

"We Must Have Men of High Spiritual Character, Men With a Vision, And Have Them At Once"

One of our leading generals on coming back from a visit to the line of battle made the above statement.

Spiritual character and vision are developed by Christian religious training and experience.

The Seventh Day Baptist Missionary Society, by proclaiming the gospel of Christ and the Sabbath, is developing in men and women high types of character and vision.

Field of Work

It either wholly supports, or assists in supporting such work in China, Java, Holland, British Guiana, and the United States.

Sources of Support

It has a small income from invested funds that have been left as legacies to the Society; but its principal support for conducting this work is the voluntary contributions of the people.

Notes in the Bank

These contributions have been slow in coming in this year, due no doubt to the many calls for financial help from the Red Cross, the Y. M. C. A., and other worthy objects. The Society is now being forced to carry notes in the bank at Westerly in order to pay the regular salaries to those who are conducting the work.

An Appeal for Contributions

The fiscal year for the General Conference will end June 30. An appeal is made to the churches and to the people in general not to forget or neglect this important work.

Do It Gladly, Do It Now

If the people "have a mind to work" it will not be necessary for the Society to come up to Conference with a deficit due to a lack of expected contributions. Give your offerings to the treasurer of your church who will forward them to S. H. Davis, Westerly, R. I. Or if that method is not convenient, send directly to Mr. Davis.

EDWIN SHAW, Cor. Sec.

The Sabbath Recorder

THIS is an age of realism. Not that there are no ideals, no poetry. But in this age even poetry and ideals are put to a practical test. The poet must prove the reality of his material. But the war has brought to light, even out of this age, the noblest of idealists. The generous and fair-minded Englishman, the gallant and nobly impulsive Frenchman, the pure and brave-hearted men of our own homeland, in following the red, white, and blue of all three flags,—our own Stars and Stripes a-top,—are actuated by the purest idealism, sacrificing every baser value to the cause of freedom.

This is also an age of rationalism. Not that there is today no faith or reverence. But men of today have eliminated much of the miraculous and have enlarged the boundaries of law. The religious teacher must be prepared to meet this point of view. The war, moreover, has reduced religion to its lowest terms, so that Protestant and Catholic, ritualist and evangelical, stand side by side on the rock of their common faith, forgetting their differences as they draw near together in the face of death.—President William C. Daland.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Alva Davis, North Loup, Neb.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

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

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

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Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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President—Grant W. Davis, Milton, Wis.
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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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COMMENCEMENT WEEK AT MILTON COLLEGE

COMMENCEMENT week at Milton College opened most auspiciously on the eve of the Sabbath, June 7, with the annual sermon before the Young Men's and Young Women's Christian associations, preached by Rev. Frank C. Richardson, of Milwaukee. Mr. Richardson is an honored alumnus of Milton College who is now pastor of one of the most influential M. E. churches in Milwaukee. As usual, the service was held in the Seventh Day Baptist church at Milton. The music was rendered by the college quartet and others. The presidents of the two associations conducted the service. Mr. Richardson chose as his theme, "Drawing Near to God." He emphasized the supreme importance of religion as a factor in individual, social, and national life. The devotional and spiritual character of his message set the keynote for a commencement week that was marked all through by seriousness of purpose and a reverential spirit that is suited to the present crisis in the life of our nation's young people.

The evening after the Sabbath Dr. E. Stillman Bailey, of Chicago, delivered an interesting lecture in the college gymnasium on "The Sand Dunes of Lake Michigan." Dr. Bailey is an honored graduate of Milton College and is well known as the dean of the Hahnemann Medical College in Chicago. He is the author of a valuable book on the "Sand Dunes of Indiana," and his lecture was illustrated with pictures taken by himself in the prosecution of his scientific studies of these fascinating natural phenomena. Dr. Bailey is an ardent lover of nature, poetic in temperament and scientific in spirit. Every time he speaks in Milton he proves to be more interesting to his audiences.

THE baccalaureate sermon was preached by President Daland Sunday evening, at the Seventh Day Baptist church. The music was rendered by the college double quartet. As usual, the local pastors took part in the service.

President Daland chose as his theme, "The Freeman of Today." He read as the text for his discourse the following passages of Scripture: "Ye shall know the truth, and the truth shall make you free" (John 8: 32). "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 25). "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2: 12). "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8: 36).

These texts, the speaker said, suggest the three elements in the freedom of which he was to speak: the freedom of knowledge, the freedom of law, and the freedom of the spirit.

He began by remarking upon the antithesis of freedom and slavery in human history and the struggles for freedom of thought and action. By the "Freeman of today" he meant the man who is free to act today and make the most of himself. He used the illustration of the free citizen in the medieval city. As one then had the "freedom of the city," so now we must have the "freedom of the world," of the age in which we live.

First, one must know the present age in order to be free in it. The Savior laid stress upon this as an universal principle. "Ye shall know the truth, and the truth shall make you free." In every realm knowledge makes the free man; ignorance makes the slave. They who know are free to rule. They who know not, can but obey. In an emergency he who knows is master of the situation—is free. He who does not know is in bondage because of his ignorance.

Freedom is not merely the removal of

restraint upon present action. The traveler lost in the trackless desert, the mariner adrift without chart or compass, is unrestrained; but is he free? The wanderer in a foreign land, unacquainted with the language, may be unrestrained, but he is in the bondage of ignorance and can not act. So the freeman of today must know the truth of the age in which he lives.

He must know that this is an age of realism. Not that there are no ideals, no poetry. But in this age even poetry and ideals are put to a practical test. The poet must prove the reality of his material. But the war has brought to light, even out of this age, the noblest of idealists. The generous and fair-minded Englishman, the gallant and nobly impulsive Frenchman, the pure and brave-hearted men of our own homeland, in following the red, white, and blue of all three flags,—our own Stars and Stripes a-top,—are actuated by the purest idealism, sacrificing every baser value to the cause of freedom.

This is also an age of rationalism. Not that there is today no faith or reverence. But men of today have eliminated much of the miraculous and have enlarged the boundaries of law. The religious teacher must be prepared to meet this point of view. The war, moreover, has reduced religion to its lowest terms, so that Protestant and Catholic, ritualist and evangelical, stand side by side on the rock of their common faith, forgetting their differences as they draw near together in the face of death.

This is an age of expert technical perfection. The mechanic, farmer, engineer, the preacher, lawyer, or physician, meets today men in his own profession by the thousand who are technically expert, and he must equal them in knowledge and skill. "A little learning is a dangerous thing." Worse than that—it is simply useless today. The war has made us all expert—expert critics, at least—in everything from household chemistry to aviation or war politics.

This is an age of money valuation. The standard is a bad one, but it approximates truth. We have to recognize this. The preacher, teacher, or professional man is today weighed in the commercial balance. But look at our self-sacrificing donations in view of the war—billions lavished for a stupendous idea. Our money is purified and

made glorious as a measure of the heart's devotion.

More than all, today is an age of colossal enterprise, of corporations, trusts, vast educational and charitable institutions. Now we dream of blending them all together till they are not only nation-wide, but world-wide in their sweep.

The tendency of the age is toward socialism, toward the control of the individual by society and the state—so that a man himself, his land, his fortune are seen to belong in part to society and must be used for the general good. "No man liveth to himself." True socialism is here to abide and will triumph as it approximates to the genuine Christian ideals.

Furthermore this is an age of prompt and swift action. We travel at a rate undreamed of by our forefathers. The war has given us the aerial mail service and will set paces for our sons that we now can not comprehend. The freeman of today must not pause. While he is rubbing his eyes to see his opportunity the men of his time will have passed him. So he who does not know the world of which he is a part will be forever a slave.

Second, to be free one must be governed by law. The swift train moves more freely over the track than through fields or ditches. In Sahara there is no law. The wild man of the plains may do what he likes, eat what and when he pleases, wear much, little, or nothing, build a hut or a pyramid, make a path where he likes, occupy himself as he will. The man in society must live as others do, must be clad, must travel on a road or street, or on a track laid for him, must even submit to a timetable! He can not ride a bicycle on the sidewalk; he can not build the kind of house he wants, even on his own land. He may not have an automobile, or perhaps even a carriage, without a license. He must drive at a certain rate of speed. But who is freer? The savage or the man in civilized society? We find our freedom in and through law—the law of heredity, the law of environment, the law of social efficiency, and the law of the moral life. We find our freedom in recognizing our limitations. Find out what you are not fitted for and avoid it. Do not beat against the bars of your cage. Move freely in the sphere of law, the law of social and moral interaction. Our law is the

law of a high and holy destiny. We are free to rise to Heaven—not to ruin ourselves. The freeman of today is a sane and law-abiding man, not a lawless fanatic.

Third, one must have the freedom of the spirit. Whom the Son makes free is truly free. The freeman of today must be an essential Christian, i. e., a reverent man of God. We are made in the image of God. He is free, the only absolutely free being; we are free when we are most Godlike. Some say that this age is an irreverent age. Let such read the plays of Aristophanes and the satirists of classic times. Let them read the history and literature of the Middle Age or any age since. Irreverence enough there is. But the flippant, irreverent, hollow, ignorant jester at holy ideals is not the freeman. His is the slavish nature. The sincere worshiper is the freest man on earth. The devoted son is free. Not the wandering prodigal. The true lover is free. Not the changeful lover of an hour. Such may think he is free, but one day he will wake to find himself in a terrible and fatal bondage. So the faithful lover of God is free. True, there is a slavish fear of God; it is found in the rebellious heart. The freeman is free from sin, free to do right, free to live the life of a son of the Most High.

In closing, President Daland addressed the class as follows: "You who are soon to be graduated from Milton College now feel that you are free. Be then free indeed. Learn to know the truth, to know the present age, above all to know yourselves. You would be of those who command, you would mold the times to your desires, you would have the world bring its treasures to your feet. Good! But you can vanquish the world only by submitting to it. You must stoop to conquer. Remember that our Savior saw all the kingdoms of the world and the glory of them. He was to become the conqueror of the world. But the way to victory was the way of the cross. Be freemen of the truth, freemen of the law, freemen of the spirit. Submit yourselves to the will of Heaven and in that find your most real freedom."

ON Monday afternoon, June 10, the School of Music held its closing exercises in the college gymnasium. A number of the pupils took part, and the performances were in all cases thoroughly credit-

able. Special mention should be made of the singing of Mr. Floyd F. Ferrill, of Farina, Ill., and that of Miss Pearl R. Gaarder, of Orfordville, Wis. Miss Gaarder's voice is one of remarkable purity and power, and if she continues her studies, she has a future career as a singer. Miss Marian Hull, of Milton Junction, showed excellent taste in rendering accompaniments. The two graduates in the piano-forte course, Miss Beulah McComb, of Lima, Wis., and Miss Irene Thomas, of Ely, Minn., acquitted themselves well.

Monday evening the literary societies gave in the gymnasium a series of performances of a miscellaneous character which amused and interested a large audience. Aside from musical selections of a more serious character, much of the program consisted of humorous burlesques of college life. Miss Myrtelle Ellis read two selections, one humorous and one pathetic, both with excellent effect. Some clever verses were read by Mr. L. C. Shaw. The girls of the Treble Clef gave a burlesque of the boys' Glee Club, rendering a Glee Club Concert in the supposed style of the boys. The Glee Club retorted and gave an imitation of a Treble Clef rehearsal, in which the boys appeared with Red Cross knitting equipment and otherwise manifested strange feminine tendencies, heretofore unsuspected in the young men. The performance closed with familiar airs played on the piano, ending with the Star Spangled Banner, in which the whole audience joined.

ON Tuesday evening the literary societies presented Shakespeare's "Tempest." The performance recalled that of the "Midsummer Night's Dream," twice given by the students. The souvenir programs given out to the audience presented an interesting account of the plays performed at Commencements, beginning with the "Midsummer Night's Dream" in 1905. Eleven plays have been given. There have been fourteen performances, "Hamlet," "As You Like It," and "A Midsummer Night's Dream" have been given twice. The play chosen this year is not often played, either by professional players or by amateurs.

"The Tempest" was one of Shakespeare's last plays, perhaps the very last he

wrote. Seven years after Shakespeare's death the first collected edition of his works was published, and the shrewd printers placed "The Tempest" first in the folio as the latest play and the most likely to attract buyers. In many modern editions of Shakespeare the play stands first, and readers of today suppose it to be an early play. After writing "The Tempest" the great dramatist bade farewell to the theaters of London and retired to his quiet home in



Built in 1844 by Joseph Goodrich, the Founder of the Village of Milton. Used for school purposes from 1844-1855.

Stratford-on-Avon for the few remaining years of his life. The story is a fairy tale and sheer magic. With one or two other plays it shares the distinction of being the product of Shakespeare's fancy alone. From novels, poems, histories, and even the plays of his brother workmen, the magician Shakespeare usually took his plots and turned their base alloy into pure gold. Because "The Tempest" is peculiarly Shakespeare's own work and because

Prospero vows to break his magical staff, drown his book of charms, and retire to his dukedom where

"Every third thought shall be my grave"

many people have felt that this was our great master's farewell and so have loved this play more than others.

Under the able direction of Miss Anna Post the students of Milton College brought the fairy play to life. The first scene opened in a storm on an enchanted island.

"The storm which vanish'd on the neighb'ring shore
Was taught by Shakespeare's
Tempest first to roar."

In the lull after the tempest the magician Prospero explained to his daughter Miranda the treachery whereby he lost his dukedom. Miss Helen Shaw in her presentation of Miranda made the audience feel the girlish innocence of one of the loveliest of Shakespeare's heroines. Reared on a lonely island where she had seen no human face but her father's Miranda was a child of nature who knew no reason why she should conceal her wondering admiration for the shipwrecked prince Ferdinand.

"What is't? A spirit?
Lord, how it looks about! Believe me, sir,
It carries a brave form."

Mr. Howell Randolph took the part of Ferdinand and was a patient log man at Prospero's behest. Mr. Randolph interpreted particularly well the magic spell cast on him by that tricky sprite,

Ariel. One of the most pleasing bits of acting was between Ferdinand and the "aërie Spirit" when Miss Goldie Davis, a bewitching Ariel, whispered saucy suggestions to the prince and laughed at his bewilderment. Ariel flamed amazement here, there, and everywhere.

The part of Prospero was rendered by Mr. Walter Holliday with earnestness and dignity. To Prospero Shakespeare entrusted

ed some of his most famous passages, such as

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

The character of Prospero is difficult for a young man to assume, but Mr. Holliday was one of the best actors in the cast.

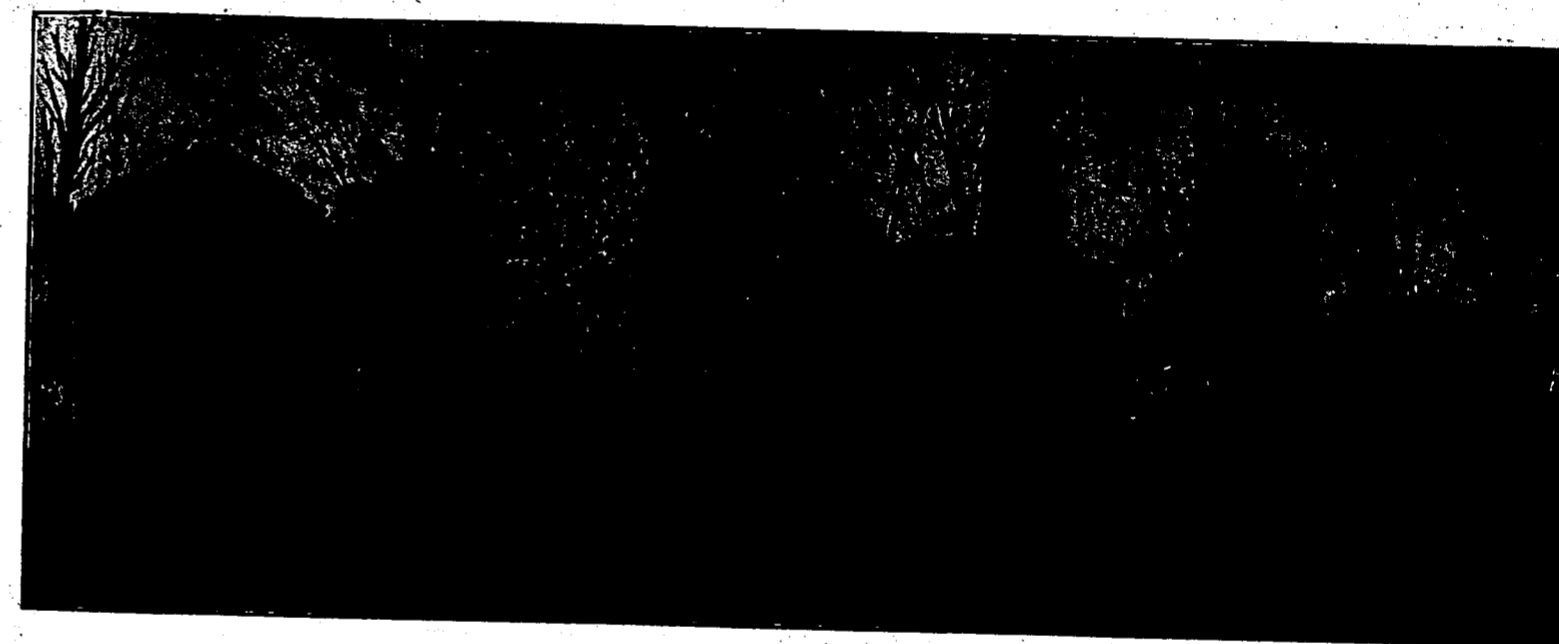
Among the minor characters Mr. Wayland Coon as Gonzalo deserves especial mention. The kindly old courtier with his impractical plans for a commonwealth where he would be king could have found no better interpreter. Tradition has it that this is such a part as Shakespeare himself delighted to play.

The star of the play was Professor John Daland. "What have we here?" the au-

finished. They formed a trio such as Shakespeare himself would have praised.

The play is graced with music and pageantry. The two fairy plays, "A Midsummer Night's Dream" and "The Tempest" have supplied the largest number of passages for music. Miss Pearl Gaarder sang the airs, and Miss Alberta Crandall and Mrs. Ellen Place played the fairy strains that Ferdinand said were no sound that the earth owes. Miss Jessie Post drilled the dances, a rainbow dance and a dance of waving grain "the contract of true love to celebrate," the betrothal of Miranda and Ferdinand.

Dryden said "Shakespeare's Magick could not copy'd be," but we who saw "The Tempest" Tuesday night felt the enchantment of Prospero's wand.



Campus, Milton College

dience might have said with the jester when Caliban first issued from the cave. In all Shakespeare's repertorie there is no part more difficult to present than Caliban. The greatest actors have tested their art on this remarkable creation. "Legged like a man, with fins like arms," cruel, and malignant, the servant monster learned the vices of civilization more readily than its virtues.

The comic crew was completed by a jester, Mr. Leland Shaw as Trinculo, and Mr. Floyd Ferrill as the drunken butler Stephano. The scene that evoked the most laughter was the one in which Stephano found the delicate monster with four legs and two voices and impartially poured liquor into both mouths. These three men played their parts all the time and did not let their roles slip as soon as a speech was

On Wednesday afternoon a ball game was played between the college team and a team composed of old students. There was much fun. The college team defeated the older men by 15 to 1.

On Wednesday evening the annual concert of the School of Music took place in the gymnasium. The program was a noteworthy reversion to the custom of earlier days in that all the selections were by college people, pupils of the School of Music and the Treble Clef, or girls' Glee Club. The most interesting selection was the "Peer Gynt Suite," by the Treble Clef, with accompaniment by the college string orchestra. Other numbers were pieces by the orchestra, including the overture to "William Tell," and vocal selections and

piano pieces. The whole program was of unusual excellence and reflects great credit upon Miss Alberta Crandall, the faithful and able director of the School of Music.

THE annual commencement exercises were held at ten o'clock on Thursday morning, June 13. The day was perfect and a very large audience assembled. Led by the college double quartet, the faculty, trustees, graduating class and candidates for honorary degrees, followed by President Daland and President Brannon, of Beloit College, marched from the main college building to the gymnasium, singing the processional hymn, "O God, Our Help in Ages Past," which has for many years been the opening hymn at these exercises.

The invocation was offered by the Rev. Channing A. Richardson of the class of 1896, of Sacramento, Cal., after which the Milton Choral Union, under the direction of Professor A. E. Whitford, sang the chorus, "And the Glory of the Lord," from the Messiah.

The address was then given by President Melvin A. Brannon, LL. D., of Beloit College. Dr. Brannon spoke on "Life's Relations," and his address was remarkable for clearness and cumulative power. He defined education as the process of becoming prepared to serve our fellow-men. After sketching the history of education as a gradual approximation to this ideal he made a strong appeal for the education suited to the special needs of our time. Over against intellectual aristocracy he set genuine democratic ideals of social service. At the close he laid stress upon spiritual values and urged loyalty to the spirit of Christ as supreme in true education. At the close of Dr. Brannon's address the college string orchestra played the beautiful quartet from Rigoletto.

PRESIDENT DALAND then presented his annual statement as follows:

Since the declaration of war over thirty students pursuing studies in Milton College have entered the army or navy of the United States. Two also of our faculty have left us; one, Professor Stringer, to enter the Y. M. C. A. war service, and the other, Mr. Hall, to enter the army aviation serv-

ice. In our service flag now we have sixty-six stars, representing students, former students, and one teacher, who are actually now in the military or naval service. This number includes one gold star, representing Ensign Lloyd A. Perry, who was killed by an accident in France, and who was a student here in his freshman year.

The conditions due to the war have influenced our work in various ways, aside from the diminution of the number of men in college, chiefly those in our upper classes. Our year has been shortened from thirty-six to thirty-four weeks, and the work has been made more intensive, the same ground or more being covered in the shorter time. A state of unrest, which has produced a slight disturbance, has been offset by increased seriousness of purpose, so that the total number of failures and conditions has been less than usual. Student activities have continued with little abatement of interest, except that the loss of a number of men has hindered the work of both the men's literary societies and athletics.

Professor Stringer has been given leave of absence during the continuance of the war. The work in public speaking and vocal music will be carried on next year by Miss Anna Post, who has also been engaged as matron in Goodrich Hall. She may also teach such sub-freshman classes as may be required, so far as they can not be handled by senior students. Announcement can not at this time be made concerning an instructor in biology in view of the vacancy caused by the resignation of Mr. Hall. The supervision of athletics for next year will be in the hands of Professor Inglis. With these exceptions no changes in the faculty are now expected.

The financial condition of the college is as good as possible in view of all the circumstances. We shall probably close the year with a deficit of about three thousand dollars, chiefly caused by conditions due to the war. The making up of this deficit and the completion of the campaign for increased endowment we lay before the friends and alumni of the college, earnestly hoping for much needed relief.

A certificate of graduation from the Academy of Milton College will this year

be given to one student, Miss Violet Alexander Livingston. Although we have discontinued our academy, there will now and then be students who will complete their preparation for college in sub-freshman classes. Miss Livingston may, if she wishes, avail herself of the freshman scholarship in the college to which she is entitled in view of her standings.

The other honors and scholarships are as follows:

First Freshman Honor, carrying with it the Sophomore scholarship, Miss Elizabeth Grace Billings.

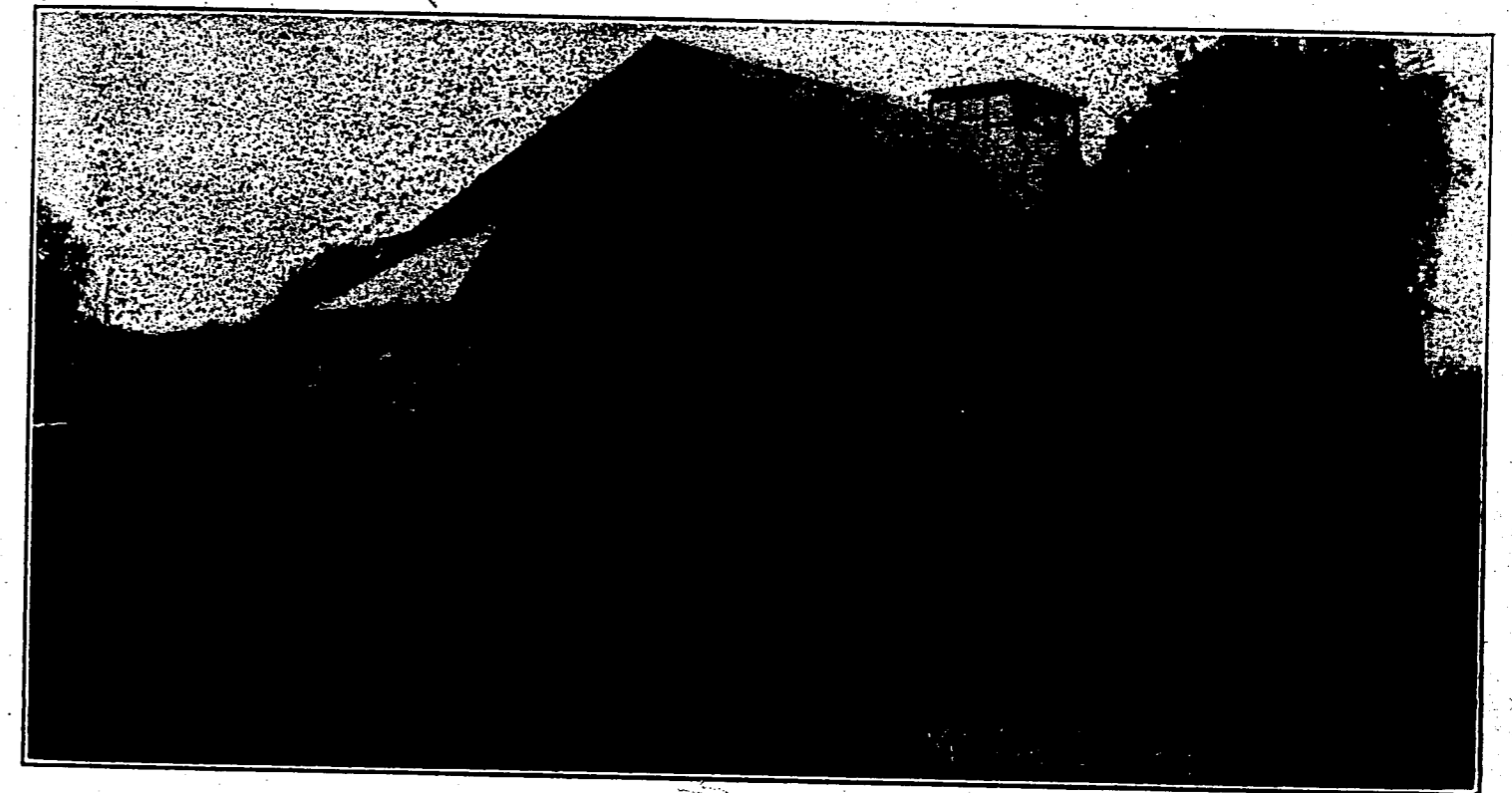
Second Freshman Honor, Miss Ruth Zinn Schlagenhauf.

John N. Daland, now professor of Latin in Milton College; Clifford F. Gessler, next year instructor in English at the University of Wisconsin; and Alva E. Garey, now lieutenant in the United States Army in France. Miss Boyd is the first woman student to receive the appointment, which is made solely on the basis of scholarly ability.

After the announcement of the honors the Milton Choral Union sang "He, Watching over Israel," from Elijah.

President Daland then presented the diplomas and conferred degrees as follows:

Certificate of graduation from the Academy of



Milton College Auditorium-Gymnasium

First Sophomore Honor, carrying with it the Junior scholarship, Miss Henrietta Pauline Lewis.

Second Sophomore Honor, Miss Lucy Mary Kellogg.

First Junior Honor, carrying with it the Senior scholarship, Miss Georgia Ella Holbrook.

Second Junior Honor, Miss Pearl Gaarder.

Senior Honor, Miss Alice Ruth Boyd, who has also received her appointment as University Scholar from Milton College. She will pursue graduate studies at the University of Wisconsin towards the degree of Master of Arts in English.

IT may not be known to all readers of the RECORDER that the faculty of Milton College has the privilege of designating one of its graduates every year as University Scholar. The one appointed receives from the State of Wisconsin a stipend of \$225 toward his expenses as a graduate student. University scholars have been heretofore

Milton College to Miss Violet Alexander Livingston.

DEGREES

Bachelor of Arts

Alice Ruth Boyd
Thesis—A Translation into English Verse of Cynewulf's "Juliana"

Isabella Brown
Thesis—The Value of Mathematics in High School Education

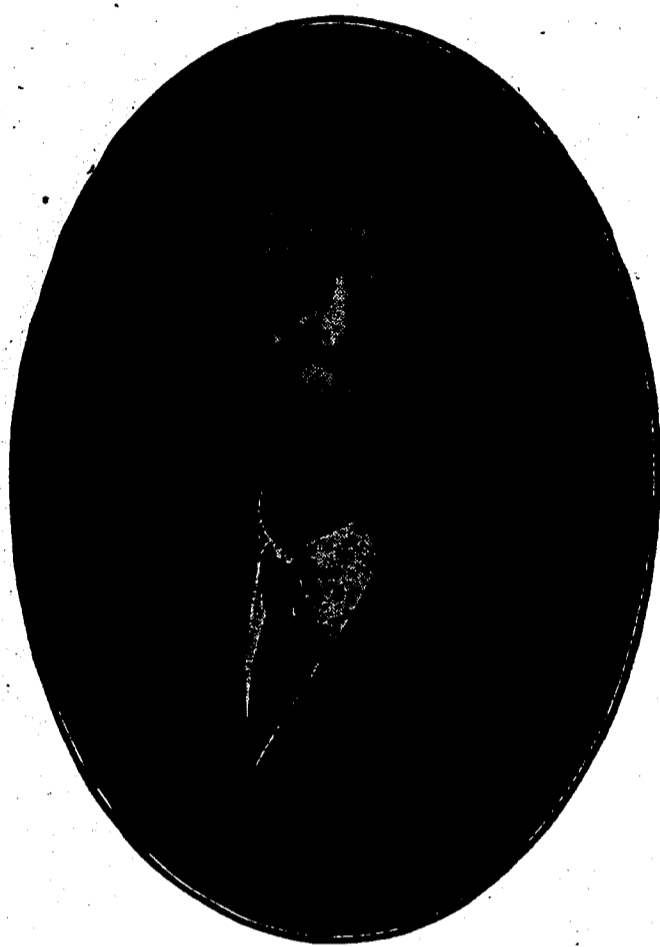
Fayette Burdick Coon
Thesis—Botany in the High School Agricultural Course

Doctor of Divinity (honoris causa)

The Reverend Frank Cuthbert Richardson, M. A., class of '92
The Reverend Channing Alonzo Richardson, M. A., class of '96
The Reverend Edwin Shaw, M. A., class of '88

In conferring the degree of Doctor of Divinity upon Rev. Mr. Shaw, President Daland characterized him as an honored alumnus of Milton College, a faithful scholar alike in classical and Biblical litera-

ture, fifteen years professor of Latin in Milton College, and at one time acting president of the college, an efficient pastor in an eastern State, and now secretary of our joint boards. President Daland said that it gave him especial pleasure to confer upon Mr. Shaw this degree.



Rev. Edwin Shaw, D. D.

The exercises were concluded by the singing of the Star Spangled Banner and the benediction pronounced by Dr. Shaw.

At one o'clock a very dainty luncheon was served to the alumni and friends, after which the alumni meeting was held, at which officers were elected to the alumni association as follows:

President, Dr. A. L. Burdick, '89.

First Vice-president, Prof. Allen B. West, Jr., '07.

Second Vice-president, Prof. J. N. Daland, '13.

Third Vice-president, Miss Alice Ruth Boyd, '18.

Fourth Vice-president, Mrs. C. S. Sayre, '00.

Secretary-Treasurer, L. H. North, '08.

The meeting was very inspiring and largely partook of a patriotic nature, in view of the many men now at the front from Milton.

In the evening of Thursday many visitors and others attended the reception to the graduates given by President and Mrs. Daland at the president's house.

A WORD FROM DR. RANDOLPH

At the National Conference of American Lecturers in Washington last April Government representatives strongly urged the maintenance of the colleges in war times, both by public tax and private benevolence. They advised young men to remain in school till they were called, fitting themselves for more valuable service to their country and preparing for the future beyond the war.

The service which Milton is rendering is conspicuous because it is upholding the vital moral and Christian ideals which the world needs so much and will need in the reconstruction days of peace. The Y. M. C. A. has come into the place of spiritual world leadership. It will have a big place in future constructive evangelism. Milton leads the colleges of her State in Christian Association work. Eighty per cent of the students are members of the Christian associations. The membership is active—not perfunctory. The social-religious life is at the heart of the school activities. Milton sends far more delegates to the Lake Geneva summer conferences than any other school, taking into account the student enrollment. The comparison is five to one, ten to one, thirty to one. Two years ago Wisconsin won the interstate baseball tournament at the Y. M. C. A. Conference, and six out of nine players were Milton men. This is incidental confirmation of the fact that at Milton the strong men are Christians. The leaders in athletics and intellectual achievement are the leaders in religious work.

The splendid Christian training, the lofty ideals, the moral atmosphere, the close association with noble men and women, are preparing men and women who shall go forth and make a new world.

Thirty-nine thousand dollars must be raised to complete the \$105,000 special fund which shall bring the endowment up to \$250,000. There are other goals on beyond, but this should be reached this fall. Here is a task of paramount importance—one that is vital to the denomination and far-reaching in its influence on the world we are sent to save.

LESTER C. RANDOLPH.

"A little explained, a little endured,
A little forgiven—the quarrel is cured."

EDITORIAL

Milton College Number This week Milton College has the right of way in the SABBATH RECORDER. All over the land young and old who have come under the influence of this excellent school will read with interest the story of commencement week. While many will rejoice over the prosperity that has come since the days when the school was housed in the little old building shown in our cut as the "Academy" of other years—a prosperity that has covered the campus with larger and more modern buildings—there will still be a feeling of regret over the hard struggle through which the school is passing in its heroic efforts to secure the endowment necessary to make it a standardized college. Sorely pressed financially, and sustained only by the heroic spirit of self-sacrificing men and women who are bearing its burdens, Milton College is worthy of a warm place in the sympathies of every lover of Christian education. We sincerely hope that through these pressing hard times it may be upheld, and that friends may be found in sufficient numbers to carry it through to complete success. If the friends and alumni of Milton desire to place some of their money where it will be sure to go on doing good after they are gone, they can make no mistake by adding to its endowment fund.

What is Conference To Such a People? Have you carefully considered the value of our General Conference to such a denomination as ours? Or have you been accustomed to think of our annual gatherings as merely outings for social enjoyment and renewal of acquaintances? The latter idea has something of value, but he who thinks of Conference as a picnic utterly fails to appreciate its worth as a vital element in denominational life. No society or institution cherished by Seventh Day Baptists has had so much to do with their prosperity as has the General Conference. Even our schools owe most of the impulses that brought them into being to the uplift and inspiration given the fathers through these annual gatherings.

And the societies and boards so essential to our work were born in conventions where heart responded to heart, where consecrated men and women prayed and communed with one another and with God, until, filled with holy zeal, they went forth to labor for missions, for Sabbath truth, and for our schools.

What would we be today as a people if our fathers had not made much of General Conference? What has had most to do with making you think in terms of the denomination? Had you confined your thinking and planning for years to your local church, forgetting the greater work of a conference of churches, even your church would have long ago died, or it would have narrowed down to a useless thing so far as the broader work of missions and of Sabbath reform, or even of education, is concerned.

For half a century some of us have witnessed the uplift of the Conferences as year after year they have come and gone. We have marked their effect upon churches where they were held, and noted somewhat carefully their influence upon the churches which have been most regularly and fully represented there; and as we look back through years we can but see that every forward movement was either born in Conference or received new impulses there for better work.

Conference expresses and magnifies the purpose and hopes of Seventh Day Baptists as a people, just as the organization of the individual church does the belief and aims of its members. What is the message which any given church holds up to the world? Every house of worship, every society gathering there, says to the world, if it says anything, "By this we show the faith of our fathers. This we do to build up the kingdom of God on earth, to manifest our interest in the Christian religion as having power to produce better manhood. This stands for happier homes, for a better town, for a truer Christian community." If these hopes are to be realized, there must be a spirit of Christian confidence among the members, hearty co-operation in the work must prevail, and the regular meetings must be well attended. Nothing is more disheartening than empty pews and small congregations where there

are people enough to fill the house. Want of interest is evidence of a dying church. And no matter how high may have been the hopes of its founders, their hopes can never be realized in such a church.

What is true of a given church is also true on a larger scale in the denomination. If the Conference represents the combined hopes of our people; if it stands for our religious activities; if it is the exponent of our spiritual life, and of our interest in the great world's work for humanity, then any tendency to underestimate its value, or unwillingness to meet the expenses necessary for its support by a fair representation from the churches, should be looked upon with great concern.

In all generations public assemblies have been recognized as divinely appointed means for the upbuilding of the kingdom. The inspiring and uplifting influence of well attended meetings is too manifest to be ignored. No cause can prosper without them. Men of the world understand this principle and depend upon conventions to place their projects on foot and give them the necessary impulses. The church was born in a great gathering attended by people from far and near, and ever since the day of Pentecost it has advanced in direct proportion to the interest taken in public services. The depressing influence of poorly attended meetings has hastened the doom of many a church, and who shall say that similar conditions in regard to Conference will not produce a like effect upon a denomination?

Last year, some weeks before Conference, it began to look as though the attendance would be very small. But few names had been sent in, and a spirit of depression began to prevail. Had this prospect continued and only a sprinkling of people attended Conference, it would be hard to estimate the loss that would have come to the local church, and the general discouragement throughout the denomination. As it turned out, the large enthusiastic gathering will long be remembered as one of the most encouraging and helpful Conferences we have ever known. Think of it! How much would Plainfield, Hopkinton, Alfred, Brookfield, Milton, Salem, Nortonville, North Loup, Boulder, and other

churches have lost if they had never seen a Conference? How much would their younger people know of the spirit and the personnel of Seventh Day Baptists if these annual gatherings had not been cherished, and looked forward to, and supported?

With all the local interests of widely separated sections tending to pull us apart, what would the result be by this time, if through all the years there had been no annual convention to call the brethren together for consultation and fellowship? God forbid that the day should ever come when Seventh Day Baptists lose interest in the one great meeting that stands for the hopes of their fathers and that tends to make them one.

A Good Opening For Sabbath Keepers

We hope all our readers who are looking for a good place to work this summer will not miss the advertisement, now running in the RECORDER, by the Babcock Manufacturing Company of Leonardsville, N. Y. Here is an opportunity for permanent employment with Sabbath privileges which should attract the attention of our younger men. And in cases where students desire work for the vacation months at good wages, here is a chance. No one can say there is no opening, or find excuse for leaving the Sabbath in order to secure employment, so long as such an opportunity is given. We wish Brother Babcock might fill his shop with loyal Seventh Day Baptist young people.

Better Than They Thought

A note from President Daland, received as these forms are being made up, brings the good news that Milton College's deficit is less than two thousand dollars, instead of about three thousand as elsewhere reported in this RECORDER.

Everybody will be glad to learn that the outlook for Milton is even a thousand dollars better than was supposed, and we would all rejoice with Brother Daland if the debts were canceled and full endowment secured.

"More people are thinking world thoughts today than ever before in history. National patriotism is to be transformed into the patriotism of humanity."

MISSIONS

LETTER FROM CHINA

DEAR RECORDER READERS:

Last week was my time for writing, but it seemed impossible to accomplish, for lack of time. These spring days are the busiest for doctors, my English pupils have increased from three to eight, and last week was the time for mid-term examinations in the little day school as well.

These are the days of idol processions, and crowds of people come to see them, many taking the opportunity to come to the dispensary for treatment for chronic troubles at the same time. The majority of the diseases just now are skin and eye diseases and rheumatism. Most of them are new cases, too, usually saying we are recommended to them by some one who had been cured of a similar disease; so it is encouraging to know that some of our patients do recover!

We have had quite a number of out-calls lately, too. One case was of a woman whose husband tried to kill her by cutting her head with a chopping knife. Fortunately she was taken to the police station and I was sent for before anything worse than a filthy old towel had been put on the wound. I cleansed it as thoroughly as I could and sewed it up, and it healed nicely. She made so much of the opportunity to be the center of attraction, that I am not sure but the rapid, uneventful healing was almost a disappointment.

We have one or two patients in the hospital usually. Just now it is a girl of eighteen who is supposed to be insane. She has been here only two days and so far has shown no symptoms of insanity, unless it is a rather sad expression and yesterday that had partially disappeared. She was in the dispensary with us all the time during clinic and really made herself useful in little ways, seemingly very quick to notice and help by handing things to us, showing an intelligent interest in patients and the treatment. She is about seventeen years old but very small and immature. She was adopted from an orphanage—or rather a place for castaway babies—and the people who brought her said she had been raised

as a daughter. Close questioning, however, elicited the truth that it was as a daughter-in-law, and children taken and raised as such are proverbially ill-treated, and made to work hard. So her condition may be the result of that.

Of the last two in-patients before her, one came for a disease of which she would probably have died at home, for she absolutely needed expert attention several times a day. She was with us three weeks and went home apparently cured. As we have heard nothing from her she probably remains cured, for she would undoubtedly hasten back on the return of her trouble. The other was a little woman with a skin disease not really demanding a stay in the hospital, but it was a refuge for a while from her good-for-nothing husband. When he came and demanded her, she was well, and accordingly to Chinese law she must go with him, though she was afraid he meant to sell her. I urged her and her sister to go to the chief of police, with whom I am pretty well acquainted, telling him I had advised their doing so, and to relate their story to him as they had done to me, and perhaps he would say a word of warning to her husband.

Yesterday two unusual events occurred. One was the arrival of the boxes containing sterilizer, instruments, medicines and microscope, which were ordered by Drs. Crandall and Sinclair, last fall. We are certainly glad to see them here at last, as we had begun to be a little anxious about them. We have not yet had time to open them, but the boxes are in good condition, so we suppose the contents are the same.

The other event was a sad one. A young man, a member of our Lieu-oo Church, who is a servant in Shanghai, with his wife, brought their little boy's body out for burial. He was the only child, and of course their joy and pride, and his death is a sad blow to them. The mother is not a Christian and wanted a heathen burial, but the father prevailed and asked to have a Christian service at the grave. I spoke to our evangelist about it and he promised to conduct a little service, we going with him and singing a few hymns. The time of the funeral was uncertain as it depended on the time needed for preparing the grave, etc. They were to come by here on the way from the boat. When they came I told the

girls to take some hymn books and go in company with Dr. Sinclair. I went back to get my glasses and found a patient forgotten in the treatment room and stopped to get her off, then left a crowd of patients with a servant in the waiting room while I ran to overtake the straggling procession, which I did just as they arrived at the grave. Most of our day school were there and many who had joined on the way out of curiosity, but the preacher was not! He had gone home to dinner and had evidently not had the news of their being on the way. So there was nothing for it but that I should take the service. After a song, I said a few words about God's love for little children, the little boy's being taken away from possible evil to come that might take away his chance of heaven, and the tie with heaven which might draw the parent's there, and the wisdom of all of us preparing for the sure event, though the time of its coming is so uncertain. After a prayer, we sang "Jesus loves me," as the words were very appropriate and the little school children knew the song and could help.

While the grave was being filled in, the mother and three women with her sat down on the ground and wailed at the top of their voices. After a little I went to the mother and was able to stop her wailing while I tried to whisper a few words of comfort and pleading to her. Then I hurried back to the waiting patients. The father has not lived up to his duties and privileges as a Christian, and I hope this may in some way be used to draw him home to God.

Summer weather seems late in coming, but we certainly are enjoying these most beautiful and most comfortable days of all the year. Our wisteria arbor and tulips were a beautiful sight, and now the roses and iris have been compensating for the passing of them.

During the first riot of bloom, Miss West brought the graduating class out for a visit, as they have a few days of holiday after the mid-term examinations. That class consists of Eling and one other girl, Ong-she. The former especially was very happy to be here, as it is many years since she has been at home at that season to see the flowers.

Miss West left them here a few days and Miss Burdick came out and took them back,

so it was a delightful break in our rather monotonous life. Now Dr. Bessie is expecting to make a week-end visit to some childhood friends who are missionaries in this part of China. It has been planned for and postponed several times. She has been attending so closely to her language study that I am sure the little let-up and change will be very good for her.

We are both in very good health, and heavier than either of us has ever been before.

Sincerely your friend,
ROSA PALMBORG.

Lieu-oo, China,
May 15, 1918.

MONTHLY STATEMENT

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

Bal. on hand May 1, 1918	\$1,186 99
Washington Trust Co., inst. on check- ing acct.	1 15
Little Genesee Church	20 87
Lieu-oo Church	14 91
First Brookfield Church	14 77
Plainfield Church	13 22
Sale 39 song books	5 40
Mrs. M. A. Ellis, Cherry Valley	5 00
Mrs. P. R. Harbert	10 00
Part collection Little Prairie Church ..	10 00
Clifford L. Burdick	10 00
Berlin Church	13 00
Rev. G. P. Kenyon	4 00
Mrs. Sarah Spooner	2 50
A Friend (R. W. P.)	24 00
W. H. Tassel	8 00
Second Brookfield Church	2 00
Milton Church	15 00
Mrs. G. W. Trainer, Salem	50 00
Daniel S. Allen	5 00
Syracuse Church	1 00
Lee Monroe	5 00
Collection at Little Prairie	7 45
Dr. S. C. Maxson, for Leonardsville ..	5 00
Mr. and Mrs. Timon Swenson, Gen. Fund \$50 and Miss Jansz, \$10	60 00
Marlboro Church	12 00
Marlboro S. S.	18 00
Sale of 24 song books	2 40
Fouke Church	8 80
Cartwright Church	10 00
Mrs. C. H. Threlkeld, L. S. K.	5 00
Mrs. Prudence Alen, L. S. K., China Missions	8 00
Lucius Sanborn, L. S. K.	80 00
	<u>\$1,643 46</u>

Cr.	
Mrs. Jay W. Crofoot, May sal.	\$ 50 00
Rev. D. B. Coon, April sal.	83 33
Rev. Geo. W. Hills, April sal. and 1st quarter exp.	64 53
Dr. Grace Crandall, April sal.	33 33
Jesse G. Burdick, April sal., Italian Mission	29 16
Edwin Shaw, April sal., and exp.	65 00
Stephen J. Davis, April sal., Fouke Church	25 00
Rev. T. L. M. Spencer, May sal.	50 00
Rev. R. R. Thorngate, April sal.	29 16
Rev. T. J. Van Horn, April sal.	41 66
Rev. Luther A. Wing, April sal.	37 50
Rev. Luther A. Wing, trav. exp.	6 56
Rev. T. J. Van Horn, trav. exp.	18 45
Rev. D. B. Coon, trav. exp.	26 35

Return of Special (sent by mistake) ..	20 00
Treasurer's expenses	25 00
	<u>\$ 605 03</u>
Bal on hand June 1, 1918	1,038 43
	<u>\$1,643 46</u>
Bills payable in June, about	\$2,000 00
Notes outstanding June 1, 1918	3,000 00

S. H. Davis,
Treasurer.

E. & O. E.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The world today needs the Sabbath. The Church of the living God needs the Sabbath. The home needs the Sabbath. Every individual needs the Sabbath, O so much.

The Sabbath is more than a day of idleness. The Sabbath is more than a time of recreation. The Sabbath is more than a season of mere rest and relaxation.

The Sabbath is a time, by the power of faith, for resting in the love and wisdom of God. The Sabbath is a season for worshipful meditation and trusting communion with a divine heavenly Father. The Sabbath is an opportunity for spiritual growth and strength. "The Sabbath was made for man."

No doubt many a disciple of Christ takes time weekly and daily and even hourly for prayer and thoughtful meditation. But Sabbath spirit and practice are fast slipping away. What can bring them back and restore them? Only an overwhelming sense of the need, and a return to the divinely appointed Sabbath Day, having the sanction and warrant of the holy Scriptures, and in particular the example and teachings of Christ himself.

This can never be done by civil laws regulating the conduct of business and imposing restrictions upon the lives of people. Nor can it be done by religious legalism, which is as futile as civil legislation to secure real Sabbath observance. The impulse must come from within, born of a love and loyalty to Christ, whose yoke is freedom, whose liberty is glad obedience, whose law is unselfish service.

How our hearts rejoice as we read of the good work that has been accomplished in the salvation of men at Little Prairie, Ark.,

God's rich blessing having been given to the efforts of Evangelist D. B. Coon and Field Missionary T. J. Van Horn!

Dr. Palmborg writes that her health is very good. She plans to stay till Dr. Crandall returns, then she wishes her furlough to begin, although she may not at once start for America.

People will be interested to know that it is necessary to take a far look in these days in reference to many things. Among them is the reservation of passage on steamships. And arrangements are already made for Mrs. J. W. Crofoot and Dr. Grace I. Crandall to sail November 5, 1918, from Vancouver to Shanghai on the steamship *Monteagle*, berths A and B in room 211.

The following letter is of course a little personal, but perhaps for that reason all the more interesting. Brother Cottrell went to New Auburn the first of May. We shall be glad to receive similar letters from all the workers on the fields.

Rev. Edwin Shaw,

DEAR BROTHER:

We are getting pretty well settled in New Auburn and we like the place and the people very well. They seem to be very kind, friendly and accomodating. I have a nice large garden back of the house and some of the seed for the garden was donated by different ones here. Mr. Clarence Carpenter and Fred Greene brought a load of wood all sawed and split from W. J. Babcock's house. He said I could have some more and George Truman said I could take his team to bring it here. Mr. Darius Cartwright let me have a cow and her calf for the summer, so we have a good amount of milk and cream to use. We also make all the butter we use. My wife just churned this morning and got about one and one-half lbs.

The attendance at the Sabbath morning service has been from 75 or 80 to 104. There were 104 present the first Sabbath we were here. At that service, Pastor Babcock, who is certainly a splendid Christian young man, gave the welcome from the church, Rev. Mr. Barber, the Methodist minister, gave the welcome from the community, and I responded as best I could.

Last Sabbath Day, there were at least 90 present. It seems good to see so many children and young people. On the second Sabbath in May, the pastor preached a sermon on "The Emblem of Motherhood." On the third Sabbath, he preached a Sabbath sermon on the Fourth Commandment, the Sabbath school observed "Rally Day" by using the printed program somewhat changed, and the following Wednesday afternoon, at Mrs. Clarence Carpenter's, the Missionary Society used some of the Rally Day Program for the ladies' societies. On the last Sabbath in May, the pastor spoke on "The Spirit of Patriotism." Mr. Bartholf, representing the Anti-Saloon League whom you perhaps know, gave a very good talk about the progress being made along temperance lines, on Sabbath morning, June 1. He spoke of the encouraging outlook for the ratification of the prohibition amendment to the Constitution, of the protection Uncle Sam is throwing around our boys in camp and over in France, and by telling the story of our soldiers' successful repulse of the German attack, showed the superiority of our soldiers in physical strength and endurance due to freedom from all kinds of liquor. Last Sabbath Day, the pastor had a sermon especially for the children, the Sabbath school had a short children's program and the superintendent of the Sabbath school brought us a report of the Sunday School Convention at Bloomer, June 2. The pastor also attended and was privileged to give an address on "Training the Workers."

We started having Sabbath evening prayer meetings at the church last Sabbath evening with an attendance of 16, those present coming from a distance of from across the road to five miles from the church.

The young people are organizing a Y. P. S. C. E. society. One week ago Wednesday night the young people met at the parsonage and adopted a constitution. Last Wednesday night, we got 13 to sign the pledge and Sabbath Day the secretary got at least four more members with prospects of more still. It looks as though we would have quite a flourishing society.

The New Auburn Church and society constitute a promising field for Seventh Day Baptists. With such a nice lot of

children and young people, there is hope for not only the present but the future. We surely need a larger church building to adequately meet our needs. We are crippled in both church and especially Sabbath-school work. But we hope that in the near future, the people will rise to meet the needs of the hour and build so that the church will not be hindered in its growth and limited in its possibilities for usefulness. The new pastor and his wife see some of the large possibilities in the New Auburn Church for growth and service and we feel that we need your prayers that we may wisely shepherd the flock on this important field.

Darius Cartwright died in the hospital at Eau Claire last Sabbath morning at 5 o'clock. The funeral will be Tuesday morning at the church, preceded by a brief service at the house.

Very sincerely yours,

HERBERT L. COTTRELL.

New Auburn, Wis.,

June 9, 1918.

IN THE HEART OF THE WOODS

Such beautiful things in the heart of the woods!
Flowers and ferns, and the soft green moss;
Such love of the birds in the solitudes,
Where the swift wings glance, and the tree-tops toss;

Spaces of silence, swept with song
Which nobody hears but the God above;
Spaces where myriad creatures throng,
Sunning themselves in his guarding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,
For the Maker of all things keeps the least,
And over the tiny floweret broods
With care that for ages has never ceased.
If he care for this will he not for thee—
Thee, wherever thou art today?
Child of an infinite Father, see;
And safe in such gentlest keeping stay.
—Margaret E. Sangster.

"Is the church doing all it ought to?" reduced to its lowest terms equals, "Am I doing all I ought to as a church member?"
—Exchange.

WOMAN'S WORK

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

BELIEVE, O FRIEND!

Impossible you say that man survives
The grave—that there are other lives?
More strange, O friend, that we should ever
rise

Out of the dark to walk below these skies.
Once having risen into life and light,
We need not wonder at our deathless flight.

Life is the unbelievable; but now
That this Incredible has taught us how,
We can believe the all-imagining Power
That breathed the Cosmos forth as a golden
flower,

Had potency in his breath
To plan us new surprises beyond death—
New spaces and new goals
For the adventure of ascending souls.

Be brave, O heart, be brave:
It is not strange that man survives the grave:
'Twould be a stranger thing were he destroyed
Than that he ever vaulted from the void.

—Edwin Markham.

CHRIST AND THE SABBATH

MRS. A. F. BALLANGER

The opponents of the Bible Sabbath attempt to make it appear that Christ regarded the Sabbath with indifference. The facts, however, are the very opposite. It can be plainly proven by the Scriptures that one of the chief causes of the Pharisees' hatred of Christ was his faithfulness to true Sabbath-keeping.

To some it may seem an unwarranted statement to say that Christ was crucified because of his faithful observance of the Seventh-day Sabbath; nevertheless this assertion is supported by the Bible facts.

Prior to the first advent, Israel had suffered severely for her Sabbath-breaking. At the command of God, the prophet Jeremiah stood in the gates of the city of Jerusalem through which the kings and their nobles passed, and boldly announced in the name of Jehovah the solemn warning that if they did not cease their Sabbath desecration the city with its temple and palaces would be burned to ashes. No doubt there were those who thought the matter of Sabbath observance of little importance, and

who smiled at the threatening. Israel continued to disobey the warning until Jerusalem in ruins, the temple in ashes, and the people in captivity were tragic evidences that it did make a difference whether men obeyed or disobeyed the Sabbath law. The warning given through Jeremiah is recorded in Jeremiah 17: 10-27; and the fatal results which followed a disregard of the warning are briefly described in 2 Chronicles 36: 12-21, a part of which reads as follows:

"And they (the Babylonians) burned the house of God and brake down the walls of Jerusalem and burnt all the palaces thereof with fire. . . to fulfil the word of the Lord by the mouth of Jeremiah."

After the return from captivity, and the rebuilding of the city, Nehemiah, in rebuking further Sabbath desecration, referred to the results of past disobedience as follows:

"Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath" (Neh. 13: 18).

Having lost their place and nation to the Babylonians because of Sabbath-breaking, the Jewish leaders from this time on seemed to have made special efforts to prevent further desecration of the Sabbath in order to save themselves from further punishment. They enacted all manner of laws covering every detail of life relating to the Sabbath, until true Sabbath-keeping was buried beneath a mass of traditional law; and the true spirit of the Sabbath had perished from their minds.

This institution of human devising fell on the same day as the Sabbath of the Lord, but it was not the Lord's Sabbath but an institution of human devising: a cold, lifeless, rigid observance, as far from the blessed, merciful Sabbath Day which God had given for the good of man, as the East is from the West. It was a dishonoring of God and his Sabbath, and a disgrace to Israel. Yet this false Sabbath was regarded as the true Sabbath, and necessary to save to Israel her place and nation.

The close observer will notice in this a sudden change in the tactics of the enemy of truth. In the past, he had persuaded Israel to utterly disregard the Sabbath, but now they are led to make void the law of

the Sabbath by the creation of a rival Sabbath of their own devising. This has its parallel in the early experience of Christianity. First the attempt was made to drive Christians out of the world by sword and flame, or else apostatize to paganism. Then suddenly the tactics were changed and the attempt was made, and with more success, to drive them into the world by the acceptance of a counterfeit Christianity.

It was prophesied of Christ that when he came he would magnify the law and make it honorable. And no part of the law was in deeper disgrace than the Sabbath commandment. It was not necessary for Christ to call men to repentance for the baser forms of Sabbath desecration, such as their fathers had been guilty of, and this explains why neither Christ nor the apostles have anything to say about Sabbath desecration. Christ's task was to remove the burdensome, cruel, false Sabbath of man's devising, from the true Sabbath of the Lord under which it had been hidden. But to do this was to fly in the face of the deep-seated prejudices of the Pharisees and to endanger his life. And this was the situation when on that Sabbath Day Christ stood in the synagogue face to face with the man with the withered hand and the spying Pharisees. He knew that it was in perfect harmony with the law of the Sabbath to heal that withered hand. But he also knew that it was a violation of the time-honored, traditional law of the Pharisees to perform the merciful act. He knew that to heal the sufferer on the Sabbath Day would lead to his death.

Why not wait until another day? Why violate the deep-seated convictions of the church leaders? The timid disciples might have reasoned thus, but not the Lord of the Sabbath. If the Sabbath is to be rescued from its traditional rival, the Lord must heal that withered hand on the Sabbath Day, and thus teach by example, as well as precept, the true nature of the Sabbath, and condemn its man-made rival.

That the healing was a part of true Sabbath-keeping, and therefore in perfect harmony with the Sabbath law, is shown by the statement of Christ in his defense of his merciful act: "It is lawful to do well on the Sabbath day" (Matt. 12: 12). As a result of this merciful healing, this true Sabbath-keeping, we read: "Then the Pharisees went out and held a council

against him, how they might destroy him."

This is not an isolated instance of the kind. We have another case recorded in Luke 13: 11-17. After Christ had healed the deformed woman who for eight years had been bowed down and could not lift up herself, the ruler of the synagogue voiced the horror of the Pharisees in these cold words: "There are six days in which men ought to work; in them therefore come and be healed and not on the Sabbath day."

And now we are prepared for the true picture of this heartless, traditional Sabbath with which the Jews had dishonored the true Sabbath. The picture is painted in Mark 1: 32: "And at even when the sun did set they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door, and he healed many that were sick of divers diseases, and cast out many devils."

This was the evening after the Sabbath, as is shown from verse 21. Not until the Sabbath sun had set could the suffering, dying people be healed, according to the traditional Sabbath law. No doubt hundreds had come from a distance, bringing their pain-racked, suffering, dying friends and relatives, but they did not arrive in time to find relief before the setting sun. All through that long Sabbath Day they waited for the healing touch, because between them and the Great Physician stood the Jewish church with its heartless, man-made Sabbath. What a scene! Children with their aged, suffering parents, fathers and mothers with their demon-torn children, mothers with their dying infants, waiting for the Sabbath sun to sink, because it was unlawful according to this inhuman, rival Sabbath, for Christ to relieve the suffering of the stricken crowd.

Since the church leaders stood unmoved before the moaning children and the groaning parents, because to heal them would be a violation of their Sabbath, how easy to conceive of their willingness to destroy the Lord of the Sabbath to save their traditional Sabbath which they had created to save their place and nation.

We are familiar with the impotent man, for thirty years a sufferer at the pool, whom the Lord healed on the Sabbath Day, as recorded in John 5. However, all may

not have realized that here again our Savior honored the Sabbath in the face of threatened death. The record reads, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day" (v. 16).

Again, in John 7, we read Christ's words to the Pharisees as follows: "Why go ye about to kill me. . . . If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day?" (vs. 19-21).

Another instance is recorded in John 9. Christ had healed a man who was born blind. "And it was the Sabbath day when Jesus made clay and opened his eyes." Therefore said some of the Pharisees this man is not of God because he keepeth not the Sabbath day." "Then again called they the man that was blind and said unto him, Give God the praise: we know that this man is a sinner."

It will be noted that the Jews based their decision that Christ was not of God, but a sinner, on the fact that he did not keep their inhuman, heartless, Satanic Sabbath Day. It is not contended that the sole reason why the Pharisees put Christ to death was that he disregarded their traditional Sabbath, but it is contended that this stands out in bold relief as one of the chief causes, if not the chief cause, of their determination to kill him.

These instances are sufficient to show Christ's faithfulness in presenting the true spirit of Sabbath-keeping in opposition to the false and dishonoring Sabbath teaching of the Pharisees. It must be plain to all that there were two rival Sabbaths, one instituted of God, blessed, sanctified, hallowed, and kept by the Creator, and given to man in mercy for his good; the other, a false Sabbath, made by man, enforced and safeguarded by man-made laws, and heartless and cruel in spirit like its creators. And these two rival Sabbaths, one from above, the other from beneath, both fell on the same twenty-four hours. The false Sabbath was a creation of the Pharisees to preserve their place and nation. They had once lost to the Babylonians both their place and nation through Sabbath-breaking. Remembering this and Nehemiah's warning, they had determined never to lose their

place and nation again through Sabbath desecration.

After the wonderful miracle of raising Lazarus to life, "Then gathered the chief priests a council and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (John 11: 47-48).

If all men should believe on him so they reasoned, all men would become the wicked Sabbath-breakers that they counted him to be. Since they had lost their place and nation because of Sabbath-breaking, it were better that the one Sabbath-breaker should die rather than that the whole nation perish. Therefore they crucified the Lord of the Sabbath, the true Sabbath-keeper who said, "I have kept my Father's commandments and abide in his love,"—they crucified him in order to save their place and nation. They crucified the one great Sabbath-keeper who alone could save to them their place and nation, and thereby lost both place and nation.

No, they did not bring this charge against him when they accused him before Pilate: and there was a good reason why. Had they charged him with Sabbath-breaking, and Pilate had inquired the nature of his Sabbath desecration, they would have been compelled to witness to his healing power, and tell how he healed the withered hand, opened the eyes of the blind, straightened the crippled woman, and sent the impotent man away rejoicing with perfect healing. No, they trumped up a political charge, and accused him of refusing to pay tribute to Caesar and of instituting a rival Sabbath. And this they did to hide the real reason for his destruction.

Since Christ was faithful unto death to true Sabbath-keeping in both life and teaching, ought we not to be true to the truth of the same Sabbath? There are two rival Sabbaths today, the one of God, the other of man. They do not now fall on the same twenty-four hours, but stand side by side. And again men are called upon to choose between the two. Since Christ was faithful unto death to true Sabbath-keeping, ought we not to be willing to suffer for the same blessed Sabbath truth? And we will, if the spirit of Christ which dwelt in human flesh and was faithful eighteen hundred years ago shall dwell in us today.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. J. H. Babcock, in Milton, instead of meeting with Mrs. A. B. West in Milton Junction as had been appointed. The change was made that members of the Board might be able to attend the funeral service of Dr. L. M. Babcock's little son.

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

Mrs. West read Psalm 103, and Mrs. Babcock led in prayer.

The minutes of May 3 were read.

The Treasurer's report for May was read and adopted. Receipts, \$381.51. No disbursements.

The Corresponding Secretary reported having mailed blanks for annual reports to the Associational Secretaries. She also read the Policy of the National Women's Prayer Battalion and their Covenant.

A motion was carried that our Corresponding Secretary send a note to our sister, Mrs. L. M. Babcock, expressing to her the sympathy of the Board at the great loss she has met in the death of her baby boy.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. West on July 8.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

HOME NEWS

DERUYTER, N. Y.—The DeRuyter Church and society are still living and working and having many enjoyable occasions. The church interest is well kept up under Pastor Hurley's earnest preaching, others from outside our own society frequently coming in to hear him. He also officiates at many funerals and weddings of those not of our number, and has supplied the pulpit of the Congregational church in the absence of a pastor.

The Sabbath school is keeping up a goodly interest under the superintendency of Mrs. Carroll R. Burdick. The Christian Endeavorers hold interesting meetings in the church on Sabbath evening, and the attendance is not limited to Sabbath-keepers alone.

The church was very glad to have Dr. Grace Crandall present last Sabbath and speak to us both Sabbath eve and Sabbath Day. All were loth to have her leave us so quickly as she was obliged to do.

The Ladies' Benevolent Society, with Mrs. Hurley president, has done quite an amount of work for the Red Cross Society, made four bedquilts for sale, and done other sewing beside.

Socials? Yes, given by the C. E's or L. B's, or both, among which was a poverty social at the home of Mr. and Mrs. Raymond Burdick (there was no dearth of merriment however), and others not quite poverty stricken.

All is not entirely thoughtless hilarity among us, as is shown by our church service flag having three stars, one for Archie Wing, recently gone to camp, the others for Ronald Babcock (Alfred) and Hubert Wing (Boulder), who still retain membership with us.

ELEANOR C. BURDICK,
Correspondent.

MARLBORO, N. J.—The Marlboro Church is still doing business at the old stand. The congregations vary from 50 to 75 about one half of whom are children and young people. There are about 25 in the primary department of the Bible school. The most of these, and a few others, work in the Junior society of Christian Endeavor.

Sabbath Day, June 15, was Children's Day with us. After the exercises at the church by the children we all went to Tolar's Pond when ten of them, who had been voted into the church, were baptized, thus confessing their belief in the Lord Jesus in his own appointed way. It was a beautiful day and there were many witnesses present. The Bible-school teachers, the Junior superintendents, and the pastor, with the parents, felt to thank God and be encouraged in their work. The church of the future is to come largely from the Bible school. We shall try to be faithful and do our work well.

June 17, 1918.

A. G. C.

To the truly moral and religious man, everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass.—*Fichte.*

YOUNG PEOPLE'S WORK

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

FAVORITE PARABLES

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
July 13, 1918

DAILY READINGS

Sunday—A lesson in fruit-bearing (Luke 13: 6-9)
Monday—In persistence (Luke 11: 1-10)
Tuesday—In sacrifice (Matt. 13: 44-46)
Wednesday—In democracy (Matt. 22: 1-14)
Thursday—In pride and humility (Luke 18: 9-14)
Friday—God's Fatherhood (Luke 15: 11-32)
Sabbath Day—Topic, Lessons from favorite parables (Matt. 4: 1-8; 26-32)

Through the parable of the unfruitful fig tree, Christ teaches the necessity for repentance. Just as the tree was to be left if it bore fruit the next year, so will we be saved if we repent and really do better; and as the tree was to be cast out if it remained unfruitful, so will we be cut off from the kingdom if we do not do God's will and bear fruit in Christ.

The parable of the man who went to his friend and neighbor at midnight to borrow three loaves of bread for an unexpected guest, is beautiful in that it shows the rewards of persistent prayer. Prayer always brings a blessing in some form. We may not receive all we pray for, but if we go to Christ in faith, believing that our prayers will be granted, he will not send us away empty-handed. "The effectual fervent prayer of a righteous man availeth much."

What comfort there is for us in the assurance that the kingdom of heaven is not just the rich and influential. Neither is it just for those who are especially good. For like the king who made the marriage for his son, our King has gone out into the highways, and has urged all to come,—the halt, the lame, the blind, whether good or bad. And he gives to all alike the blessing of salvation through repentance.

In the parable of the Pharisee and the publican, the Pharisee represents the type of people given to religious boasting and arrogance. He was sure he was very religious, much better than most people and especially than the publican. Characteristics just the opposite of these are manifest

in the publican. He was humble and had that which is so essential in Christians, the consciousness of sin. And what a contrast in the two prayers! How do we pray, like the Pharisee or like the publican, "God be merciful to me, a sinner"?

So many people are like the prodigal son; they want to enjoy themselves to the utmost during the present, forgetting the time that is coming and making no preparation for it. They spend their energies for things which will not last, and then, by and by comes the famine. They must give up their former pleasure, and they have laid up nothing on which to fall back. In their distress they remember the peace and comfort of those children of the Father who have not wandered away, and thoroughly repentant they come back, seeking forgiveness and help. And what a welcome they find! The Father, full of love and sympathy, eagerly receives them and they are taken into full fellowship with him.

In the parables of the sower and the four kinds of ground, the fault is neither with the sower, nor the seed, but rather with the soil. If the kingdom of heaven is not in us, if our hearts are not good rich soil, the word which is sown there will not thrive. We do not grow spiritually by any outward means, but by that which is within us. If we are steadfast, true and receptive, we may make the soil of our hearts very fertile, that the word will increase wonderfully when sown there.

PARABLES SUGGESTED FOR FURTHER STUDY

The lost sheep (Luke 15: 3-7)
The lost coin (Luke 15: 8-10)
The candle (Matt. 5: 15)
The two builders (Matt. 7: 24-29)

TO THINK ABOUT

What is my favorite parable? Why?
How do illustrations of truth help us?

FOUR FACTS ABOUT TEACHING

1. A teacher who wants to do his best in teaching a lesson must do it in his own way.
2. If he would do it in his own way he will have to study it out for himself.
3. If he does not study out a way for himself it is because he thinks "most any old way will do."
4. A teacher who is willing to teach "most any old way" is a workman that needeth to be ashamed.—*Progress.*

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

CHAPTER VII

(Continued)

THE WELLS family was prospering and the months were passing by. Ethel was staying over to "Grandma's" for a day or two and having "the time of her life," as grandpa said.

"Well, Eunice, there is a newcomer over to Walter's this afternoon. The nurse waved her hand as I was out in the field and the hired man threw up his hat. I went over to the yard and the nurse said they had named him Kon. Sorry you were not there, but they are doing well. Guess we better decide on the college he is to attend pretty soon," and Grandpa Wells laughed heartily.

"We will have to begin to skimp a little more, Kon, if we save enough to pay his expenses. But don't worry, there's 'many a slip 'twixt cup and lip.' Twenty years from now we may be gone. We'll certainly be old folks by that time. In the meantime there is a great deal of the preparatory course for the youngster. He will have to be halter-broke before a harness is put on and there are a lot of things to cram into his head. Don't go too fast yet awhile. Give him his babyhood and then his boyhood as long as possible. He will never be a boy but once."

"Oh, yes, he will, if he takes after his grandfather," said Kon Wells the elder. "I am a boy yet, Eunice, you have often said that. As long as I live I'll have the boy feeling. Paul says when he became a man he 'put away childish things,' but not the playfulness and childish disposition. Jesus knew all about that when he told us to be like children—in disposition, in love, and confidence, and cheerfulness, and many other things. Kon the younger will be a boy, at least until he is graduated, and then he will know boys so well that he can always enter into their lives. You just run over awhile and see Esther and the kid and I'll play with Ethel. Don't stay long for I want to know particulars."

It is not to be supposed that grandparents have the same interest in the generation of their line that they have in their own children. But it is keen, and they rejoice with their own when they have joy. Some grandparents do seem to have more time

with the grandchild than they did at first with their own. Some have learned from their own children who have been teachers of parents, and with these new lessons and greater experience they know better how to treat children and what they need. "Grandpa Kon" had spent years in child study and his wisdom was worth while for others to hear and heed.

The new boy was an object almost of veneration, especially to the mother. She had suffered pain and sorrow for his sake and suffered it gladly, and now she forgot it for the joy that a man was born into the world. She'll bear many troubles for his sake, but to care for him will be her joy. A mother loves her boy for "love's sake" and because God gave him to her. She will lift the child to the breast that bore him as a burden and a pain, and to nourish him is a comfort and treasure. Day after day, month after month, she will watch with tender arms about him, and over his first wavering steps she will bend to wipe away any tears from his eyes. Was there ever such love save the divine?

Young Wells, father of the second Kon, had been carefully trained, as far as one could be in those days, in child welfare both by his father's precept and example and by what few books he had been able to find and they were rare in the fifties and sixties. "The child of the future," said he, "is to obtain justice and the right to a life that is endurable. Men must shake off the lethargy and indifference which bind the race so greatly, and come to realize that upon each father especially rests responsibility for the safeguarding of the youth. Why shall not men have clubs as well as women for united action on their part, since they love children and are interested in them, to conserve our great national assets? There is to be a deep change of the race for the better, and it can be secured only by long, continuous and persistent educational evolution. There will always be faddists and prudish men and maids, who sicken us with a thousand and one theories that have never been practical. These usually go crazy over one subject, as sex-control. That in their estimation is going to bring the millennium. Of course religion, legislation, and education will play a great part in all reforms. But look out for the sanity and scope of education more than for an overdose of legislative acts.

Let us educate the race away from the abuses into wholesome and sane appreciation of the proper role of sex in life. Education should not be confused with information. It is more than that. Knowledge is simply one element of it. Religion has desires, purposes, conscience, will, ideals, emotions, habits and conduct as well as knowledge. Included in education are instruction and training in *all these things*—every quality of the human mind and spirit. If men do not seek knowledge, and remain ignorant, these and other problems will never be solved. Our little (or great) universe God organized on a basis of the effectiveness of training and knowledge. He puts a premium on knowledge and not on ignorance. Children—and men—will not do right unless they *know* right. Conscience can not of itself guide us. There is a way to educate even conscience."

It may have been somewhat vague in the minds of the Wells family, but they were on the right track and what they did know was to have a great effect upon their offspring to more than "the third and fourth generation." This story will have accomplished much of its mission if it helps any prospective fathers and mothers to advance along these lines of culture and betterment of the race.

But we will pass on to the story.

Walter Wells went to an auction. He was early and the auctioneer had not arrived.

"Got a new youngster down to your house, I hear," said Tom Perkins. "It's your treat, Wells. Have you brought the cigars along?"

"If I treat it will not be that poison," said Wells. "It will be apples or water-melons and I did not think even of them."

"Oh, come now," said Tom, "you know the custom and it will not hurt you to follow it. Everybody chews and smokes. What's the harm? My grandfather lived to be ninety and he always chewed, and my mother always took snuff and she's seventy. You are too far ahead of your times."

"Some one must be ahead of the times if the future times are any better than the present," replied Wells.

"I hear you have some notions peculiar to yourself about liquor and tobacco, and while we are waiting let's have a temperance lecture. Hear ye, hear ye, Walt Wells has consented to preach a temperance sermon on this august occasion. Gather about,

ye men of Plainfield and near-by States." And four men yelling in glee grabbed him and put him on a stump, and then took off their hats.

"Gentlemen," began Walter, "since you have so honored me and been so insistent, I will give you the lecture demanded and as briefly as possible. First, you are having a lot of fun over this, but I shall be in earnest. I have never tasted tobacco but once and that is a rare thing for a man between twenty and thirty. I am proud to have a father far in advance of the times and with a knowledge of affairs you have all come to recognize. I have also in my short life had a little observation. I tell you, men, that this tobacco and liquor question is coming some day to be the great question of the nation. Liquor will come first in the reform. But you have invited me to talk of tobacco. At first, all evils are looked upon as not great. This is the present look on tobacco. You see a man like Perkin's grandfather, who lives long while using it. But that does not prove its desirability. That grandfather has a stronger constitution than most men and his nervous system is somewhat different from that of many who do find tobacco injurious. There are ill's physically and there are ill's morally connected with this habit. You think that because an evil may not manifest itself at once in some outward form it is not much of an evil. There is the deception. Drunkenness and tobacco are just such evils. When our eyes are at last opened, then all religious teachers and moral legislators will condemn them. Self-restraint and self-mastery are lessons that, to a great extent, are yet to be learned. You speak of chewing and smoking as social customs. It does not arouse you now to a feeling of disgust to say a man is a great smoker. It does if you say he is a confirmed drunkard, and yet you keep on making drunkards from your cider barrels and from hotel drinking. Now your tobacco habits do not produce the terrible results of drinking as soon, and in many cases not at all, as far as you observe, though you are not as observant as you might be; and here is one evil of your tobacco habit, you *can't* observe. You can not have a moral consciousness of evils after your habit is formed and your system is full of the poison. It poisons your system and it also poisons your moral sensibilities and thus

saps the foundation of our social life. You may not believe that just now, for you have not been educated on the subject and have not given it a fair study. Your prejudices also stand in the way of a fair study. Because you do not come home and beat your wife after excessive use of tobacco, you conclude you are all right. But your wives are suffering all the same and do not know why. You now talk of teetotalism as a craze, but in time it will establish itself. It will become a wholesome and beneficent social influence in the nation. Appeals to customs of men who rank high in life do not prove a thing. All these habits will some day be looked at in the light of health, beauty, cleanliness, economy, unselfishness, moral self-mastery and self-direction. Custom may not be allowed to rule the mind, but mind at last must rule custom. There is not time to go into the details of all this, as our auctioneer is coming, I see, but hastily let me say, men, that we must be clean before our children, we must be more economical, and we must be willing to deny ourselves these indulgences and give our children an honest chance to be improvements on their parents. Take the far look, men, on all these matters. Remember how you had to drive your stomach into receiving things it rebelled against, and your lungs also, and remember that nature is a good thing to consult when you do many things. But it will take a long time to convince you and others of the terrible moral effects of tobacco in your systems. Thanking you for your close attention and respectful hearing and asking you to give this a study, I will adjourn the meeting for the day."

"Say, Jim, I most believe Walter is not more than half crazy. In fact, I almost think he may be right. I'll go a week without tobacco, if the rest of you will. What do your say? And then report at the next auction or barn raising," said Tom.

"Who bids on this cradle?" shouted the auctioneer.

"Ten cents," yelled Tom.

"A half dollar," said Walter.

"Sold to Walter Wells for the new boy and 'future' governor of New York," laughed the auctioneer.

It will not be needful to go into details of the babyhood of Kon the younger. There were the common experiences of children,

only the vision of the grandfather and the education of the father were telling for great good in the home and on the physical and moral development of the child. It could not be otherwise. Of course, as in most homes, there were experiences not at all pleasant. Opinions sometimes conflicted between father and mother but were never permitted to grow and ferment strife. Reason, love, religion, quickly settled the matter. Churchgoing was a habit, religious talks in the home no difficult thing, for they lived their religion as best they could. Prayer was an essential part of life. Little Ethel soon lisped her prayer in the morning devotions. She was told by the mother how good was God and how many his gifts and how he loved us all and especially how Jesus loved the children. Early father and mother taught the children the value of the Sabbath and they made it a day of rest and cheerful conversation on subjects appropriate and interesting to the children. The noisy plays were not indulged, but in their place Bible games and Bible stories and singing. If it was too stormy to go to church, they dressed up all the same to mark the day. Ethel had a special beautiful doll that was to be played with only on Sabbath days. She had pretty dresses for the dollie on that day. On Friday mother made extra dishes for the table and the dinner Sabbath Day was a real luxury without much work to spread the table. The horses were cleaned extra Fridays, extra straw was put down for bedding, the wagon was greased before Sabbath, and the harnesses looked at and made easy to get. Walter did his shaving Friday morning before breakfast. Mother laid out the clothes ready for easy and quick dressing Sabbath morning when the chores were all done. The parents often spoke of their gladness that the Sabbath was near and that they would be so happy, and that made a deep impression on the children. They never talked against the pastor and church, even though they sometimes had as they thought occasion for criticism. Walter and Esther had that all to themselves alone. The sermon was praised, and some part of it helpful to the family was talked about. Flowers were in evidence on the table on the Sabbath and they cultivated a taste for the beautiful. Walter bought a melodeon for Ethel and early she was given some les-

sons. And so the days and months passed. Stock was improved, land was improved. Esther knew nothing of domestic science in her day but unconsciously she was teaching Ethel much of it and the girl was early able to make cakes and bread, pare and cook potatoes, bake apples, and do such things. The children passed easily through measles and whooping cough. This is not such an interesting matter but these are daily happenings that make up life, and little things are often the most important things.

(To be continued)

NEWS ITEMS FROM FOUKE, ARK.

Our school closed the sixth of June. The teachers have gone. The Christian Endeavor Society gave them a surprise the last night they spent at Fouke. The society met at the teachers' hall for a social evening with them. Cake and lemonade were served.

The last block was laid in the wall of the new school building on the 13th.

A fine program for Children's Day is arranged for.

We learn with gladness that Rev. S. S. Powell is to spend his summer vacation at Little Prairie. Who else of our ministers will spend his summer leisure in this way? The devil takes no vacation.

V. H.

A PRAYER THAT SAVED A YOUNG MAN

One night many years ago two young men were put into the same room in an English country inn. One of them was a heedless, thoughtless youth. The other, when the time for retiring came, quietly knelt down beside the bed and prayed in silence. His companion was strangely impressed. Fifty years afterward he wrote: "That scene, so unostentatious and so unconcealed, aroused my slumbering conscience and sent an arrow into my heart." The result was the young man's conversion to God, followed by long years of service as a Christian minister and as a writer of books which have greatly blessed the world. "Nearly half a century has rolled away," he wrote again, "with its multitudinous events, but that old chamber, that humble couch, that silently praying youth, are still present in my imagination and will never be forgotten."—J. R. Miller.

CONFERENCE AND WINNING THE WAR

The most important thing in the world is Winning the War

Patriotism is Religion

The Christian manhood and womanhood of the nation will win this war—and winning it will build into themselves stronger possibilities for service—service rendered equally to our neighbor in Mesopotamia or to our brother in the United States. Your religious life is an addition to—not a subtraction from—Your Patriotism

HOMESTEADING IN THE SEVENTIES

J. L. HULL

CHAPTER XIV

(To be continued)

As soon as the frost was out of the ground plowing was to be done, crops put in, and new ground broken and planted to sod corn. Henry did the work with the team, while Joe prepared the food and did most of the planting.

The housework as well as the cooking was a very simple affair. There was no parlor to keep in order and no costly furniture to care for and to protect from dust and exposure. There was no stove to black and keep clean. A fireplace answered all purposes, while a skillet and lid for oven, an iron teakettle, a dish-kettle and a frying pan completed the cooking utensils. Stools, trunks and dry-goods boxes were good enough for chairs, and a bedstead was manufactured of timber cut in the woods.

Before the crops were all in the ground Joe was wanted on the school land survey as one of three appraisers of school land of the county. This to him proved a pleasant as well as profitable time, though long continued camp life and surveying get tiresome after a while. Beginning in the southeast corner of the county, taking each tier of townships, they went west on the first tier, east on the second, and so on. In the third tier of townships there were not many settlers and it was found necessary to chain from one section to another. In the second township, in the tier starting with Section 36, they found stone corners all right, but before reaching Section 16 going from southeast to northwest across Sections 26 and 22, the surveyors found a stone in a pile, then some scattered as though thrown out of a wagon while it was moving. After this there were no more corners found through the county, aside from the corners on the township lines which were all plain. The supposition was that this was the place where a party of surveyors were all killed by the Indians, no one being left to tell the story.

The surveying being done, Joe returned home, and was once more at work. Going one day to see a friend who lived eight miles across the prairie, he took his Spencer rifle with him. As he passed a little stream, three men with guns hailed him. They had seen a buffalo and were going

to try to kill it. Surmising that Joe had a good gun they thought it best to invite him to go with them, and he said it would be a pleasure for him to do so. They were all strangers to Joe as they had just come into the country.

"What are your guns?" asked Joe.

Dunbar had a little rifle which shot a ball a hundred to the pound, Broadwell had a double-barreled shotgun loaded with a six-inch charge of powder and buckshot, and Carson, who said that Kit Carson had brought him up, had a queen's arm musket with a charge of ten inches and was sure he could kill the buffalo.

Joe looked at the guns and said, "Sure, I will go with you, for with your guns the buffalo will run away from you."

The buffalo was lying down. Dunbar and Joe were to go ahead and shoot first and then the men with shotguns were to shoot. They resented it when Joe told them they could not hurt the buffalo at the distance they would have to shoot. They crawled as close as they could without frightening the game. Dunbar gave the word, "Fire!" Joe shot, Dunbar's rifle snapped. As the buffalo sprang to its feet and started to run, Joe shot again. Then the shotguns opened just over the heads of the riflemen. Joe glanced over his shoulder and saw Broadwell whirl around three times on one foot, and Carson was knocked flat on the ground.

The buffalo ran. "Shoot again! Shoot again! It is running away," they called.

"No," said Joe, "there is no use, it is as good as dead now. See how it staggers as it runs?"

As he said so the buffalo fell. "Now," said Joe, "as you skin it look for your buckshot." One buckshot was found that had just gone through the skin.

"Well," said Broadwell, "it would have run away if you had not been along."

In the fall of seventy-two, as the cold weather began to make itself felt, Henry and Joe decided to go to Walnut Creek for walnuts. So one morning early they started out for that purpose with a trip of about eighteen miles ahead of them. The wind blew cold from the northwest and Joe was not dressed as heavy as he should have been for the cold weather. When about five miles from home the cold was so penetrating that they stopped at a dugout to get warm. It was evident now that a bliz-

zard was on them and they concluded to return home. The wind seemed to blow through them. Two miles brought them to the head of Hull's Creek. Joe was by this time so cold that he decided to get out of the wagon and go on foot. He thought he could run and soon get warm. Taking his rifle from the wagon he said, "I will go down the creek. Perhaps I may see the elk which has been seen several times there, and warm up too."

He tried to run but could only exhaust himself without getting any warmth from the effort, and the cold seemed to increase. His hands and limbs were numb and he began to be very sleepy. His feet were heavy and he could hardly move his legs. He came to the line of Henry's land. It was only a half mile to the dugout but that was so far, would he ever get there? O for one minute of sleep, but he must keep going. Now he is but forty rods from the house but he can not lift his feet from the ground, only drag them along. He feels no cold but is numb and so sleepy, it does seem as though he must drop down by the roots of some of those trees and sleep for just one moment. He is now under the big oak in front of the dugout,—it is but fifty feet more—can he ever make it? He staggers into Henry's room, drags himself through it and into his own, gives his rifle a toss into its place in the rack and saying to Henry who is there by a good bright fire, "I am chilled," falls on the bed.

As Henry took hold of one of his boots to pull it off he was instantly lost in slumber. Henry pulled off the boots, took the washtub and filled it with snow, took Joe's clothes off, placed him on wool blankets with oil cloth under them and began rubbing him with snow. He continued a very brisk rubbing for four hours before Joe awoke, looked up and said, "I did get here. I thought I could never make it." Henry's clothes were wet with perspiration. The wet blankets were removed, dry ones put in their place, and Joe was soon in a deep sleep, but not the death sleep of one perishing in the cold. There was no part of him frozen, but he was simply chilled through. During the time of Joe's unconsciousness Henry very nearly despaired, fearing that life was too far gone to be revived. He knew that Joe was still living for the heart still beat.

(To be continued)

ARE YOU COMING TO CONFERENCE?

Nortonville is hoping you will but is not content with simply hoping. They want to know what you really plan to do.

These are not normal times. All must conserve. We want to for the denomination and nation. We are just as hospitable here as ever, but we feel that it is a denominational and patriotic duty for you to let us know early, if you plan to come. We want to plan wisely and provide for your needs and comfort in every possible way, and you are aware that we can do that much better, if we could know immediately the approximate number that will be here.

The pastor, or church clerk where there is no pastor, will be expected to respond immediately and as often as necessary to keep us informed as to delegates.

Send all communications to Mrs. Herbert Cadwell, Nortonville, Kan.

MRS. HERBERT CADWELL,
MRS. CALVIN SNAY,
MRS. HENRY RING,
Entertainment Committee.

RESPONSIBILITY.

No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladden'd. No star ever
rose
And set, without influence somewhere! Who
knows
What earth needs from earth's lowest creature?
No life
Can be pure in its purpose and strong in its
strife,
And all life not be purer and stronger thereby!
The spirits of just men made perfect on high—
The army of martyrs who stand by the throne
And gaze into the Face that makes glorious
their own—
Know this, surely, at last! Honest love, honest
sorrow,
Honest work for the day, honest hope for the
morrow,
Are these worth nothing more than the hand
they make weary—
The heart they have sadden'd—the life they leave
dreary?
Hush! the sevenfold heavens to the voice of the
Spirit
Echo: "He that o'ercometh shall all things inherit!"

—Lord Lytton.

Make up your mind never to go to heaven if you can not forgive people; for you can not enter the pearly gates while you cherish an unforgiving spirit.—C. H. Spurgeon.

OUR WEEKLY SERMON

OBLIGATION

REV. HERBERT L. COTTRELL

Scripture Lesson: Romans 2.

The story is told of a watchman on the Canadian Pacific Railway, in British Columbia, who put his duty first and his life second. Not long ago, the bridge on his section of line caught fire, and tumbled into the raging mountain river. It was midnight and the watchman was alone in the mountains. Coming toward the yawning gap was an express from the east, while from the west, an excursion train containing four hundred persons drew near. The excursion train was due first, and it was coming from the side opposite that on which the watchman stood. The man did not hesitate. He plunged into the swollen stream, reached the other shore, ran to the signal box and signaled the excursion train. Then he disappeared in the darkness. Back to the river he ran without a moment's pause, cast himself in and crossed again. Another rapid run to the signal box on that side, and the exhausted watchman, ready to sink with fatigue, stood by the Pacific flyer that had been brought to a stop at the box east of the bridge. He had saved two trains and perhaps a thousand lives. His own comment on the occurrence was that he had simply done his duty.

But why had he done his duty? Why had he, in the darkness of the night, risked his life in order to stop those two trains? You may say, He could not bear to think of those hundreds of people coming to such an awful death, or he did it because he loved to do his duty. Both these answers would doubtless be true. But back of all this there was a fundamental reason that prompted him to be true to his duty. Within his humanity-loving soul, there was a feeling which he could not silence or escape, a feeling which seemed to say to him in silent but insistent tones, "In view of these terrible impending conditions, you ought to signal the trains, you ought, you ought, you ought." It would have been impossible for such a man to have gotten away from that ever-present, all-pervasive,

overmastering feeling of oughtness. It was enough to keep his mind off everything else. It couldn't have let him sleep for a moment. If he had resolutely refused to obey that feeling, the horrible specter of those hundreds of human beings wounded and dying in that mountain river would have haunted him forever.

But this feeling of oughtness is common not merely to a few favored individuals; it is universal sense which is inborn in every man, woman and child who has come to the years of accountability. Whenever a question of right or wrong is considered, it is the nature of man to know and affirm, "I ought to do the right." When we have done what we ought, there comes to us the feeling of joyous self-approval, but when we have done what we know we ought not to have done, we feel self-condemned. We feel ashamed. We want to hide our faces from our friends. We feel compromised. To do what one ought not is to incur blame-worthiness, guilt, which the soul acknowledges as a necessary and righteous consequence, and can not shake off. It is true that a man recognizes the "ought" as binding upon others as well as upon himself, and therefore condemns others when he judges his affairs. In self-judgment, he passes judgment upon his own moral value; he ascertains the degree in which he can respect himself, and estimates his prospects in the judgment of God. Self-judgment is thus a serious and solemn matter, because of the abiding obligation that renders all action serious and all life solemn. The sense of obligation can be trifled with, but it can not wholly be destroyed. Man is a being who knows by nature that he "ought," and who can not wholly escape that knowledge.

We can not escape the fact that the sense of obligation always impels us to do that which is right; it never prompts us to do the wrong. Obligation, itself, is a reality. Duty is not a dream. Man has this feeling that he always "ought" to do the right and never "ought" to do the wrong.

Whence comes the sense of obligation? Where did we learn the great fact that we "ought"? Searching does not reveal the source of the sense of obligation; it only shows that the sense of obligation is inborn, natural to man. The individual finds it in himself, and neither knows nor asks

whence it came; and when he turns to asking, the question comes more easily than the answer. So far as any man is aware, the sense of obligation is a native part of the human constitution, as memory is, or reason. Why a man ought to do this or that particular thing may need to be explained; but the sense of "ought" in general does not wait to be accounted for or understood; it is antecedent to all explanations.

Who placed the sense of obligation into our very human constitution? It was God who made us in his own image. And why did God put it there? Because God, himself, has the sense of obligation inwrought in his own nature. God, himself, is morally obligated to do the right and not the wrong, to live and sacrifice for others instead of living a selfish existence. It was the sense of obligation in the great heart of God that impelled him to so love the sinful world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life. And since our heavenly Father wants us to be like him, he has placed in us, incorporated in our very constitution, that divine sense of obligation, that feeling that ever speaks with no uncertain sound, "I ought, I ought, to do the right; I ought, I ought, to be more faithful to my Christian duties." My dear friends, you may trifle with this God-given sense of obligation with its silent yet persistent pleadings, but you can never wholly get away from it or completely smother its voice.

But if this sense of obligation is inborn in the human constitution and if God, himself, put it there, why do not Christian people heed it better? It may be that this sense has been stunted or blunted or deadened by the influences of the world. If this sense of obligation is a part of the human constitution as memory is of reason, then is it not just as reasonable to suppose that we can abuse, weaken and even partially destroy this sense of obligation, this feeling that "we ought," by the deadening influences of the world, by continually ignoring it and disobeying it? The spirit of the age is hostile to any keen sense of obligation. I often think of what I once heard Dr. A. H. Lewis, of blessed memory, say, "The twentieth century will be an age of intense commercialism." And I might add that it is proving to be an age in which material wealth, prosperity and

advancement are being exalted in importance out of proportion to their real value as well as to the detriment of true spirituality. The overmastering desire, the settled purpose to enthrone the material things in life constitutes the prevailing spirit of the time. This spirit and influence is deadening all spirituality and all sense of obligation. It is stealthily creeping into the very strongholds of religion, permeating the very vitals of church and family life, breaking down in the individual soul all love for God, the church and higher things.

"Rev. J. Wilbur Chapman tells of a missionary who had been in China for twenty-five years and returned to America on his first furlough. When he reached the homeland he was waited on by the editor of one of the leading newspapers of the country, who desired that he should travel up and down the Pacific Coast for thirty days, and then submit to an interview, when he would be asked to tell the readers of the newspaper what impressed him most after his long absence from the country. He duly reported on his travels, but instead of commenting on the amazing advance along scientific lines and the growth of the country he simply said, 'When I left America twenty-five years ago the majority of Christian homes had in them family altars, and now that I have returned after a long absence, I find it is the rare exception to find a family altar in a so-called Christian home,' and then he solemnly added, 'When the family altar breaks down, the home is in danger, and with the home endangered, there is serious trouble ahead for the country.' If our homes are not protected by prayer, no wonder if our children drift from God, and if our children drift, where will the nation be in a few years' time?' When this commercial and industrial spirit of the times has invaded so-called Christian homes so that Christian fathers and mothers rely more on property, bank accounts and social prestige than they do upon prayer and God, is it any wonder that they, themselves, or their children lack a keen sense of obligation?

When this worldly and deadening atmosphere has once invaded and pervaded the home a train of evil results follow. The dollar-mark is held up before the children as the emblem of the highest success. Many children are actually discouraged if they have any real desires of entering the min-

istry. They are told that they don't want to bury their talents in that way or that it is a poor profession in which to make money. I have read of one woman who told her two boys that she would rather bury them than have them go to the mission field. When this worldly spirit has invaded the home Christian fathers and mothers never or very rarely sit down with their children and teach them about God and the Bible, never break for them the Bread of Life, nor teach them by example and precept the power and blessing of prayer, never or very rarely do they encourage or lead them to enter the church as their spiritual home, nor do they ever hold up before them the Christ life of love, service and sacrifice as the greatest and happiest life that can possibly be lived; their supreme desire is that they and their children may always live along on this low plane of life which is paved only with mere dollars and cents. Under such circumstances it is difficult for pastors and Christian workers to impress young converts and old converts with any adequate realization of the supreme demands and obligations resting upon Christians and church members. Surrounded by such an environment in the so-called Christian home and in the outside world, do you wonder our children, our Christians and everybody else have not a deeper sense of obligation?

And then everyone has too low a standard of Christian obligation. Our standard ought to be Jesus Christ. We should never feel satisfied with ourselves, contented with our spiritual attainments, until we can honestly feel that we are living and working and sacrificing and praying as Jesus Christ would live and work and sacrifice and pray if he were in our place. But many Christian people and a great many sinners outside the church spend much time in looking over the neighborhood to find the poorest Christian stick in order to hold him up as their standard of Christian obligation. We all need to turn our eyes away from the world and imperfect Christians and look to Christ, as our only example and standard of Christian living and Christian obligation. This might help to deepen our sense of obligation.

Another means of deepening our sense of obligation is to make our spiritual duties to God and the church of supreme importance, to faithfully perform every spiritual

duty that comes to us, no matter how small it may seem to be, to perform it, even if we have to slight some material interests. This will help our soul wake up to the solemn fact that our spiritual condition, our responsibility to God are of supreme importance. Let us begin now and perform the spiritual duty next to us.

Soon after the death of Thomas Carlyle two friends met. "And so Carlyle is dead," said one. "Yes," said the other, "he is gone; but he did me a very good turn." "How is that?" asked the first speaker. "Did you ever see him or hear him?" "No," came the answer, "I never saw him nor heard him. But when I was beginning life, almost through my apprenticeship, I lost all interest in everything and every one. I felt as if I had no duty of importance to discharge, that it did not matter whether I lived or not, that the world would do as well without me as with me. This condition continued more than a year. I should have been glad to die. One gloomy night, feeling that I could stand my darkness no longer, I went into a library, and, lifting a book I found lying upon the table, I opened it. It was 'Sartor Resartus,' by Thomas Carlyle. My eyes fell upon one sentence, marked in italics, 'Do the duty which lies nearest to thee, which thou knowest to be a duty! The second duty will already have become clearer.' That sentence," continued the speaker, "was a flash of lightning striking into my dark soul. It gave me a new glimpse of human existence. It made a changed man of me. Carlyle, under God, saved me. He put content and purpose and power into my life."

Many of us are in spiritual darkness, though we know it not as this young man did. We may be indifferent, we may feel that the church and our friends do not need us in the ranks of Christianity; but we may have our sense of obligation deepened, we may acquire a taste for spiritual things, we may be a live Christian instead of a dead one, if we will faithfully follow the injunction of Carlyle and always do the spiritual duty lying nearest to us. Friends, will you try it?

"Freedom of speech is a great inheritance. The wise man will abuse it neither in public nor private."

MARRIAGES

LEWIS-PIERCE.—At the home of the bride, at Alfred Station, N. Y., May 10, 1918, by Rev. Ira S. Goff, Mr. Leon Lemont Lewis, and Miss Edna Pierce, both of Alfred Station.

GREENE-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Alfred T. Stillman, at 6.30 p. m., May 27, 1918, by President Boothe C. Davis, Serg. Robert A. Greene, and Miss Marian P. Stillman, both of Alfred, N. Y.

TRUMAN-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Alfred T. Stillman, at 6.30 p. m., May 27, 1918, by President Boothe C. Davis, Mr. DeForest W. Truman, and Miss Hazel I. Stillman, both of Alfred, N. Y.

GIBSON-BRIGGS.—At the home of the bride's parents, Mr. and Mrs. Leverett A. Briggs, Ashaway, R. I., on June 12, 1918, by Rev. George B. Shaw, Leon Wells Gibson, of East Orange, N. J., and Caroline Minerva Briggs, of Ashaway.

DEATHS

EAST.—Thomas Marshall East was the oldest of a family of ten children born to Henry Thomas and Elizabeth Anne East. He was born at Vincennes, Ind., May 31, 1860, and died of pneumonia fever, at Montrose, Colo., March 31, 1918, in the 58th year of his age. From Vincennes his parents moved to Berlin, Wis., and in 1863 they moved from Vincennes to Nebraska. A little better than a year ago, together with his sister, he went to San Antonio, Tex. He had but recently gone to Montrose, Colo., where he was planning to make his future home.

He is survived by two brothers and a sister, —Frederick and Isabella, of North Loup, and Herbert, of Lincoln, Neb. Funeral services were held from the Seventh Day Baptist Church of North Loup, Neb., April 4, conducted by Pastor A. L. Davis, and the body was laid to rest in the village cemetery. A. L. D.

SHAW.—Fannie Stillman Shaw, daughter of Joseph and Huldah Potter Stillman, was born in the town of Alfred, April 13, 1841, and died at her home in Hornell, May 17, 1918, aged 77 years, 1 month, and 4 days.

She passed away as the sun went down on Friday evening. Just as her earthly Sabbath began she entered her eternal Sabbath rest. She was the oldest of a family of two children. Her brother, Asher Stillman, died fourteen years ago. She was baptized into the Second Seventh Day Baptist Church of Alfred when but ten years old, and continued faithful in her duties

to her church through her whole life. While living in Hornell she never lost sight of her duties to her church, being always ready to contribute to its needs and to attend its appointments when she could conveniently do so. Her childhood and young womanhood were spent in her home in the town of Alfred. Here she received her education from the district school and was a student in Alfred University for a few terms. She was a successful teacher for a number of years in the district school.

She was united in marriage to Phinea A. Shaw, August 25, 1864, and for forty years their home was in Alfred. There they helped to bear the burdens of the church and community. Sixteen years ago they moved to Hornell. Her husband passed away nine years ago, and from that time she patiently waited the summons to go.

She leaves Mrs. Grace Hicks, of Bradford, whom she took into her home at the age of three. Although never adopted she called her daughter. Mrs. Hicks has seven children who think of her as grandmother. Her nearest kin living is one niece, Mrs. H. N. Allen, of Alfred Station, and three nephews, who with many friends mourn their loss.

Mrs. Shaw's recent illness was of about six weeks' duration. She was a woman of a beautiful Christian character, widely known and much loved.

Her funeral was conducted from her late home in Hornell on Monday, May 20, by her pastor. Interment in Hornell Rural Cemetery. I. S. G.

VAN HORN.—Florence Clement Van Horn was born near North Loup, Neb., December 13, 1880, and died at her home in this village, June 6, 1918.

She was the youngest of fourteen children born to Elder Benjamin and Eliza Jane Lippincott Clement. On May 25, 1909, she was married to A. D. Van Horn, of Boulder, Colo. Some six years ago they moved from Boulder to North Loup where they have since lived. To them were born four children,—Lenore, Arvada, Adell, and Ben.

When about fourteen years old she was converted, baptized by Rev. James H. Hurley and united with the North Loup Seventh Day Baptist Church, of which she has ever been a consistent and faithful member. At the time of her death she was a faithful teacher in the Sabbath school, president of the Young Women's Missionary Society, and a valuable member of the Pastor's Cabinet.

Aside from her husband and four little children, she is survived by seven brothers and six sisters,—George, near North Loup, Neb.; William, Humboldt, Neb.; Jarius, Pullayup, Wash.; James, Washington, D. C.; Peter, Fargo, N. D.; Sherman, North Loup; and Sumner; Mrs. Jane Davis, Casper, Wyo.; Mrs. Julia Sweet, Cashmere, Wash.; Mrs. Rilla Van Duzen; Ray, Ariz.; Mrs. Minnie Green, Ashton, Neb.; and Mrs. Hannah Watts, North Loup.

Funeral services were held Sunday afternoon, June 9, at the Seventh Day Baptist Church, conducted by Pastor A. L. Davis. The church was filled to overflowing, and the casket was covered with beautiful floral gifts. Interment was made in the village cemetery. A. L. D.

PERRY.—Ella F. Burdick Perry, daughter of Edwin G. and Roxie Burdick, was born in the town of Hornellsville, N. Y., January 24, 1856, and died at her home in Alfred Station, June 6, 1918, aged 62 years, 4 months, and 13 days.

She was of a family of nine children. Her mother died when she was a child and she was taken to the home of Daniel T. Burdick, of the town of Alfred, where she lived until she was eighteen years of age, when she was united in marriage to J. F. Perry on her eighteenth birthday. They made their home in the town of Hartsville and to them four children were born,—C. F. Perry, of Hornell, and three who died in infancy. Some forty years ago she confessed Christ and joined the Hartsville Seventh Day Baptist Church, of which she remained a member until death.

Some twenty years ago she with her husband moved to Alfred Station, where her husband died seven years ago. From that time she lived alone until last fall, when her brother and sister, Mr. and Mrs. S. O. Turner, moved into her home with her and cared for her in her illness. She leaves to mourn their loss four sisters and one brother,—Mrs. George Cobb, of Hornell, Mrs. Sylvester Burdick, of Oklahoma, Mrs. S. O. Turner, of Alfred Station, Mrs. Thomas Burnett, of Hornell, and William A. Burdick, of Grant, Mich., and five grandchildren, with many other friends and relatives.

Funeral was conducted from her late home in Alfred Station, June 8, at 2 o'clock in the afternoon, by Rev. Ira S. Goff. Interment in Alfred Rural Cemetery. I. S. G.

BRAGUE.—Harry G. Brague, son of William and Martha Short Brague, was born in Little Marsh, Pa., February 10, 1842, and died at his home at Alfred Station, N. Y., June 6, 1918, in his 77th year.

He was the only son of a family of four children. He was united in marriage to Orcelia Beach, December 31, 1863, and to them two sons were born.—Ernest N., of Alfred Station, and William B., of Wellsville.

Mr. Brague's life, with the exception of one year, was spent at Little Marsh, Pa., until fourteen years ago, when he with his wife moved to Alfred Station. His wife passed away some five years ago. He confessed Christ and was baptized thirty years ago and has led a Christian life, a peaceful citizen, honest and industrious. Fourteen years ago he embraced the Sabbath.

He leaves to mourn their loss the two sons, four grandchildren and one great-grandchild with many other relatives and friends.

Funeral was conducted from the home of his son on Sabbath, June 8, at 4 o'clock in the afternoon, by his pastor. Interment in Alfred Rural Cemetery. I. S. G.

CLARKE.—Chalkley Ella Clarke, only child of Dexter and Miriam Dye Clarke, was born in Brookfield, N. Y., September 20, 1841, and died at the home of his daughter-in-law, Mrs. H. C. Burch, June 8, 1918.

Mr. Clarke had been somewhat feeble, but had been about the village the day before and attended to his usual duties. He had been spend-

ing the nights and taking part of his meals with Mr. and Mrs. Burch since the death of his wife, in March, and retired as was his custom. In the morning when he did not appear at breakfast time, it was discovered that he was partially dressed and had fallen back upon the bed where he had sat down, death being caused by heart failure.

Mr. Clarke was enrolled in August, 1864, in the 189th Regiment, New York State Volunteers, Company D, and was honorably discharged May 30, 1865. He became a member of the Seventh Day Baptist Church of this village in 1885 and was a devoted member throughout his life. December 5, 1886, he was chosen as deacon and faithfully served in that office until his death. On December 16, 1866, he was united in marriage with Miss Julia Miner, and went to live on his farm near this village. About sixteen years ago Mr. and Mrs. Clarke came to live in Brookfield. To them were born three children,—Angie, who died at the age of four years, Elbert, who died in 1900, and Daniel, who with his wife and four children live in Montesano, Wash. The only other survivor is Miss Beulah Clarke, of Utica, the only child of his deceased son, Elbert Clarke.

The funeral was held at the Seventh Day Baptist church, June 11, at 11 o'clock, Rev. J. E. Hutchins officiating, and burial was made in the village cemetery by the side of his wife.

J. E. H.

CARTWRIGHT.—Darius Silas, son of David Warren and Elcy Mapes Cartwright, was born at Bark Woods, Jefferson Co., Wis., March 21, 1847, and died June 8, 1918, aged 71 years, 2 months, and 17 days.

On September 21, 1865, he was married to Miss Emma Niles, at Palmyra, Wis. She, with five children.—Mrs. F. I. Mack, Irving and Leo, all of New Auburn, Orvis, of Hillyard, Wash., Antoinette, of Chicago, Ill., one brother, Paul W., of Pasadena, Cal., and twelve grandchildren, survive him.

Mr. Cartwright resided here from the fall of 1880, and as he traveled with horse and wagon, selling remedies throughout the surrounding country, he was very well known and much loved throughout this region. He was greatly loved by the children, who were accustomed to get into his wagon and ride with him whenever it was possible. From my short acquaintance with him, I have found him very kind-hearted, thoughtful and generous. He was a Christian man and a loyal Sabbath-keeper. There were many enduring qualities in his character which naturally endeared him to a multitude of relatives and friends.

After brief services at the house, the funeral, conducted by Pastor Herbert L. Cottrell, was held at the Seventh Day Baptist church, Tuesday morning, June 11, 1918. Interment was made at New Auburn, Wis.

H. L. C.

CURTIS.—Elizabeth West Curtis was born in Verona, N. Y., July 21, 1828, and died in Leonardsville, N. Y., June 8, 1918, aged 89 years, 10 months, and 18 days.

In early life she made a profession and joined the Second Verona Seventh Day Baptist Church,

and with the exception of a few years spent in Preston, N. Y., her entire youth and young womanhood were spent in and about Verona, within easy reach of her church home.

On September 2, 1873, she was married to Ephraim G. Curtis. They came to Brookfield to reside and she united with the Second Brookfield Seventh Day Baptist Church, in which fellowship she was faithful to the end.

While Sister Curtis had no children of her own, her motherly instincts found expression in tenderly caring for the children of her husband, who had been left motherless sometime before.

Being strongly entrenched in the faith of her fathers, and loyal to the teaching of God's word, she was loyal in the support of her church, and until declining years and failing health made it impracticable, if not impossible, she loved to mingle with her friends in service in God's house; but for some time her once familiar face has not often appeared, and while many will be saddened at her going, the assurance that she has gone to greater pleasures than this world afforded, tempers the sadness.

J. T. D.

EVERY.—Abel Avery, son of James and Angeline Avery, was born March 27, 1849, and died at the age of 69 years, and 2 months.

His parents settled in the town of Columbus in the early days, coming there from the Catskills. Two brothers, James and William, had passed on before him; but one brother, George Avery, is a resident of Granby, Conn.

In 1875 he was united in marriage with Miss Mary Ann Crandall and to them were born two children,—Harold, of South Brookfield, and Jennie, wife of Wayne Wightman, of West Edmeston.

Mr. Avery had always been a farmer and the greater part of his life was spent on the old Kenyon Crandall farm at South Brookfield. Because of failing health, he and his wife moved to this village a little over two years ago and have occupied the Dr. Burhyte residence on East Main Street.

Besides his wife, children and brother, he is survived by three grandchildren,—Harold and Elizabeth Avery and Lawrence Wightman.

The funeral services were conducted at his late home, by Rev. J. E. Hutchins, of the Seventh Day Baptist Church, June 11, at 2 o'clock in the afternoon, and interment was made in the village cemetery.

J. E. H.

BURDICK.—Charity L. Burdick, daughter of Palmer and Pattie Burdick, was born September 13, 1833, in the town of Alfred, Allegany County, N. Y., and died in the home of her niece, Mrs. Ed. Potter, of Alfred Station, June 16, 1918, in her 85th year.

She was of a family of eleven children, and the last to go. Her education was secured in the common school and Alfred University. She was a successful teacher for many years, teaching in her home school and the towns of Almond and other surrounding districts. She went to Wisconsin and was the principal of a high school for many years. In all she taught twenty-five years.

About forty years ago she returned to take care of her mother who died one year later. After her mother's death she lived alone until two years ago when she was taken into the home of her niece, Mrs. Ed. Potter, where she was cared for.

Miss Burdick was a very intelligent, useful woman of high ideals. She was for many years a member of the Second Alfred Seventh Day Baptist Church.

The funeral was conducted in the Potter home on Tuesday, June 18, at 2.30 in the afternoon, by her pastor. Interment in Alfred Rural Cemetery.

I. S. G.

Sabbath School.—Lesson II, July 13, 1918

READING GOD'S WORD. Acts 8: 26-39; Ps. 19: 7-11
Golden Text.—Ye shall know the truth, and the truth shall make you free. John 8: 32.

DAILY READINGS

July 7—Acts 8: 26-39. Reading God's Word
July 8—Ps. 19: 7-14. The Law of Jehovah
June 9—Ps. 119: 9-16. I will not Forget thy Word

July 10—Ps. 119: 97-105. Oh how Love I thy Law

July 11—Matt. 7: 24-27. Hearing and Doing

July 12—Luke 24: 25-32. Jesus Opening the Scriptures

July 13—2 Tim. 3: 16-17. The Power of the Scriptures

(For Lesson Notes see *Helping Hand*)

ALONE WITH JESUS

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the message to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—*Frederick Whitfield.*

"Christendom has been blamed for not preventing this awful war, but maybe the war will enable Christendom to do better things in the future."

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.

"A patriotism that limits itself to a country
Is treason to humanity.
See to it that your patriotism is a religion;
But let your religion include a world."

THE SABBATH RECORDER

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

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Ina came in from the country on her fifth birthday to visit her Cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's room.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bedclothes Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."—*Exchange.*

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