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## Buy Liberty Bonds

# 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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919.

*President*—Rev. William L. Burdick, Alfred, N. Y.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

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

*Executive Committee*—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 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. Tittsworth, 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

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*Recording Secretary*—A. S. Babcock, Rockville, R. I.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—S. H. Davis, Westerly, R. I.  
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*Corresponding Secretary*—Rev. Arthur E. Main, Alfred, N. Y.  
*Recording Secretary*—Prof. Frank L. Greene, Alfred, N. Y.

*Treasurer*—Prof. Paul E. Tittsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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*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.

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*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.

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PLAINFIELD, N. J., SEPT. 16, 1918

WHOLE NO. 3,837

BECAUSE of the unprecedented transportation conditions, and the shortage of help in the publication offices, all periodicals will frequently be late in reaching the subscriber. If your copy of the SABBATH RECORDER does not reach you the same time every week, please do not complain, as it is beyond our power to prevent it. Remember, we are all helping in some way to "win the war." Until transportation conditions are improved delays are unavoidable.

## GENERAL CONFERENCE

**Sabbath and Sunday At Conference** All of Sabbath and the forenoon of Sunday were devoted to what

are regarded as purely religious services. Beginning with the prayer meeting on Sabbath eve, after the inspiring remarks of Brother Claud Hill on the text, "I will be like the dew unto Israel," one hundred and fifty persons bore testimony in quick succession, showing that the spirit of loyalty to Christ and his kingdom was keeping pace with the strong spirit of patriotism which had characterized the Conference thus far.

By the way, we wonder if the patriotic enthusiasm so apparent in our meetings did not have its part in stimulating and strengthening the religious zeal that made the Conference so helpful? Next to love of God comes love of country. These two sentiments are the strongest and give the most stirring impulses to human hearts, and it is not strange if they do reinforce and strengthen each other. In view of this close relationship between the spirit of patriotism and that of loyalty to God, we can but feel that the world war will result in a world-wide return to the great Jehovah.

At nine o'clock Sabbath morning came the communion service, as is usual on Conference Sabbath. Ten-thirty was the time for the regular morning worship. The meeting was in charge of Pastor Herbert L. Polan, of the Nortonville Church, and the sermon was by ex-Pastor James L. Skaggs, who left that church a year ago for the pastorate at Plainfield, N. J. This strong Sabbath sermon was given our

readers, as our weekly sermon, in the RECORDER of September 2, but by an oversight it was not there called Conference sermon. Perhaps you may be interested to read it again now, since you understand that it was delivered at the General Conference.

The offering on Sabbath morning for the three societies amounted to \$122.00. In the evening the Woman's Board received an offering of \$32.10 for the work entrusted to it.

At half past two o'clock two Sabbath-school services were held: one in the tent, under the auspices of the Sabbath School Board, and one in the church, for children and young people. When these two meetings closed, the Young People's Society of Christian Endeavor immediately called its meeting, which was well attended and full of interest. Questions as to frontier work were carefully considered until after five o'clock, when everybody was invited to remain for the vesper service, to which Professor Whitford had called special attention.

This busy day closed with the meeting of the Woman's Board in the evening, a report of which will appear later.

Sunday morning also was given to a service of worship, in which President Boothe C. Davis, of Alfred University, preached the sermon, from the text, "Where there is no vision, the people perish." This sermon will be found on another page.

Just before this sermon on "The Vision that Saves," Brother George C. Tenney read several passages of Scripture on the subject of visions. "The Bible," he said, "is full of visions, in which the mind of man is under control of the divine mind and



in which he hears the voice of God. Revelations are given by visions. Moses, the prophets, and Paul had visions. There are times when no words can express our feelings and experiences.

"God is not far off. We can speak to him and he is still able to speak to men. May we live so close that we can hear his voice and be able to speak what God would have us speak."

The afternoon session on Sunday was given entirely to business. In the evening, after Brother Jordan had extended a cordial invitation to every one to go to Battle Creek next year, Brother Clayton A. Burdick preached from the text: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3: 20-21).

These words in Paul's affectionate letter to the Ephesian people contained comfort for all who might come after him. Paul had a wonderful vision when Christ met him—a vision that extended beyond the Jewish people and enabled him to realize that the Gentiles, too, were loved of God. He saw Christ as Savior to all men, and gloried in the gospel for strangers and for those afar off. He rejoiced that in Christ Jesus there are no strangers or foreigners, and the text is a grand amen to this vision.

Paul, the persecutor, full of his philosophy, met Christ and was transformed. Many here have had similar experiences and know how real such transformations are. Paul without Christ would not have been heard of in all lands. But now he still lives. He is in the homes, in the trenches, in the fields, on the sea; and his influence is working in the hearts of men. Blessings await every one who puts on Christ and works for him as Paul did. President Hubbard has been blessed by the consecrated work he has put into this Conference.

God's plans embrace the world. He is able to give exceeding abundantly more than we can ask or think. I had ambitions of my own which have never been realized, but God has done for me more than I could ask or think. Trouble has come, but God

has sustained and helped me more than I dared to hope for.

Brother, God is willing to come in and make your life richer and better than you can possibly make it, yourself—"according to the power that worketh in us," just as Paul says. Christ promised the power from on high; but you can rob yourself of this blessing by refusing to trust him. He gives us power to glorify his Father by letting our light shine before men; and so we may glorify him by faithful work in the church.

There is a greater work before us as a people. The Spirit has been working in this Conference, and if we yield our hearts to the blessed influence of that Spirit, we shall go forward; but if we do not do this, Jehovah can not lead us higher.

God is able to do for us more than we think. This Conference has given us evidence of his power to help. Matters have been settled here by the Spirit's power, which we feared would end in trouble. Come now, as we go forth to the work of another year, let us forget self and give our lives more completely to God, and blessings will be abundant.

After this tender appeal, expressions of appreciation were voted to the church at Adams Center, N. Y., for its invitation for Conference to meet with that church next year, and it was explained why it seemed best for the cause to accept the invitation of Battle Creek. The thanks of Conference were also given to Rev. Earl P. Saunders, of Alfred, for his years of faithful work as secretary of this body, and appreciation of his services was expressed.

Expressions of appreciation for generous entertainment in Nortonville and for the excellent music provided by Professor A. E. Whitford during the entire Conference were then given. Following came kind words for the faithful efforts of the Conference president in preparing and carrying out the program. To these the president made fitting response. He then called the president elect, Rev. William L. Burdick, to the platform, together with the members of the Executive Commission, as signifying their purpose to stand faithfully by the new president, and handed over the gavel of Conference to one who must bear the re-

sponsibilities and burdens for the year to come.

After farewell words by Pastor Polan, the men's chorus sang, "Wonderful Peace," and the good Conference at Nortonville was over.

Pleasant will be the memories of those days of fellowship and service for the Master. The people turned their faces homeward, hopeful in spirit, and, we trust, determined to do more than ever for our good cause.

#### Young People's Meeting Sabbath Afternoon

In the excellent young people's meeting at Conference, led by Miss Alice Johnson, of North Loup, Neb., the question that attracted much attention was, What kind of missionary life is required on the frontier?

Various phases of frontier mission work were described in answer to questions given to persons in the audience. One of the best examples is that of the Pilgrims, who established the pioneer church in America and gave us our good country. We can never imagine what our nation might have become by this time if there had been no pioneer mission work.

The frontier church has the first opportunity to do real community work. Dead churches have been revived by this kind of work when other methods have failed. By community work is meant missionary effort regardless of denominational lines.

The question of what and where is the frontier was answered by some one as "the borders of civilization." This was thought not to mean, necessarily, the border between Indian and white man's territory, nor yet the land of cowboys. There is plenty of frontier for mission work in the older settled States, even though these may not be regarded now as belonging to the frontier in America. Wherever there is a church surrounded by a sparsely settled community with no church life, there is a frontier. Indeed, anywhere that religious leaders are needed may be regarded as a place for frontier mission work.

Why do frontier conditions still exist in a country so well settled? Simply because so many churches are asleep and don't care

to help bring men to Christ. It is more difficult to awaken and set to work a dead church than to organize a new one.

Fouke affords a good illustration of frontier work of the right kind. What is needed on many a frontier is that consecrated Christians go there and live, and teach men and women how to be Christians.

Our lone Sabbath-keepers have an excellent chance for frontier missionary work. If all these would give one dollar apiece this year for frontier work we would have money enough. They have pledged \$500.00 for the work of the year.

We shall get nowhere if our people do not awake and begin to work for the churchless and hopeless. It is a great thing to see men and women transformed by the power of the Cross. The sin-cursed world needs our help today and I wish our people would awake and get at the work.

One frontier worker spoke of being called to stop and see a poor invalid woman in rags and distress, away out on the barrens. There are many sad cases there. But just as needy ones are to be found, neglected in our towns and cities, near by well-to-do churches, and we do not have to look far to find the frontier.

Another remarked that telescopes are good and necessary for the far vision, but we must not forget the microscope. It is a mistake to become so absorbed in efforts to see work far away that we forget the needy ones near by.

Our readers do not have to be told, after these words from the young people's meeting, that the service in which they were spoken together with many other excellent things made one of the live meetings of the Conference.

In the midst of the young people's service three young ladies whose names I failed to get sang this beautiful song, "Led by the Voice of Jesus." So many afterward called attention to it as being especially sweet and helpful that we give the words here.

"A home there is beyond the blue,  
In our Father's house above,  
Where those redeemed, the good and true,  
Will united live and love.

"We see its domes resplendent glow,  
Bright the beams of glory fall,  
While crystal waters onward flow,  
And a Savior's love o'er all;

"And fragrant flowers immortal bloom;  
Not a sigh or sorrow there,  
But golden rays disperse the gloom;  
'Tis forever bright and fair.

"By faith we see this home so dear,  
Hear the angels sweetly sing,  
'There'll be no more of grief or fear—  
Hallelujah to the King."

"Like some sweet dream that comes unsought,  
When we close our eyes in rest,  
This home which Jesus' blood hath bought  
Doth appear to all the blest.

"A voice we hear of heavenly birth,  
So angelic, sweet and low,  
Which bids us not to think of earth,  
But of him who loved us so.

Refrain—

"Sweet voice of love, be thou our guide,  
Lead us on to victory,  
Until we reach the farther side,  
When thy blessed face we'll see.  
Let us hear thy sweet voice ringing,  
Ringing thro' the mist of coming years,  
Ever to its sweet tones clinging,  
In our joys or in our tears.  
Ringing, ringing, ringing, ringing,  
Ringing thro' the coming years."

**A Plea for Loyalty To the Tract Society** In our report last week of the Tract Society's Hour at Conference, little was said concerning the president's introductory remarks, which were entirely impromptu. After saying that the interests of the Tract Society have so much in common with the other societies that what he would like to say had already been said, President Corliss F. Randolph made the following appeal for greater loyalty to the cause we love:

"The work of the society for the past year has not been new—merely the same that it has from its beginning; and the one distinguishing feature of its message is the Sabbath of the Bible. This and this only justifies our existence as a people.

"The society is in need of a united, aggressive support. Our people have accentuated individualism to the point that, while we pride ourselves upon our democracy, we are not a democracy at all, but a group of religious *anarchists*, a condition that constitutes a fundamental weakness.

"While perfection might be greatly de-

sired, the success of the cause depends upon very human workers—a condition that has prevailed since the Master committed his mission to his disciples to be fulfilled; and if we can have the support of our people in the work of the society as loyally and unwaveringly as the American Government has the support of its citizens in the present great war, success will attend the arms of the Tract Society in its conflict with error."

**Slackers Deserve To Be Uncomfortable** In the meeting under the auspices of the Board of Finance at Conference, Brother L. A. Wing made some telling points on the question of Christian giving. His very first words insured attention. He said: "Slackers are always uncomfortable, and they deserve to be. How can the liberal think well of slackers who live in luxury? Where one's treasure is, there will the heart be also."

No good cause can prosper without financial aid. These are times of great sacrifice. All are expected to take Liberty Bonds and to give for the world's work. The demands of the spiritual should also be regarded.

Personal consecration is a prerequisite of the proper fulfilment of our duty as Christians, and the one who has had the most blessed experience is likely to be most liberal.

There is a reflex influence from genuine liberality that brings blessings to the individual. It gives a God-consciousness, and every one who enjoys a sense of the divine approval should give to show appreciation for his blessings. With the Hebrews much was made of liberal giving, and those who withheld the tithes and offerings were regarded by Jehovah as robbers.

If we are not doing our plain duty as taught in the Bible in respect to giving, then let us stop criticising our fellows for keeping Sunday. When we are constantly neglecting our own duties we can not help other people much toward doing theirs.

How can a church that fails year after year to give its part in support of God's

cause, while others are paying their full share and more—how can such a church grow strong and spiritual? If a church is made up of members who refuse to pay their just debts for its support and their tithes for mission work, how can that church prosper?

If our pastors are compelled to work outside the ministry to make a living because their salaries are insufficient, then something is absolutely wrong. In these times of high cost of living, business men get more and more pay, but in many cases the pastor's salary is "fixed as of old." There is a wide difference between what he now gets and what he might be getting were he in business.

Brother Wing gave a vivid description of a representative case well known to him, where an aged minister, bent and crippled with the toil of many years, is working beyond his strength day by day to keep soul and body together—and that, too, after having spent some fifty years of faithful, consecrated, self-sacrificing service for Seventh Day Baptist churches and in their mission fields.

There are other such cases known to us, and we feel mortified whenever we think of them and how easy it would be for our people to remedy the matter. Brother Wing thinks that if we would faithfully give a tenth for the work of our Master we could easily right all these wrongs.

**Two Important Resolutions** Our readers will see by the report of the Committee on Denominational Activities that a resolution was adopted by Conference requesting the Executive Commission to prepare, for the consideration of the next Conference, a manual for our denomination, upon the matter of ordination, recognition, and deposing of ministers of the gospel.

The other resolution referred to is as follows:

WHEREAS, It appears that the functions of the Board of Finance are not satisfactorily clear and definite; therefore, be it

Resolved, That the Commission of the Executive Committee be, and hereby is, instructed clearly to define the duties of the Board of Finance, and to instruct the board in their discharge.

**Regarding Student Enlistments** According to our promise last week, we give on another page the article furnished by the Government entitled, "A National Campaign for College Student Enlistment." We know it will be carefully read by those who are thinking of leaving school to join the army. Alfred and Milton have each arranged for a students' corps. We have not heard as yet regarding Salem, but know the authorities there have been contemplating the organization of such a corps.

We desire to urge the patriotic boys just out of high schools, and hesitating as to whether they shall go to college or to war, to study that article carefully and see what a wonderful offer Uncle Sam has made in order to meet their desire for both the education and the soldier service.

Don't leave school to join the army, but stay in school and join the army, too. You are thus serving the country in the best possible way—the way our President prefers to have you serve.

#### THE ENFOLDING PRESENCE

The holy angels all around  
Are guarding me alway;  
The mountains round about are full,  
All armored for the fray.  
But more than that, encompassing,  
The presence of the Lord  
Enfolds me in his love divine,  
And in his given word.

I know no shaft can pierce my heart  
While hidden in his love:  
I know no harm can come to me  
While ever from above  
The holy angels sing of him  
Who guards me by his power,  
Encamping all around my heart  
In every trying hour.

He knows when failure casts me down;  
He knows when fears are nigh;  
He knows the terror when the peals  
Of thunder pierce the sky.  
Enfolding in his love divine,  
He keeps me all the way,  
And I will trust, and he will keep,  
Forever and for aye.—B. F. M. Sours.

"Everyone should ask himself, 'What is my share in the war?' The share of the civilian who can not fight is to do what President Wilson asks him to do—to pledge himself to save to the utmost of his ability and with his savings to buy War Savings Stamps."



## Southeastern Association

### THE SOUTHEASTERN ASSOCIATION

SECRETARY EDWIN SHAW

The Seventh Day Baptist Southeastern Association was held with the church at Lost Creek, W. Va., August 29—September 1, 1918. The electric trolley line passed close by the church building, in fact across the church property only a few yards from the front door, with a flag station called "Brick Church." The line runs from Clarksburg to Weston, through Lost Creek, cars going each way every hour. The church is about a mile from the village. The parsonage is at the village. The writer was entertained near Jane Lew, nearly five miles from the church, going back and forth by trolley, the stop called "County Line" being but a few steps from the door of the home of Mr. Orlando Davis.

All the sessions of the association were well attended. Ten delegates in two automobiles came from Salemville, Pa. Five in an automobile, four with a horse team, and several on the cars came from Berea. Then the nearby churches at Greenbrier, Salem, Middle Island and Roanoke turned out in large numbers. Dinners were provided each day at the church by the basket-lunch cafeteria method, the people sitting about the churchyard in the shade on benches, chairs, boxes, automobiles, or standing up, with a fine opportunity for the social element which enters so largely into these gatherings of our people. In the midst of the meal on Friday a sudden shower sent us scampering for shelter for a few minutes, and on Sabbath a steady downpour made it necessary to use the vestibule for the lunch counter and the church pews for seats, but on Sunday it was again bright and fair out on the lawn.

The moderator of the association was Charles A. F. Randolph, of Salem. He was present at every session, and had the machinery of the sessions so well oiled and adjusted that everything moved on smoothly and in order, so well that no one would realize that there was any machinery. His "Foreword" appears elsewhere in connec-

tion with "Words of Greeting," by Erlow Davis, a deacon of the Lost Creek Church. Mr. Davis was ill and unable to attend the first two days, and his message was read by his sister, Miss Maleta Davis, both of them grandchildren of the late Rev. Samuel H. Davis, lovingly known by so many people as "Uncle Sammy Davis." The moderator-elect, who will preside over the sessions next year at Salem, is Orville B. Bond, of Lost Creek.

The delegate from the association who had visited the other associations during the past year was Rev. G. H. F. Randolph, pastor of the Ritchie Church at Berea. Aside from his official written report, he gave a very interesting account of the associations which he had attended at Shiloh, N. J.; Verona, N. Y., and Independence, N. Y. The delegates appointed for next year are Rev. M. G. Stillman, for the associations which are to be held in the spring of the year, and Rev. A. J. C. Bond, for the autumn, with Rev. R. R. Thorngate as alternate for both. The delegates that came this year from other bodies were: Rev. A. G. Crofoot, for the Eastern Association; Rev. Walter L. Greene, for the Central and Western associations; Rev. M. B. Kelly, for the Northwestern Association, and Secretary Edwin Shaw, for the Missionary and Tract societies. They were given fifteen minutes each to bring messages from the interests which they represented when they were first and formally introduced. And it was publicly remarked that this was a marked improvement on the method of a brief statement in connection with the presenting of their formal credentials.

During the association sermons were preached by Pastor M. G. Stillman Thursday forenoon, Delegate A. G. Crofoot Friday forenoon, Pastor R. R. Thorngate Friday afternoon, Pastor G. H. F. Randolph the evening before Sabbath Day, Delegate Walter L. Greene on Sabbath morning, and Delegate M. B. Kelly on Sunday morning. All these sermons were messages of divine truth, ringing with earnestness and conviction, and were listened to with deep interest and appreciation. The testimony meeting after the sermon on Friday night was especially enjoyed. At all our gatherings the people count on this meeting as being one of the best, and they were not disappointed this time at Lost Creek.

Thursday evening Pastor A. J. C. Bond had charge of the service, which was called "Conference Echoes." Five people besides himself were present who had attended the recent General Conference at Nortonville, and they all had an opportunity of reporting each in his or her own way matters of special interest. Mrs. M. G. Stillman told how she was in particular impressed by the spirit at Conference of hopefulness, of unity, and the sense of the real importance and largeness of our mission as a people. The association was especially interested in hearing Pastor Bond read that portion of the report of the Committee on Petitions that had reference to the action of the Conference concerning our relations to the Federal Council of the Churches of Christ in America.

The presence at the association of our missionary, Anna M. West, added much to the interest and value of the meetings. She has with her quite an assortment of clothing and other articles that are characteristic of China. These she had on exhibition, and with them and the help of a few friends she was able to introduce to us a group of people from China, among them a baby, several children, a high priest and a very pretty bride. At the time of the Missionary Hour Sabbath afternoon Miss West, with the aid of maps and diagrams on the blackboard, brought to us a very clear idea of the situation of our mission property at Shanghai and at Lieou-oo. She also gave an address at the time of the Woman's Hour the evening after the Sabbath, speaking in particular of the many great changes that have come to pass in the last seven years.

The Woman's Hour was in charge of Mrs. M. G. Stillman. The devotional service was conducted by Mrs. G. H. F. Randolph. Mrs. Burl Van Horn sang a solo, "Teach Me to Pray." Mrs. Van Horn is a recent and real addition to the church at Lost Creek by way of marriage to one of the young men. A message from the Woman's Society at Salemville was read by Mrs. Alvah Kagarise. It will be found under Woman's Work in this RECORDER. A paper entitled, "Crumbs of Comfort," written by Mrs. Orlo Blough, of Salemville, was read by Mrs. Harvey Ebersole, also of Salemville. This paper is found

later in this report. There was a solo by Mrs. A. J. C. Bond, "Thy Will Be Done." In her remarks the leader took special notice of the fact that many of the women's societies in the denomination had abandoned the method of raising money by giving suppers. And the women now make direct contribution of money, but have not ceased to hold socials, and thus keep up the spirit and interest of the people. Mention was made of the fact that practically all the women of the denomination are actively working with the Red Cross organization.

The Young People's Hour was in charge of Miss Mary Lou Ogden, of Salem. The general topic was Christian Fortification, and there were three papers as follows: "In the Rural Community," by Miss Mora Kelly, "Through Education," by Orville B. Bond, and "When the Boys Come Home," by Miss Mary Lou Ogden. If there is not space in the SABBATH RECORDER this week for these papers they will be published later, for I secured the manuscripts from the writers. The opening song service was led by Miss Erma Childers, and Miss Alberta Davis sang a solo, both young ladies being from Salem.

The Young People's Hour closed with the song, "The West Virginia Hills." I have often heard this song, especially at conferences and associations, when Salem College students and friends get together. I have heard it sung at Salem College. But I never heard it before as it was sung by the people at Lost Creek at the association. Young and old, visitors and entertainers, seemed to forget themselves as they sang. I could see their faces bearing a far-off look, a tender, meditative expression. Perhaps the spirit of the war and the going away of so many of the young men had something to do with it. But it is seldom that I am so moved by singing as I was when listening to and looking at and into the hearts of the people as they sang "The West Virginia Hills."

The report of the Committee on Education is printed in full later in this report. At the hour given to educational interests there were four very earnest and strong addresses, all extemporaneous, and so I can not furnish them for publication. They all had to do with the relation of the col-

lege to the community, to young people, to teachers, to religion, to education in time of war. They were by President Charles B. Clark, Rev. M. G. Stillman, Professor Moses H. Van Horn, and Professor S. O. Bond.

Roy F. Randolph, of the Middle Island Church, had charge of the time that was given to the special interests of our Sabbath-school work. Besides remarks by himself, there were the following: "The Sabbath School Standard," by Rev. A. J. C. Bond; "Some Discouragements, and How to Make Use of Them," by Deacon F. J. Ehret; "The Joys of Sabbath School Work," by Rev. Walter L. Greene, and "The Use of Chalk in the Sabbath School," by Secretary Edwin Shaw.

On Sabbath afternoon, after the interests of the Missionary and Tract societies had been presented by Miss Anna M. West, Rev. A. G. Crofoot, Rev. Walter L. Greene and Secretary Edwin Shaw, there was held a brief "recognition service" for the men who are already in the government service and for those who are going just at the present time. Pastor A. J. C. Bond and Lucian D. Lowther made very appropriate remarks, into the spirit of which all present entered with appreciation and sympathy, the service closing with a fervent prayer by Pastor Bond in which all reverently and sincerely joined.

Mention should be made of the excellent music which was provided for every session. There were anthems by the local choir, several solos not mentioned in the foregoing account, and a men's chorus of about sixteen voices which gave two selections Sabbath afternoon. To mention every one by name would be impossible, for the notes I took are far from complete, and the names of the,—well I just can not get them all straightened out so that I can be absolutely sure of being exactly correct.

I should like to be able to impart to the readers of the SABBATH RECORDER something of the earnestness of the spirit which pervaded the entire association. Some one said that in every great crisis there are some interests that must suffer. This has been especially true in this country during the past year. It is impossible for all business to go on as usual. But the spirit of the association was that, come what may, the religious interests should be kept

up, and that our denominational work must not be allowed to suffer in any way.

### WORDS OF WELCOME

ERLO DAVIS

Brother Moderator, delegates and friends:—Since the appointment of the Southeastern Association with the Lost Creek Church we have been looking forward with pleasure to its coming.

As you have come from your respective homes it has been no doubt with the purpose of benefiting and being benefited, and we trust that you will in no measure be disappointed.

Owing to the most universal unrest in governmental affairs, the greatest struggle for peace and the downtrodden rights of humanity that the world has ever experienced, we feel that there was never a more extended need of Christian organizations being united in sympathy, love, fellowship in its broadest and deepest sense. To this end I extend in behalf of the Lost Creek Seventh Day Baptist Church heartiest greetings to this annual gathering.

At a meeting of this sort, there are two needs to be supplied, the physical and the spiritual. I am sure that there will be an abundance of good substantial food to fill the requirements of the former, but if any have come expecting to get a large variety of pies, cakes and other delicacies, I think that the ladies have a camouflage fixed up for you in order that they may help get the Kaiser.

On the other hand, if any have not come with the full purpose of getting the second need generously replenished, if the program is carried out as outlined you will get with the rest of us a general bombardment of spiritual things and it will not be from airplanes either.

In conclusion, we welcome you into our homes, to our church, to the greatest blessings which it is possible for you to obtain by our meeting together as one body in Christ.

### FOREWORD

CHARLES A. F. RANDOLPH

Forty-six years have elapsed since the present organization of the Southeastern Association, the initiatory steps having been taken by this (Lost Creek) church, an

### RESOLUTIONS ADOPTED BY THE SOUTHEASTERN ASSOCIATION

Your Committee on Education would respectfully submit to this association the following resolutions for careful consideration:

1. We approve and endorse the efforts of our people in each and every part of the denomination to maintain high standards of educational efficiency.

2. While we appreciate the loyalty and patriotism of our young men in exercising the strictest conformity to the draft laws of our country, also the spirit that has induced others to enlist in our country's service, we direct the special attention of our young people and their parents to the urgent appeals of our national leaders to the maintenance of our high schools and colleges; and unless duty shall clearly direct otherwise, we hold it to be one of the highest forms of patriotism to attend college for the purpose of developing our talent into forms of expert service and leadership.

3. We urge upon all the far look, the recognition of the fact that the years of reconstruction that must follow the war will be strenuous and problematic, and that adequate preparation for these duties will call for the highest training and most thorough scholarship.

4. The war is working extreme hardship on our college at Salem, and in keeping with the foregoing resolutions we urge our young people, parents, and pastors, loyally to support the college by securing the fullest possible patronage.

5. Works of humanity are rightly soliciting a liberal share of our earnings in these days of loss and suffering, but we direct attention to the fact that it will be a shortsighted wisdom that fails to keep up our regular support and pledges made to the college of this association.

### CHRISTIAN FORTIFICATION IN THE RURAL COMMUNITY

MORA KELLY

Let us first consider the conditions in the rural community in order that we may be better able to understand the need of constructive work in that place.

We should be aware of the fact that no two rural districts are precisely alike; there-

incident, no doubt, well within the memory of many of those present.

Without questioning or considering the motive prompting such an organization, and without discussing its utility during these passing years, let us consider for a moment the best interest of the present session of this association.

These passing days are especially times for the conservation of all things useful and the application in the best possible way of all force and energy; and in harmony with this spirit may we not see to it that the association of the churches represented at this session may have the best possible results—results embodying those elements that make for strong Christian character, the only basis upon which any true church can stand; and from an association for four days of churches upon such a basis should naturally come those good things that will broaden our conception of our relation as churches, deepen our conviction of our responsibility because of such relationship, and above all things make us more and more appreciative of the blessings we enjoy—blessings purchased at the price of many hardships and sacrifices on the part of our forefathers and still protected under the Stars and Stripes of this nation—blessings embodying those principles, the protection of which our beloved nation is today, along with her allied nations, sacrificing many of her noblest sons. All honor to the boys represented by the stars in the service flags of this nation, twenty or more of them coming from the seven churches of this association.

In the execution of the program which the committee has outlined, making it as nearly representative as possible of the different interests of the association, may we not, in an unusual way, bear in mind that of all times these are history-making days, and that a true minute and report of these meetings should bear abundant evidence that we are alive to our denominational interests and zealously loyal to those principles and elements so necessary for the present unmistakable task of placing civilization on a sounder basis, which simply means the overthrow of militarism and the enthronement of liberty in its broadest sense.

Sing, "Onward, Christian Soldiers."



fore the points I may give may not suit every community or the one in which you are acquainted; but remember—all localities have similarities and these points are practical for more than one.

We must remember that a rural district consists mainly of farmers, and necessarily the population is more or less scattered. This of course makes communication difficult. West Virginia lacks good roads, which are an essential part of Christianity in the country. Comfortable conveyance is necessary in order that the people may congregate on the day of worship, with hearts and minds fully at ease, for real spiritual worship.

We find in some localities, too many churches for the number of people in that place to provide the best church privileges and services. Often the young people are taught and trained by the older people to have a church prejudice. Church preference is all right and essential but not church prejudice. When there is prejudice the young folks can not agree and are more or less distant, so that they can not unite in perfect harmony for the benefit of the community.

Young folks are ambitious and must have their part in the present if they are to fill the places which will be waiting for them in the future. Should they not, then, have the advantage of the best privileges and training available?

We must remember that just about ten years ago the tide of population turned steadily around and started the true homeward journey from the city back to the farm. This turn makes the rural problem all the more difficult, because the city-trained boy and girl will not go to the farm and sit at night and at other idle times with their hands folded as some young people in some rural districts are forced to do. They will find some amusement—and shall the church say what it will be? These young folks will be an inspiration and a help to the community if given a chance; so start something and help them push.

Something must be done to retain the natives of the community as well as the new arrivals. A vast amount of personal work and study is being bestowed upon this question, and it is hoped that in the near future it will be solved in part, and it can

be if each individual will place his shoulder to the wheel and help turn.

Another hindrance in some localities is the poor condition of the rural school. To-day more than ever before it seems that in certain localities any sort of a person can teach a country school.

No special ability is required of the teachers along the religious side of life. They may be infidels or they may be Christians. The religious influence of a child should be very great, as a child becomes just what its early training makes of it. On this account the child should have a Christian teacher, for some children of careless homes receive their first inspirations for good in the schoolroom where they are placed "out in the world" for the first time. Let us consider the fact that our forefathers established schools in order that we might be able to read and understand the Bible for ourselves. Are we not surprised at the outcome of some schools? Are we not surprised at the immense sales of "dime novels," "Wild West" stories, and other literature of even worse nature? Sincerely, if we are not we should be!

We must have a truly Christian influence following the children every day in the year if they are to be their best in the community now as well as later. An environment should always be provided which will suit the needs of each individual in the district. The church can provide amusement which will interest our young people and help them to keep their own place in the world as well as enlarge their field.

The music of the church should be especially emphasized, as it is an inspiration in spiritual life. The first music ever composed was by a Christian, inspired by the lack of attractiveness in the church services. The music of course was written for sacred words.

Music should be taught in the churches, so that the congregation may be better able to render more efficient music, making the Sabbath-day services stronger, more entertaining and influential. Music has an attraction for any one and perhaps a careless unconcerned person will be brought home by it.

The church services should be varied and thereby be attractive the year around, keeping the candle of goodwill and peace burning brightly, so that boisterous yearly re-

vivals will be entirely out of place. A revival is a dangerous machine, as some folks live during the summer on the hope of being saved in the winter during that country revival.

You may be surprised at me for leaving the pastor's name out for this long a time. Do not conclude from that that I think the pastor any less important. He must have tools with which to work before he can accomplish any aim.

The pastor, if you please, must man the main 'oar of the boat. He should be a shepherd located in that field for a period of not less than three years, for in less than that time he can not become so acquainted with each individual as to understand his needs. A circuit pastor can not know the individual problems in each field well enough to be able to minister efficiently to those in his charge. More than that, the field in every church district is large enough to have the whole-hearted efforts of an ambitious pastor bestowed upon it. The pastor should surely be ambitious. A rural pastor should have a thorough education in order to render the most efficient service to the community. He should be thoroughly able to be a young person's companion in social as well as in religious life. The pastor should serve each individual but especially should he minister to the needs of the young. He should be able to be an adviser on every question which a member of his church might ask.

Let us find some real constructive work for the rural community.

First of all, every church should have a good church library. The books it contains should be wholesome and entertaining. The library should contain the best works available, both simple and difficult, so that each person can find something interesting there. There are very interesting religious stories which have a point suitable for both young and old.

In connection with the library should be a reading room under the direction of the pastor or some librarian selected by the pastor or church. A certain time should be appointed and set aside when the rooms are to be open to the congregation or even to the public. Different times might be appointed when the various classes may have charge.

You think this would be a large proposition. Can we not support anything large or small in the rural district that would elevate the ideals of a great many young people, and save the majority from ruin? You may think it a dream, but it has been tried out in some rural districts and has proved to be a complete success.

In the reading room could be given the church socials and any social connected with the church. The social side of a young person's life should be emphasized, as in social life the individuals mingle and when placed out in the world alone are better able to support themselves and hold their own in the world.

Now for something especially for the boys. A basketball team might be organized under the direct supervision of the pastor or some Christian athletic director who would donate a certain part of his time to training the members of the team; or a military drill of some unwarlike nature might be formed which would be wholesome, clean and conducive to better, cleaner living by the young men.

There are sewing clubs, Red Cross societies and various other organizations familiar to all which would be practical for the girls.

We must do some stirring if we are to make a success of these plans, but it can be done, and some plan of some nature must be continually put into practice if we are to make the most of ourselves and help our associates in the rural community. Needs and conditions are constantly changing.

In conclusion, to succeed we must maintain a Christlike spirit. Christ does not ask us to sit around with folded hands and a long face. He wants smiling ambitious young folks to work for him.

### CHRISTIAN FORTIFICATION THROUGH EDUCATION

ORVILLE B. BOND

The world today is being shaken by the internal discord of itself, by friction produced in the attempt to establish ideas in the midst of ideals. The question naturally comes, Why such conditions? We can answer the question only by saying, The world is honestly making an attempt to find itself.

The world, finding itself, is characterized by world discord, world strife, and combined ideas of groups of individuals in their attempt to inflict their theories of harmony, truth, right and justice upon the world.

The development of an individual is identical with that of the world, with the exception that the former has a much smaller sphere in which to work. In these individual and world conflicts the questions arise, What are we doing? Where are we going? and, What are we accomplishing? My answers are, We are becoming educated, we are getting religion, we are appreciating Christ and coming to a fuller conception of the significance of a unified life.

In my mind Christian fortification as manifested through education naturally divides itself into three periods or phases, which establish themselves in the life of every individual. These three periods are youth, maturity, and old age. It is upon these phases of life that I wish your sincere consideration.

I wish you to appreciate the first period, youth, as fundamental, as extremely vital in the development of man or woman. This period of life is essentially instinctive, a period of getting, a period of accumulation, a period of feeding and a period of construction and putting together. We should not forget that this is not the time in life when we should say *Don't* or *Be*. What does the child know not to do or what to be when she or he has not yet lived in this world long enough to accumulate experience with which to work. With sadness do I remember a mere child in my schoolroom whose innocent frame was played upon as if it were a bundle of "rattle sticks and then asked to get busy. The teacher, poor innocent, ignorant——, it had been better for the children that that teacher had butted his head into the schoolhouse than that he had butted into their innocent pathway. This poor child needed to be fed, to have material with which to work, its life should have been filled with concrete things. Saying to a child, "Study," does not have content to the child; saying to the child, "Be good," does not make it religious. But make study open, make it a feeding process and

make "being good" real experience and we will accomplish the purpose for which we are striving,—the making of men and women. This early period of growth is education, and I do not mean that education is a school curriculum memorized, but a filling with experience. This, then, means getting a knowledge of life. Here is where Christianity is first fortified through education.

The next phase of life, maturity, may be filled with magnificence or the direct opposite. It is the time for the manifestation of a fit or a misfit in life. It is the period of life for materializing, idealizing and organizing. It is the time in life when man or woman will either make or break. That which determines the success of a man or woman when he or she reaches this period of life, is the nature of the food that has been obtained, the nature of the material put before him or her, and the nature of the *compelled* early experiences of youth.

Then, if we expect Christianity to have any place in the characterizing of a man or woman, the instinctive nature of the plastic child must be fed with rich food, such as will make the fixed character. I mean by rich food, wholesome experiences which should be *planned* and *provided* for the child. This, then, in my mind would be Christian fortification through real education.

The last period of life, old age, brings with it the marks of success or failure of the former periods of life. The tendency of this period of life is fixedness, rest, repose, ease, comfort, and ideals reached or vanished. The character of life here is what it has been made; it is the materializing of the visions of youth. The richness of old age prints the pathway of life. The sadness of old age portrays the picture of a misfit. The broad, rich life and the narrow, thin life are but the products of our method of feeding.

In conclusion, to my mind the magnificence of Christian fortification depends upon a fuller appreciation of the nature of the youth and a comprehensive leading of that youth into wholesome experience. This is Christian fortification through education.

### CHRISTIAN FORTIFICATION—WHEN THE BOYS COME HOME

MARY LOU OGDEN

In every field of activity where men labor and live throughout America, they are considering and planning for that time "when the boys come home." Just now, when every source is taxed to the utmost to "win the war," still are heard these words. America is building, and the world is building, a mighty fortress designed by the Maker of all that is eternal and good, destined to last through the course of the ages. Now is the time when we are laying the foundation and to this task we must give our most diligent care.

Daily and hourly America is pouring out her lifeblood on the altar of Freedom. Her sons from every rank and estate are going forth to conquer for right and righteousness' sake. They go because they, like this beautiful homeland of the West and for her glory are willing to face death at the call of duty. The sacrifice of American fathers and mothers is a sacrifice of love—love for humanity.

Of all the questions we who remain at home must face, the one, "Is America worth fighting for?" should demand our most serious thought. Our boys have gone to fight for us. Are we worthy of their great sacrifice? The test of our worthiness will be in what we as Christian men and women have to offer them as proof of our loyalty when they have finished the job "over there" and have come home.

The men on the firing line are learning the lessons and putting them into real living that many who profess to be loyal citizens of both temporal and spiritual kingdoms have neither learned nor practiced. It is to these lessons that we must turn our attention. Along with these lessons we will have to rally ourselves to the fight for our social life. We can look with hope toward that blessed day when America will have rid herself of the liquor curse—but, men and women, can we afford to just look ahead with satisfaction, knowing that victory is coming? This is the time to fight our hardest, that our men shall not come back to their country still subject to the power of an evil so ignominious. The evil one is now doing his worst but in the strength of our God we must raise up our

breastworks that will stand against all the fiery darts of wickedness.

The church must make a rigid introspection of itself and then act accordingly to be able to meet the needs of a new race of men. What has the church stood for in the past and what does it mean to the men in the service.

The church has stood through the ages as the symbol of holiness, offering emblems of divine grace and blessing to those who would come to partake of them at regularly appointed times. Too long has the bountiful cup been poured out to the few who through generations have been heirs to the favored seat at the table. What pitiable misconception of the purpose of an institution so rich in life and strength to every man at all times, established by a Savior so great that he could give his life a supreme sacrifice for mankind.

Just what the familiar teachings of Christ's death on the cross mean to the men of the Allies' armies can not be known, but surely no greater call for loving sacrifice was ever given to man since Calvary. The men on the battle front are not fighting for an adventure but their deeds daily prove that Christ's spirit is truly with them. There is the spirit of man's thoughtfulness of his brother, man's tenderness with man, unreserved comradeship and unity as they face the task. All this the soldier is not unaware of.

A young Canadian officer bidding farewell to a group of friends at a church banquet said: "I go away determined, God helping me, to do my hardest duty; to render my country and empire an enthusiastic and utmost service; and to carry myself so that when I come back—if I come back—little children will run to me as confidently as they do now." This is the spirit of the trenches—unreserved service that has no interrogation points.

To those who have earnestly sought the benefit of a Father's house, religious forms have given place to a glorious vision of loving service and joy. God becomes real to those who find him in an hour of trial and need. When a man stands alone amid howling shrapnel and bursting bombs with only the sky above and the open trench beneath, he then realizes that he is facing something beyond the human realm. He has had a glimpse into eternity. It will



either make him a fatalist or it will lay bare the beauty of divine faith and Christian hope. Some of our men, once indifferent, will through the glare of fire and shell find the security of a real religion. It is an experience too deep for any expression, yet there is the tender sprout rooted deep in the soul which will lie to be nurtured and cared for after the storm has passed.

To some who can face God with open heart and who wear "the full armor of God", there will come a new revelation in war. The spirit of the trenches has shown him the beauty of a Christ religion. The church is going to meet such men when the war is over and here is where we meet our problem. What have we to offer?

The first thing that will be required is consistent Christian living. The soldier who has lived where men know no sham, but where each is worth just as much as another, where his last drop of water is for a wounded comrade, will not be satisfied with a one-day-a-week religion. The soldier is a man of action, used to a continuous course of action where every move counts and counts for something. To such a one empty forms and a lifeless religion will make no appeal. There will be greater tasks to be done than ever before and the dead weights will have to be cut off so that the work can move with dispatch and certainty.

To dare to do the impossible is the characteristic life of the fighting man. The impelling force of duty behind the act is what moves the soldier to death or victory. There are no cowards in our army in France. Will Christian people in America meet the boys with doubting and hesitance or stand foursquare, whatever comes? This is no time for moral cowards, and if there be such they must be shaken into a sense of honest, upright behavior or remain to our everlasting shame. It will require a deeper bravery than we know now to match that of the boys who come back.

The test of our strength as Seventh Day Baptists will be tried when the realization comes to us that this day in which we now live is our golden opportunity to stress the particular truth for which we stand. Have we the will to put forth a greater effort to lead out in Christ's name as ambassadors for his great truths? We must arm ourselves to go forth *fearlessly* to present our

cause to the world. Just so surely as the foundation for our Christian fortress is laid without putting into it the Bible Sabbath, that surely will there be a "weakest spot." God is offering us today a most blessed privilege—that of going forward with his message to a Sabbathless world.

Another thing that we will be required to do will be to establish a broadening spirit of Christian unity. One of the greatest facts that comes from war is that "common suffering kindles the sense of common humanity." Over in England an old woman, when the Zeps came over her house for the first time, said that "now the trenches and the Dardanelles didn't seem so foreign." The new peril seemed somehow to bridge the distance. As she faced death, the sense of common danger gave her a sense of kinship with the men at the front.

We in America are too far removed as yet to feel the keen stab of the catastrophe in Belgium and France. But every day some one is reminded that he or she is numbered among the suffering multitudes that are bound together in a common sorrow and loss. They, too, are watching in the trenches with fathers, mothers, sisters, wives, sweethearts of Great Britain, Flanders, desolate Belgium and lonely France. Out of this must come the lesson of unity. Each man is a brother to the world of men. We must grow above the plain of prejudice, pettish wrangling, and childish differences. The soldiers never quarrel, they cherish no grudges. They are above that and know there is something bigger for them to do. Are we as Christian men and women going to reach above such things, too, or remain the same shriveled souls? No, I believe that through this common suffering America will come as a full-grown man, bearing the light of a glorious and unselfish love for all mankind.

But the hardest lesson we must learn and the one we must have best is that of *forgiveness*. This will require more real *Christianity* than anything else if we truly follow Christ's injunction to "love your enemies, and pray for them that persecute you." Amelia J. Barr gives us, in "The Prayer," published in the *Outlook*, this beautiful picture of the forgiving spirit:

You say there's only evil in this war—  
That bullets drive out Christ? If you had been

In Furnes with me that night . . . what  
would you say,  
I wonder. It was ruin past all words,  
Horror where joyous comfort used to be . . .  
And not clean quiet death, for all day long  
The great shells tore the little that remained  
Like vultures on a body that still breathes.  
They stopped as it grew dark I looked about  
The ghastly wilderness that once had been  
The village street, and saw no other life  
Except a Belgian soldier, shadowy  
Among the shadows, and a little group  
Of children creeping from a cellar school  
And hurrying home. One older than the rest—  
So little older!—mothered them along  
Till all at once a stray belated shell  
Whined suddenly out of the gloom and burst  
Near by. The babies wailed and clung together,  
Helpless with fear. In vain the little mother  
Encouraged them—"But no! you mustn't cry,  
That isn't brave, that isn't French!" At last  
She led her, frightened brood across the way  
To where there stood a roadside Calvary  
Bearing its sad indomitable Christ—  
Strange how the shells will spare just that!

I saw  
So many . . . There they knelt, poor in-  
nocents,  
Hands folded and eyes closed. I stole across  
Also, and staring at the shadowy shapes  
Of ruin all around them. Now that prayer  
Had grown too hard even for little children.  
"I know—I know—but we *must* say the prayer."  
She faltered, "Give us this day our daily bread,  
And—and forgive—" she stopped.

"Our trespasses  
As we forgive them who have trespassed against  
us."  
The children turned amazed, to see who spoke  
The words they could not. I too turned to him,  
The soldier there beside me—and I looked  
Into King Albert's face . . . I have no words  
To tell you what I saw . . . only I thought  
That while a man's breast held a heart like that,  
Christ was not—even here—so far away.

### CRUMBS OF COMFORT

MRS. N. O. BLOUGH.

Crumbs are usually very small particles broken off from something larger and may be food for the body or food for the soul. If for the body, they may be crumbs of bread, crumbs of meat, potatoes, or any other article of food. If for the soul, they may be crumbs of affection, sympathy, kindness, faith, and love, of which the last is greatest.

If crumbs are scattered freely, willingly, and in the right spirit, though they be very small, in usefulness, they may be able to sustain life or even to bring a soul to Christ more quickly than a larger portion of the same article. Sometimes only a few crumbs of comfort to a heart-broken soul

may sink deeper than a greater act, which might be thought of for a short time, then passed on as not being meant for it. Sometimes we think it a hard task to comfort one in sorrow, but if we would only scatter the crumbs we have as we pass along life's pathway some hungry soul passing the same way and finding some may feast on them to its eternal good without our knowledge of it. When Christ fed the five thousand with loaves and fishes he ordered that the fragments be gathered up that nothing be lost. If the crumbs were useful in feeding that great multitude, how much more good may they be where only a few are concerned. Christ will not pass by the smallest act of kindness. He is not waiting for us to perform some great deed that may bring us worldly fame, but notices the crumbs of comfort bestowed on the smallest of his children. The deeds that are great in the eyes of the Lord may seem but tiny crumbs in the eyes of the world, but what need we care for the world's opinion if we are on the Lord's side? If God is for us, who can be against us?

The effect of the crumbs we scatter may be of much greater value to others than we know and may bring us good and lasting friends. Like bread cast upon the waters, they may bring to us in times of trouble crumbs of comfort much larger than the ones we have bestowed. If our friends receive comfort from us and give us comfort in return how happy we will be together helping to bear one another's burdens. Let us so mingle and blend together the crumbs necessary for this life and those necessary for the life eternal that all may be made to see the good that comes from loving and serving God, and scatter the crumbs over the earth so thickly that the whole world may be cheered and comforted.

President Hibben, of Princeton University, says: "A world in need has sent forth across the waters its cry to us for help. We can not respond and at the same time continue our comfortable, easy-going mode of existence. The times demand sacrifice, and sacrifice can no longer be free from suffering."

"Whate'er is good to wish, ask that of  
heaven,  
And if for any wish thou canst not pray,  
Then pray to God to cast that wish away."

## WOMAN'S WORK

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

### WOMAN'S WORK IN SALEMVILLE, PA.

Message to Southeastern Association

At the request of the associational secretary of the Woman's Board for some word from the Ladies' Benevolent Society of the Salemville Church, we send a message of good cheer and hopefulness.

Though our society has not yet been organized two years, we feel that we have been brought into closer touch with the work of the women of our denomination, and at the same time have been able to more efficiently and systematically direct our efforts toward helping in the work of the church.

We meet once every two weeks for the purpose of planning our work and for the transaction of business. Almost without exception the meetings are well attended. During the past year the society has earned \$104.78, and has paid out \$107.92. We have used this for paying our apportionment to the Woman's Board—some \$27.00—and in helping on our pastor's salary, \$50.00. Besides, we bought paper for repapering the parsonage, and have helped in other incidental ways. In addition to furnishing the paper for the parsonage the ladies of the society did the papering and in other ways made the parsonage ready for the coming of our pastor last May.

We have earned our funds in various ways, such as quilting, giving of a chicken-waffle supper, and serving ice cream.

The encouragement which we received last fall through the meeting of the association with our church has been a source of inspiration to us, and we are looking forward to the possibilities of increasing usefulness.

JULIA THORNGATE,  
Secretary.

"To achieve victory we must have two armies: one that fights; one that saves. Every patriot will be a member of one of these armies."

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

REV. HERMAN D. CLARKE.

CHAPTER XVI.

(Continued)

SABBATH DAY, before Kon started south, they all attended church together. The pastor in his prayer gave thanks for the history of the church and that so many from there had been raised up to fill useful positions—Charles M. Lewis, W. C. Whitford, O. U. Whitford, H. B. Lewis, Joel West, G. J. Crandall and others in the ministry; Professor Albert Whitford and some presidents of our Conference; and members of the boards of the denomination. He seemed a little eccentric but it had an inspiring effect as he gave names of many of the noble women who had served the church and cause of Christ so long and so ably. He thanked God for the young men who were then "coming onto the stage of action." Then he invoked the divine blessing upon Kon Wells, about to enter college, that he too might in the future distinguish himself in humble and devoted service.

Coming to the notices he said: "I have great pleasure in giving notice that there will be a meeting of women who wish to form a 'Mothers' Club,' next Wednesday evening at the home of Sister Cynthia Brown, and they have prevailed upon Sister Esther Wells to give a talk on boys. Let all the mothers of this town and surrounding country try to be present."

Seemingly in keeping with the thought of Kon's going away he preached upon education as related to a religious life. It was a little strange that so much should center about this young man. He had been a quiet boy when in public and had not especially displayed himself except that among the boys and girls he was quite a favorite, owing to his cheerfulness, wit, kindness, and firmness in principle, and outside of the church people he had been something of an athlete.

Many shook hands and bade him good luck and to return to them again.

The next Monday he kissed his mother good-bye, both weeping, and he kissed also his dear grandfather and hung long on his neck as the tears ran down the dear man's cheeks, then off with his father to Unadilla Forks to take the old stage that went as far as the station, and soon he was rushing on toward Salem, taking the longest route by way of New York and Washington, for he wanted to see the capital of his country a day or two. He did not carry the extensive wardrobe he had jokingly planned a few evenings before, for it was very plain though good, his mother having spared no pains she was able to take in fitting him out.

A young man sat in the seat with him, the cars being crowded, and soon they fell into conversation.

"Taking quite a trip, neighbor?" asked the young man.

"On my way south," Kon replied.

"What part of the south, Florida?"

"No, just West Virginia."

"Oh, I am acquainted some in that State. Whom do you know there?" was asked.

"I have a sister at Salem, and I have seen the president of the college and once met up north a man by the name of Trainer. I do not know his profession," answered Kon.

"Oh, yes, I know Mr. Trainer. He is a mighty fine man and is in business there. In fact I have a check he sent my business firm that I am to get cashed at Albany. I live in Utica but travel for a firm at Albany. My name is Tom Jackson. Your name, please?"

"Konrad Wells, of the township of Plainfield, Otsego County,—a farmer," replied Kon.

"Why, we ought to be acquainted. I know Mr. Babcock of the manufacturing company at Leonardsville. He sells agricultural implements to my firm. We deal in a great variety of things."

"Where have you met Mr. Babcock?" asked Kon a little suspiciously.

"At—er—oh, in Utica several times as he was there on business. By the way," as he saw an inquiring look on Kon's face, "I have a commission for my work and am to get it out of this check. I am to stop off at Herkimer a half day to see my old college chum, and want to do the honors and slipped away from home in such a hurry that I left my wallet on the dresser. I had my ticket the evening before. I have a dollar with me but I need ten dollars to meet an obligation with my chum. I know I am a stranger to you, but you see I know some of your friends," and he paused to take out a case of cigars.

"Have a cigar, Mr. Wells?"

"I never use tobacco in any form, thank you," replied Kon.

"Well, it is a bad habit I allow but I got into it when a boy and it is called very social to treat, you know. Pardon me if it is disagreeable to you. But as I was saying, I need ten dollars. Would you not, as you will see Mr. Trainer, advance twenty dollars on this check? I'll sign it and then you take it to Mr. Trainer and have him make out another for the balance and I'll have deducted a dollar for his extra trouble. You see his name here all right."

The said Tom Jackson had a moment before gone to the smoker, saying he had to hand the daily paper to a man there from whom he had borrowed it.

"You just pay me twenty dollars and I'll make it right with you for the kindness. You see we have to help our fellows out occasionally. I did the same for a Jack the other day in Ilion and cashed his check all right when I arrived home. Just a matter of accommodation and it makes a fellow happy to tide one over when in difficulty. Here are some choice candies I'm taking to my little sister who is visiting at Herkimer. Have some," he said. But just then the train stopped and aboard came a detective. Tom Jackson suddenly said, "I forgot to tell that newsboy I wanted another daily. Excuse me a moment." But he did not return.

The said Tom Jackson had never seen West Virginia nor did he know any Mr. Trainer or Babcock. He had drawn it out of Kon for a purpose.

Walking up Twenty-third Street after leaving the ferry at New York a young lady bowed to

him and smiled. He stopped and said, "Beg pardon, but I do not call to memory who you are."

"Miss Smith. Don't you remember we met and had a good time once? I'm stopping at this hotel for a week with some friends. Come in and let's visit," and she took his arm as though it was all settled.

"Excuse me, Miss Smith, but I am just now in a hurry and we'll have to defer the visit until later in the day. Goodby," and he quickly crossed the street and went down Broadway.

While he was taking out his handkerchief, there happened to be a card with his name on it that dropped to the street unnoticed by him. A woman quickly picked it up, glanced at it, and ran to overtake him.

"Kon Wells, stop a minute. Where under the sun are you going and where did you hail from?" she asked.

He looked at her in astonishment, and thought he recognized her. She was a little taller and wore her hair different from usual, but the resemblance was so great that he ventured to say, "Is this Miss Kinney?"

"Yes, Kon, glad you recognized me. I am here getting me a suit for the Ladies' Seminary and I'm so glad to have caught you. You surely are not in a hurry just now. Come into this hotel here on Broadway, a very respectable one, and let's talk matters over. Sakes, I've not seen you in a long time."

Kon went in, and yet was still in doubt.

"Sit right down here, Kon. Excuse my familiarity, but a few years ago it was all right with you. Where did you see me last?" she inquired.

"Let's see, why, if you are the veritable Miss Kinney, I saw you at Bridgewater at a social there after the Unadilla Valley Glee Club had given a concert and we all had oysters. But you have changed so much. I also met you at West Winfield at the fair and we took lunch together, that is, if you are truly Miss Kinney."

"How can you doubt it, Kon? We have been together several times. Yes, that was a jolly time at Bridgewater and Winfield. But I have something very important to tell you. Come into this room here at the left a moment, too many people are about and may hear," and she led the way into a private room, though Kon thought it was another hotel parlor when he started. She shut the door and took off her cloak, displaying her charms. She drew out a diamond ring from her purse, sat down beside Kon closely and asked him if he could take that home with him and keep it for her until she wrote for it.

"You see, it was given to me by a young man who now wants it back. He will see me tomorrow and I want to tell him I sent it home by a friend and he must wait. Don't it sparkle?" and she laid her hand in his. Kon quickly withdrew his hand and looked at her, saying, "Miss Kinney, I must have better evidence that I am visiting Miss Kinney, late of Bridgewater, before I venture to comply with your request and then I am afraid that you are deceiving me."

"Nonsense, Kon, how could I? But if I am, you are here with me now and it will be dangerous for us to be seen out there. Let's have a good visit and talk over old times."



The maid came in to get a vase on the stand and looked at the couple on the sofa sharply, then smiled at the supposed Miss Kinney. Kon saw it quickly and arose, going to the door. The maid stepped in front of him, asking if she could get whatever he might want from the office.

"No, thank you, I have a grip in the parlor I want to get into a moment," and he went out leaving the beautiful Miss Kinney and the maid waiting for him. But he was rushing down Broadway and over to Twelfth Street. He felt himself lucky that no one had taken his grip.

After that he answered no strangers on the streets and his eyes were opened to the dangers of the great city. He afterwards wrote home to his father and mother, detailing these events.

He arrived safely at Salem and was met by his sister and given a good supper and slippers for his weary feet and they had a fine time talking about home and the future.

The Mothers' Meeting was held as by appointment at Mrs. Brown's. Mrs. Brown called the meeting to order, explained its object, and told of other successful Mothers' meetings then being organized all over. She said they had urged Mrs. Wells to talk to them about boys, in view of the fact that she had had experience and such good results in the training of her own boy. "Mrs. Wells," she added, "will now talk to us from her own experience, as she understands the object is for us to have heart-to-heart talks, helpful in the performance of our home duties. Sister Wells, be very free."

"My dear sisters, you know that I am still a young woman and have had but one boy, my first experience being with the girl and then both together. I feel somewhat embarrassed, as you well know I am not a public speaker, but I realize that mothers together like this can get more out of our talks than a lecture by some prominent person. I do not think I have had any experience remarkable beyond that of yours, but I think I understand what you want tonight if you can get along with my plain farmer-wife way of telling it."

"That's just what we want, Sister Wells. That is what comes home to us best. Go on," said one woman.

"Concerning my experiences with my boy, I will say that my greatest inspiration came from my father and mother-in-law in the fact that they had planned for a grandson even before my husband was born. They planned for physical, moral, intellectual and religious development, strange as it may seem to you. They did everything possible in their own living to have its effect on the son and grandson. Kon's father was trained to respect women and sacred things, to keep himself pure and to control his thoughts and have a sacred regard for every act in life. That example has had as much to do with my boy as my own teachings. Everything does not wholly depend upon the mother, as some assume. Train a boy ever so carefully and when he is a young man nearly, he will in most cases take his father's example. I have observed it time and time again. But I'll pass over his babyhood, saying only that he never had things because he

cried for them. We intended that he should know that when we said a thing once, at least the second time, we simply meant it and that does not take very long for a baby to learn and it is never forgotten. We never scared him into obedience. No bugbears and goblins ever haunted our home. We were careful, too, of the pictures we had on our walls—no impressions on his little mind concerning the exciting hunt and scenes of war, no lewd scenes under plea of art. Cleanliness of body constantly. Finger nails always clean after use a day. Eyes and ears accustomed to plenty of pure water. He went to bed without an hour's rocking or walking the floor. When he got spunky, as he did, there were no angry retorts.

"When he was old enough to have other boys play with him, a critical time was reached. Father said he should be no 'milksoy.' If he had a doubt or question, we were to honestly give reasons, then let him make his own decisions, while we, unconscious to him, helped him to do so. And he had a few puzzles to work out. It may be that some of you have boys that show the marked influence other boys have, exceeding yours. That is a matter for careful consideration. I saw to it that the boy should have better times in his home than he could elsewhere. The boy was free to have company at our house, and I have played with them and shared their fun and their trials. It took valuable time but it paid. You cannot always restrict the boy's company. You'll fail if you expect it. But a wise mother can counteract contagion. She simply must, or all is up. Glass cases and hothouses are not for boys. If you are his chum and best friend, he will take that into consideration when he chooses company."

"Let me ask a question," said Mrs. Witter. "What about noisy boys in the house and the notions about politeness?"

"Well, I think women exact too much from the male persuasion by way of hat lifting and giving seats to them always. However, it is custom and nothing harmful, so I let my boy tip his hat and give up his seat to ladies and it seems to give him pleasure. As to noise, I do not share the opinion of many that a boy must exercise his lungs in the sitting room to their full capacity. Nor is it necessary to his pleasure to pound loudly with blocks and hammers and to jump up three feet and come down on all fours with the sound of a rock. If boys have to 'let off steam' there is a time and place for it. As to table manners, we must begin with the boy's father, especially before the child is born. A boy is very imitative and he need not reach across the table for things nor slam his plates and fork and have legerdemain at the dinner table. Large mouthfuls do not need to be taken nor elbows put on the table for comfort. It takes tireless training to teach table manners. Speaking of the table, meals are the great opportunities for social development, and while the boy must not be permitted to talk incessantly he can have a part in the intellectual feast. Give the boy what you expect from him.

"As to being angels. I lost that idea before Kon was five years old. And spotless face and hands were impossible. My! how dirty he

would often get playing, but it was healthful and water was plenty. Boys have some opinions of their own. They will lean strongly with father in politics and church affairs and all that, and will gradually express opinions contrary to yours. Respect their opinions and teach them how to reason. But they should not discuss these opinions in company or at the table. Digestion is an important matter and the condition of the mind has much to do with digestion. Excited discussion or any opposition too manifest is unhealthy just then. But I decidedly object to letting a boy criticise his parents. Mentally he will perhaps, but not in public or in conversation. The laying down of rules may have its place, but a boy absorbs most from mutual intimacy. He will quickly see if we are in any way intolerant with others or at home. Intolerance is a crime. It has led to religious persecutions the world over. I teach my boy the great truths we hold as a church and people and give him the Bible for it and then tell him of the excellent things about other people and how they came to be in error. That leads to a real and true broadness and deepens conviction in what is right. I gave my boy as good a room at home as Ethel had and taught him to keep it as well as she did. Boys do care for such things, at least when trained to it. You can't fool a boy. He knows if you are partial and it hurts. Our home is his home but he must know that it is the home of the rest of us. I kept my boy out of doors as much as possible and kept him busy, not at work always but busy with hands and mind. That defeated the devil many times. My boy had to live his own life, not your boy's nor his sister's. All valuable lessons are not in the home. School life is important. Let us mothers keep in close touch with the teachers and the playmates of our boys. I am of the opinion now, as I used to be, that a good square fight may teach a boy some good lesson. Circumstances decide that. Kon once soundly whipped a bully to his great credit and once he was severely thrashed by another, and even then I was of the opinion that he learned something valuable for his conceit at that time. You have all of you no doubt been told in childhood that you must do your work first and then play. Even that doesn't always work well. "What's the hurt," asked Kon one day, "if I do play first, if I do my work well afterwards and as soon as it really needs to be done?" There are some exceptions to the most of these rules. We need to see what the exceptions are."

"Sister Wells, would you not insist upon the exercise of your authority in every matter?" asked Mrs. Brownell.

"You can when the boy is quite young, but a time comes when an appeal to his intelligence to concede to you is so much better. He may be honest in his opinion though it is contrary to yours. As to girls, boys, as well as girls, are often freaks in their likes and dislikes, and the girl they early choose to play with most is a wonder. You may not like her, but she is his friend and you must make her your friend and tactfully look after the matter. I have seen the most beautiful girl choose the ugliest and dirtiest boy in school. I have seen boys pick out the most

untidy girls—girls that never had their lessons, and prefer their company. How do you account for that? I simply can't just now. But there is a reason, and we should study to find out. But as to dangers, there is very little danger in school hours if the boy is kept busy by the teacher. Coming home after school is the time for you to keep watch, while no one sees you watch. But I am taking so much time. There is no end to this subject. I have only hinted a little at some common matters. Manifested love by father and mother and companionship and toleration and reason and firmness will tide most boys over difficult places. It does not pay to notice all a boy's faults. And never laugh at his foolishness. He is growing. When he comes to the day when he tries to use big words and profound talk, make him feel that you believe in him and are interested, and do not constantly be correcting his grammar. His grammar will correspond largely to what he hears in his home. I repeat, patience, love, tact, firmness, good example, reverence, industry, frugality, honesty exemplified, toleration, these leave no screw loose in the home. I'll risk most boys who see all this in the home. As a rule our boys are *what we are.*"

"We thank Sister Wells for this talk. It is most interesting and timely. We mothers are just beginning to wake up to our influence and duties. Our next meeting will take up the question of girls, and will be led by our pastor's wife. Then following we will discuss in turn the care of our babies, school life, and a hundred and one questions for mothers," said the impromptu president. They then organized and elected officers.

"Getting to be a famous public speaker, eh?" said Mr. Wells to his wife when she arrived home.

"Now don't make fun of me, Walter. However, I did have some freedom and had the experience I think that enabled me to be more than a dummy. Wish I knew how Kon is tonight," she added.

"Don't you worry, Esther. Kon's all right," said the grandfather.

(To be continued)

### GENEROUS OFFER TO RED CROSS

The American School of Archaeology has placed at the disposal of the American Red Cross Commission to Palestine the building called the American School of Oriental Research in Jerusalem. The use of two acres of land to the north of the city also has been granted the commission. The building is furnished and contains a valuable library.—*Red Cross Bulletin.*

"Never forget the investment features of War Savings Stamps. When you buy them you become a stockholder in the United States, the best corporation in the world."

## YOUNG PEOPLE'S WORK

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

Saints below, with heart and voice,  
Still in songs of praise rejoice;  
Learning here, by faith and love,  
Songs of praise to sing above.  
Borne upon their latest breath,  
Songs of praise shall conquer death;  
Then amid eternal joy,  
Songs of praise their powers employ.

—J. Montgomery

Poetry and its twin sister music are the most sublime and spiritual arts, and are much more akin to the genius of Christianity, and minister far more copiously to the purpose of devotion and edification than architecture, painting, and sculpture. They employ word and tone, and can speak thereby more directly to the spirit than the plastic arts by stone and color, and give more adequate expression to the whole wealth of the world of thought and feeling. In the Old Testament, as is well known, they were essential parts of divine worship; and so they have been in all ages, and almost all branches of the Christian Church. Of the various species of religious poetry, the hymn is the earliest and most important. It has a rich history, in which the deepest experiences of Christian life are stored.—Schaff, *Church History*.

### FAVORITE HYMNS

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,  
September 28, 1918

DAILY READINGS.

Sunday—Reverence in song (Ps. 33: 1-12)

Monday—Our faith in song (1 Tim. 3: 16)

Tuesday—Comfort in song (Ps. 42: 1-11)

Wednesday—Memory stirred in song (Exods. 15: 1-6)

Thursday—Worship in song (Ps. 100)

Friday—Gratitude in song (Isa. 44: 21-28)

Sabbath Day—Topic, Lessons from favorite hymns (Acts 16: 22-25; 2 Chron. 5: 11-14)

Hymns should play an important part in our worship of God. They can brighten dull corners in our hearts and make them receptive for the message. On the other hand, if our hearts are full of his praises we can not help but sing them.

A store of hymns in one's mind is a

wonderful help many times, especially if the person can not attend church, or can not read. I have heard of a blind man who memorized every hymn he could, so he could sing with the congregation in church. He gained quite a store finally, and they were a great comfort to him. Most of us depend on the open hymn book.

One evening a company of young people met for their Christian Endeavor meeting on the shore of Lake Michigan. All went nicely as long as it was light, but after it grew dark they had to depend on their memories. They started out bravely with their songs, singing the first stanza well, but most of them hummed the others. The experience taught them the value of memorizing more hymns.

Unfortunately we sometimes sing only with our voices; our hearts are not in the song. If we try to think of the song we are singing, to find the lesson in it, it will mean much more to us.

How often when a chorister announces a song, he will call for only certain stanzas. This usually breaks the thread of thought and spoils the completeness. The following verses in a recent *Christian Endeavor World*, refer to that.

"First, second, fourth, they long have been  
Our stay and comfort, every word.  
But what of this one in between,  
The slighted, sad, neglected third?"

"When poets heard the call divine  
And fixed for men the Voice they heard  
In tuneful stanzas, line on line,  
Was the Voice silent in the third?"

"When Wesley, Brooks, and Crosby penned  
Those hymns, whose rare uplift has stirred  
A million hearts, did those intend  
No cheering message for the third?"

"Have we not done the poets wrong  
And wronged ourselves? Have we not blurred  
The clean and perfect sweep of song  
When we have hastened by the third?"

Most hymns have something of a history, and to learn these histories may give the song an added charm for us. When Henry Francis Lyte wrote, "Abide with Me," he was in his fifty-fourth year, and felt that his health was fast failing. That day he preached the farewell sermon to his church, and within a few weeks, died.

At one time Rev. John Fawcett was pastor of a small church in England. He received a call to a large church and accepted, much to the sorrow of his parishioners.

When he was ready to move, with goods packed and loaded, he and his wife decided they could not bear to leave those dear people, so the wagons were again unloaded, and the little church retained its pastor. Then Fawcett wrote, "Blest Be the Tie That Binds."

One of the finest consecration hymns is "Take My Life and Let It Be," which was written by Francis Ridley Havergal. She herself was a woman with a fine education, although rather poor in health, who had consecrated all her talent to her Master. She also wrote, "I Gave My Life for Thee."

If we study the words of that good, old hymn, "How Firm a Foundation," it seems to me we could not but wonder at the grace of God who will "never, no, never—no, never forsake."

There are many incidents related relative to the writing of, "Jesus, Lover of My Soul," by John Wesley. But in each it is an escape from terror to peace and comfort. This hymn would not be complete if, in singing it a stanza were omitted. "Jesus, Savior, Pilot Me," is another hymn written with the thought of safety in Christ.

There are so many hymns, and good lessons in each one. Let us sing them with a better understanding of the author's meaning. Let us make of our singing real worship. Let us make it a "joyful noise unto the Lord."

What use may we make of hymns?

What lesson from a hymn has most helped you?

What is your favorite hymn? Why?

Tell the story of some helpful hymn.

Who are some of the best hymn writers, and what do you know about them?

### SOME DATA FROM THE YOUNG PEOPLE'S REPORT

Aside from what was said in the editorial column regarding the young people's meeting on Sabbath afternoon we gathered some points from the annual report, in which the young people will be interested. Of course they will read the editorial on another page, but we wish to give these items here, as they properly belong in this department.

The Intermediates reported 193 members, 7 conversions, 18 new members, and 15 new church members. They also reported

12 Christian Endeavor experts, 9 new Quiet Hour members, and raised \$49.60.

The young people's budget for the year was all paid except \$60.00. There were 43 Christian Endeavor societies making reports, and 10 that failed to respond. The two new societies reported contain 83 members. The reports show a membership of 1,070, of which number 244 are honorary members. Owing to the war and the failure of some societies to report at all, the record shows a falling off this year of about 300 members.

There are 83 new Quiet Hour Comrades, making about 550 in all. The Tenth Legion reports 54 new members. There are 44 Life Work Recruits, 5 of whom are new. The societies have raised this year for denominational work more than \$1,400.00.

The Juniors number 297 members, of whom 33 are new. They raised over \$121.00.

T. L. G.

### A NATIONAL CAMPAIGN FOR COLLEGE STUDENT ENLISTMENT

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under eighteen years of age, who are enlisted as privates in this newly created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and non-commissioned officers appointed by the War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians, transportation experts, doctors, surgeons, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.



The specialist whose work is just as important, also has to be trained. His training takes longer; but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918, very clearly express the vital significance of the S. A. T. C., as the following extracts show:

The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need can not be too strongly emphasized.

This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors and specialists in many other lines. Scientific training is indispensable.

The scientific training which prepares a man to fulfil one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the War Department earnestly requests the colleges, Councils of Defense, and other patriotic societies to cooperate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success.

It is important from two angles:

1. It offers to the young citizen an acceptable outlet for his patriotic zeal.
2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum and thus provides for a body of trained leaders and specialists who, both during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "It's patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and the National Educational Association and its several departments.

Dr. Robert L. Kelly, executive secretary of the Association of American Colleges, has been appointed campaign director of the commission and is now in Washington vigorously pushing the campaign. State directors, in every case being a leading state educator, have been appointed to supervise the various state activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces, and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency both as to work and as to attendance. This again emphasizes the attitude of the Administration and the importance and improvement of education during the war.

Active co-operation of the Councils of Defense and Chambers of Commerce and such like organizations is assured.

The Federal Council of Churches is keenly interested in the campaign and is giving it their whole-hearted support.

The National Catholic War Council is equally interested and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live happy, useful lives of service to the world of humanity at large.

The average young man asks, quite naturally: "What do I get out of the S. A. T. C.; and do I help the nation in the best possible way by joining it?"

In a word here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of the United States. In a national emergency the President may call at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory classroom is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is

technically on inactive duty. The Draft Board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and vice versa, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of eighteen to twenty expect to be sent to France until a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Rumania—yes, and Italy, France and Britain, also, will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task and the S. A. T. C. is the best way through which the young man can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrolments and future results through the maintenance of, and increase in, the num-

ber of men trained for leadership, both for war demands and peace needs.

### HOME NEWS

MILTON, WIS.—Rev. H. C. Van Horn, of Dodge Center, Minn., has been visiting relatives and friends here. He was en route to France for Y. M. C. A. service.

The old friends of Rev. Clayton Burdick, of Westerly, R. I., attended an informal reception in his honor at the home of his brother, Rev. George Burdick, Sunday evening.

Rev. Clayton Burdick, of Westerly, R. I., and Rev. George Hills, of Los Angeles, Cal., delivered very impressive messages from the General Conference at Nortonville, Kan., at the Seventh Day Baptist church Sabbath morning.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—Rev. O. S. Mills shipped his household goods this week and Wednesday morning he returned to Battle Creek, Mich., where he will make his future home. He sold his interest in the Cottrell farm to Eldon Cottrell and has purchased a residence in Battle Creek.—*Journal-Telephone*.

BATTLE CREEK, MICH.—So many things "happen" in the city that are directly and indirectly connected with the lives of our membership, that it is difficult to remember them and more difficult to properly record them so that the RECORDER readers will have a common interest in them with us.

Directly connected with church work is the Baraca class that takes no vacation. Excellent meetings are held during the warm months on the Sanitarium north lawn. Pastor Kelly has naturally been its leader, but desiring rest in view of his many other duties, the class selected Dr. Johanson, who is most ably conducting the studies. We have had during this season, studies in "The Manhood of the Master," "The Meaning of Prayer," and just now are finishing Fosdick's.

While the Sabbath school is a union with the Sanitarium, yet it is largely sustained by Seventh Day Baptists. Elvin H. Clarke has been succeeded by Mrs. Devault as superintendent, who enters upon her labors with zeal and consecration. The studies are so various that little unity in study is

obtained. Some use our Seventh Day Baptist helps, others, the Seventh Day Adventist publications, and still others prefer different quarterlies or helps or no helps at all. The school has raised a great deal of money for missionary work of different kinds and different faiths and for other activities.

What the women are doing in their circles they will probably report to the Woman's Board.

The Christian Endeavor held a social recently on Rev. H. N. Jordan's lawn and it was voted a pleasant occasion. If we mistake not, there is a membership of about seventy and their meetings in the college chapel are most interesting. On Sabbath evening, August 30, was held a flag service, at which the usual service flag was presented and dedicated. It showed ten members of the society in the army and navy of Uncle Sam, all of whom we remember with pride; also four Red Cross nurses, two of whom are in France and two at head of departments in the camps, and soon to be called to service "over there." At this writing the reporter can not recall all the names, but later on it is hoped some better mention will be given.

Our pastor has been preaching a series of sermons on "The Fundamentals of the Christian Faith." At this writing he is away as delegate to one or two of the associations. Ex-pastor and Evangelist D. B. Coon occupied the pulpit August 31 with a farewell service to this congregation, to which he so faithfully ministered as pastor during a number of critical years in the history of this church and its growth. He gave a survey which was very encouraging, showing the struggles and successes of the church to the present time. The grand rally of the people of our denomination to help Battle Creek buy a parsonage and lot has had very much to do with the successful growth of the church, giving us a social center and a hold on the membership that assures future growth and power. At this parsonage, on the evening of August 29, was held a farewell social for Brother Coon and family. Music, vocal and instrumental, was given and speeches showing the great appreciation of the church of the services of this family. Sister Coon has been a most active member in this church and society in all its departments and Miss

Tacy Coon has been one of our efficient organists and pianists in church services. They will all be missed but their activities will not cease where they go.

The fact that our church in so short a time has become able to invite the General Conference to convene with us and that one of our important boards has now been located here, shows that the time and effort bestowed on this field has not been fruitless. What the future may be we can not prophesy but if we are faithful to this great trust, God will have witnesses to his truth here and a light that will shine to his glory. We are not just now selfish enough to claim this as the best location for the "denominational building" and Tract Board, but let other places look to their laurels! As a denominational center, no better spot can be found. For a progressive city, Battle Creek can not be equaled. In several things it stands first in the world and in many things second and third in Michigan. There is some danger, however, that it will become the dumping ground for ministers who retire. In such a case the church might be pitied, but it is hoped that they will be loyal as usual and add strength to the church, and support to the pastor, as thus far they have done.

And now we are to "get a hustle on us" and prepare for the 1919 General Conference and we ask for about three thousand Seventh Day Baptists to be making arrangements to come next year. Come by rail, auto, and the aviator express.

We are daily reminded of the fearful war as we see crowds of soldiers every day come down from camp for an outing. It is said that there are now 42,000 soldiers in the camp and probably as many more have already gone "over there."

The Sanitarium is losing many helpers on account of the call to arms and also as the social year begins, many students being here through the vacation. Four retired Seventh Day Baptist preachers are now occupying positions at the Sanitarium. Perhaps the Sanitarium is the "dumping ground" for ex-pastors. Besides these four there are the two pastors of the institution, Rev. Mr. Tenney and Rev. Mr. Jordan, showing that Seventh Day Baptists are quite a working force for the spiritual good of this great Sanitarium. "Still there's more to follow." REPORTER.

## OUR WEEKLY SERMON

### THE VISION THAT SAVES

BOOTHE C. DAVIS, D. D.

Text: *Where there is no vision, the people perish.* Proverbs 29: 18.

The parallel sentence which follows the text reads: "But he that keepeth the law, happy is he." "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

The Hebrew word translated "perish" is in the Revised Version translated, "Cast off restraint"; that is, the people without vision cast off restraint, lose self-control. They become lawless—anarchistic, "Bolsheviki," or "I. W. W." would be a modern equivalent. To cast off restraint; to become anarchistic or Bolshevik, is to perish.

If there were no other proof of the truth of this proverb in all the centuries since it was uttered, this present world struggle would be ample evidence of its truth. The want of vision has plunged humanity into a maelstrom of suffering where restraint is cast off; anarchy prevails; Bolshevik doctrine breaks down law; and the people perish by the millions. "Where there is no vision, the people perish."

Vision means perception. It is a recognition of truth—of law, duty, love; of God and his ways. He who has vision rises to the summits of religion. He sees the law of God and he keeps the law of God. It is this vision that saves.

So I wish to make this simple topic, "The Vision that Saves", the theme of this sermon.

#### I. VISION AND SALVATION

We have now reached the closing day of this Conference. We have met together for six days in the interest and in the name of religion. We are here grappling with the problems of personal salvation, of organized church and denominational activity, and of world society, human brotherhood and national and international obligations. We are here in the interest of the "Kingdom."

I would like to help you to crystallize these inspirations and visions into a program of salvation which will make Sev-

enth Day Baptists a happy people who keep the law.

God has given visions to his prophets, from time to time, for their own generation, and through his prophets visions to the people.

"Come ye," says Isaiah (2: 3), "and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of God from Jerusalem."

This vision of Isaiah was not the Mosaic Law, but it was a new and particular revelation of God's will, through the medium of a later prophet than Moses, and to meet the needs of a later century and people than that of Moses.

Not only in the Bible is it, that God speaks to us, but through contemporaneous visions as well. There have been times in later Christian history, as truly as in Biblical, when a living voice and a seeing eye have had to call men anew from their narrow little treadmill performances in religion, where the Bible seemed a dead letter, and where because there was no vision the people cast off restraint.

By living men and women to whom God grants visions and reveals truths, he restores and maintains the power and purity of his revelations to human society.

The vision came to Luther, Melancthon and Zwingli. It came to John Knox and the Wesleys; to Whitefield and Jonathan Edwards; to Roger Williams and Finney and Moody; to Alexander Campbell, Jonathan Allen, William C. Whitford and A. H. Lewis; and so on, all through the Christian ages.

The vision has come pure and fresh as if straight from the presence of God.

An open Bible was given to men. The sale of indulgences was checked. Traditionalism crumbled away. Oppression lifted its cruel hand from the throat of its subject. Doubt cleared like the mist before the rising sun. Mighty moral revolutions came. Great spiritual awakenings were accomplished. By means of the visions of God's chosen prophets, multitudes of the people were saved.

If visions do not continue to come to the world through Lloyd George, Woodrow Wilson, Theodore Roosevelt, Charles



S. Macfarland, Arthur E. Main, Frank J. Hubbard and other seers, then the people must perish.

It is the vision of God through men of God that can save the world, and if there be no vision, there is no more salvation. It should be our prayer and our chief joy to recognize and welcome the seers of God whose visions are the saviors of the people.

It is a mournful thing for any generation, any denomination or any soul to be without vision; to grope in darkness at mid-day; to hold the soul in melancholy suspense, uncertain about God or about his will; to feel that no mission has been given; or that it is an uninspired and dismal task. It is this gloom which blights, kills and destroys all hope and all achievement. Once lose the vision; believe there are no seers, no prophets; doubt the sincerity, the inspiration, the loyalty of all leadership,—of the prophets, teachers and preachers, and you are already beginning to perish.

A recent popular writer has said: "Goodness is the one great adventure of the world, the huge daily passionate moral experiment of the human heart."

"Letting the crowd be good," he adds, "all turns in the long run on touching the imagination of the crowds." "The coming of the kingdom of heaven", he says, "is going to be the coming of a new piety and of new kinds of saints—saints who can make the crowds think what they really want."

His argument is, that to succeed in this one great adventure of goodness, men must see. They must see *why*; have vision; know truth in its relations.

It is only another way of saying: "Where there is no vision, the people perish."

The priceless reward of vision is in its power to keep people from perishing.

Vision is more than insight. It is sanctified insight. It implies knowledge and disciplined discrimination, but in addition faith and love and constructive or organizing energy. Without creative imagination and constructive reasoning, vision is only a phantom, or degenerates to a passive mechanical routine, to a prosaic determinism or to a coarse materialistic interpretation of life that is without the stimulus of faith, and the moving power of inspiration and love.

## II. APPLICATION

May we now turn from this brief, but I trust convincing view of the "Vision that Saves," to a more detailed consideration of a few specific applications of this great truth, that "where there is no vision, the people perish."

### 1. *Personal Vision of Christ*

Most fundamental of all vision that saves, is the personal vision of Jesus Christ.

Certain Greeks when they wished to share the benefits of religion, and worship at Jerusalem, said to Philip, "Sir, we would see Jesus." My friend, you who have not seen Jesus Christ by a personal experience, you are perishing. You may be unconscious of your lost estate, but you are casting off restraint. You are not keeping the law of God which commands you to love him supremely, and your neighbor as yourself. You are standing in slippery paths, and your feet have well-nigh slipped. Before it is too late, and you have lost the pearl of greatest price, see him; accept him; catch a vision of his love, his holiness, his power to transform life; and you will be born again and live. There is no promise of salvation without that vision. God grant that you may speedily receive it.

But many a man who has professed to follow Jesus Christ, yes, even sometimes to preach his Gospel, has not yet gained a full vision of him.

The Christ spirit is one of humility and of service to all. He cared for the lowly and the weak. He ministered to the suffering and the sorrowing. He taught that "a man's life consisteth not in the abundance of the things which he possesseth." He taught that men should not only be pure in heart, but that they should be peacemakers, that they should be merciful, that they should be forgiving, that they should be gentle and kind and respectful and able to bridle their own tongues. My brethren, if we have not these qualities, we have not had the personal vision in its full power, no matter what pretensions we make to orthodoxy, to evangelism or to championship of the masses. Jesus Christ had little to say of creed. He did not seem to make provision for sects or factions or petty contentions within his church. To him ministry was a religion of love, fellowship and service with a united world. Any man who has not got that vision in his soul is

still a long way from seeing Jesus Christ, no matter how pharisaical may be his pretensions.

The "I am better than thou" attitude was foreign to Jesus' name and teaching, and any man who suffers from that spirit today has little likeness of our Master and Lord, and little of the vision that saves.

### 2. *Social Vision*

The application of Christ's teachings to the social conditions of the times led to a socialistic organization of the early church. But the rise of the Roman Hierarchy, in the early Middle Ages, substituted another ideal for the simple leadership of him "who came not to be ministered unto, but to minister." The era of egoistic and selfish individualism was bound to follow this substitution.

But gradually now a new ideal is forming in the consciousness of Christendom. It is the vision of a brotherhood which Jesus saw. In its new form it partakes of an economic motive which is added to the simple impulse of brotherly affection. The push and pull of affection is found to have a powerful ally for moral uplift in economic justice, equity and civic and social righteousness. The physical and the spiritual are now seen to be yokefellows in the uplift of society, and no spiritual work can prosper where the physical, the material and the social conditions are neglected.

The social vision of the twentieth century, therefore, is one which seeks to advance the material and social welfare of society for the sake, not only of simple justice, but for the sake also of the impact of justice upon spirituality, morality and religion.

In its broadest outline the social vision begins as a community movement. All of the people of the whole community are its concern. Sectarian dividing lines and backyard fences have more than anything else obstructed this vision. Jesus Christ intended his church to be a community agent ministering to community welfare. To segregate church activity and church interest to a few chosen souls, while other people are of no concern to the church, is to enact a travesty on religion. If because I am immersed and keep the Sabbath, or have any other virtue, I am to condemn, castigate and impugn the motives of all who

differ from me, and can not unite with them in general and community uplift, then my virtues have no merit in themselves, and are only sounding brass and clanging cymbals. "These ought ye to have done, and not to leave the other undone." So long as there shall be necessary denominational branches in the Church, and for the present at least it seems necessary that these should be, the social vision will require that some method be devised of federating these divisional activities into one great united movement for community and world uplift. Anything short of this not only is undemocratic, but is traitorous to our common Lord and Master.

The Church has sometimes been looked upon as an end in itself; as though the Lord had established the Church in order that the people might love the Church and honor the Church for its own sake. As a matter of fact, Jesus said very little about the Church, but a great deal about service to humanity. The more we study the life and teachings of Jesus, the more apparent it becomes that the Church is a device, a mode of procedure, an agency or an instrument for the accomplishment of a purpose that is bigger than the Church, namely, the saving of the whole people.

No church or denomination has any excuse or justification for its existence, if its supreme purpose is not to save humanity, rather than to save itself. It is just as true of churches and of denominations, as it is of individuals, that he who would save his life shall lose it, while he that loseth his life saveth it. When a church or denomination has for its first consideration the building of high walls and fences that separate it from common effort with all good people, for the common good, it has mistaken the means for the end; the husk for the kernel; the tree for the fruit. There is no surer evidence that a church is decaying, than the self-righteous exclusiveness which refuses to co-operate with other branches in common Christian and moral uplift, because in some things its members differ in interpretation from the members of other churches.

## III. METHODS

Having caught the *personal* vision of the Christ, and the *social* vision of his Kingdom, we may well study the methods by which these visions must be crystallized in-

to salvation for any people, and for the world.

### 1. *Evangelism*

That I may make my meaning perfectly clear, I will place evangelism as the corner stone of this program. It would be just as appropriate to make it the apex of the structure; for when all the mission and method of religion are comprehended in their fullest meaning, evangelism embraces them all. Sometimes evangelism has been limited to a certain type of revival meetings. But the evangelism of which I speak is not so limited. It includes religious education, the Sabbath school, the pastor's training class, the Christian Endeavor, the Sabbath worship and every agency through which spiritual and moral life are enriched. But what I wish to emphasize first of all is, that no program for Seventh Day Baptists or for any other branch of the Church can go forward with vision unless the principle of evangelism is at the fore;—an evangelism which is social, economic, and civic as well as individual. The work of the denomination then can not slow down in its religious activities for the salvation of souls wherever it can reach and influence them. It can not weaken in its activities for home and foreign missionary service, and in my judgment it must greatly strengthen its program of religious education.

Trained workers in every church should be equipped for giving religious instruction in the Bible schools and in special classes organized for this purpose.

The Theological Seminary should be a training school of religious education for lay workers, quite as much as a school of divinity for the training of clergymen.

Publishing house activity is an important part of enlightened evangelism. It is possible that the name of our Sabbath Tract Society has had a tendency to narrow the conception we have of our publication interests, and to induce us to forget that it, too, is an agency for evangelism. The Sabbath truth has no other mission than to help evangelize and save the world. Brother Skaggs made that clear in his sermon yesterday.

Every new emphasis which our publishing house can lay upon the great importance of the Sabbath for religious purity and progress is vital evangelistic gospel.

But the work of the society should not be limited to the doctrinal teaching of the Sabbath. It is of fundamental importance as an ally of religious education and should include a wide scope of informational, historical, didactic, and inspirational material as well as doctrinal.

The SABBATH RECORDER ought to incline all these elements to the exclusion of narrow, personal and provincial peculiarities; to say nothing of derisive, condemnatory, bitter and malignant attacks upon brethren or churches of divergent views, I do not make this statement by way of criticism, but only to encourage our people to support a policy which I know to be desired by the management.

A denominational building would greatly enhance the dignity and forcefulness of this arm of our evangelism and prove a unifying and consolidating agency of great worth. Such a publishing house is a part of the new vision which is coming to our people, in which our program is enlarging toward a fuller salvation.

Evangelism for Seventh Day Baptists does not mean, therefore, the introduction of a new element in our program, but only an enlargement of the scope, and an enrichment of the content of evangelism. We want to say to our Conference president, to our seminary, to our boards, to our pastors and to our people, "We are for the salvation of the world. Speed up! Speed up!"

### 2. *Perspective (or balanced activity)*

An artist who paints a picture or designs a building must include in his vision perspective. He must acquire the art and science of seeing and representing objects so that the delineation will be in proportion. The horizon, the point of view and the vanishing lines must be accurately determined, so that each object in the picture or each part of the building will neither be oversized nor obscured, and that each will have its rightful place.

The Kingdom of God is worthy of the finest art and the most exact science in all the world, and yet men clumsily and bunglingly try to work for the Kingdom, forgetting proportion and perspective, each intent on his own little corner, or his own hobby or fad, with never a thought for the unity or harmony in the perfect design of the Master Builder. One of the most im-

portant elements in the vision for salvation, therefore, which Seventh Day Baptists must have is *perspective*, and the ability to see the Kingdom in its fulness with each detail in its true place and proper proportion.

In recent years we have talked much about a denominational survey, and some have urged that such a survey be made at once. What I am advocating today is a larger thing. It is not enough that we look ourselves over to admire and congratulate ourselves, or that we accuse and condemn ourselves. Either of these methods of attacking our problem is devoid of perspective. It is weak and futile.

Our Methodist brethren are laying out a comprehensive program in their centennial anniversary celebration. They are trying to find out what they have *not* done, or are *not* doing that might have been done or that should be done, in order that they may rise to the bigger vision.

They are surprised to find that while sixty to seventy per cent of the population of this country is urban, eighty per cent of their churches are in the thirty or forty per cent of the rural population. Their marvelous growth has left comparatively untouched the vast city problem, where millions of men and women are practically unchurched, and where the crux of Christian efficiency must be found if Christianity is to succeed in the future.

With a vision which is new and refreshing, therefore the Methodist Church is uniting to equip and send forth a large commission of the ablest men in the church to study sympathetically and scientifically these new problems, and organize a plan of campaign to meet them. Selected teams of five men each from this commission will carry the result of its work to all the clergymen of the church, assembled in sectional conventions where the problems are studied intensively for a week; then from among the clergymen, teams of three each will carry on the message to every separate church, by means of a week-end two-day convocation, in each church in the denomination.

Such a program includes centralized administration, the assembling of facts within and without the denomination, the construction of a comprehensive program, with definite ends to be accomplished, and

a financial budget of millions of dollars to meet it.

But it is a vision with perspective which endeavors to discover relations, and proportion, and then to put across the achievements which shall mean the saving of the church, as well as the millions of unsaved souls which it shall reach.

Seventh Day Baptists need no less such a vision with perspective, and a more centralized administration which can put something that is worth while across. Until we can get some comprehensive vision and some concentrated administrative efficiency, we shall be just where the United States would be in this war, if we had blindly and stubbornly refused to give the President of the United States the definite task of winning the war, and had not authorized him to commandeer all the resources of the nation and marshal them to his will for the one great and supreme purpose of carrying out that program.

Until something like that is accomplished in any denomination, each individual or church or locality will be crying his own wares instead of all moving forward together in one united program for the furtherance of the Kingdom.

### 3. *A prayer campaign for spiritual illumination and concentration*

When the disciples of Jesus were left without his physical presence to aid them in their campaign for world evangelization, they were instructed to tarry at Jerusalem until they should receive spiritual inducement. When through prayer and supplication, the Holy Spirit came upon them, they received power to witness for Jesus both in Judea and in the uttermost parts of the earth. In the unity of the spirit they preached the Gospel to the waiting multitudes and men were saved.

The essential for Seventh Day Baptists, as for the early disciples, is a campaign of prayer which will give us spiritual illumination, and might and power in preaching a whole Gospel. When the day of Pentecost shall fully come, we will all be with one accord in one place, having all things common, praising God with gladness and with singleness of heart. There may be here and there an Ananias and a Sapphira that will have to be sacrificed for the good of the Kingdom. If so the church is better off without them. But the spiritual vision



we must have or we perish, and all the people perish with us.

#### IV. RECAPITULATION AND SUMMARY

To summarize the program suggested for Seventh Day Baptists as the vision that saves, let us repeat briefly:

First. Speed up the present machinery and program of work for a vital evangelism; in church, in religious education, missions, publication and educations.

Second. Unify the program; by a centralized leadership of vision and executive efficiency; by a publishing house which shall be headquarters for a unified and organized denominational activity; and by a Conference organization which shall have continuity, permanence and authority.

Third. Connect up the program with world evangelization whose goal is the Kingdom and not the denomination. Make church and denomination means, tools and agencies; and not ends and objectives. Then put the big program over with well supervised team work.

Fourth. Finally by prayer and waiting on God, get a spirit-filled brotherhood which will work out the program in hearty co-operation, loyalty and devotion to a common cause, and which will subordinate personal, selfish, sectional, and divisive ambitions to the great vision of a redeemed humanity.

If Seventh Day Baptists can have such a vision, they will live, and will cause the people to live.

If they fail to have the vision, they perish, and the people perish with them. "Where there is no vision, the people perish."

God give us the vision, born of spiritual illumination, and the grace to be ministers of salvation to a needy, waiting, perishing world.

#### 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.*

#### TRACT AND MISSIONARY NOTES

SECRETARY EDWIN SHAW

Recent letters from China bring the cheering news that the daughter of Dr. Palmborg is improving. Last June Eling graduated in the Girls' School at Shanghai, and was worn out and weary. A sort of nervous breakdown followed. But she is rapidly regaining her health, and there is every indication that her trouble is temporary, and that she will soon be her self again. It is the Doctor's plan to bring Eling to America for a few years of study in one of our own schools, and it is hoped that Eling's recovery will be so complete that the plans will not need to be changed.

Rev. T. J. Van Horn on his return home from Conference went by the way of Clever, Mo., the present postoffice of the Delaware Seventh Day Baptist church, the address of which used to be Boaz, Mo. He begins a letter as follows: "The old Delaware (Mo.) Church is again on the map. By the baptism of five new members the membership is now ten. At two very unusual meetings last Sabbath Day and Sunday there were six conversions. Baptism followed on Monday afternoon." The people were baptized by Rev. James L. Skaggs, pastor of the church at Plainfield, N. J., who was with Brother Van Horn on this trip. This is the boyhood home of Brother Skaggs, and the present home of his father, Rev. L. F. Skaggs.

The last seen and heard of Rev. Herbert C. Van Horn, who has entered Y. M. C. A. army work overseas, was on Sabbath Day, September 7, in New York City. The inference therefore is that he has sailed, and very likely before this copy of the SABBATH RECORDER reaches all its readers word will have come of his safe arrival at some foreign port. All his brother clergymen are with him in spirit and purpose, and feel that through him they are coming just a little nearer to the heart and life of this great struggle for the right. It would almost seem as though our denomination, small as it is in numbers, might furnish at least one chaplain for the army or navy. The age limit stands in the way of several who otherwise would now be in that service.

The secretary remained one week in West Virginia after the close of the South-eastern Association, visiting the Ritchie Church at Berea, and the Middle Island Church at New Milton. Ritchie is about to lose the pastor, Rev. G. H. F. Randolph, who has accepted a call to the church at Berlin, N. Y. Middle Island has been without a pastor for some time. Both of these churches feel the importance of keeping up religious interest and activity in these times of unrest and uncertainty, and are making plans to secure pastoral leadership as soon as possible. The Missionary Society is in full sympathy with these efforts, and will help financially in the support of this work.

Sabbath Evangelist Willard D. Burdick returned from Conference by way of a trip up through eastern South Dakota, across southern Minnesota, and into Wisconsin, to hold Sabbath institutes and other services with the churches at New Auburn, Minn., Dodge Center, Minn., Exeland, Wis., and Cartwright, Wis., besides visiting lone Sabbath-keepers on the way. We shall be hearing of his work now in a few days in the SABBATH RECORDER.

#### A CALL TO DUTY

From the battle fields in France there comes an unspoken call that should find an answer in every American's heart. The recent great events in Europe, the successes of American arms on the fields of France should spur every American to greater effort.

Our people at home should not rest on the laurels of our soldiers in France. Every death on the field of honor in the line of duty and for our country's cause should be a call to us for every sacrifice and every exertion to aid the cause for which our soldiers are fighting, for which our soldiers have died.

Increase production, decrease consumption, save, and lend to the Government. Every cent lent to the United States is used to support, strengthen, and aid our soldiers in France.—*Bureau of Publicity.*

"Economizing may possibly hurt, but what of the hurts of the men who fight and die for you?"

## MARRIAGES

ALLEN-BROWN.—At the home of the bride's parents, Mr. and Mrs. Matthew Brown, of North Loup, Neb., August 9, 1918, by Rev. Alva L. Davis, Mr. Frank L. Allen, of Milton Junction, Wis., and Miss Isabella Brown.

## DEATHS

BLISS.—Mary C., beloved wife of William B. Bliss, died at her home in Wauwatosa, Wis., August 22, 1918.

She was born in Durhamville, N. Y., March 26, 1865, daughter of the late David H. and Lucy Remick King. At the age of ten years she moved with her family to Alfred, N. Y., where on July 8, 1886, she was married to William B. Bliss. He with two sons, William D. Bliss and Redmond P. Bliss, of Wauwatosa, Wis., and a sister, Mrs. Walter S. Willamson, of Whitesboro, N. Y., survive her. W. D. B.

Sept. 28—Lesson XIII—The Sabbath Before the Giving of the Decalogue

RESPONSIVE READING. Ex. 16: 1-5, 22-30

Golden Text.—"How long refuse ye to keep my commandments and my laws?"—Ex. 16: 28.

#### DAILY READINGS

Sept. 22—Gen. 2: 1-3. The Sabbath Instituted  
Sept. 23—Gen. 4: 3-15. "In Process of Time"  
Sept. 24—Gen. 8. Evidences that Noah kept the Sabbath  
Sept. 25—Rom. 5: 12-21. Sin in the World from Adam to Moses  
Sept. 26—Ex. 16: 1-13. The Murmurings of Israel  
Sept. 27—Ex. 16: 14-22. The Manna Given  
Sept. 28—Ex. 16: 23-36. "The People Rested on the Seventh Day"

(For Lesson Notes see *Helping Hand*)

We can better appreciate why we should now buy only the things we need when we stop to think that in the past the supply of labor and materials has been chiefly consumed by ordinary civilian needs while now a large proportion of it must be devoted to the needs of the Army and Navy. It is self-evident that the labor and materials, the supply of which is limited, now used by the Government can not be used also for unnecessary civilian wants.—*War Savings Committee.*

## SPECIAL NOTICES

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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

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

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

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

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

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

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

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

"Every time a German submarine sinks a ship, so much product of labor and materials is wasted. Every time you buy anything not needed, so much product of labor and materials is wasted."

## THE SABBATH RECORDER

Theodore L. Gardner, D. D. Editor  
Luclius P. Burch, Business Manager

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### FROM "EDUCATION AND THE WAR"

The greatest effect of the war on education is its intensified demand for the creation of increased fighting and industrial power. This cry comes up from every corner and quarter of the country. So far as meeting the present emergency is concerned the cry is perfectly just. So far as our educational tendencies have been too academic and bookish the demand is right. So far as our educational methods and ideals have been hampered by tradition and custom it is still just. It is the age-old failing of the educator to lose his relations to the present needs of life, and so far as the present educator is guilty of this sin he should speedily correct himself. Correlation of life and education are essential if education is to be a help. Indeed the educator, taking his cue from the present, should anticipate the coming needs of a progressive society, and thereby justify his function. Every young man or woman should by his or her education be fitted to perform somewhere in the social organism some definite function that will make a significant contribution to the well-being of the society of which he or she is an integral part. The practical problems of a dynamic civilization, such as the present, are quite as fruitful in training the judgment of youth, as the abstractions of the text, and often much more so. More than that, if democracy is to survive, such training is essential to the necessary socialization of its citizenship.

—Rev. Charles B. Clark, President of Salem College.

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