society so quickly as a few notes of discord chanted by some disaffected member. Discord can not exist in a society where every member is in close touch with the Master.

When we see a society pulling harmoniously, every committee at work, every member alert and active, we may be sure that society is walking in the light described in verse seven. On the other hand, if the members make unkind remarks, indulge in harsh criticisms, grow stubborn and exclusive, refusing now and then to do their part, you will find that society described in verse six.

Let us not forget there is no halfway point with God. We are walking either in the light with him or in the darkness with the enemy of righteousness.

The true type of Christian Endeavor fel-

lowship will continue through the week, from one meeting to the next. We can not put it on and off as we do Sabbath garments. It must be an every-day business, or it is a failure.

This kind of fellowship should grow richer, fuller, stronger as the years go by—the kind that will throw into the circle a charm that will be irresistible, that will draw others into its hallowed influence.

I heard a young physician once say of this kind, "If that is Christianity, I want it," and he got it. It is not hard to get if one really wants it.

Fellowship one with another. Let us make it all others. What a beautiful thought. It always includes Jesus, for without him it would not be fellowship.

THE EVIDENCE

If we love our neighbor as ourselves we have it—love that is without dissimulation; the Jesus kind. This is the love that will stop all talking and acting that will wound your fellows.

Oil and water will not mix, neither will love and bitterness. If you can live in a Christian Endeavor society a year and hear no backbiting, no fault finding; every member in the front rank, hand in hand battling the forces of evil, instead of fighting each other; ready to bear and forbear showing love and sympathy for the weaker one; standing up for Jesus in the street as in the meeting; every member active in the fullest sense of that word in the pledge, then you have substantial evidence that you are in a society where Christian Endeavor fellowship exists.

Let us not be satisfied in our own narrow circle. The fellowship that John wrote about is capable of expanding; it will reach out and take in others, and still others. It is, like God its author, "no respecter of persons."

If we are inclined in any degree to select congenial spirits, those we can "chum" with to the exclusion of those who need sympathy and the encouragement any little attention from us would give, we are not walking in the light as fully as it is our duty and privilege to walk.

FIRST LESSONS IN THE HOME

The first lessons in this fellowship should be given in the home. The training should come through the wise and loving hands of father and mother. "Train up a child in

the way he should go, and when he is old he will not depart from it," is a proverb true and never failing. Impressions received in the home during tender years of childhood, time itself can not efface.

If Christian fellowship is prominent there, it will be sure to affect and direct the future years.

"Blest be the tie that binds our hearts in Christian love."

TO THINK ABOUT

What are some of the things that hinder, and will the same things destroy fellowship?

What are some of the things we must have before we can work together?

What should we avoid if we would enjoy fellowship?

If we have fellowship one with another we will share our joys with them, and sympathize with them in their sorrows.

There is nothing that so lightens a task or lessens a burden as to have some one will cheerfully do his share of the work; but true fellowship goes farther than that: "Meekly bear thine own full measure and thy brother's share." That is what Jesus did.

Do you know of any one who comes near this standard?

What are some of the fruits of fellowship?

Who of the twelve apostles gave the best example of Christian fellowship in his life?

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met at the home of Mrs. W. D. Burdick, Milton, Wis., on Sunday, April 14, 1918, at 2 o'clock, p. m., with the following members present: Rev. E. D. Van Horn, Carrie Nelson, Verna Foster, Marjorie Burdick, Mrs. W. D. Burdick, Maurice Ingham, and Harry Talbot.

The meeting was called to order by the President, Rev. E. D. Van Horn. Prayer was offered by Miss Carrie Nelson.

In the absence of the Secretary, Miss Greenman, Mrs. W. D. Burdick was appointed as secretary for the meeting.

The Corresponding Secretary reported letters sent to all the Christian Endeavor societies in regard to progress in the Forward Movement. Answers have been received from a number of the societies, showing interest in the work. This report was adopted.

It was voted that the President prepare a letter urging the societies to still greater activity, and that this letter with a second copy of the Forward Movement circular be sent by the Corresponding Secretary to the societies.

The Treasurer reported amounts received from several societies with a total balance on hand of \$244.90. This report was adopted.

The Junior Superintendent reported the lessons prepared as usual for the *Sabbath Visitor*, cards sent out to Junior Superintendents asking for news and suggestions, and containing the suggestion that the Juniors contribute something toward the amount assigned to the young people of their church. This report was adopted.

The Efficiency Superintendent reported one article sent to the *SABBATH RECORDER*; the Mission Superintendent, no special work done; the Tenth Legion Superintendent, that no new names had been received during the month.

A letter from the Corresponding Secretary of Conference was read presenting the matter of program for Young People's Hour at Conference. It was voted that the President appoint a committee, of which he shall be chairman, to prepare a program for Young People's Work at Conference.

Two letters from Secretary Shaw in regard to Sabbath Rally Day program, were read and discussed. The Board voted to approve the programs planned for Young People's and Junior societies for Sabbath Rally Day and to urge each society to use these programs.

The following bills were allowed and ordered paid: \$5.13, share of Young People's Board for Forward Movement circulars; \$1.00, postage, Mrs. W. D. Burdick; \$1.80, postage, Marjorie Burdick; \$1.75, for twelve stencil sheets.

It was voted that the Treasurer make the following payments, following out the plan of our budget: \$75.00 to Principal of Fouke School; \$15.00 each, to the other three teachers in Fouke School; \$50.00 for Dr. Palmberg's salary; \$20.00 each, to the Tract Society, the Missionary Society, and to Salem College library.

Because the Intermediate Superintendent is now in the army and is thus unable to carry on the work, the Board voted to ask Miss Foster to secure list of Inter-

mediate societies, and to write them in regard to pushing the Forward Movement work.

The minutes were read and approved.

Board adjourned to meet the second Sunday in May at the home of Miss Carrie Nelson.

NETTIE I. BURDICK,
Secretary pro tem.

TRAINING LITTLE CHILDREN

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

MRS. LOUISE GULDIN SIMENSON

ARTICLE VI

EVERY young mother should memorize a few of the songs and finger plays, and study the explanations, mottoes and pictures in Froebel's "Mother Play," so that she may begin to use them in her home long before the kindergarten age. I have used them and find that they teach the virtues which later it is so hard to instil, for, as Froebel says, "Mother, you can now do with a touch as light as a feather what you can not later accomplish with the pressure of a hundredweight."

I have also found that the songs and plays fill the child's heart with joy and contentment, entertain him immensely and supply his imagination with wholesome food. If the mother has memorized some of the songs, she can sing or croon them while busy about her household tasks, and in this way can often direct her child's thoughts and play, with definite aims in view. Her walks or rides with the children may also be made occasions for such play.

To illustrate how Froebel's philosophy helps the mother to train her child, let us consider first the pat-a-cake play. You smile and say, "Why, all mothers play pat-a-cake with their babies; that is nothing new." Yes, mothers have played pat-a-cake for ages and ages, but if they want to know why they play it, let them turn to Froebel, who points out that the reason the little game is so widely known is because "Simple mother wit never fails to link the initial activities of the child with the every-day life about him." He also says, "The bread or, better still, the little cake which the child likes so well, he receives from his mother; the mother in turn receives it from

the baker. So far, so good. We have found two links in the great chain of life and service. Let us beware, however, of making the child feel that these links complete the chain. The baker can bake no cake if the miller grinds no meal; the miller can grind no meal if the farmer brings him no grain; the farmer can bring no grain if his field yields no crop; the field can yield no crop if the forces of nature fail to work together to produce it; the forces of nature could not conspire together were it not for the all-wise and beneficent Power who incites them to their predetermined ends."

It is because we mothers have felt perhaps dimly and unconsciously the lesson which the pat-a-cake play teaches of dependence on one another, and the gratitude each owes to all, that we have played this little game from ancient times.

THE VALUE OF THE "PAT-A-CAKE"

I start to play pat-a-cake with my baby when he is six months old. It affords him great satisfaction to exercise his arms and to direct his movements so that both little dimpled hands meet together. When he is about 18 months or 2 years old I begin to show him the picture of pat-a-cake found in Froebel's "Mother Play." through this means, I gradually and easily lead him to see that "For his bread he owes thanks not only to his mother, to the baker, the miller, the farmer, but also and most of all to the heavenly Father, who, through the instrumentality of dew and rain, sunshine and darkness, winter and summer, causes the earth to bring forth the grain."

It is only after having studied the picture thoroughly and read the chapter on Pat-a-Cake in the "Mottoes and Commentaries" and committed to memory the verses and tune in the "Songs and Music" of Froebel's "Mother Play," that I am ready to teach pat-a-cake to my baby, and as I have shown, I do not teach it all at once, but refer to it again and again, perhaps when we are out working in the garden on a sunny day, or in the house watching the rain. When any child is old enough to be interested in such things, we go into a bakery shop and, to the astonishment of the baker, ask if we may see his ovens. We often pass a mill and I tell my child that this is the place where the farmer brings his grain. Thus the lesson of pat-a-cake goes on for a long time before it is first played in babyhood. It teaches us to be ever

thankful and baby learns to say: "Thank you, dear mamma," "Thank you, dear baker," "Thank you, dear God."

There are many other songs and games in Froebel's "Mother Play" which I give to my children long before the kindergarten age. In all of these they take the greatest delight. I begin early to sing the songs and play the finger games which nourish the instinct of love for the members of the family and affection for animals.

THE FAMILY MOTHER SONG FOR TEACHING AFFECTION
This is the mother, so busy at home,
Who loves her dear children, whatever may come.
This is the father, so brave and so strong,
Who works for his family all the day long.
This is the brother, who'll soon be a man;
He helps his good mother as much as he can.
This is the sister, so gentle and mild.
Who plays that the dolly is her little child.
This is the baby, all dimpled and sweet;
How soft his wee hands and his chubby pink feet!

Father and mother and children so dear,
Together you see them, one family here.

—Emile Poulsson.

The active child of 4 or 5 instinctively desires to measure himself against children of his own age, and if deprived of the opportunity to do this loses much of what is necessary for his highest and best development. Through contact with each other, children learn to wait their turn, and to be considerate in many other ways.

Moreover, the child wants to make things, and, although the mother can play little songs and games with him while carrying on her household tasks, she can not always take the time necessary to direct and assist the child in manual occupations. This is one reason why the kindergarten fills a great need. Association with playmates, work with various materials and tools, and songs and games are all provided in the kindergarten.

It was because of my study of Froebelian methods and their successful application to the child below 4, and because I realized how impossible it was for me, a busy mother, to meet the growing needs of my children that I wanted a kindergarten in our town, not only for my own little ones, but for all the boys and girls. A number of mothers and fathers became interested in my project; we petitioned our Board of Education and a kindergarten was soon established. It was a success from the very start.

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

SELF-CENTERED LIVES

REV. CHARLES STELZLE

It is "righteousness" that exalts a nation—not "self-righteousness." This is also true of the individual.

When poor discouraged Elijah wanted the Lord to take away his life, it was on the plea that he alone of all the Israelites had been loyal to the God of their fathers.

"I, even I only, am left; and they seek my life, to take it away," he said.

But Elijah was reminded that there were fully seven thousand in Israel who hadn't bowed the knee to Baal nor kissed him.

Elijah's declaration was probably due to a fit of the blues. This kind of thing is responsible for the spirit that sometimes grows among many really loyal men and women. Perhaps it is more pardonable than the spirit of self-righteousness, but it also is provoking to the loyal "seven thousand" who have been true to the demands of the hour.

It all resolves itself into this fact—most of us are too self-centered. We come to believe that our little plan is the most important, and, therefore, we think that our little lives are counting for the most. And it is quite likely that in most things we are absolutely honest.

But there are others whose lives and whose plans are counting for just as much as ours, but they are operating in different ways and they are influencing different people. Let us give them credit for what they are doing. They are working out in all sincerity their own lives, and this is well. It is all that we have a right to expect of them.

And so, whether it be self-righteousness or a fit of the blues that has swung us out of harmony with the best movements of modern times—let us swing back. We are injuring no one but ourselves by holding aloof from our fellows.—*Religious Publicity Service.*

Now we are told that the wets of Chicago recently tried to get policemen of that city to work against the dry petition, on the ground that should the city go dry they would lose their jobs.—*National Advocate.*

CHILDREN'S PAGE

FIRST AID TO MAJOR BONES

ALICE ANNETTE LARKIN

BESIDE a big pile of empty boxes and barrels and crates back of Ezra Newman's grocery store, three small boys worked industriously. An old black horse, hitched to a covered delivery wagon, waited patiently while the load of kindlings to be carried out to Edgewood Farm, three miles from town, was being made up.

"Guess there's all Boliver'll want to draw," remarked Billy Brown, as he hunted around for a box small enough to fit into the only remaining space in the back part of the wagon. "When we fellows get in, it'll be some load, I reckon."

"I reckon it will," Roderic Newman replied as he straightened out the reins and handed them to David Irons, who was to act as driver during the first part of the journey. "Well, all aboard! Step lively there!"

This command having been promptly obeyed, David carefully guided old Boliver around the slightly diminished pile of boxes and barrels and crates, then up the narrow driveway to the front of the store. There Boliver stopped so suddenly that Billy Brown almost fell from the seat on the edge of which he had just been balancing himself. Directly in front of Boliver and the old delivery wagon was a shiny new touring car—big and empty and lonesome it looked—and this Boliver proceeded to investigate. But his nose had little more than grazed the shiny green paint on the back of the car before a small brown dog popped up from somewhere inside and commenced to do his share of investigating.

"Humph! Some dog that!" Billy Brown said, pointing to the small brown head that was turning first one way and then another in an effort to see everybody and everything at the same time.

"Whew, but see the whiskers on him, though!" contributed David, trying to turn Boliver away from his investigations. "He looks like a little old man."

"He's probably some pedigreed chap that you couldn't buy with a pocketful o' dollars." This was from Roderic, who claimed

to know all that was worth knowing about dogs. "But drive on, Dave. We can't stay here all day. Mrs. Sprague will be waiting for her kindlings, and she's not a very good waiter."

So with only a few backward glances at the wee bit of a dog in the shiny, big car, the occupants of the old delivery wagon went rumbling and rattling down the street.

Once outside the town, Roderic took the reins in his own hands. Not one of the boys thought to look behind him now. They were all too greatly concerned in changing from one driver to another to notice anything that was going on elsewhere than directly in front of them. Besides, it required no little exertion on the part of the one who was handling the reins to make thirty-year-old Boliver understand that it was his duty to trot sometimes instead of walking all the time. So they didn't see the little brown dog that was following close behind the delivery wagon until Boliver stopped at Quidneck Brook, just half way to the Sprague place.

It was Roderic who discovered him first. "Look a-there, fellows!" he cried, pointing to the intruder. "Now what are we going to do about that? We can't take him with us, for we might get arrested for tolling off some other fellow's dog. And we can't tote him back because Mrs. Sprague wants her kindlings. Don't it just make you sick!"

"We might outrun him if Boliver'd only get a hustle on himself," David suggested hopefully. "He ought to be able to outrun a dog. O Billy, come on back." For Billy had jumped to the ground and was rubbing the head of the little brown dog whose tail wagged in the friendliest fashion. "We can't wait for you to do that. Beside, he'll follow us all the more now."

"Oh, come along, Billy," Roderic put in disgustfully. "We can't bother with him. Such a high-toned fellow as he is ought to be able to find his owner without our help. Father said not to waste any time fooling. We're not to blame for his following us. Chuck a stone at him, Billy. Let's see how fast he can run."

But Billy Brown sat very still on the big rock where he had seated himself five minutes before. "I can't do it, Rod," he said, soberly. "It wouldn't be square. Somebody'll have to take him back, for the folks in the green car'll be looking for him. It

wouldn't take so very long to go back, would it?"

"You bet it would, with Boliver. No, sir, it can't be done. It's our business to see that Mrs. Sprague gets her wood, and she won't if we keep on dilly-dallying here. Come on, Billy, be a good Scout."

"I wouldn't be a good Scout if I ran away from even a dog, Rod." Billy was very earnest in his reply, but he looked longingly at Boliver and the old delivery wagon. "Helping dogs that are in trouble is most as important as helping folks. So I'll have to go back alone, I guess."

"Well, just as you like, Billy. Dave'n I'd better be driving on, I reckon." And Roderic suddenly slapped the reins across Boliver's black back.

"Billy Brown's a queer chap," he remarked two minutes later. "He never gets more than ten rides a year, and now he's willing to throw this chance away. Humph!"

David, occupying a generous share of the seat in the delivery wagon, squirmed uncomfortably. He had had a dozen rides to Billy's one, but that dog didn't belong to him. And Rod needed help in unloading Mrs. Sprague's kindlings.

So on down the road went Boliver and the rumbling, rattling wagon while Billy got up from the big stone, wound one end of the yellow string he had tied to the dog's collar around his hand, and started with hurried steps back to Barberville and the green automobile. But, for all his haste, he was too late. When he reached the Newman grocery store, the touring car had been gone half an hour, and Mr. Newman knew nothing whatever of its destination. He only remembered that it was an Ohio machine, and that the two men with it had seemed to be in a great hurry. No, they hadn't mentioned a dog, and he didn't know that they had one.

"Guess you'll have to keep him yourself, Billy," he said after a moment's thought.—"That is, if no one calls for him. He's not much for looks, is he?"

"Oh, he's not so bad, and he knows a lot. But I couldn't keep him. Aunt Jane hates dogs. That's why I had to sell Bruce when I came to live with her. But maybe he could stay tonight."

"Well, good luck to you, Billy. If your Aunt Jane won't have him, you can put him in my barn for a few days. We'll notify

the dog officer if his folks don't turn up before long. I wouldn't waste a quarter on advertising. Maybe somebody wanted to get rid of him."

With a big worry in his heart, Billy once more wound the yellow string around his hand and started soberly down the street. He remembered thankfully that Aunt Jane was away and wouldn't be home until dark. He would have ample time in which to get acquainted with the little stranger. Maybe he knew some of the tricks he had taught Bruce.

But why didn't somebody come for him? Back from Edgewood Farm came the boys with Boliver and the delivery wagon—now empty and ready for another load. Back from the city came Aunt Jane with many reasons why she couldn't have a dog in her house, though she finally consented to let him stay in the basement for a couple of nights if Billy would take his own money to buy milk for him. So the two nights came and went and still the little brown dog stayed on, and the time when the dog officer would have to be notified grew two days nearer.

On the following morning Billy was late about getting up. He had just started to put on his shoes when Aunt Jane came hustling into his room.

"Hurry up, Billy," she said cheerfully. "Put on your best clothes, for you are to go to Providence this morning and deliver that dog to his master. By the way his name is Major Bones, and I should think by the fuss that is being made over him that he must be worth a fortune. He belongs to a little lame boy, Robert Deane, who has just come to Providence from some place in Ohio. His uncle brought the dog in his car and lost him, and he has been frantic because he couldn't get any trace of him. The wires were down somewhere so he had a hard time telephoning Mr. Newman. Doctor Bennett was in the store last night when he finally succeeded in calling up, and offered to take you and the dog in with him this morning. It seems that the boy wants to see you almost as much as he does the dog. Why, Billy, you're putting your shoes on the wrong feet."

But Billy Brown hardly realized that he had on any shoes at all—such a wonderful thing it was that had happened to him. And all the way up to Doctor Bennett's office he had to keep looking down at the little

brown dog to make sure that he was really awake.

On the steps of the Newman grocery store sat Roderic and David, each munching a red apple.

"Say, Billy, you're one lucky fellow!" Roderick called out between two generous bites. "Who'd ever 'a' thought you'd be going to Providence in Doctor Bennett's big car while David and I have to stay home and carry kindlings with old Boliver and a delivery wagon. It's queer how lucky you are."

"I wish you and David could go, too," Billy replied without stopping. "Then, you could get acquainted with Major Bones. He sure is a great dog."

"I guess he sure is," said David, wistfully.—*Childhood Hours.*

DENOMINATIONAL LITERATURE WANTED

SECRETARY EDWIN SHAW

Please read carefully. We do *not* want at Plainfield files of the SABBATH RECORDER and of our annual reports. But we are getting requests from libraries for such files. We do not have them to supply, and we do not have the time and conveniences to gather, sort, and forward such literature. But we are glad and willing to help get people who have copies of these periodicals and reports into touch with the libraries which are anxious to get complete files of our literature.

It seems to us that this is a most excellent way to dispose of this literature, by putting it where it will be safely preserved, and always at the service of the public.

Recently we suggested that people could send their copies of old SABBATH RECORDERS and Year Books to "25 Madison Ave., New York City, N. Y., Missionary Research Library." And we published a list of the particular numbers that were wanted. Several friends have sent literature to the address as given, but some have sent it here to Plainfield. We do not have the time or place to attend to the work that this makes necessary. Please do not send here.

Now another request has come, with a statement of exactly what is wanted. It comes from "The Library, Union Theological Seminary, Broadway and 120th St., New York City, New York." Below is a list of the literature needed to complete the files of the library. Our suggestion is that

those who have such literature, and wish to give it to either of the libraries mentioned above, should enter into direct correspondence with the libraries, stating exactly what material can be sent, asking if the library will pay the cost of transportation, and how it shall be sent. This will save the sending of the same material by different people to the same place. Do not send till you have word from the library, and it is distinctly understood by both parties just what is being sent. So let us say again, do not send such material here. We just can not attend to that detail of the matter. Note the addresses as above, and write directly to the libraries.

This is the material wanted by the Union Theological Seminary, address above. No SABBATH RECORDERS on this list.

Seventh Day Baptist General Conference:
1st to 1826. 1828 to 1833. 1836 to 1838. 1840 to 1854.

Seventh Day Baptist Anniversaries:
1st to 1842. 1844 to 1857.

Seventh Day Baptist Year Book:
1907 to Date.

Seventh Day Baptist Missionary Society Minutes:
1-5th. 8th-9th (1852). 11th (1853)-12th (1854).
16th (1858)-41st (1883). 43d (1885)-45th
(1887). 48th (1890). 50th (1892). 52d
(1894). 56th (1897) to date.

Are there any men or women for whom the boys are fighting who will falter when they are asked to lend their money to Uncle Sam? Is there any reader who will stop to calculate comparative interest returns, and new automobiles, and unnecessary pleasure surrendered, when asked to subscribe to the Liberty Loan *now*—not at the last minute, but now?—*Harry Lawder.*

There ought not to be any argument about it. You either put in all that you can to help win this war, or you withhold and share the responsibility of delay or defeat. Don't be a financial coward; "I might starve." Don't be a financial slacker; "I don't have to." Don't be a financial straggler; "I'll do it later on." Stand up to the mark as you want your soldier son to stand on the battle line.—*The Continent.*

Life touched by God cares not what serves or helps itself, but what will help mankind.—*Thomas A. Kempis.*

OUR WEEKLY SERMON

JESUS CHRIST AND THE WORLD WAR

FRED I. BABCOCK

(Sermon preached at Fouke, Ark., on the anniversary of America's entry into the war)

One year ago today our nation declared war against Germany. Now we are heart and soul in the most terrible conflict that the world has ever seen and it seems to me appropriate that at this anniversary time I should preach a sermon which deals directly with this subject foremost in the minds of mankind. There are many kinds of patriotic sermons which I might preach. I might entertain you for an hour with a list of inspiring and heroic actions done by our forefathers on the field of battle. I might picture to you the horrors of German barbarism until your hearts were aflame with anger but I have chosen to do neither of these things. Rather I am going to ask you to *think* and think seriously for a little while about some very important questions.

When we as a nation entered this great world war the question which thousands of Christian people asked themselves and each other were something like these: (1) If Jesus were on earth would he approve of our action in going to war? (2) Is it ever right to kill our fellow-men? (3) Would Jesus Christ have become a soldier? These and other similar questions have come to every thinking Christian in America during the past year and many people have not been able to answer them satisfactorily. Most of us have a feeling that we are right but do not understand just how we are right. In other words these are still live questions. It is to the answer of these questions that I shall devote my time this morning. These answers may not be just the answers that Jesus would give but I have tried to see things from his viewpoint and I do not believe that I am very far away from the truth.

Before we can understand the actions of a man we must understand the motives which lie back of these actions. We must catch the spirit which dominates his life. If I know that the dominant desire in a man's life is the gaining of wealth I will watch that man in his dealings with me lest he

overstep the bounds of honesty. A man with such a motive is not to be trusted. If on the other hand I know a man's motives to be unselfish I will trust him readily, knowing that he will be true the best that is in him. If then we are to interpret the teachings of Jesus, if we are to determine his conduct under certain circumstances we must look for the dominating principles of his life and base our conclusions upon them.

There is nothing more clearly brought out in the gospel narratives than is the fact that the great motive power in the life of Jesus was love—love first for God and then for man created in the image of God. The whole public life of Jesus was filled with service for humanity. It is said that when Jesus saw the multitudes he had compassion upon them because they were as sheep without a shepherd; and again we find him on the Mount of Olives weeping over the city of Jerusalem. His sympathetic heart brought sunshine into many a lonely life, healed many a broken heart and brought peace to many a sinful soul. It was because Jesus loved mankind that he left his quiet home on the hillsides of Nazareth and went forth into the strife and turmoil of the world. It was because Jesus loved mankind that he went through those hours of agony in Gethsemane. It was because Jesus loved mankind that he endured the terrible scourging and the mockery of a trial without a murmur. It was because Jesus loved mankind that he permitted himself to be hung on the cross at Calvary. He himself said, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus approved of the summary of the law given by the lawyer who said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." He went further and explained that our neighbor was any one in need. We must help our neighbors if we are to receive a rich blessing. But Jesus brings out this idea in an even stronger way in his parable of the judgment found in the twenty-fifth chapter of Matthew's Gospel where he puts the basis of salvation entirely upon what we have done for our fellow-men: "For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed

me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." From these things we can see that the great purpose behind all of the acts of Jesus was to help his fellow-men and it is clear that he wished his followers to have the same purpose in their lives. The command "Go, and do thou likewise," is not to be disregarded.

We now have something upon which to base the answers to the questions which confront us. There is much need of the Good Samaritan in the world today. Not one, but millions of our fellow-men have fallen among thieves and robbers, and not men only but women and children as well. The quiet and peace of a hundred thousand homes have been wrecked forever. The fair fields of Europe are dotted with the graves of those who once were happy and contentedly doing their part in the world's work.

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care:
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share."

Their part of the world's work is finished. Their lives have been brought to an untimely end. Their families are left behind, homeless, destitute, in need of every necessity of life. There is no question that Jesus would want us to do all that we can to help these people. But how can we help them most? Would Jesus approve of our killing people in order to help others? He has distinctly said in his teachings, "Thou shalt not kill," and has gone even farther in his interpretation of this command by saying that hatred of a fellow-being is murder. Can one who has taught these things look with approval upon an attempt to save the world from slavery by force of arms? Will he meet with a "Well done, good and faithful servant," the shout of the thousands of men who are daily passing through the gates of death into the great beyond?

Let us look at the pages of history. Every advancement in the human race has been purchased at the cost of human life. The footprints of the great reformers of the world can be traced in blood. Jesus is but one of millions who gave his life as a sacrifice, his was the supreme sacrifice, for the sins of the world. It is true that Jesus offered no resistance to being crucified but

that is because its purpose would have been lost if he had done so. It was necessary for Jesus to die unresistingly because by so doing he could win the love and admiration of mankind. If he could have accomplished his mission better by resisting his enemies he would have done so.

There is a great call for human sacrifice in the world today. It seems that it is impossible without the shedding of human blood for advancement to be made. But the shedding of human blood today will be without avail unless we destroy the enemies of good, the enemies of humanity. It was imperative that Jesus Christ give his life without resistance that the greatest good should be accomplished. It is just as imperative today that we give our lives by resisting that the good of humanity be advanced. It seems to me that Jesus must give his approval to those who go forth to fight the battles of humanity if they go with the right motive. Jesus Christ can not approve of anything which is done from a selfish motive. Those who go to war with any other purpose in mind than the uplifting of humanity will not meet with his "Well done."

Jesus said that we should love our enemies and I believe that the command holds good today. It is a hard thing to ask of the men and women who have suffered as the men and women in the world today have suffered to forgive their enemies, and yet I can not help but feel that as far as we are concerned hatred should have no part in this war. Jesus as he hung dying on the cross said of those who had caused his death, "Father, forgive them; for they know not what they do." We must remember, terrible and revolting as it may seem to us, that, if we had been born in Germany and brought up as the German people have been brought up, we would be doing the same things that they are doing. They are a part of the greatest and most terrible machine that the world has ever known, and they "know not what they do."

Jesus said that we should do to others as we would have men do to us. Are we not carrying out this Golden Rule when we compel the German people to stop their inhuman work? Can we not honestly say that we would be glad to have any one who found us doing the things which the Germans are doing today stop our doing these things even at the cost of our lives?

Are we not after all helping the German people by putting an end to their barbarisms? I believe that we are. I believe that we are serving them as well as the rest of the world in stopping their march of conquest and invasion. And here we must again find Christ's approval.

Would Jesus Christ be a soldier? I believe that he would. There was nothing cowardly in the life of Jesus. He faced life with a calmness and courage which put us all to shame. He exhibited a self-control and mastery of himself which has been the wonder of all ages. He loved life as the men who go to the front today love life. He was just at life's beginning. Great possibilities of success lay before him. Years of peace and prosperity and happiness might have been his, but he gave up this for the good of mankind. His courageous spirit if it were in the world today would certainly be at the battle front. And after all is he not at the battle front today? His spirit is the inspiration and hope of the millions of hearts upon whom the success of this war depends. His spirit leads on—to victory.

We as Americans have yet to do our great part in the winning of the world's most terrible war. The days of suffering are for us still to come. Gethsemane is past. The cross lies before us. But as we face the future let us do so with calmness and with courage. God is our leader. He expects every man, woman and child to do his duty. These are serious times and we have a serious task to perform. The quicker the American people wake up to this fact the better it will be for all of us. This war will not be won in a day or a month or a year. It may not be won for many years. But it must be won and it will be; that is, if America does her part. Shall we in this supreme crisis of our history be found wanting? If we are to win this war America must go in not one hundred thousand strong, not five hundred thousand strong, not five million strong, but one hundred million strong. Then and only then shall we conquer.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—*Channing.*

MARRIAGE

MUNRO-SCRIVEN.—At the home of the bride's parents, Mr. and Mrs. I. Jasel Scriven, 1031 Sherman Ave., Plainfield (Piscataway Township, Middlesex Co.), N. J., at 5:30 p. m., April 21, 1918, by Rev. Edwin Shaw, Mr. James Gordon Munro, of Plainfield, N. J., and Miss Florence Ada Scriven.

DEATHS

MAXSON.—Inez R. Maxson, daughter of Silas and Margaret Maxson, was born in the town of Rodman, N. Y., September 6, 1852, and died at the home of her brother in Chicago, March 25, 1918.

In August, 1917, she went from her home in Adams Center, N. Y., to Chicago for medical treatment. For some time she had been in failing health. After going to Chicago her general condition improved, but the dreaded disease, bronchial pneumonia, set in and the end soon came.

She was a graduate of Alfred University with the degree of A. M. For several years she followed the teaching profession in New Rochelle, Alfred, and public schools in New York. She has been a resident of Chicago, Alfred, and for the past ten years of Adams Center. She was a faithful and consistent member of the Adams Center Seventh Day Baptist Church, regular at the church service, Bible school and prayer meeting.

Her body was brought to Adams Center where funeral services were held in the church she loved dearly, conducted by her pastor. She was laid to rest in the Union Cemetery.

She is survived by one brother, J. Murray Maxson, of Chicago, four nephews,—William S. Maxson, of Yonkers, N. Y.; Holly W. Maxson, of West New York, N. J.; Fay Greene, of Unadilla Forks, N. Y., and Roy D. Greene, of Adams Center, N. Y.—and five nieces,—Margaret Place, of Alfred, N. Y., Misses Marion and Amy Greene, of New York, N. Y., and Mrs. Clifford Coon and Mrs. Ida Rich, of Brooklyn, N. Y.

A. C. E.

KENNEDY.—Thelma Kennedy was born near Lost Creek, December 7, 1899, and died at the home of her parents, April 11, 1918, aged 18 years and 4 months.

She was the daughter of Mr. and Mrs. Gordon Kennedy, and being their only child it seems more especially trying. It called forth deep sympathy also for the reason that she was of such gift of mind as to win warm friends. She appreciated the good things of life and was beloved and highly appreciated. She became a member of the Lost Creek Seventh Day Baptist Church a few years ago and was ever true and faithful.

At the obituary service at the church, April 13, the seating capacity of our church was not sufficient for the people, notwithstanding very bad roads. Her love was such as to cast out fear, awaiting the divine promises to the faithful. We think of her as with our Lord and Master through the faith that saves for the heavenly kingdom.

M. G. S.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer.
Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 7, 8).

THE SABBATH RECORDER

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

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Sabbath School.—Lesson XIX, May 11, 1918

JESUS FACES THE CROSS. Mark 10: 32-52

Golden Text.—He humbled himself, becoming obedient even unto death, yea, the death of the cross. Phil. 2: 8.

DAILY READINGS

- May 5—Mark 10: 32-45. Jesus Faces the Cross
 - May 6—Mark 10: 46-52. Sight for the Blind
 - May 7—Zech. 13: 1-9. The Shepherd Smitten
 - May 8—Isa. 53: 1-12. Christ's Sufferings Foretold
 - May 9—Heb. 2: 1-10. Suffering for us
 - May 10—Phil. 2: 1-11. Humbled and Exalted
 - May 11—Gal. 6: 9-18. Glorifying in the Cross
- (For Lesson Notes see *Helping Hand*)

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The Sabbath Recorder

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VOL. 84, NO. 18

PLAINFIELD, N. J., MAY 6, 1918

WHOLE NO. 3,818

A Call to Prayer The National Women's Prayer Battalion, organized last year, is most timely. Many people think our nation as a whole should betake itself to prayer and look to God for guidance and strength much more than it now does. A friend said, "Is it not strange that the Government has not appointed days for prayer and called upon the entire people to seek the help of God?" The Prayer Battalion was the result of a similar organization among the women of England. Those who have husbands and sons in the army and who have suffered more than words can tell, have found in prayer an un-failing source of comfort and strength. Thousands of English women are pledged to daily prayers, and this very thing must have much to do with the fortitude the women of Great Britain are manifesting in these critical times.

The morale of the rank and file at home must affect the morale of the army. Confidence in God, and divinely given assurance of victory for our righteous cause, make a splendid backing for the boys at the front. When they know that mothers and loved ones at home are united before the Throne in their behalf, this must be to them a most wonderful help. What an invisible shield a boy must have amid the temptations of army life, surrounded by every condition tending to destroy his courage, when he knows that the mother and loved ones at home are united in prayer for him!

Mothers of America, if you believe that the hand of God is still, as of old, over men in times of battle; if you believe that Jehovah controls the destinies of nations; if you believe that the One who led our fathers to victory until a nation of freemen was established in the New World, still cares for the cause of liberty, then why not make Mothers' Day this year a day of prayer such as this generation has not yet known?

A nation giving millions of its sons to

fight for freedom should make Mothers' Day in 1918 something more than one of sentiment. It should be a day of national humiliation and prayer. Not only so, but it should lead American mothers to make prayer a vital part of their lives in all the days that follow.

May God grant to the thousands of mothers who are giving their sons, in order that "democracy may not perish from the earth," hearts that are brave to stand behind the men who fight for freedom and for the safety of the home.

"Under Grace" Two or three weeks ago the editor was requested to explain Romans 6: 14, "For ye are not under law, but under grace." This he tried to do as best he could. Although Dean Main's excellent chapter in *Bible Studies on the Sabbath Question*, entitled "Under Grace," has once appeared in the RECORDER, it is so pertinent just now and so beautifully illustrates the real meaning of this and kindred passages that we give it again in our Sabbath Reform department. Some truths have to be taught over and over, and an interpretation of Scripture that has been so helpful to many readers is well worth repeating.

We hope Brother Main in his sick room at Hornell Sanitarium will be comforted by the thought that his words have helped many to a better understanding of God's word.

The Great Value Of Rally Days The worth to any people of special days devoted to the study of a particular truth or to service in certain lines of work can hardly be overestimated. People came to realize something of the effect of such a method of concentrating thought and co-ordinating work, when, throughout the entire country, the Bible schools of Christian churches began to unite in studying the same lessons.

There is a psychologic law by which purposes are strengthened and interest in any great cause promoted whenever large num-