

# Fourth Liberty Loan

In September the Government will offer us an opportunity to invest in

## Liberty Bonds of the Fourth Issue

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world to-day, and pay a high rate of interest, safety considered.

## The Denominational Building

offers us the opportunity of investing some of those Liberty Bonds in an undertaking that will give to posterity of this denomination the biggest returns in a general uplift. Buy Liberty Bonds to support YOUR Government. Give Liberty Bonds to support YOUR Denomination.

Mail your pledge to F. J. Hubbard, Treasurer, Plainfield, N. J.

### Buy Liberty Bonds

# The Sabbath Recorder

## A MESSAGE FROM OTHER DAYS

It has always been our proud boast that, as a people, we have been true to the cause of human freedom. . . . In order to be able to place a just estimate upon the importance to be attached to the action of a religious body like our Conference, for example, in the inauguration of a given policy, in the enunciation of a neglected truth, in the denunciation of a flagrant wrong, both the time and the state of public opinion must be taken into account. . . . Seventh Day Baptists have always been in advance of their times in the utterance of moral convictions, in all questions in which a grievous wrong is to be redressed, in the policy of a liberal education, and in the spread of the Gospel of Jesus Christ over the face of the whole earth. . . . The greatest calamity that could befall us would be a return to an uncharitable criticism of methods. Above all, real progress in Christian work demands the utmost harmony in the different departments of our work. We have tasted some bitter fruit in the past. By the favor of God we have, I trust, risen to a higher plane of Christian living and Christian labor, and it behooves us to watch with jealous care over the sacred trust which the divine Master has committed to our keeping.

—From Address of William A. Rogers, President of Conference, 1883.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Nortonville, Kansas, August 20-25, 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 two 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.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—A. L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—William L. Clarke, Ashaway, R. I.  
**Recording Secretary**—A. S. Babcock, Rockville, R. I.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Mrs. A. S. Maxson, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.  
**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
**Editor of Woman's Work, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.  
**Secretary, Eastern Association**—Mrs. Edwin Shaw, Plainfield, N. J.  
**Secretary, Southeastern Association**—Mrs. M. G. Stillman, Lost Creek, W. Va.  
**Secretary, Central Association**—Miss Ethlyn Davis, Leonardsville, N. Y.  
**Secretary, Western Association**—Mrs. Lucy A. Wells, Friendship, N. Y.  
**Secretary, Southwestern Association**—Mrs. R. J. Mills, Hammond, La.  
**Secretary, Northwestern Association**—Miss Phoebe S. Coon, Walworth, Wis.  
**Secretary, Pacific Coast Association**—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—W. H. Greenman, Milton Junction, Wis.  
 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.

## BOARD OF FINANCE

**President**—Grant W. Davis, Milton, Wis.  
**Secretary**—Allen B. West, Milton Junction, Wis.  
**Custodian**—Dr. Albert S. Maxson, Milton Junction, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Rev. Edgar D. Van Horn, Milton Junction, Wis.  
**Recording Secretary**—Miss Beulah Greenman, Milton Junction, Wis.  
**Corresponding Secretary**—Miss Marjorie Burdick, Milton, Wis.  
**Treasurer**—Miss Carrie Nelson, Milton, Wis.  
**Trustee of United Society**—Rev. William L. Burdick, Alfred, N. Y.  
**Editor of Young People's Department of SABBATH RECORDER**—Rev. R. R. Thorngate, Homer, N. Y.  
**Junior Superintendent**—Mrs. W. D. Burdick, Milton, Wis.  
**Intermediate Superintendent**—Carroll B. West, Camp Custer, Mich.  
**Acting Intermediate Superintendent**—Miss Verna Foster, Milton, Wis.  
**Field Secretaries**—Edna Burdick, Dunellen, N. J.; Zilla Thayre, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Walter Rood, North Loup, Neb.; Erma Childers, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

**President**—Mr. Ira B. Crandall, Westerly, R. I.  
**Recording Secretary**—Mr. Frank Hill, Ashaway, R. I.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Advisory Committee**—All members of the Missionary Committee in each of the Associations.  
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.  
 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.

# The Sabbath Recorder

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

VOL. 85, NO. 10 PLAINFIELD, N. J., SEPT. 9, 1918 WHOLE NO. 3,836

## GENERAL CONFERENCE

**Message of the Tract Society** Thursday was the American Sabbath Tract Society's day at Conference.

Promptly at ten o'clock the president of Conference turned the meeting over to Corliss F. Randolph, president of the society, who had charge of the meetings from ten o'clock till twelve in the forenoon and from two to three in the afternoon. Messages from the president, corresponding secretary, treasurer, Sabbath evangelist, and manager of the publishing house occupied the first hour in the morning. That of the corresponding secretary has already appeared in the RECORDER, August 26, p. 227, and the report of Field Evangelist Willard D. Burdick will be found in the same issue, p. 228.

In addition to their annual statements already published, Treasurer Frank J. Hubbard and Business Manager Lucius P. Burch each brought a brief message to Conference which we publish on another page. Please do not overlook them. Mr. Burch calls special attention to problems of the SABBATH RECORDER, and Mr. Hubbard tells some things that may surprise you; but they are things you should know. Every line of his brief message is full of interest. If what he says is taken to heart by our readers and properly acted upon, we shall see far better results in next year's report.

Your attention has been called before in these pages to the fact that the dead are doing more for the cause in financial matters than are the living. Our invested funds are mostly gifts from those who have gone from earth. The proceeds of these funds, this year, were \$5,600.00, \$2,350.00 more this year than was contributed by the churches!

It must shock you to learn that nineteen

of our churches did not give a cent toward the work of the board having in hand the Sabbath cause—the one thing that makes us a separate people. One out of four of the churches included in the Tract Society's budget made no reply whatever to the budget call for help! Is this because they were not properly informed as to what was needed? It must be from some such cause, for we agree with the treasurer that such failure could not be if the people clearly understood the matter.

We are glad to note, however, that the churches are improving, and that the record for last year was better than in years before. And we are sure that a careful and prayerful consideration of Treasurer Hubbard's brief message would result in the best record next year ever made by our people.

**Tract Society Open Parliament** In the open parliament of the Tract Society, questions regarding our literature—its contents, its appearance, the best method of distributing—were considered. Brother T. J. Van Horn spoke from his experience in the mission field. He thinks our literature should appeal to the whole man, not merely to the intellect. "We have practically conquered the intellect so that people of all faiths acknowledge our arguments to be Biblically sound. We are strong enough logically. Perhaps we fail to stir the feelings or reach the emotions. There is not much poetry in our literature, but if we could appeal to the imagination enough to move men's hearts it might be better. If we fail to move the will we can not win converts. Let us strive not only to convince the intellect, and move the heart, but also to gain the will of those who read our literature."

Brother Eli Loofboro said his point was "Clothes." "The appearance makes a great difference. Three men may enter a business office; one unkempt and poorly clothed, another extravagantly dressed in the latest style, the third neatly and modestly at-



tired. In answer to the questions, Who are you? What do you represent? it takes the first a good while to explain that he is no tramp; the second requires five minutes of precious time to convince the office that he is not a dude; while the third man, dressed so as to make no unfavorable impression, gets at his business in a word or two and wins out.

"This illustrates in a way what I mean by clothes for our literature. The main thing is to get our business into the minds of men. If our tracts and periodicals have a cheap look, if we use shoddy material, print in unattractive type, and give them an uninteresting appearance, the chances are that they will be thrown aside at first sight and never gain a reading. We do not want our periodicals and tracts extravagantly dressed, or printed on too expensive stock; but we do want to see them modestly and neatly attired. They should be attractive enough at sight to make those into whose hands they fall desire to open and discover what is within."

Brother Hutchins thought attractiveness would aid greatly in the distribution of literature. "Subjects that arouse curiosity and lead one to wonder what can be inside are also helpful. Our tract, 'Her Wedding Ring', is a good illustration of what I mean. The distributor of literature will be greatly aided if he can show subjects on his printed matter that attract attention by arousing curiosity.

"Our people manifest too little interest in the distribution of literature. Instead of handing out our tracts, we shut them up in closets to lie in darkness, unread, until musty with age. We do not study them enough ourselves and are all too ignorant of their contents.

"Pastors could help matters by calling attention to our literature and to articles in the RECORDER. In many cases they could use them in preparing sermons, and Sabbath-school teachers could study and teach our literature in their classes. Every church should have bulletin boards well filled with our tracts and placed in the entryway where they can easily be secured."

The afternoon of Tract Society day was given to addresses by Field Secretaries Willard D. Burdick and George B. Shaw.

That of Brother Burdick on his field work is given in condensed form on another page. We hope to have Brother Shaw's excellent address a little later.

We regret that the great mass of our people have to lose the valuable inspiration and uplift of these important meetings. No pen can give these. The personality of the speaker, the spirit of a good meeting, the strengthening impulses given by sympathetic attentive hearers, can never be put on paper. The next thing to hearing a speaker in Conference is a good live report in our churches, given by pastors and laymen who did hear and who caught something of the spiritual uplift of the occasion. Much depends upon this being done, and we pity the church that had no representative in Conference who can make such report.

Another good way to get help from Conference is to make a careful study of the message from the boards, in connection with the report of the Committee on Denominational Activities given in this RECORDER.

This will enable you to see what disposition was made of the various reports and recommendations of the boards.

**Some Important Conference Business** At the business meeting on Sunday morning a letter was read from the old-missionary pastor of Nortonville, Rev. Samuel R. Wheeler, now of Boulder, Colo. Fifty years ago he began a faithful service of eighteen and one-half years in this (Nortonville) church, then called the Pardee Church. He was then thirty-four years of age, just in the prime of life, and our older readers will recall the self-sacrificing toil of this good frontier missionary. In those early days, when the grasshopper scourge which threatened to ruin this society made life so hard here, no one could have foreseen the strong church of the present.

Now our dear Brother Wheeler, eighty-four years old, is waiting for his call to go over. Though weakened by the infirmities of age, he yet toils day by day for life's common needs. Thus surrounded, he was looking toward Conference as it convened in his old church, and sent a loving, fatherly message to the people for whose benefit he had given the best years of his

life. Conference voted to send Brother Wheeler loving words of sympathy.

Another gracious deed of Conference was its action regarding our aged brother, William L. Clarke, president of the Missionary Society. For a full generation Brother Clarke has served this society, until now bowed down with the weight of many years it is exceedingly difficult for him to carry the burden, although his love is unabated and he would be glad to keep in active service if he could. In recognition of his many years of faithful service, the Conference, at the suggestion of the Nominating Committee, voted to recommend that Brother Clarke be made president emeritus. The resolution follows:

In presenting our report on the officers of the Missionary Society, we take occasion to note the long, devoted service of the society's venerable president, Hon. William L. Clarke. For many years before his election to that office, he carried its burdens, and it is now a full generation since he became president in name as well as in fact. For the magnificent, unselfish service of all those years, we record the grateful and loving appreciation of our people, and our united desire that the burden of his advancing years be made as light as possible.

In view, therefore, of these facts, and to the end that fitting recognition be made of them, we suggest that the General Conference recommend to the Missionary Society that it create a new office of President Emeritus, and that Brother Clarke be elected to that office, where, relieved from the onerous duties of his present position, the society may continue to have the benefit of such advice and other reasonable service as the condition of his health will permit.

Our recommendations, therefore, for officers and board of managers of the Seventh Day Baptist Missionary Society are as follows:

*President Emeritus*, Hon. William L. Clarke.  
*President*, Clayton A. Burdick.

Some of the most important business came on the last afternoon of Conference. The Committee on Petitions had in hand the question of our relation to the Federal Council, which was brought before the body as a result of certain messages received from several churches. This committee had several open sessions to which every one interested in the matter was invited. The president of Conference took particular pains to announce when these meetings would be, so that no one could feel excluded; and the sessions of the committee were held at times when other meetings could not interfere with a full attendance.

Through all these sessions the spirit of Christ prevailed. Both sides of the question were carefully considered, matters were explained in their true light, and when the report was presented to Conference another careful consideration was given the matter in quite a full expression of views. Finally, when the vote was taken, the recommendation to remain in the Council was adopted without a dissenting vote.

You will find the committee's report on another page of this paper.

In that report you will also find several other items of interest. Two new churches were admitted to Conference, and nine ministers received recognition, all but two of whom have come to us from other denominations. The next Conference will be held with the church at Battle Creek, Mich.

Another important report is that of the Committee on Denominational Activities, which appears elsewhere in this paper. This committee, like the others, was very busy during the days of Conference, having to do with all annual reports and recommendations brought before that body. From this report you may get a fair idea of the proposed advance movements of Conference and of the general work to be done. Please keep it where you can refer to it as occasion requires. It contains matters too important to be laid aside and forgotten.

Since the names of all officers of Conference will appear on the inside page of the RECORDER cover in due time, we only mention the principal officials here: president, Rev. William L. Burdick, Alfred, N. Y.; first vice president, Professor Alfred E. Whitford, Milton, Wis.; recording secretary, Professor J. Nelson Norwood, Alfred, N. Y.; corresponding secretary, Rev. Edwin Shaw, Plainfield, N. J.; treasurer, Rev. William C. Whitford, Alfred, N. Y.

The Committee on Obituaries reported the death of Rev. James F. Shaw, of Fouke, Ark., of Deacon B. Frank Titsworth, Alfred, N. Y., and Deacon Sherman Crandall, of Independence, N. Y. Obituaries of all these official members have already appeared in the columns of the SABBATH RECORDER.

As to the incorporation of the Confer-

ence, the committee having the matter in charge reported that the rush of work in Congress on account of the war has made it impossible to secure attention to the case. The committee is a permanent one and the first opportunity to secure the passage of this bill will be improved.

The report of the Historical Society showed that society to be \$300.00 in debt for the valuable Sachse library, and the hope was expressed that volunteers might come forward to meet this debt and furnish the society with needed funds. Those willing to aid in this matter may send their gifts to the president of the Historical Society, Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

#### Denominational War Board Established

Our readers will see by the report of the Committee on Denominational Activities that a new board, called the Denominational War Board, has been appointed. This is a move in the right direction. Other denominations have such a board, through which gifts for the relief of war sufferers are passed on to the front in the name of the denomination, and due credit is received.

Our own people have been fairly generous as individuals, judging from the gifts sent through the editor for war-relief purposes. Several checks have come to hand which have been forwarded to Secretary Macfarland for use as designated by the donors. These gifts could have been sent through a denominational war board, if we had had one, and while the board would have given credit to the individual donors, the sum of all such gifts would show what the denomination is doing. As a denomination, the Seventh Day Baptists should make a fair showing in the matter of war work.

**A Nation in Tears** As our train was passing through the land, homeward bound from the great West, we came to a town where crowds were gathered to see many of their boys off to the war. Two bands of musicians playing patriotic airs attracted our attention, and we looked upon a number of sad and anxious faces turned to a long line of boys filing toward the soldiers' cars in the rear. I never saw sadder faced people than were among those who made up that farewell

gathering. The war has now come so close to our own hearts in free America that the most stolid must be moved to tears whenever these parting scenes occur.

All day long until darkness covered the earth, as our train halted in town after town to take on groups of men for Camp Sherman, scenes of sorrow—sad-faced men and weeping women—reminded us that our entire nation is in tears. "She weepeth sore in the night, and her tears are on her cheeks." In days of old the best nation on the globe had to "behold the tears of such as were oppressed," and the wise man of those days said, "The thing that hath been, it is that which shall be: and that which is done, is that which shall be done: and there is no new thing under the sun." Time and again have nations been in tears. Israel was given "tears to drink in great measure," until her king in the depths of sorrow exclaimed, "My tears have been my meat day and night," and "I water my couch with tears." Of his people he said, "Thou feedest them with the bread of tears."

In the midst of great distress Job said, "Mine eye poureth out tears unto God," and when I remember how graciously Jehovah brought Job out of his troubles, there comes a great comfort to my heart. The Psalmist understood that God took cognizance of his tears, and when his enemies threatened to swallow him up he, too, poured out tears unto God, saying, "Put thou my tears into thy bottle: are they not in thy book?"

Can it be that the tears of a nation today, if poured out unto God, will be shed in vain? No. "They that sow in tears shall reap in joy." When lamentation was heard in Ramah, "Rachel weeping for her children," the Lord said, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, and they shall come again from the land of the enemy."

A nation in tears must be drawn toward Jehovah. How can it be otherwise? And the God of nations, whose hand is seen in all history and who knows the end to which he is bringing earth's children, must still be a refuge and strength in times of trouble. Though our hearts ache and tears flow, let us all lean upon his almighty arm, and trust him for the bringing in of a better day, when the "Lord God will wipe

away tears off all faces." Be of good cheer; God's promises are sure, and a better day is coming. "Weeping may endure for a night, but joy cometh in the morning."

#### Important Message From the Board of Finance

The important message from the Board of Finance on another page of this paper should receive careful consideration from pastors and people of all our churches. Lone Sabbath-keepers, too, should carefully note its contents. Brother Allen B. West, secretary of the board, has given there the data that should be kept before us through the year, "lest we forget." It should be put where we can turn to it every time we forget how much will be needed this year to keep our work going and bring the boards through without any debt.

It will be easy to provide for all the needs set forth in the budget if our people begin on time and keep up with quarterly payments. Everybody ought to be so encouraged over the bright outlook given our cause by the good spirit of Conference, that he will take hold and do his part freely and joyfully.

Think of it! Is an average of \$4.12½ for each resident member too much to ask for all branches of our work? How easy it will be if our hearts are really in our Master's service.

#### Army Training School, Established at Milton

A telegram from President William C. Daland brings the information that a Students' Army Training School has been established by the Government at Milton College, Milton, Wis. A nation-wide campaign is being conducted for this movement, in order that students from the high school may go on with their education, so essential for usefulness either in war or in peace, and at the same time be able to consider themselves as belonging to an important corps of the United States Army. Regular uniforms are furnished by the Government, and teachers are provided to give the training necessary for service.

In our next issue this matter will be fully explained by an article from Washington. Meantime those who think of enlisting at Milton can be getting ready. That school opens on September 19.

Uncle Sam is particularly anxious that his young men shall go on with their education and not leave school to join the army until it is absolutely necessary. Hence he has arranged for them to become a part of the army while in school. He knows how much he will need competent men for leaders in all lines of service, and so urges them to stay in school as long as they can. We hope every high school student will improve the opportunity so wisely offered him and prepare himself for the most patriotic service man is able to render.

#### REPORT OF COMMITTEE ON PETITIONS

Your Committee on Petitions would respectfully report as follows:

*Resolved:* 1. That we recommend that the General Conference hold its annual session for 1919 with the Battle Creek Seventh Day Baptist Church.

2. That we recommend that at its request the White Cloud Seventh Day Baptist Church be received into membership in the General Conference.

3. That we recommend that at its request the Bangor Seventh Day Baptist Church be received into membership in the General Conference.

4. That we recommend that at the request of the Little Genesee Seventh Day Baptist Church through an ordination council held October 7, 1917, the General Conference recognize Paul Stanley Burdick as an accredited minister of the denomination.

5. That we recommend that at the request of the Attalla Seventh Day Baptist Church the General Conference recognize Verney A. Wilson, who was ordained by a duly called council September 16, 1916, as an accredited minister of the denomination.

6. That we recommend that at the request of the Battle Creek Seventh Day Baptist Church the General Conference recognize George C. Tenney as an accredited minister of the denomination.

7. That we recommend that L. J. Branch, M. A. Branch, W. F. Morse and John C. Branch, ministers of the White Cloud Seventh Day Baptist Church, be given recognition by this body as accredited ministers of the denomination.

8. That we recommend that Murrell C.



Pennell, a minister of the Bangor Seventh Day Baptist Church, be given recognition by this body as an accredited minister of the denomination.

9. That we recommend that at the request of the Syracuse Seventh Day Baptist Church the General Conference recognize William Clayton as an accredited minister of the denomination.

In reference to the communications that the General Conference referred to this committee regarding our relation to the Federal Council of Churches of Christ in America, we would recommend:

1. That the Seventh Day Baptist General Conference continue its present relationship to the Federal Council of Churches of Christ in America. It is understood that this action is taken in accordance with the principle of the autonomy of the churches.

2. That we recommend the presenting of the following memorial to the Federal Council of Churches of Christ in America:

The Seventh Day Baptist General Conference assembled in annual session in Nortonville, Kan., August 20-25, 1918, beg the privilege of placing before your body the following communication as embodying a statement of their principles relative to membership with your body.

1. There is in our ranks a most hearty appreciation of the cordiality always manifested upon the part of the Council toward our people and their delegates. We endorse the great principles of Christian co-operation and unity which called out the organization of the various evangelical churches for the purpose of securing united efforts in the repression of evil and the promotion of Christ's kingdom on earth.

We esteem it a distinct privilege and honor to be, as a people, identified with such a movement.

2. As our denominational name indicates, and as your members are well aware, we are impelled by a conscientious regard for the teachings of the Scriptures to observe the original Seventh-day Sabbath. While we wish this fact always to be kept in mind by our friends and those of other persuasions, and ask to be left free and untrammelled in the carrying out of our convictions, it is with no desire or purpose on the part of the denomination to obtrude our views on others that we have sought membership in your Council. We shall endeavor to avoid making our position on this subject obnoxious to others or to allow it to become a point of contention in the work or deliberations of your Council by any action of ours.

3. We feel constrained at this point to record our unyielding opposition to any movement upon the part of your body or any other body of Christians, to seek the aid of the civil power in maintaining the usages or institutions of the Christian church. We maintain that the church

and the state are both ordained of God; but for purposes that are entirely distinct, and that the interests of both require that each should ever and always be kept in its legitimate field and sphere. All history attests to the futility of employing the civil power as a Gospel agency, and the testimony of millions of martyrs witness to the folly of endeavoring to control the consciences of men by legal enactments and penalties.

We regard all civil laws undertaking to establish and enforce the observance of a day as a divine institution as serious infractions of religious liberty, and as being out of harmony with the means the Master employed and would have us, his followers, employ in carrying on the work he so graciously began.

Therefore we must always protest against all legal enactments in the interests of religion, per se, as unchristian, and while doing so we desire still to remain in harmonious co-operation with the great movement for which the Federal Council of Churches was designed and in which it is engaged, if we may do so while retaining our steadfast adherence to the principles herein set forth.

Respectfully submitted,  
COMMITTEE.

#### REPORT OF COMMITTEE ON DENOMINATIONAL ACTIVITIES

*Resolved*, That we commend to Conference the following action in respect to recommendations contained in the Report of the Commission of the Executive Committee.

1. That paragraph 3 of the Report of the Committee on Denominational Activities, as found on p. 43 of the Year Book for 1912—the adoption of which created the Commission of the Executive Committee—be amended by striking out the last clause but one, which reads as follows: "that the members of the commission be located as near together as possible."

2. That the Commission of the Executive Committee be made as widely representative as possible; that the members be chosen this year in such a way that they shall be divided into three classes; and that the term of office of one class be made to expire each year, so that after the expiration of the respective terms of the first two classes, each class shall serve three years.

3. That the commission shall hold meetings at some central point, and at such time as will be most convenient for the members, for a deliberate and mature consideration of subjects of vital interest to

the denomination, and that the Conference shall pay the necessary expenses of members of the commission in attending such meetings, not to exceed two annually.

4. That the president of the General Conference shall be chairman of the commission; that it shall be his duty, as well as his privilege, to visit the churches of the denomination so far as possible during the year; and that his incurred expenses shall be paid by the General Conference.

5. That the joint secretary of the Missionary Society and the Tract Society shall also be the secretary of the commission of the Executive Committee of the General Conference and the corresponding secretary of the General Conference (provided the Missionary and Tract societies concur in this action); and that stenographic help shall be employed to meet the needs of the joint secretary of the societies, the commission, and the Conference, and the president of Conference—the expenses of such help to be paid as may be mutually agreed by the societies concerned and the General Conference—the latter hereby authorizing the commission to act in its behalf.

6. That the Nominating Committee be instructed to nominate the Commission of the Executive Committee, and report their nominations to the General Conference for approval; that such approval shall be regarded as a recommendation that the Executive Committee appoint the commission and its officers as so nominated and so approved; and that such nominations, approved, shall be transmitted to the Executive Committee at once for action by the latter, before the adjournment of the annual meeting of the General Conference then in session.

*Resolved*, That, in accordance with the request of Dr. Worth M. Tippy, of the Commission on "The Church and Social Service" of the Federal Council of Churches of Christ in America, we adopt the following preamble and resolutions:

WHEREAS, The United States of America being engaged in war, we recognize the necessity of safeguarding our youth from the dangers of moral laxity and increase of juvenile crimes, incident to war time conditions, and

WHEREAS, Accepting at all times the obligation of developing our boys along lines of civic and national responsibility and service, we recognize the present especial necessity of boy conservation and citizenship training, in preparation for the reconstruction period subsequent to the war, and

WHEREAS, Taking into consideration the fact that 60 per cent of the membership of the Boy Scouts of America is organized in conjunction with churches, and further recognizing the remarkable service rendered by scouts in War Saving Stamp and Liberty Bond campaigns and in co-operation with the American Red Cross and the Y. M. C. A. and other war service agencies; be it

*Resolved*: 1. That we approve and endorse the work and program of the Boy Scouts of America and commend the promotion of the same in every church of Seventh Day Baptists in America.

2. That this Conference go on record as desiring to participate in this program by fostering the scout movement as a valuable supplementary contribution to the work of the church in character training.

3. That the attention of every church in the United States should be brought to this great opportunity for service to our country and our boys by helping to develop the program of the Boy Scouts of America.

Steps having been taken in compliance with the instructions of Conference last year, we recommend that the request of the West Edmeston Seventh Day Baptist Church for the reinstatement of Rev. Leon D. Burdick as a Seventh Day Baptist minister be granted.

We recommend that this Conference, through its corresponding secretary in recognition of letters and documents from Mr. William L. Clarke, president of the Seventh Day Baptist Missionary Society, send Mr. Clarke a letter of appreciation and love.

We recommend that Conference commend the work during the past year of the committee of the Tract Board for the proposed Denominational Building, and that Conference heartily approve the continuance of the campaign to raise funds by securing contributions of money, War Savings Stamps, and Liberty Bonds, and that Conference re-emphasize the action taken one year ago authorizing the Tract Board to "proceed with the erection of a Denominational Home as soon as in its judgment it seems wise to do so."

We recommend to Conference the continuance of the present policy of holding annual sessions.

We approve the appointment of a Denominational War Board, and we recommend that Conference refer the matter of such appointment to the Commission of the Executive Committee.

We favor an effort supplementary to the

plans of the Missionary Society to secure the services of ministers and laymen who are willing to devote a portion of their time each year to evangelistic work under the direction of the Missionary Society in conjunction with the Missionary committees of the various associations.

To meet the suggestion of President Hubbard that young men should be encouraged to enter the Christian ministry, we recommend:

1. That we keep constantly before our young people the pressing need of our people for able ministers, and the great opportunities which the ministry offers for Christian service.

2. That we inaugurate at once a systematic education of our people along the following lines:

a. The cost of a theological education, both in time and money.

b. The cost of a pastor's library.

c. The constantly increasing cost of living.

d. The importance of a hearty support of the local pastor, moral as well as financial.

e. The encouragement of, confidence in, and loyalty to, our ministers.

3. That our Conference, associational, and similar programs, provide for the discussion and graphic presentation of these vital subjects.

Regarding the memorial prepared by George A. Main, entitled "Seventh Day Baptist Churches to the Protestant Churches of America," your committee would recommend:

1. That we commend the purpose of the writer and the intent of the message.

2. That a committee of five be appointed, composed of Secretary Edwin Shaw, Rev. George C. Tenney, President William C. Daland, George A. Main, and Rev. William D. Burdick, whose duties shall be to revise the memorial and report their completed memorial to the commission.

3. That the commission be authorized to publish, with the concurrence of the Tract Society, the memorial at such time and in such manner as may be mutually agreed upon.

4. That we recommend that the Tract Society meet the expenses of such publication and distribution.

We recommend that Conference request the Commission of the Executive Committee to formulate and set before the denomination a new Forward Movement plan.

We commend the report of the Missionary Society and recommend the adoption of same by the General Conference.

We recommend that the Commission of the Executive Committee as soon as practicable prepare a statement, or letter, that may be supplied to our men in war service, to assist them in observing personal Sabbath privileges.

In view of the great truth that "The fear of God is the beginning of wisdom" and of the super-importance of a practical knowledge of the sacred Scriptures in the formation of character, we recommend that our Education Society encourage the maintenance of competent courses of instruction in the English Bible, embracing lines of doctrinal and ethical study.

We commend the spirit and work of the Sabbath School Board, and recommend the adoption of its report.

We recommend that Conference express its approval of the adoption of a graded course of study for our Sabbath schools, and request the Sabbath School Board to proceed with the investigation, and, if found feasible, the adoption and preparation of such a course during the ensuing Conference year.

We commend to the Sabbath School Board the adoption of the plan of sending a field worker from the board to the various associations for the purpose of stimulating Sabbath-school work.

We commend the excellent work of the Woman's Board during the past year, and recommend the adoption of the report.

WHEREAS, Since we have not always complied with the action of our Council held in Chicago in 1890 and the action of Conference in 1908, relative to the examination and ordination of candidates for the gospel ministry, and the official recognition of ministers coming from other denominations to us; therefore, be it

RESOLVED, That we ask the Commission of the Executive Committee to prepare a manual on the ordination, recognition, and deposing of ministers and report at the next session of the General Conference.

We recommend that a vocational committee be appointed by this Conference, consisting of Mrs. Frank J. Hubbard,

Plainfield, N. J., chairman, Miss Miriam West, Milton Junction, Wis., secretary, Dr. Paul E. Titsworth, Alfred, N. Y., Professor D. N. Inglis, Milton, Wis., Professor Orla A. Davis, Salem, W. Va., and Elder George C. Tenney, Battle Creek, Mich.

### IMPORTANT MESSAGE FROM THE BOARD OF FINANCE

Those who have read the address of Frank J. Hubbard, president of the Nortonville Conference, printed in a recent issue of the RECORDER, will have noticed in it a call for a greater program of service for our people. The propositions of President Hubbard were referred by the Conference to the Committee on Denominational Activities for consideration and report. After long and thorough consideration by this representative committee, the practical and far-reaching suggestions of the president were embodied in resolutions and as such were reported to Conference with the recommendation of the committee that they be adopted. After very careful consideration by Conference these resolutions were adopted. By these resolutions the president elect of Conference is requested to visit the people of the denomination so far as his other duties will permit and thus acquaint himself with the people, their thoughts and their needs. That he may have the time for this visitation and not to interfere too much with his regular duties he is granted the privilege of employing a stenographer to assist him in his correspondence.

These resolutions provided also that the commission shall be elected by Conference and shall be representative of the different geographical interests as well as the interests of the different boards. This commission is asked to meet once or twice during the year to consider questions of vital importance to the denomination. The president elect of Conference is president of the commission, so we have reason to hope for a greater Forward Movement and a great Conference at Battle Creek in 1919.

All this will require a little more money from the people but our good Brother Tenney from Battle Creek tells us that if we but turn over a tenth of our incomes to the

Lord, to whom it belongs, there would be no lack of means for this Forward Movement and the people would be greatly blessed. Why not take the Lord at his word?

The Board of Finance has gone over very carefully the needs of our denominational activities, and finds that for money exclusive of interest on invested funds, the sum required amounts to approximately \$25,000.00. Working on this basis it has asked the churches to raise during the coming year not less than \$4.12½ for each resident member as follows: for the Missionary Society, \$1.50; Tract Society, \$1.00; Theological Seminary, \$0.20; Sabbath School Board, \$0.12½; Young People's Board, \$0.20; Woman's Board, \$0.60; and General Conference, \$0.50. These contributions naturally should be sent to the respective treasurers of these boards and societies, whose names and addresses are to be found on the covers of the RECORDER.

Let the churches meet these obligations promptly in quarterly instalments and come over the top with a good margin so that there shall be no lack of funds.

There are approximately 2,400 non-resident members of our churches who are not included in the apportionment given above. They should do their share with the rest. Many of these are Lone Sabbath Keepers. These should send their contributions to Mrs. Angeline Abbey, Dodge Center, Minn. Mrs. Abbey was recently elected secretary of the Lone Sabbath Keepers' Association. As this association is pledged to raise \$500.00 each for both the Tract and Missionary societies its members should either send their contributions to Mrs. Abbey or specify when they send them to the denominational treasurers that they are from Lone Sabbath Keepers so that the association may receive the credit.

The non-resident members living within the bounds of organized churches should not fail to bear their share of this apportionment by contributing to the local church treasury.

Let the church officers bring these matters promptly to the attention of the church and let us all vie with each other in doing our share and a little more.

BOARD OF FINANCE,  
ALLEN B. WEST,  
Secretary.



**MESSAGE OF THE BUSINESS MANAGER**

MR. PRESIDENT AND FRIENDS: In presenting this report of the Publishing House for 1918 we are not going to weary you with an array of figures, but are going to call your attention to some of the problems and aims, as seen by the business manager. The official report of the Publishing House and the condition of the various publications will be found on pages 12, 13, 14, and 15 of the Tract Society Statement, which you have before you (see RECORDER, p. 230). It is the aim of the present management to construct a business along the lines of the Methodist Book Concern and the Presbyterian Publishing Society. This looks to the handling of the denominational business primarily, with as much commercial business on the side as we are able to handle.

Denominational work is produced at cost, as shown by the approved Standard Cost Finding System, which is used in a more or less elaborate form by printing houses in this country with a pay roll of more than nine million dollars per year. The commercial business which we have handled for the past two years has shown a net profit; and the profit that has been obtained in this way has all been used to enlarge the business and make the plant more efficient. We hope in this way to build up a business that is self-sustaining—a business with a reputation—and at the same time give the denomination the advantage of having its work done in its own plant, under denominational influence, and at a minimum cost. In the exhibit room will be found a chart showing the volume of business, the cost of stock and the amount paid for labor for the past eleven years. Those interested are invited to compare these figures.

The past year has probably seen the business of the Publishing House at its zenith under the present conditions, as it is not possible to produce more work in our present quarters and without enlarging our working force, and this does not seem practical in our present location. We are handicapped for room, both for machinery and stock.

Also, the war is imposing more and more obstacles in the path of the printer. Paper stock is now limited to certain sizes and weights, but not limited as to price. The

quality that is allowed is looked after almost as closely as is our sugar supply. Colored stock is now limited to six colors, where formerly we had twelve colors to choose from. If, for instance, the RECORDER should appear in some other cover than the present color, you will know that green is one of the colors that is prohibited by the government.

All these restrictions will have the tendency to reduce the volume of business, even if we can get the required help, and with the new draft order going into effect that is a very persistent question.

We feel that, if we can overcome the growing difficulties that come from and because of this war and can keep our organization in working order, with a fair degree of loyal support from our friends, after this war is over we will be in a position to realize our dream, at least in some measure.

We would direct your special and prayerful attention to the problems of the SABBATH RECORDER. Uncle Sam has just ruled that newspapers must cut out all free copies and exchanges. We have not yet had a ruling as to the religious publications. But our mailing list will have to be decidedly revised if this ruling applies to the SABBATH RECORDER, as there were 118 free copies on the list July 1, besides agents and exchanges.

Why not a forward movement for the SABBATH RECORDER? The SABBATH RECORDER needs your loyal support in these trying times. The RECORDER was never more needed by the denomination, never more interesting, never more loyal to our ideals as a people, and never more needed your earnest, unqualified support. Can we have it?

The SABBATH RECORDER has in Dr. Gardiner an editor who gives generously of his time, unselfishly of his devotion, and lavishly of his loyalty to give this denomination a paper that represents the best interests of all in the highest sense of the word—a religious paper that is second to none—size considered—editorially or influentially.

In the name of Him whom we serve and for the denomination which we all love, give to the SABBATH RECORDER and its editor your generous, loyal and undivided support.

**HISTORICAL SOCIETY—PRESIDENT'S ADDRESS**

CORLISS F. RANDOLPH, LL. D.

Inasmuch as I find the greater part of what I had intended to say on this occasion already so much better expressed by a speaker of international reputation than is possible by any words of mine, I have determined to use his language rather than my own. That speaker is Dr. John Henry Jowett, who, until recently, was the pastor of the Fifth Avenue Presbyterian Church in New York City. He is now the minister of the Westminster Chapel, Buckingham Gate, London. The following extracts are taken from his first sermon upon entering his new field of labor, and may be found in a recent issue of the *Christian Work*.

Doctor Jowett says,

"I think there is nothing more fascinating than to be permitted to look behind the veil of some historic life and gaze upon its secret springs. From infancy to old age we are all intensely interested in learning how things are done. The fascination culminates when the veil is lifted upon some shining exploit, and a procession of radiant achievement reveals its hidden dynamics. It is around questions of this kind that our interests gather: How did the hero face his giant so triumphantly? In what secret strength was the martyr able to sing in the flames? By what hidden manna was the fearless mountaineer able to scale the precipitous heights? What was their secret? In what school of valor was the lesson learned? These are the kind of questions which I think always rouse intense curiosity and interest, and we all gather round when anybody presumes to try and answer the question, and to lead us into the realm of tradition and association, and to unfold the secrets of the victorious life.

"It is a very glorious thing for us to know that as we go along our unaccustomed road there are footprints on the path. Pilgrims have gone our way before us, and warriors have been fighting our struggle before we engaged in it. Those of you who know the *Pilgrim's Progress* and have gone so far as to read the second part, will remember that Christiana and her children and the friend who accompanied them were continually stopping at relics and tokens and suggestions of earlier pilgrims, Christian and Faithful, who had gone that way on an earlier day. And you will remember how, with an unerring psychological insight, whenever John Bunyan brings his pilgrims to a place where there are relics of previous warfare, he always makes them tarry long enough to be re-inspired, to go along their way with a new song. I must be allowed just to open the book of the *Pilgrim's Progress* and read you one passage:

"Then said the guide to Christiana, her children, and Mercy, This is the place; on this ground Christian stood, and up there came Apollyon against him. And, look, did I not tell you, here is some of your husband's blood upon these stones to this day. Behold, also, how here and there are yet to be seen some of the shivers of Apollyon's broken darts. See also how they did beat the ground with their feet as they fought, to make good their places against each other; how also with their by-blows they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as could, had he been here, Hercules himself. . . . Lo, yonder also stands a monument on which is engraven this battle and Christian's victory, to his fame throughout all the ages."

"I say, do you wonder that when John Bunyan makes the pilgrims tarry at memorable places of this kind, makes them touch the vitalizing past, he always makes them continue their journey with renewed vigor and with sweeter songs and more determined tread? And that is just what what I mean by the inspiration of a noble past—I mean that contagious health and vigor which fills our veins when we clasp hands with the splendid warriors of other days. Therefore I am going to recommend you, as I recommend myself, to let your imagination lead you down the great famous highroads on which notable deeds have been done. Open the eyes and ears of your imagination. Let your imagination be alert and sensitive and active, and then walk along some of these very roads within half a mile or a mile of the place in which we now worship. Let the grey stones of these dull, familiar buildings tell at what priceless struggle our rights and liberties have been won.

"Or go over East Anglia—go through the highroads of moral history in East Anglia. Follow the feet of the pilgrims till they bring you to the open sea, or across the sweeping plains of Evesham and Worcester, and let that glorious yesterday speak in glorious and inspiring volume of warriors who fought in their days against their devils and against their giants and won most notable triumphs. Let us walk down our renowned highroads, drenched with sacrificial blood again and again. You will hear the guide say, 'Here is your father's blood. What are you going to do?' Down these famous highroads, I say, where liberty was won, won in darkness, won in pain, and oftentimes won in seething disaster.

"And if I have, as I know I have, American friends in my congregation this morning, whether they are civilians or among the fighting forces of that great nation, I would give similar counsel to you. Tread the old road—hear an Englishman say it—tread the old road to Boston, Lexington and Concord. You are surprised to hear an Englishman say that, but even Englishmen may learn something from their mistakes. I have trodden the road with Englishmen. I have gone along that most eventful road, and I have stood and read all the tablets that record the famous doings by which your fathers won their liberties with their blood. And when I got to the little



farm at Concord where the first shot was fired that was heard around the world, and when I turned to look at the few yards of graves where the first men who fought in that conflict were buried, and when on that spot I saw the Stars and Stripes and the Union Jack entwined, I confess that I shed some tears of sacred joy that those tokens of old antagonisms are now bound together in the blessed ties of a common fraternity. So I say, let your imagination ride down these highroads of freedom. Powers of moral quickening always come from communion with ancient heroisms.

"I like that word in the Old Testament, so full of moral significance, the old story which tells of a dead body being let down into the grave of the prophet Elisha. 'Then,' says the old Word, 'when he touched the bones of Elisha, the man revived and stood upon his feet.' Whatever we may make of that story, it is pregnant with moral and spiritual significance. It proclaims the vitalizing energies of the great and heroic dead. We touch our heroic ancestry, and invigorating virtue flows out of them.

"So in these tremendous days of anxious and protracted conflict, let us let ourselves down into the sepulchres of history, and seek communion with our honored dead. Let us touch the bones of Lincoln, if perchance we may be revived and stand upon our feet. Let us read his letters, read his speeches, until our minds are quickened by his imagination, and our hearts are touched and fortified by his spirit. And I would say to my Congregational friends, Let us let ourselves down into the sepulchres of history and touch the bones of Oliver Cromwell, for he, being dead, yet speaketh, and his words, they are spirit and they are life."

So I, in my turn, would say to my Seventh Day Baptist friends, "Let us let ourselves down into the sepulchre of history and touch the bones of" Mrs. Traske, Francis Bampfield, and John James, who literally gave their lives for the cause of religious freedom; of Peter Chamberlen, who addressed the Lord Protector, thundered at the doors of his House of Commons, and appealed to the Primate of Canterbury, for English liberty; of the scores of our American Seventh Day Baptist heroes, who, all the way from Lexington to Appomattox, have offered the supreme sacrifice of their lives to establish and maintain freedom in this fair land of ours. By this contact with the bones of our saints and prophets, may invigorating virtue flow from them to us, as, with shining armor and gleaming sword, we stand anew at the altar of freedom,—an altar already flowing with the blood of our sons and brothers, an altar upon which lie the lives

of hundreds more in immolation. Thus standing by the graves of our sacred ancestry, and in the shadow of the Cross, with courageous hearts, with firm, level tread, with strong right arms, and trusting in Jehovah God and in His Son—the Lord of the Sabbath—, let us press the common cause of humanity, and that for which we as Seventh Day Baptists stand, both, to their ultimate, successful issue.

### THE FIELD WORK OF THE TRACT SOCIETY

REV. WILLARD D. BURDICK

The work that I have been doing under the Tract Society has been principally along three lines:

(1) Visiting lone Sabbath-keepers. Among these were some who had never seen other Seventh Day Baptists; others who have not seen those of their faith for many years, and still others who have never been visited by any Seventh Day Baptist minister. I trust that something of encouragement was given to those who were *hungry* for denominational news; and that children were helped by the visit of a Seventh Day Baptist minister in their home as was I when a boy by the visits of such men as Elder James Bailey and Elder Utter.

(2) Evangelistic work. For three summers I was with the tent in the Northwest, either as evangelist or one in the quartet. Inasmuch as few irreligious people attend our church services we should go to them with the Gospel message and Sabbath truth, and the tent is an effective way in which to reach outsiders. Evangelist D. Burdett Coon and I feel that our tent should be in use each season.

(3) Sabbath institutes. During this time I have conducted a score or more of Sabbath institutes, besides having given many Sabbath sermons. Perhaps seventy-five persons have assisted in these institutes. At our round-table discussions I endeavor to get the voice of the people concerning denominational interests, as well as to give information.

After these years in field work I see larger possibilities in it for our people along the lines indicated, than I did at first. It should be an important factor in encouraging and helping the lone Sabbath-

keeper as well as our churches, and it should help in co-ordinating our work.

Will you not help in every possible way to make our field work effective?

### REPORT OF THE TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY

The figures of the treasurer's report are before you in the completest possible detail, and if you will take them home and study them, you will find they will tell some very interesting things. They will tell, for instance, just how much your church or your community gave to this work, or, if you are a Lone Sabbath Keeper, they will tell just how much *you* gave—and they will tell you also what it was given for and how it was spent.

You know our method of raising money is to let the individual give just what he pleases and if that happens to be enough to carry on the work, well and good, but if it happens not to be enough, then we either go in debt, or curtail the work. If there is any other alternative, it has not yet been discovered, unless it is to *both* curtail the work *and* go in debt.

Seventh Day Baptists are individualists in the extreme—they like to do the things that appeal to them and like to give where their interest is aroused, and I have long felt that the reason any of our work lacked an adequate support was solely because it was not clearly and definitely placed before our people so that they clearly understood it.

While, as I have said, our contributions are entirely voluntary to all our work, nevertheless there is a sort of estimate or apportionment, which the various churches are supposed to meet—which apportionment is made by the Board of Finance on a basis of the membership of the church.

It is quite obvious to any one on a few moment's reflection, that some of the smaller churches can not possibly meet such an apportionment if they are to provide an adequate support for their pastors, and so we start off the year with a full knowledge that under our present system, our budget is bound to be curtailed and our work must be cut somewhere to meet it, or else, as I said at the start, go in debt.

Of course this condition will be changed

some time, but it seems to be the present plan.

The budget of the Tract Society last year was \$12,691.00, and of this amount \$5,605.00 was expected to be contributed through the churches; \$1,200.00 from collections and the Woman's Board, and \$5,600.00 as income from invested funds.

The Board of Finance apportioned this amount of \$5,605.00 among sixty-eight churches, and you will be interested to know that forty-nine of these churches contributed something and that nineteen failed to make any response.

In other words, one out of every four churches made no reply whatever to the request for funds to carry on this important work.

Of the forty-nine churches responding:

13 met or exceeded their apportionment.	
9 gave over 75 per cent of their apportionment.	
5 gave 50 to 75 per cent of their apportionment.	
9 gave less than 50 per cent	of their apportionment.
10 gave 25 per cent or less	of their apportionment.
3 gave 10 per cent of their apportionment.	

The total amount apportioned was \$5,605.00. The total amount paid in by the churches was \$3,250.00, or a loss of \$2,355.00, or 40 per cent of the total!

The Woman's Board met their apportionment and the lone Sabbath people responded nobly, so that the net amount of contributions was \$5,420.00 or only \$1,330.00 less than the Tract Society expected would be raised from these sources.

Then you will be interested to know that the Denominational Building Fund is making steady progress, and now totals \$2,877.00 paid in, besides some pledges.

The returns for the general work of the Tract Society are so much better than in other years it forms a most encouraging record, and I believe the time is not far distant when the people will support this work to the limit of every dollar asked for it.

### NOTICE.

The regular annual meeting of the Seventh Day Baptist Education Society will be held at the "Gothic", Alfred, N. Y., Sunday, September 15, 1918, at 7.30 p. m.

REV. WILLIAM C. WHITFORD,

President,

PROF. FRANK L. GREENE,

Secretary.

# MISSIONS

## MONTHLY STATEMENT

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

Bal. on hand August 1, 1918	\$2,077 24
Woman's Executive Board, Debt Fund	100 00
Collection, annual meeting Minn. and Wis. churches	2 85
Thomas Trenor, Lieu-oo Hospital	5 00
Thomas Trenor, Marie Jansz	5 00
Plainfield Church	14 87
Syracuse Church	1 40
Young People's Board, Dr. Palmborg's salary	25 00
W. H. Tassell	13 00
Young People's Board, Gen. Fund	80 00
Mrs. John Williams, Java Mission	5 00
Return of check sent Rev. S. S. Powell	20 00
Income Permanent Funds	700 00
Washington Trust Co., inst. on checking acct.	4 91
	<hr/>
	\$3,054 27

Cr.	
Rev. S. S. Powell, trav. exp. for July	\$ 20 00
Mrs. J. W. Crofoot, sal. for August	50 00
Rev. D. Burdett Coon, sal. and trav. exp. for July	92 50
Rev. Geo. W. Hills, July sal., trav. exp., April-June	63 78
Dr. Grace I. Crandall, July sal.	33 33
Rev. J. J. Kovats, July sal.	20 00
Jesse G. Burdick, July sal., Italian Miss.	29 16
Rev. Luther A. Wing, July sal.	37 50
Rev. T. J. Van Horn, July sal.	41 67
Anna M. West, July sal.	33 33
Edwin Shaw, trav. exp., July sal., etc	71 02
Rev. T. L. M. Spencer, Aug. sal.	50 00
Marie Jansz, remainder sal. and exc.	17 90
The Utter Co., printing postcards	7 07
Mrs. J. W. Crofoot, advance sal.	50 00
D. B. Coon, on Conference trav. exp.	40 00
T. J. Van Horn, on Conference trav. exp.	15 00
China draft, Miss West's trav. exp.	218 27
Treasurer's expenses	20 00
	<hr/>
Bal. on hand Sept. 1, 1918	\$ 910 53
	2,143 74
	<hr/>
	\$3,054 27

Bills payable in Sept., about	\$2,300 00
Notes outstanding Sept. 1, 1918	3,000 00
	<hr/>
E. & O. E.	S. H. Davis, Treasurer.

### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### SEVENTY-SIXTH ANNUAL REPORT OF THE BOARD OF MANAGERS

(Concluded)  
Home Missions

The work of the Missionary Society in the homeland is classified as follows: (1) Evangelistic; (2) General field work; (3) Missionary pastorates; (4) Pastorless churches; (5) Work among foreigners. The reports are arranged under these headings.

#### I. EVANGELISTIC

Rev. D. B. Coon has continued his work

as special evangelist for the Missionary Society throughout the year. He has offered his resignation to take up again the pastorate after four years of significantly valuable and successful work for the denomination under the supervision of the Missionary Society. He goes to the important position as pastor of Ashaway, September 1, 1918.

The following brief statistical summary of the work of Brother Coon indicates an activity in this work that is highly commendable and gratifying.

Weeks of labor	52
Sermons and addresses	180
Average congregations	55
Prayer meetings	61
Visits and calls	1081
Professing conversion	71
Baptisms	13
Added to churches	18
Pages of tracts distributed	3440
Money received on field for Society	\$236.69

During July and August, 1917, Brother Coon worked with the Sabbath evangelist, Rev. Willard D. Burdick, of the Tract Society, and three other singers, with a tent in Michigan. The success of the work of the summer culminated in three Sabbath-keeping churches, previously known as "The Church of God," becoming Seventh Day Baptist churches, at Bangor, White Cloud and Kalkaska, with a membership of over 130. These churches are making application this year for membership in the Seventh Day Baptist General Conference.

During the autumn and early winter Brother Coon made missionary visitation trips all through northern Wisconsin, encouraging and establishing lone Sabbath-keepers, and building up the churches at Exeland, New Auburn, and Grand Marsh.

The month of January, on special request, he was acting pastor of the church at Milton, his salary for the month being refunded by the church. From the first of February till the first of June he was in Arkansas, at Gentry, Crowley's Ridge, Little Prairie, and Fouke, and at Memphis, Tenn. In his report to the board he says: "I am more convinced than ever that this line of work I have now been engaged in under the direction of the Missionary Society is the great work needing to be magnified by our people more and more. This work for Christ and the Sabbath right in the field where we work for genuine conversions is the hope of the growth and increase of our people in numbers and spiritual power."

### 2. GENERAL FIELD WORK

*Pacific Coast.*—This work is in charge of Rev. George W. Hills, who is also pastor of the church at Los Angeles, Cal. Practically all of his efforts have been spent in the city of Los Angeles. He made a trip up along the coast during the summer for a month visiting lone Sabbath-keepers. It is a large and difficult field. The Long Beach Church has ceased to exist, due to removals of all its members. The Los Angeles Church has had four additions during the year.

*The Colorado Field.*—This work is in charge of Rev. Luther A. Wing, who is also pastor of the church at Boulder, Colo. Brother Wing made one trip down to the Cosmos Church at Elkhart, Kan., but most of his effort has been with the local church at Boulder. He reports a fine spirit in the church, with an outlook for larger growth and power.

*The Southwest Field.*—This field now consists of the State of Arkansas and the edges of all the surrounding States. Rev. Theodore J. Van Horn is the general missionary, being also the pastor of the church at Gentry. The field work of Brother Van Horn has been active, untiring, and successful. Aside from the local work at Gentry he has during the year taken care of the interests at Belzoni and Beck's Prairie, Okla., Crowley's Ridge and Little Prairie, Ark., and Memphis, Tenn.

*Central Association.*—For two years Rev. R. R. Thorngate was in charge of the general field work in the Central Association, being also the pastor of the church at Scott, N. Y. The first of May of this year he became pastor of the church at Salemville, Pa. At the present time the churches of the Central Association are well equipped with pastors, and there is a greater need for a general field worker in the Western or Southwestern Association.

### 3. MISSIONARY PASTORATES

The Missionary Society tries to encourage small churches by making financial contributions towards the support of a pastor. In some instances the church is able to do but little in addition, and the pastor has to look elsewhere for a considerable share of his maintenance. The Missionary Society can not accept the responsibility

for the meagerness of the salaries of these loyal, self-sacrificing men. It simply makes its contribution from the funds at its disposal, asking only that the pastor make brief quarterly reports to the society. During the past year the missionary pastorates have been as follows, arranged alphabetically by the name of the church:

*Cartwright*, at New Auburn, Wis.—Early in the autumn of 1917, John T. Babcock, who had been pastor of the Cartwright Church about two years, announced his resignation, to take effect January 1, 1918. The church then called Rev. Herbert L. Cottrell, of Berlin, N. Y., who accepted, to begin his work May 1. Pastor Babcock then continued his work till the arrival of Brother Cottrell. In March the church called Brother Babcock to ordination to the gospel ministry, the service being in charge of the pastors of the churches of Dodge Center, Minn., and Milton Junction and Grand Marsh, Wis. He has recently accepted a call to the church at Jackson Center, Ohio. Pastor Cottrell has commenced his work with promising outlook for the future.

*Exeland*, at Exeland, Wis.—This church was without a pastor till April 1, 1918, when Charles W. Thorngate, licensed preacher of the North Loup (Neb.) Church, moved to Exeland from Milton, Wis., and took up the work as pastor. Evangelist D. Burdett Coon spent several weeks with the church and community in the autumn of 1917.

*Fouke*, at Fouke, Ark.—During the summer of 1917, after Pastor C. H. Siedhoff had completed his year of work in the school, Rev. S. S. Powell was given a vacation by the church at Hammond, his support from the church being continued as before, and he spent nearly three months with the people at Fouke. October 1, Fred I. Babcock took up the work as pastor in connection with the principalship of the school, continuing the work till June 1.

*Grand Marsh* (Rock House Prairie), at Grand Marsh, Wis.—The work at Grand Marsh has been in charge of Rev. W. D. Tickner, whose address is Adams, Wis. Though few in numbers the people here are loyal and faithful.

*Hammond*, at Hammond, La.—The work here is being directed and encouraged by



Rev. S. S. Powell. During the summer months many of the members are in locations farther north, and Pastor Powell, with the consent and approval of the church and the Missionary Society, does work in other fields.

*Hartsville*, near Alfred Station, N. Y.—Student-pastor E. Lee Burdick continued his efforts with the church at Hartsville for the first quarter, July-September, 1917, going then as a graduate student in history at Syracuse University. The rest of the year Student-pastor Wardner T. F. Randolph has been in charge of the work.

*Hebron Center*, postoffice Coudersport, R. F. D., Pa.—Rev. Byron E. Fisk has been the pastor of this church for two or three years. While the two Hebron churches were both being served by one man, the Missionary Society made an annual appropriation of \$200.00. For a time an appropriation at the rate of \$120.00 has been made to the Hebron Center Church alone, but this ceased January 1, 1918.

*Marlboro*, postoffice Bridgeton, R. F. D., N. J.—The Marlboro Church, being under the former care of Rev. Jesse E. Hutchins and, since July 1, 1917, that of Rev. A. G. Crofoot, voted not to ask help from the Missionary Society, but to become self-supporting. Hence the apportionment at the rate of \$100.00 a year ceased January 1, 1918.

*New Auburn*, at New Auburn, Minn.—Mrs. Angeline Abbey has been the pastor of the New Auburn Church during the year. She was on leave of absence three months, January-March, attending the Chicago Training School.

*Ritchie*, postoffice Berea, W. Va.—Rev. G. H. F. Randolph has been for two years the pastor of the church at Berea. Considering the fact that he manages and works quite a farm, his reports show a large amount of religious work done for the church.

*Salemville*, at Salemville, Pa.—For several years the Salemville Church has not been receiving any financial help from the Missionary Society. The pastor, Rev. Jerome S. Kagarise, practically supported himself. He and the church came to feel that they ought to have a pastor who could give most of his time to the work, and Rev.

Royal R. Thorngate was called, the church making application for an appropriation of \$100.00 for the first year to help in the moving expenses, expecting to be self-supporting thereafter.

*Syracuse*, at Syracuse, N. Y.; pastor's address, 106 Corning Avenue.—Rev. William Clayton has been the pastor of the Syracuse Church during the year. The church is few in number, but brave and faithful in spirit.

*West Edmeston*, at West Edmeston, N. Y.—The work at West Edmeston has been in charge of Rev. Leon D. Burdick as pastor. He has also been teaching school and preaching for the Baptist church at West Edmeston a part of the year.

#### 4. PASTORLESS CHURCHES

In the Eastern Association the small pastorless churches are as follows: *First Westerly*, or Dunn's Corners, R. I. where no services have been held. Only a very few members are left. *Second Westerly*, at Bradford, R. I. Here a faithful few maintain several activities of the church, Sabbath Evangelist Willard D. Burdick spent a week on this field during the winter and held a Sabbath institute. *Waterford*, Conn. This church keeps up its regular Sabbath and other services. The aged and beloved pastor lives at Noank, Conn., but is too feeble to leave his home. The church continues the support as in former years. The secretary has spent four Sabbaths during the year with this church, and Rev. Samuel H. Davis, treasurer of the society, visits the church to conduct the service of the Lord's Supper. *Cumberland*, Manchester, N. C. There are only a very few members of this church. The amount of \$35.00 was raised and expended in putting a new roof on the church building.

In the Central Association the *Scott Church*, near Homer, N. Y., is now without a pastor. *Preston*, *Otselic*, and *Lincklaen* churches are practically extinct.

In the Western Association. *First Hebron*, near Coudersport, Pa., has continued to keep up the regular services of the church through local leadership. *Portville*, N. Y., has occasional visits from Rev. G. P. Kenyon, of Shinglehouse, Pa. *Scio*, N. Y., has been without services. *Andover*, N. Y., maintained preaching services part of last year through a Baptist clergyman.

*Hornell*, N. Y., has no services, the building being rented to the Christian Scientists. *Blystone*, Pa., is extinct as a church. Sabbath school and occasional preaching services are held at Petrolia, near Wellsville, N. Y. There is great need in the Western Association of a general field missionary.

In the Southeastern Association. *Middle Island*, W. Va., has maintained the usual services of the church through local leadership. *Roanoke*, W. Va., has occasional preaching and visiting from Rev. M. G. Stillman, of Lost Creek.

In the Northwestern Association. The *Rock River Church*, near Milton Junction, Wis., has become extinct, the building being sold and removed. A few lone Sabbath-keepers are all that remain of the *Berlin* and *Coloma* (Wis.) churches. *Farnam*, Neb., has been helped by visits from the pastor of the church at North Loup, Neb. The *Cosmos Church* at Elkhart, Kan., maintains occasional services through local leadership, and has been visited a few days by Rev. L. A. Wing, of Boulder. During the year the building of the extinct *Long Branch Church*, Neb., was sold and the proceeds put into the permanent funds of the Tract Society. *Southampton Church*, near Edelstein, Ill., was without services most of the year.

In the Southwestern Association. The pastorless churches and groups of Sabbath-keepers of this association are under the pastoral care of Rev. T. J. Van Horn, with headquarters at Gentry, Ark.

#### 5. WORK AMONG FOREIGNERS

New York City and New Era, N. J. Rev. Antonio Savarese has continued his service every Sabbath forenoon at some point in New York City, and at New Era every Sabbath afternoon. The meetings in New York are held in the homes of his friends and acquaintances, with an attendance of from six to ten people on the average. This work is largely of a personal nature. At New Era the attendance is an average of about twenty-five people. His service is followed by a Sabbath school conducted in English by workers from the Piscataway Church at New Market. From the point of view of permanent results for the Sabbath among these people the outlook is discouraging. But the work has the local support and confidence of our own people at New Market. The Missionary So-

ciety has been to a small expense in repairs on the little chapel where the services are held.

Among the Hungarians in Chicago. This work has been carried on as heretofore by Rev. J. J. Kovats. The interest which he had started near his home in South Chicago seems to have died out almost entirely, and he has been holding services at various other places. The secretary has been unable to determine just the nature and value of these efforts. And he has recommended to the two boards which have been supporting the work that, unless Brother Kovats can enlist the active support and supervision of members of the Chicago Seventh Day Baptist Church, and thus have a local counsel and backing among our own people, the appropriations for this work shall cease December 31, 1918.

#### THE FORWARD MOVEMENT

At the annual meeting of the Seventh Day Baptist General Conference in 1915, held at Milton, Wis., a resolution was adopted which established what was called a Forward Movement. The resolution set forth the purpose of the movement, outlined a three-year program, with definite goals to be attained, and requested the Missionary Society, the Sabbath School Board and the Young People's Board to undertake the aggressive promotion of the movement.

During the past year these three organizations have united in preparing and distributing literature to the churches, Sabbath schools, and Young People's societies of the denomination.

To ascertain something of the results of this movement the Missionary Society sent a blank to each church the last of June seeking information on the following ten topics: (1) Evangelistic effort; (2) Sabbath Rally Day; (3) Additions to churches; (4) Denominational library; (5) Percent of denominational apportionment paid by the churches to the Missionary and Tract societies; (6) Young men deciding for the gospel ministry; (7) The family altar; (8) New subscriptions to the SABBATH RECORDER; (9) Special classes in Bible study, missionary study, Sabbath literature study, and cottage prayer meetings; (10) The matter of tithing.

Early in the year a list of these ques-

tions was printed in the SABBATH RECORDER, and the attention of church clerks was called to the matter. The blanks were sent to 71 churches, including two in China, one in England, and one in South America. August 1 replies had been received from 38 churches, or 53 per cent. It is to be regretted that eight of the largest churches, two in each of the Eastern, Central, Western and Northwestern associations are among those that have failed to send in reports. On the general law of averages, however, it is fair to conclude that the figures below would not be much changed by further returns. On the showing of this 53 per cent of the churches we have the following:

1. Special evangelistic efforts were made in 8 of the 38 churches, or 26 per cent.

2. Sabbath Rally Day was observed in 33 of the 38 churches, or 86 per cent.

3. Twenty-six of the 38 churches have had additions of from 1 to 21, or 68 per cent.

4. In the 38 churches there are 7 denominational libraries, 18 per cent.

5. In the matter of paying the denominational apportionments to the Tract and Missionary societies; 33 per cent paid the full amount or more to the Missionary society and 28 per cent paid the full amount or more to the Tract Society; 55 per cent of the churches paid 75 per cent or more to the Missionary Society and 45 per cent paid 75 per cent or more to the Tract Society; 63 per cent of the churches paid 50 per cent or more of the apportionment to the Missionary Society and 50 per cent of the churches paid 50 per cent of the apportionment or more to the Tract Society; 76 per cent of the churches paid something to both societies, ranging from 10 per cent to 100 per cent and more of the apportionments.

6. Only one church reports a young man deciding for the gospel ministry, and that is Dodge Center, Minn.

7. In regard to family altars. Marlboro reports the family altar in 90 per cent of the homes. A report of about 75 per cent comes from five churches, Gentry, Ritchie, Exeland, Second Westerly, and Grand Marsh. Six churches report about 50 per cent; five churches report from 25 to 35 per cent; five report from 5 to 20 per cent; one church reports no family altars; nine

reports say, "I don't know," and six reports are blank.

8. In regard to new subscriptions to the SABBATH RECORDER. Thirteen churches report none. Fifteen report new subscriptions ranging from 1 to 24. Four reports say, "I don't know," and six are blank.

9. In reference to classes for Bible study, mission study, Sabbath literature study, or cottage prayer meeting. Of the 38 churches reporting, 24 did have one or more of these special lines of work, more of the cottage prayer meeting type than of any other; thirteen churches had none; one reported, "I don't know"; one church (Fouke, Ark.) had all four lines of special work.

10. In regard to per cent of tithers. Two churches, Chicago and Fouke, report 50 per cent; three churches, Cosmos, Richburg, and Walworth report about 33 per cent; four report 20 to 27 per cent; eight report 10 to 17 per cent; five report 5 per cent; four report "very few"; three report none; three report "I don't know"; six reports are blank.

These statistics may be of very little value in estimating the worth of the Forward Movement. It is doubtless unwise to set goals with arbitrary figures for all churches that may be very differently situated. But the principle of the Forward Movement has yet to be proven a failure. And it is sincerely hoped that the General Conference will take steps to set before the denomination for the years in the immediate future a yet larger and better program or united effort, in a still greater "forward movement."

### CONCLUSION

The missionary enterprise for Seventh Day Baptists never had a more inviting outlook in the field of opportunity and of service than it has today. The appeal to go forth and forward is all-impelling when the needs are seen and considered and understood. This does not mean that, because in some way there comes to us the knowledge of unoccupied fields in South India, or West Africa, or East Argentina, or North Montana, we are under obligations straightway to send missionaries to these places. We already have fairly well established centers, both in foreign lands and at home; and these are like short sections of a battle line, sections which we have taken over as our part of the work,

to hold fast and to push forward. Even as individuals as we are banded together for missionary work we do not live unto ourselves alone, and Christian co-operation in the service of saving the world is both a privilege and a duty.

Looking to the future, we have interests for which we alone are responsible in Shanghai and Lieu-oo—medical, educational and evangelistic. We own property in these places as a basis of permanency. It should be our policy to support loyally and generously this enterprise as our part of the Great Commission of our Master to China. But for a people of our limited numbers this work has reached the maximum of expense, and should depend upon itself for the means of enlargement and continued growth. We have no property interests in British Guiana, Java, and Holland. In these places we are urged on by the personality of consecrated men and women in whom we have confidence, to whom we send financial help because of what they may do. Should these workers pass away we would be in doubt and uncertainty as to what course to pursue. Should we not take steps to secure property as a basis for our work in Java and British Guiana, with the fixed policy of establishing permanent interests, so that, while workers may come and workers may go, the work shall go on forever. We are indeed not a large people in numbers; but we are large enough to have permanent footholds, working centers, at least one each in Asia, Africa, South America, and East India.

At home, here in the United States, even as across the seas, we can not expect to enter every door of opportunity. The doors are too many, and we are too few in numbers. It is for us rather to choose wisely, and then to labor earnestly and faithfully. It is folly to spend time and money on fields that are barren and desert, simply because in years gone by they used to be fruitful. But the universal message of our Master prompts us to go far as well as near; and we have workers scattered from ocean to ocean, and from the Lakes to the Gulf. This sometimes makes rather large expenses for traveling for so few people, but the largeness of our mission would be wholly incompatible with a policy that, for

the sake of saving in traveling, would concentrate all our home forces geographically into a single State or section of the country. The smallness of our numbers can not restrain or imprison the largeness of our missionary aspirations even geographically. What we must avoid is the waste of disjointed and unrelated effort. What we must seek for is correlated, co-ordinated, unified organizations of our forces, however far they may be removed geographically from one another. We do not have the means to support many general field missionaries. We must therefore select these few with care, support them well, put them on wisely chosen fields, and follow them with our sympathy and prayers. We can not help a large number of the smaller churches in supporting pastors. We must therefore prayerfully decide what churches are in greatest need, and where our help will be of the greatest good and send it thither.

We are, because we are few in numbers, constantly facing the problem of uniting in enthusiastic loyal team work as a people. Some of us have traveled, and we have seen the need of mission work in Alaska or Porto Rico, and we are eager to start something in these places. Others have read books or magazines and are deeply interested in India or Madagascar, and those are places that appeal to them. Still others feel a great interest in Indians or Africans or Mexicans, and it is to these people that missionaries should go. Work in large cities appeals to others. Frontier conditions touch the hearts of others. And so we find it hard to make "sacrifice hits" and play the game together, along lines that may not be exactly to our own fancy and of our own choosing. It is for this very purpose, however, that we are banded together in an organized way. At the foot of the Cross, on our knees, let us learn to let go our own special desires and plans, if need be, in the interest of the larger cause, and labor together unitedly in loyal team work for the Kingdom of Righteousness, which is the Kingdom of God.

In behalf of the Board of Managers and approved by it, July 17, 1918, at Westerly, R. I.

EDWIN SHAW,  
Corresponding Secretary.



## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.  
Contributing Editor

### BIBLE CHARACTERS

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,  
September 21, 1918

#### DAILY READINGS

Sunday—Greatheart, Barnabas (Acts 9:26-29)

Monday—Simon's Ambition (Acts 8: 5-12, 18-24)

Tuesday—Joseph's magnanimity (Gen. 43: 24-34)

Wednesday—Moses' discouragement (Exod. 5: 20-23)

Thursday—A child's faith (2 Kings 5: 1-10)

Friday—Elisha's vision (2 Kings 6: 8-23)

Sabbath Day—Topic, Lessons from Bible characters (Heb. 11: 32-40; 12: 1)

The Bible is so full of lessons for us that it is difficult to choose those which are most important. They are all invaluable to us. There were so many good, staunch men from whose faith and goodness we can learn, and also many whose lives teach us, by their mistakes, what we must avoid.

Of course, Jesus is the greatest teacher. His life is our perfect example. But there are others, too, who teach us splendid lessons.

If we begin with the creation, we have the story of Adam and Eve in the Garden of Eden, with the lesson of obedience. Then there is something to learn in the story of Cain and Abel. Here it is the lack of honesty and brotherly love on the part of Cain, and on the part of Abel just the opposite. There is also a lesson in the story of two other brothers, Jacob and Esau. Both practiced deceit, and Esau disregarded the things of lasting importance, caring more for the comforts of the physical man.

Noah had explicit faith in God, and when commanded to build the ark attended diligently to his duty, despite the taunts of his friends. And his faith was rewarded. Enoch was another whose faith was very strong. And did it not meet the reward deserved?

Perhaps no other man showed greater faith and obedience to God's will than did Abraham when he made ready to sacrifice his son Isaac. He did not complain, nor hesitate, except to pray that he might see

his duty clearly. Other men made great sacrifices, however, and were always rewarded by God.

"Daniel purposed in his heart that he would not defile himself." He held tenaciously to all that he believed to be right. He was temperate and wise in his eating, he continued in his own religion, and knew no God but his own. For all this he was severely punished at times by his captors, but in every instance he was protected by divine power, so that no harm came to him.

Gehazi, Elisha's servant, loved money and sometimes forgot his honor in obtaining it. He was a grafter, and received his punishment by becoming a leper. "All grafters are moral lepers." There is another lesson on graft in the story on Ananias and Sapphira. They tried to serve two masters, with the result that their love for money overcame their love for their real Master. They also received their due punishment.

Elijah was a good man, and a sincere and earnest prophet of God, but he was harsh. He demanded too much of the people. His policy was more of force than of love. The long drought did not strengthen the love and faith of the people. He was too severe. His lesson was not the one the apostle John taught, which was love, the greatest thing on earth.

Job's life teaches patience. If ever a man was tried, that one was Job, yet he kept his faith. Could we do that under such trying conditions? He lost his material possessions, and experienced terrible physical suffering, but his love for God only increased. He knew that "whom the Lord loveth he chasteneth."

Lot's mistake demonstrates to us the folly of seeking great material gain. He made money, no doubt, and friends of the kind money brings, but he forgot God. To use a common expression, he "played with fire," and had it not been for Abraham's love for his nephew, he would have perished in the burning city along with his wicked companions.

When one thinks of this topic, there seems to be no end to the lessons to be found. Moses, Samuel, David, Peter, Paul, and all the other good men whom I have not mentioned, left by their living so many lessons that we can have no excuse for not knowing how to live. Their in-

fluence has been carried through all these years, and now makes a difference in the lives of present-day Christians. Do we live so that we will leave such an influence to exert its power over coming generations?

What lesson do you find in the story of Naaman? (2 Kings 5: 1-10).

What can we learn from the life of Joseph?

Does the story of Nehemiah teach us anything?

What is your favorite Bible character? What lesson have you learned from this person?

Are such lessons important? Why?

### AFTER CONFERENCE

REV. GEORGE M. COTTRELL

Brother Tenney's talk, emphasizing our need of studying the Word of God, of prayer and tithing, seemed to meet with a hearty response.

Brother Tenney, won't you plan to give us some Bible studies at the next Conference if the Program Committee will give you the chance?

As to prayer, we not only need more of it, but everybody else would be improved by it. There has even seemed to be a notable lack of it individually and nationally in connection with the present world tragedy. We did have days of fasting and prayer during our Civil War; but it looks now as though we were depending on our superior man power.

The tithing duty seems to be coming into its own. Many of our people not only believe in, but are practicing tithing, or doing still better. Now let us make it universal and so wholly get rid of the slacker class of which there are still many among us. The Government is pretty thoroughly spotting its unpatriotic slackers and disloyal citizens, and so taxes them that one can hardly escape doing his duty. Let us do no less for the cause of Christ than we are compelled to do as civilians. Many fail to catch this new spirit of our times because they do not attend Conference. Let us seek this benefit by going to Conference next year.

Conference in 1919 will be held at Battle Creek, Mich. This will be good news to many. The very announcement is an inspiration. Here is our new and fast-

growing church rich in promise of future developments, with two more churches in the State just received into our denomination. Brother Tenney says they will expect, and be prepared to care for, 500 delegates. Will you be one?

L. S. K's had a good program at Conference, a dozen of those present, with one absent, raised a special contribution at the meeting of some \$520.00 for our various causes, as each directed his own gift to go. Timon Swenson, of South Dakota, was elected assistant, and Mrs. Angeline Abbey, New Auburn, Minn., field secretary of the L. S. K's; \$100.00 is allowed for her salary, and I trust she will be allowed printing and postage, the same as all the others are allowed. Her present work is already so meagerly paid that no less should be considered.

*Advertise.* I think we should give greater publicity to our annual Conference, both for sake of securing attendance, and to advertise our faith. There should be generous notices in the local and vicinity papers before Conference and daily reports of the meeting during Conference. Our Adventist brethren are making a great deal of this method. Can not our Battle Creek friends look out for this next year?

*Vision.* Besides one good sermon on Vision, there seemed to be many that touched on this theme. Our sky pilots should use the telescope and sweep the earth and sky and give us broad plans on which to work and grow; and all the workers, each in his sphere, should use the microscope and thoroughly master details, and do perfect work in gathering in the harvest. Then may we not expect the coming year to yield up her fruitful harvests, and we all come up to the next Conference with joy and rejoicing, bringing our sheaves with us?

Topeka, Kan.,  
September 1, 1918.

### THE SOUTHWESTERN ASSOCIATION

The thirtieth Annual Session of the Southwestern Association will meet with the Hammond Seventh Day Baptist Church, beginning on October 10 next, at 10 a. m. All who are contemplating attending will please send in notice to Mrs. R. J. Mills, Hammond, La. A cordial welcome will be extended to all.

## CHILDREN'S PAGE

### A MATTER OF TRUTHFULNESS

I suppose a good many of my readers own a dog. If they do, they will enjoy this little story, while those of my young friends who do not have such a pet also, I think, like the tale, which is quite true, says a writer in the *Weekly Welcome*.

Early one morning, Mark Lewis was awakened by a low whining under his window.

He crawled quickly out of bed and ran to the open window. The big, flat door-stone was just beneath him, and on the stone sat a puppy.

The dog was brown and white, with a coat of long, thick hair, that would have been quite pretty if it had not been wet and muddy. The little fellow was so thin that any one could count all his ribs. He was shivering, too, for the early morning air was sharp and nipping.

Mark hurried down and opened the door. The little dog came in, whimpering and wiggling all over. In a minute his cold, black nose was deep in a dish of milk, and it did not come out until the last drop was gone.

It took a good deal of teasing on the part of Mark and his cousins, Fred and Charlie, to get permission to keep the puppy, but at last grandfather and grandmother said "yes," and all three of the boys were very happy. They gave the dog the name of Bob, and began at once to teach him to mind and to do tricks.

One day, when they had had him about a week, they were playing with him in front of the house. Mark had an apple, which he would throw for Bob to chase; but they thought it was better fun sometimes not to throw the apple, but only to make the motion. While they were playing in this way, the doctor drove along, and stopped to see what the boys were doing. When he had watched them a moment, he called them up to his carriage, and said: "Boys, I am sorry to see that you are lying to your dog. He has only a small dog's mind. He can not think things out for himself as you can. When you make a motion as if to throw the apple, he

trusts you. He thinks you mean to throw it, and when you hold the apple back, you really tell him a lie. By and by he will learn that he can not trust you, and then he will not do what you tell him to do. You ought never to lie to a dog."

This seemed funny to the boys at first, but they all liked the doctor, and so they stopped fooling Bob. In time he became so well-trained that he would do anything his young masters told him to do, if only he could understand what they meant.

Best of all, he liked to bring things out of the water, and he had learned that he could trust his young friends so surely that if one of them only made a motion towards the water, in Bob would go, certain that he could find there something that must be brought to land.

One afternoon, the boys went down to the shore of the pond to play. While Mark and Fred were amusing themselves, little Charlie went over to a big rock that reached out into deep water. All at once there was a splash and a scream, and Charlie was gone. He had slipped from the rock.

The other boys ran, crying, towards him, and Mark lay down on his stomach to reach out as far as he could, but Charlie was nowhere to be seen. In their fear both boys screamed as loud as they could. A second later Bob came tearing out of the bushes, barking as if he knew something was wrong, and was trying to say: "What's the matter. What do you want me to do?"

Both boys had the same thought at the same time. Bob could do what they could not. Each made the motion of throwing something into the water, and each cried, "In, Bob, in! Go fetch it!"

With a great splash Bob leaped clear of the rock and began to swim in a circle. He had not made even one turn when Charlie's head came up close at hand. The dog did not have to be told what to do. He knew that he was there to get something, so he fastened his teeth in Charlie's coat collar, and in half a minute had him in shallow water, where the boys could drag him out.

That evening when the doctor had come down from Charlie's room and had said that he would be all right in the morning, and the boys had told him again how quickly and how well Bob had acted, the doc-

tor patted the dog's curly head tenderly, and, turning to Mark, said: "Now, do you see, my boy, why I told you never to lie to a dog?"—*The Watchman*.

### THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE

#### CHAPTER XV.

(Continued)

THE TIME came when Kon was about to start for Salem College. The young people put their heads together to give him a farewell picnic on old Markum. It was late in August, but the weather was delightful and the sky clear. They were to all come to his home and then march to the mountain, headed by the "Forks Band." Kon had played in the band off and on, being a fair clarinetist. And his gentlemanly habits had endeared him to them all. Word had been sent to all the young people interested at the Forks and Leonardville and even to some of his chums at West Winfield, and two or three of the oldest scholars he had had near Cedarville drove down. It was understood that they were to be at the Wells Farm about ten-thirty in the forenoon. Kon was informed that some of his friends had planned to go with him to the mountain, but he had no idea of the crowd that was to come. He was not even informed of the coming of the band.

At ten o'clock they began to straggle in and at ten-fifteen he heard the strains of Annie Laurie in the distance. Then the band drove in with the new red bandwagon and the Stars and Stripes waving on a pretty fifteen-foot flagpole fastened to the front. Another wagon soon appeared, full of boxes, the contents of which he did not know. As the boys and girls began to get ready for the march and drive toward the mountain, Kon noticed that Susie was not there.

"Mother, where is Susie? She must go with us. I'd feel like a sneak if she were absent now," said Kon.

"Sure, Kon," replied his mother. "I'll send Henry Carter right over to insist upon her going. Here, Henry, will you kindly go over to Mr. Mead's and get Susie for this picnic?"

"Bet I will," said Henry. "But pardon me, Mrs. Wells, that is a habit I have, saying 'bet.' I know you taboo such slang and bywords." And off he ran, soon returning with Miss Susie. Her eyes were red from crying, but her mother had insisted upon her coming. Kon went to greet her with a smile and handshake, saying, "Sue, I could not have enjoyed this occasion had you not been with us. Cheer up and enter into the spirit of the company. They are all ready now and waiting for you. You go with Henry this time as I have some things to carry. Mother and grandpa are going along and I must chaperon them."

Then down the hill they drove and walked, the band playing "Marching Through Georgia." As they reached the base of the mountain, some hitched their horses while a few drove round the road on the northeast side that slopes gradually. They selected a spot near the old Projector, and

soon were having rollicking fun—games and chats, shouts and songs.

At noontime, young Bassett, one of the band, called them to order.

"Ladies and gentlemen, before we lunch, it is meet to say a few words and have a few literary exercises appropriate for this great occasion. It will all be impromptu, but I am sure that all who are called upon will gladly contribute to the joy of this mountain 'meet.' We are all playing the National Game. I do not mean baseball or checkers. The National Game is 'Simon says thumbs up.' Simon said we must come here today, for it is a custom to pay proper respect to the men we love, and who have done much for the young people of this valley. Possibly Simon has not much to do with this affair, but Simon is custom and fashion. 'Simon says thumbs up' this morning, and all the pretty lassies here put on their best ribbons and best smiles and all the laddies put on hair oil and they that have mustaches waxed them well. Even the band polished up their horns. Over in Paris, Simon said, this year women must have tight basques. And I noticed in Utica the other day that all the fat women wore tight basques, waddling along like 'perambulating grain bags.' When 'Simon says thumbs up,' we go to bed late and get up early or otherwise; we wear tight boots, and tight collars choking our necks; we visit girls we do not like, and girls smile when they hate us; we eat when we are not hungry, and drink cider when we need water. When the Princess of Wales walked with a lameness she could not help, all the women began to limp. The Princess limped from rheumatism and the rest limped from style. It was Simon saying 'thumbs up.' Now we are to lose from our midst Kon Wells. Simon said to him 'thumbs up.' Public opinion decrees that from now on the young man that amounts to anything must have an education. Simon is that Public Opinion. Simon in the days of Socrates did not decree that, and Socrates was ahead of public opinion, which led him to remark that he wondered why men were so careful in training colts and so indifferent to the education of the child. Over at Winfield a young fellow told his father that he was about to marry. Said the father, 'I suppose that the lassie you will wed can do housework and look after the wants of your family?' 'You bet she can,' the fellow replied. 'You ought to see the cotton batting dog she made last week, and some barn swallows she painted on velvet.' Simon even decrees how and when to kiss, and just now, behind that tree yonder, I happened to see the proof of it. Ben Reynolds and Bessie Kline have forgotten that I am making a speech, and have commenced kissing, proving, too, that the subject of kissing can not be exhausted, for as Colonel Holp says, 'It would take two to do that.' That leads me to remark for the benefit of this crowd of lads and lassies that the kiss they indulge in stands for X in algebra. This X may mean cows or it may mean dollars. It may mean reconciliation (some of you make up today), and it may mean respect; sometimes condescension, as when my best girl the other evening condescended to let me kiss her temple. Don't look around, she is



not here today. But I am wandering. I was about to add that kissing is like the temperance question. Some prudish men are total abstainers, some women are moderate drinkers, and some people are dead drunk all the time. The ancient Jew was the worst drunken kisser the world knew. He kissed his wife, his daughter, his mother and father and brother and all his neighbors and the 'stranger within thy gates.' I knew a man who kept kissing a woman in self-defense. He said he did it to keep her from singing.

"But, as I said, I am wandering. However, I did not take a text. There is much to say today in honor of our beloved Kon. But instead of our saying it here I propose that each of us write a letter to him and have his mother tuck the letters in his grip to read on his journey. He'll need something to cheer him up. Oh, wipe that tear off, Kon, before some lass kisses it off in sympathy. Now I am going to ask the band to play 'Dixie,' and then we will all sing 'America,' accompanied by the band, and we have with us, by invitation, Alanson Babcock, the noted outdoor singer of the valley, who will favor us with his Washington piece so popular. Then will follow Doc Bassett with 'I Wandered Today to the Hill, Maggie,' and several other interesting features, and then I am going to ask Kon to recite that pretty poem by Rev. L. C. Rogers, 'Sweet Unadilla,' while we gaze up and down this pretty valley." (Mrs. Wells was crying and Grandpa Wells was holding his head in his hands.)

All these parts were willingly taken, and soon Kon stepped out on the projecting rock as they all gathered about on that and other rocks, and said: "Before I recite this poem, I want to tell you that the author of it was pastor of our church, and that, as many of you know, he often talked in other churches, and was an orator of great repute at our Fourth of July picnics and on other patriotic occasions. I will not recite it all but give you this much:"

"All hail, Unadilla sweet, ho!  
Thou child of the mist and dew;  
Be not in a hurry to go,—  
Just give me one moment or two.  
The tip of the morning, sweet river,  
The tip of the morning to you;  
A message have I to deliver,—  
A message most charmingly true.

"A lover has come to our cottage,—  
A bonnie good fellow and fine;  
I'll make him a mess of good pottage,  
For that lover, sweet river, is mine.  
His cheeks wear the blush of the sunrise,  
His thick locks are curly and brown;  
So charming the flash of his blue eyes,  
He's caught all the gossips in town.

"Now this is my secret, sweet river,—  
This secret now pledge me you'll stay,—  
This evening myself and my lover  
Along thy green borders will stray.  
Along thy green borders will stray,  
If now by the hand my fair lover,—  
Lest haply I slip from the path,—

Should lead me the narrow bridge over,  
Tell it not to the daughters of Gath.

\* \* \*

"And now should we tarry, forgetting,  
Tarry on to the wee hours of night,  
Thy beauties, O river, beholding,  
All but lost at the ravishing sight,—  
Say naught if this maid and her lover,  
In a moment of rapturous bliss,  
Should say a good-night, O my river,  
And part with the pledge of a kiss."

There was rousing applause, and then the Unadilla Valley Glee Club sang, "My Home by the Old Unadilla."

"And now as we part," said the leader, "I have one more great pleasure, and that is to present to our friend Kon, in behalf of this company and some who could not come today, this painting by the artist Grace Alva, who on her famous visit here put on canvas this scene which we have before us from this old Projector, showing the valley and villages beyond. I have heard Grandpa Wells, who is with us today, tell of the vision he had here years ago, the far look he took, and today is a part fulfilment of that vision, the coming college career of his grandson, Kon, the younger. Please accept, Kon, this painting in token of the love and esteem of your many, many friends and God be with you 'till we meet again'."

This was an occasion long to be remembered by Kon. And the painting adorned his room while at college, and his home years afterward. He named it the "Mountain of Vision, the Old Markum."

After many handshakes and good-byes, they all scattered, the band playing as it drove off "The Girl I Left Behind Me."

Ah, these things bring such joy, and to some such pain. Susie went home with a broken heart. Kon tried to talk with her on the way home, but too many were near and she was too silent. She could not look him in the face or speak calmly. At the gate she said, weeping, "Good-bye, Kon, I don't blame you. I was at fault, but I could not help it—I just could not help it. Forgive me. Good-bye."

"Oh, don't say that, Sue. I am to blame and it pains me deeply. I can never forgive myself. Oh, I hope you can forgive me. Good-bye." And they parted forever, as they supposed.  
(To be continued)

#### NOTICE

Rev Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows:

Camp Custer, September 20.

Chicago, September 23-27.

Camp Grant, October 2.

Camp Zachary Taylor, October 4-6.

Those desiring to interview Mr. Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

## OUR WEEKLY SERMON

### MOBILIZING FOR A WORLD CRISIS

REV. AHVA J. C. BOND

Delivered during Young People's Hour at Conference

Already our young people are being mobilized for a world crisis. The crisis is upon us and the Government is entering our homes and schools and churches and is claiming our young men in order to meet it. The Government is not only taking our young men from their ordinary vocations, but it determines what kind of training they shall receive to prepare them for the service required. This mobilization includes the young women also. While sojourning in New York last spring I observed that conductorettes were receiving the street car fares. And in a patriotic demonstration in Salem recently, conspicuous among the paraders were a number of farmerettes. How many of our girls have learned to knit, and can, and conserve, in order to be able to render a practical service in this crisis. And we have just closed a drive for student nurses, with an urgent call for volunteers for this necessary service.

Our young people are being mobilized. And the duty of the church would seem to be to accept the program as it is presented, stiffen the character of her young people who are devoting themselves to the common cause, and strengthen the morale of those already mobilized for a crisis sufficiently grave to give us all concern, and great enough to tax all our powers.

But the crisis which we now face, and which we are trying to meet with religious devotion, will precipitate another, fraught with greater difficulties, and to be followed by profounder consequences. The issues will be more complex and the forces more subtle in the after-the-war situation. And out of these the present generation of young people must bring a new Christian civilization. It is too early to predict just what the new conditions following the war will be, or what will be the specific demands upon those who are left to take up the new duties. The changes of the war,

the new human relationships which it will require, the different modes of working and thinking, can not be foretold. General Haygood of the United States Army said in France, "We shall stay here until the allies win the war. Then we shall go back, empty-handed, unless, perhaps, we take back our dead." This is true so far as territory or property or any material possession is concerned. But there is something which our victorious armies will bring back. "Freedom?" Yes. "Liberty?" Yes. "Peace?" Thank God, yes. But let us not forget also the new responsibilities for world conditions that will then rest upon us. In entering this war, we have not only pledged ourselves to stay in the fight till it's over over there. But upon us will rest new obligations and new duties when it is over. Just because we can not now determine the specific character of the service to be rendered, the duty is the more urgent to prepare to meet whatever comes with brave hearts, clear heads, and strong bodies. Our Government is taking the young men who are physically fit and is training them in the art of destruction, which calls for mass movements and concert of action. There are by-products of such training that will be serviceable in reconstruction days, but the primary principles of war preparation are not the same as those required for the rehabilitation of the world, and the building up of the kingdom of righteousness.

I am not sure but that the proposed military training in our colleges will be a better equipment of our young men for the pursuits of peace than our system of athletics has been. That system of athletics can not be considered perfect as a means of physical training by which the majority of the students get their exercise on the bleachers, or by yelling themselves hoarse on the side lines. And even those who participate in extreme athletics which is fostered by many modern colleges do not receive a normal physical development. Certain muscles are over-developed while others are never brought into action. A weak heart and a swelled head are prevailing diseases among successful athletes.

Military training makes for democracy also, while modern school athletics does not. But when credit has been given for all the gains for peaceful times that will

accrue to our young men in time of war, there will be much that will attach itself to our lives that will have to be shaken off.

Society must not only be organized on a peace basis, following the strenuous and whole-hearted giving of ourselves to the prosecution of the war. But the close of the present conflict will furnish the world's opportunity to break the fetters of tradition and of custom that have bound it in the past, and to bring in the new order, even the brotherhood of man. It was wise and timely advice that Lloyd George gave to a deputation that came to see him regarding the status of labor after the war:

"Don't always be thinking of getting back to where you were before the war. Get a really new world.

"I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past, the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems.

"I hope no class will be harking back to the pre-war conditions. If every class insists on doing that, then God help this country. Get a new world."

While we can not foresee what the conditions will be, of these three things we may be certain: (1) They will be different; (2) They will be important; and (3) They will be urgent.

Conditions will be *different*. They *can not* be the same as now. They *must not* be what they were before. If conditions are to be better following the Great War, then people must be better. "Stronger?" Perhaps. "Wiser?" That depends upon what you mean. But, *better*. Here there can be no question or doubt. We must be less self-centered, and more faithful in our service for others. We must be governed by the Golden Rule, and not by the rule of gold.

During the Red Cross drive last spring there was conspicuous in all the thoroughfares of New York the words of President Wilson, "Give till it hurts." As I was coming down Broadway one day meditating upon the matter, I ran into another Red Cross poster. This one advertised a ball at the Waldorf-Astoria, where for five

dollars you could see "a million dollars' worth of gowns and twenty million dollars' worth of jewelry." And the five dollars which you gave for this privilege would go to the Red Cross. Such was the method of the vanity-fed, useless members of New York's high society to support a cause for which we had been asked to make a sacrifice.

The other day I was in a barber shop in Salem, waiting for my turn. The subject of conversation was the recent arrest of a young man for speeding through town in his automobile. They were condemning the one who reported him to the authorities, and one man gave proud expression to this sentiment, and in these words, "I'm not going to report on any one as long as he doesn't hurt anything of mine." I call that selfishness, unadulterated and damnable. And these two incidents serve to illustrate some of the changes that must be brought about. As long as there are people who are content to express their interest in the saving of life and the alleviation of human suffering by exhibiting to the public, at a price, their rich jewelry and their expensive but not too abundant clothing, that long is the world unsafe, not only for democracy but democracy itself is impotent.

As long as the barber shops of the country, the centers of male gossip, echo such selfish sentiment as was the case in the one to which I have referred, that long will unbrotherliness prosper and selfishness be at a premium.

The war is giving us a different world. It is giving us the opportunity to make a better world. If it is to be a better world, we must be better and bigger; more unselfish, truer to the ideals of Jesus.

The conditions following the war will be *important* because they will be so far-reaching. Never in the history of the world has the whole race of man been so unanimously involved in anything as it is now in this Great War. It would seem the last struggle is on between autocracy and democracy, between privilege and brotherhood. These ideals and interests have opposed each other on many a former battle field, but never before has the whole world been brought into the struggle. Therefore, the crisis which is to be met when the Teutonic menace has been re-

moved, demands wisdom and courage of the highest type, but requires above everything else, instinctive knowledge of the purpose of God, and consecrated devotion to the common interests of humanity. And *urgent* will be the after-the-war crisis because of what Lloyd George calls the molten state of society when peace shall have been declared. Trends will be given to life that will lead far into the future. Social forms will be speedily fixed that will determine the character of human relationships perhaps for generations. The problems which must be solved can not wait. They must be met speedily, and dealt with faithfully, and with rare comprehension.

But I must hasten. What shall I say to our young people who must face this *new* situation, so *important* and *urgent*? How shall they prepare to meet it?

I want to say two things; and after that, a third. The first thing of the two is, This is an individual problem, a question of personal attitude and character. The social worker who preaches the obliteration of self-hood, the elimination of the individual for the sake of the social order, is omitting the primary element in stable social life. More than anything else today, and for the future, the world needs *men* and *women*. It needs men who stand four-square, conspicuous, if you please, for their personal integrity, for their love of righteousness, and for their sincere devotion to the common good. It needs women who seek not to exploit their physical charms, but who through generous and devoted service in some sphere of human need, develop that womanly grace which is her crowning personal charm. Let each one, therefore, look well to the ordering of his own life, that he may bring to whatever situation awaits his coming, a character, full and rounded, fit to tackle any job that needs doing.

My second thought is this, We are coming upon a time when there is scarcely any limit to the influence that may radiate from a strong personality. A practical psychology may be awakening in us an appreciation of the pervasive influence of personality. We may be emerging from conception of the cosmos which would make of it a machine to grind all of humanity's aspirations and hopes into an impersonal spiritual mass. But there is being removed barriers, also, that hitherto have hindered the

personal relationships which would make widely effective our ideals and purposes. National lines are being crossed in a common purpose, racial barriers are being literally shot to pieces, and denominational fences are having the top rails kicked off at least. Today what you think, and what you do, and what you say, has a world-bearing; and a new meaning not known before attaches to every utterance and to every movement of the most inconspicuous person.

The value of personality in the new world conditions which are now in the making, and the influence of personal character upon the problems that will appear, help us not only to feel our own responsibility, and to see our opportunity, but they show us the starting place in our preparation to meet the crisis which must come. And this brings me to my last thought. The mobilization of our young people for a world crisis such as can be met only by the co-operation of men and women of strong character, and with a world-vision, can be brought about under but one leadership: Jesus. It hardly seems appropriate to associate a military term with that gentle Name. But by whatever figure or language you seek to express it, I wish I might be able to speak in a language that could be understood, and to proclaim in a voice that could be heard above the noise of this war. The only way to heal the ills of humanity, and to bring in the reign of righteousness and peace, is by a self-surrender to Jesus Christ, and by the consecration of the life thus cleansed and strengthened, to the service of God's other children.

Are man-made tracks being obliterated? Turn your face heavenward; there are always the stars. No paroxysms of earth can ever shake the facts of God. The fact of Christ and his salvation and his glorious redemptive work in time, nothing can affect. In this time of perplexity and strain clinch your attachment to Jesus Christ, until you can say with the poet:

If Jesus Christ is man—  
And only man—I say  
Then of all mankind I will cleave to him,  
And to him will I cleave away.

"If Jesus Christ is God—  
And the only God—I swear  
I will follow him through heaven and hell,  
The earth, the sea, the air."



I wonder if Seventh Day Baptist young people appreciate their heritage as Sabbath-keepers; and realize the place which the Sabbath may take in fitting them to meet life's problems, and to render the ministry which the world needs? I fear many do not. For I have seen some of them going out into the world flattered by its promises, and to gain popularity and success, but turning their backs upon that which had made all this possible. Early brought to the foot of the Cross, lovingly and patiently led in the way of obedience to Christ, many have sold their birthright for a mess of pottage. Some have received not even that. But it matters not that some have received a full mess, it was only pottage, of the abundance of which a man's life doth not consist. The Holy Sabbath, the sacred gift of divine blessing, is often the thing over which they have stumbled. Or at least a disregard for the Holy Day is one of the first evidences of disloyalty and unfaith. No matter how far one travels, or where he goes, once every week the setting sun becomes a trial of faith and a test of obedience. The Sabbath furnishes, therefore, a frequent and regular opportunity to measure our devotion to Christ, as well as a means of deepening that devotion. Sabbath-keeping, spiritual and free, is an asset to any life, and will strengthen our young people to meet every personal temptation and problem, and will make them mighty according to their opportunity in the coming world crisis.

"And fierce though the fiends may fight,  
And long though the angels hide,  
I know that truth and right  
Have the universe on their side."

### CONFERENCE AFTERMATH

[Our aged friend, J. Howard Titsworth, who is so well known to many of the older ones in the East, was able to attend some sessions of the Conference. Though very feeble and nearly helpless, his interest in the cause we love is as great as ever, and he sends words of appreciation in the form of "Conference Aftermath," which we gladly give here.—Ed.]

The Conference at Nortonville, Kan., has come and gone. Pleasant memories of it lingers still. Old friends of many years ago, as well as many new ones, were met

and greeted. This of itself is a pleasant feature of a General Conference of Seventh Day Baptist churches.

There were many in our society here who had misgivings as to the success of the Conference, fearing that owing to increased rates on the railroads but few would come. This difficulty was overcome in a measure by automobile travel. Sixty-nine delegates came from the North Loup Church, in Nebraska, all but two of whom traveled in this way. Instead of disappointment, the local church had an agreeable surprise.

A notable feature of the Conference was the promptness with which the entire program was carried out. So much for having a good presiding officer. Mr. Hubbard was an exceptionally fine one.

Another remarkable feature was the sweetness and harmony with which all the work was done. No discordant element was injected into it or was noticeable in the least; nothing to mar the spiritual uplift of the meetings.

To the local church the Conference was a great inspiration. Indeed it will long be remembered and cherished as one bright spot in the history of our church. We are glad we could entertain the Seventh Day Baptist Conference once more. The writer will never be able to meet with another Conference. May the inspiration felt at this one, by those in attendance, be carried to all our churches and become a blessing to our entire denomination.

J. HOWARD TITSWORTH.  
Nortonville, Kan.,  
August 26, 1918.

### ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 15, 1918, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
President,  
ARTHUR L. TITSWORTH,  
Recording Secretary.

Next Board meeting will follow above Annual Meeting.

### MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

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Stillman, Sergt. Karl G.

<sup>1</sup>Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.

<sup>2</sup>Killed in action on the Ypres Front, in France, November 6, 1917.

<sup>3</sup>Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

<sup>4</sup>Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

<sup>5</sup>Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

<sup>6</sup>Died from wounds received in action on the Western Front, France.

## TRAINING LITTLE CHILDREN

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

### ARTICLE XV

BY MRS. LENORE R. RANUS

EVERY ONE knows that a normal child has an active mind, but many parents do nothing to strengthen or train this vital part of their child's life, leaving all mental development to the teachers in the schools. Those parents are indeed fortunate who have kindergartens in their town or city, for the kindergarten gives systematic mental training to children as early as the fourth year.

The easiest way to teach a child to think is through play. The mother can begin to

sing Mother Goose rhymes to the mere infant in arms. As the child grows he recognizes the words and often the tunes. Later, he will ask for his favorite songs or rhymes and then begin to sing or recite himself. Up to this point the mother has accomplished three things: strengthened the memory, cultivated an ear for music and the ability to carry a simple tune, and enlarged the child's vocabulary.

Be sure to use only the best grammar when talking to a child. Baby talk is funny for the grown-ups for a while, but the difficulty the child faces in overcoming this is tremendous.

As the child grows older a story hour should become a part of each day. This is really a lesson in language. The mother should begin with the finger plays when the

child is eight or nine months old, such as "This is the church and this is the steeple," "Pat-a-cake," and the counting lesson, "The thumb is one; the pointer, two; the middle finger, three; ring finger, four, little finger, five, and that is all you see." "What the child imitates he begins to understand." That is the great purpose of the finger plays.

As the child grows other stories can be added about two years of age. A normal child, from about two years of age on, loves the stories of "The Three Bears," "The Three Pigs," "Little Half Chick," "Little Red Hen," and other similar simple tales.

In telling stories to children, especially to very young children, avoid the element of fear. Children love best the stories they have heard before. A good rule is to let the child choose his own story. Mother can introduce a new story when she deems best. Another good plan is to have the child tell mother a story sometimes, as this will aid self-expression and be a lesson in language.

To teach counting, make use of the play spirit again. In bouncing a ball, repeat the old-time jingle, "One, two, buckle my shoe." You will be surprised at how quickly the little ones will begin to count. Again, in building blocks, make a game of counting by saying, "Give mother one block," then "Give mother one, two, three blocks," etc. It is unwise to teach a child under three numbers higher than ten. They are well started if they are able to count as high as this correctly.

To develop the power of concentration, without which no human being can be successful in life, there must be a certain amount of directed play each day. Children are given this in kindergarten, and the mother can also give it to them in the home. When mother sews, the opportunity to direct play is at once afforded by having the child sit close by and sew a piece of loose-woven cloth, such as canvass or scrim. A big, blunt-pointed needle should be chosen for the purpose and tied securely to a heavy thread. When the child shows evidences of fatigue the work should be laid aside for another day.

Large, colored, wooden, kindergarten cubes and spheres, 1 inch in size, with a hole through the center to string on shoelaces, are also fine for a lesson in concen-

tration. This occupation should be permitted only when mother is close by to watch and help.

(Kindergarten materials can be secured either from E. Steiger & Co., 49 Murray Street, N. Y., or from Milton Bradley Co., Springfield, Mass.)

For a child of three or older, kindergarten sewing cards which are perforated and to be worked in colored worsteds, are interesting and instructive. An economical way to procure such cards is for the father or mother to cut squares or oblongs out of cardboard, lightly trace an apple, ball, or some other object on one of the pieces and then perforate the outlines every half inch, making the holes as large as the head of a pin. These outlines can then be sewed by the child in bright colors, working up and down in the holes. Be sure the outlines of the object to be sewed are large, as small objects are too trying for young hands and eyes.

## ARMY CORPS FOR ALFRED UNIVERSITY

Arrangements have been made with the War Department whereby Alfred University will maintain during the coming year a Student's Army Training Corps. This will enable young men who come under the new draft law to attend college or either of the state schools and at the same time receive military training and instruction designed to fit them for special military service.

Students entering the training corps will be supplied with uniforms and furnished with free board and room and in addition will receive the regular army pay of \$30 per month.

President Davis is at Plattsburg this week making final arrangements.—*Alfred Sun.*

## ANNUAL MEETING

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the Pawcatuck Seventh Day Baptist church, in Westerly, R. I., Wednesday, September 18, 1918, at 9.30 a. m.

WILLIAM L. CLARKE,  
*President,*  
A. S. BABCOCK,  
*Recording Secretary.*



## MARRIAGES

**BAKKER—CANFIELD.**—At the home of the bride's mother, Mrs. Eva Canfield, at Friendship, N. Y., at high noon, on Tuesday, August 20, 1918, by Rev. J. W. Sanborn, Professor Garret Bakker, of Portsmouth, Ohio, and Miss Melva Canfield, of Friendship, N. Y.

## DEATHS

**LOOFBORO.**—Mrs. Annie M. Loofboro, daughter of Mr. and Mrs. William Davis, was born in Warren County, Ohio, August 27, 1838, and died at the home of her son, Horace R. Loofboro, in Welton, Iowa, August 19, 1918, lacking only eight days of being 80 years of age.

She accompanied her parents when, in (about) 1860 or 1861, they moved to Welton, Iowa. On February 22, 1863, she was united in marriage to Mr. I. N. Loofboro. To them were born five children—three sons, Horace R., Lewis L., and Yulee, and two daughters, Viola A., who died at eleven years of age, and Luella, who died at Milton, Wis., when about twenty years old. The son Yulee died at Boulder, Colo., at twenty-nine years of age. Horace R. and Lewis L. survive, and with their families reside at Welton, Ia.

After their marriage Mr. and Mrs. Loofboro lived in Welton, Ia., until 1883, when they moved to Milton, Wis., to give their children an opportunity to acquire an education in Milton College.

In 1892 they moved to California, where they remained until 1901, when they returned to Welton, Iowa, and spent the remainder of their lives.

They were valued members of the community in which they lived, and were interested in the welfare of all. In early life they had identified themselves with the cause of Christianity, becoming members of the Seventh Day Baptist Church, and were always loyal to that denomination.

It was my privilege to be associated with them as their pastor from 1901 to the time of Mr. Loofboro's death, in 1907, and following that with Mrs. Loofboro, until 1915, when I moved from Welton. I found them constant in the Christian life, valuable coworkers, and warm personal friends.

Mrs. Loofboro leaves to mourn their loss two sons and their families, in which are five grandchildren, two sisters, Mrs. Wilson Babcock, of North Loup, Neb., and Mrs. Hurley Babcock, of Gentry, Ark.; a brother, Thomas Davis, of Nortonville, Kans., and many other relatives and friends.

On August 22, in the absence of the present pastor, the former pastor, Rev. George W. Burdick, conducted the funeral services, which were largely attended.

G. W. B.

## THE SABBATH RECORDER

**Theodore L. Gardner, D. D., Editor**  
**Lucius P. Burch, Business Manager**

Entered as second-class matter at Plainfield, N. J. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 11, 1918.

Terms of Subscription  
Single copy ..... .05  
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### Sept. 21.—Lesson XII

FRUITS OF THE CHRISTIAN LIFE. Matt. 25: 14-30; 5: 1-12

*Golden Text.*—"All things are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21b, 23.

### DAILY READINGS

Sept. 15—Matt. 25: 14-30. Fruits of the Christian Life

Sept. 6—Matt. 5: 3-10. More Fruits of the Christian Life

Sept. 17—Ps. 1: 1-6. The Way of the Righteous

Sept. 18—John 16: 22-28. The Joy of the Christian

Sept. 19—Phil. 4: 4-9. The Peace of God

Sept. 20—John 15: 1-8. Much Fruit

Sept. 2—2 Tim. 4: 1-8. The Crown of Righteousness

(For Lesson Notes see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

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# The Sabbath Recorder

**W**E are few in numbers, it is true; but we need not therefore be weak. "In the Lord Jehovah is everlasting strength." . . . What we need in order to succeed is not transcendent talent, nor culture of a high order, nor wealth, nor what the world calls opportunity; but faith—abounding faith—perennial faith—faith that makes opportunities—faith that works by love, and purifies the heart, and overcomes the world. . . . Money is, indeed, important and necessary; but it is by no means our first or most pressing need. . . . Supposing that some Gould or Vanderbilt should tomorrow place in the treasury a million dollars, what could we do with it? Where are the men and women of strong faith and untiring zeal through whom it might be expended? . . . We have them not within our reach; nor are the Lord's laborers to be purchased with money.

God owns all the farms, all the banks, all the treasures of the everlasting hills. O my brethren, there is no lack of money. . . . What we need is faith—faith in God's promises; faith in our own acceptance with God; faith in our opportunities; faith in the influences of the Holy Spirit; faith in the conversion of the world. . . . May God increase our faith!

The late Rev. James W. Morton, Conference of 1883.

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