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The Sabbath Recorder

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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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Battle Creek, Mich., August 19-24, 1919.
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Alfred, N. Y.
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

The Sabbath Recorder

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

VOL. 85, NO. 12

PLAINFIELD, N. J., SEPT. 23, 1918

WHOLE NO. 3,838

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

The Education Society At Conference

The Education Society had two sessions at Conference. The morning hours were given to the usual reports and addresses, and the afternoon session was devoted to an open parliament in which several speakers took part.

Owing to the fact that the president, Rev. William C. Whitford, is now in the government service and therefore could not be present, Rev. William L. Burdick, of Alfred, N. Y., presided over the meetings. President Whitford's address was read by Professor Paul E. Tittsworth, but we have no copy of this paper, so our readers must wait until some future day to see what Brother Whitford's message was.

The reports showed something of the stress that has come upon our colleges on account of war conditions. Enlistments and drafts have reduced the number in attendance, and all three colleges were hoping for some relief through the Government's offer to enlist young men in the Students' Army Training Corps.

Alfred, Milton, and Salem, each showed a special need for funds. The standardization problem comes with unusually heavy burdens upon Milton and Salem. This is particularly the case with Salem College. The Education Society is anxious to aid all our schools and would welcome any helpful suggestion as to how it may do so.

Particular reference was made to the illness of Dr. Daland and Dean Main during the year, and earnest hopes for their com-

plete recovery were expressed. All the people unite in expressing sympathy with these brethren whose services are so much needed in our educational work.

The address on "The Educational Crisis," by Nelson A. Norwood, was a masterly one, to which no mere reporter's pen can do justice. The matter of its publication we leave to Professor Norwood, at such time as may be convenient to him.

In the open parliament that followed the reports, three brief addresses were given. Rev. Leslie O. Greene was glad he belonged to a people who believe in education—and that not merely for vocational purposes but for Christian life as well. Rev. Paul S. Burdick made a plea for higher Christian education, and Professor Paul E. Tittsworth urged that education should be broad enough to develop symmetrical character. This is what education is for. "To love truth is to love the thought of God."

We should avoid being influenced in our search for truth by preconceived notions, for these may lead astray. An open mind to see truth is essential, and we need the education that demands truth. Truth is God's, and can not lead far astray. Education that is real stands for more than the mere matter of learning facts; it means the development of character that makes one community-minded. If it does not do this it is worthless. The community mind brings us into communion with the past. It also puts us in line with the work for humanity in the present. It enables one to see beyond himself and prompts him to do for others. A man who refuses to take Liberty Bonds on the ground that the country has done nothing for him, can never amount to much.

We need education, then, for three things: (1) love of truth; (2) to develop community-mindedness; and (3) to give personality by putting something vitalizing into one's life.

Brother Theodore J. Van Horn brought a message from Fouke, Ark. That little school is doing something for the community that is telling for good. The enterprise manifested in putting up a new building after fire had destroyed the old one, and in carrying on the work, was indeed remarkable. The school needs help, and the church greatly needs a pastor.

Brother Tenney spoke of love to God as the fundamental principle in true education. We are sanctified through the truth. Every college should require Bible study in its curriculum.

The paper on "Education and Money Spending," by Professor Alfred E. Whitford, of Milton College, is promised for the RECORDER and we hope to receive it soon. The address by President Charles B. Clark, of Salem College, on "Education and the War," follows these editorials.

Dr. Lester C. Randolph made a strong plea for high spiritual aims in education. Nothing short of these can give us the strong, true men we shall need by and by.

He emphasized the need of generous giving now to relieve the strain which is so great upon the colleges. As to our young people, he strongly advised them to attend our own schools.

One interesting feature of the Education Society's meeting was the singing of college songs. This was an impromptu exercise—one of those spontaneous movements that sometimes gives special interest to General Conference meetings. To an invitation for all who had attended Salem College to come forward and sing a college song, a good company responded and sang, "Hail to Thee, O Salem College." Then all who had been students of Milton came forward upon invitation and joined in singing one of her favorite songs. This was followed by Alfred students who responded well with "Hail to Thee, Alfred." Everybody enjoyed this service.

One thing in connection with this song service just described was impressive. A good number of those who sang were found in all three student groups. We could but feel that three schools which had included in their classes the same persons in such numbers as were indicated by that company of singers, could never be anything but co-workers in our Master's service and friendly in their relations to one another. Leaders who have been more or less closely identified with all three schools, and who are proud of them all, can but labor in the spirit of Christian unity and can be depended upon to promote the best interests of our colleges. Among a people thus bound together by the ties of college friendship, there should be no spirit of rivalry, no disposition to magnify one school above another, but everybody should seek the welfare of them all.

Who can measure the worth to a scattered people of our Conferences, in which such meetings are held? The annual gatherings at Nortonville this year have given conclusive evidence of their inestimable value.

We must not forget, however, that the full beneficial results of such convocations depend largely upon how well our churches respond in carrying out the plans there formulated. Heartly co-operation in working out these plans, on the part of all the churches, and lone Sabbath-keepers throughout the land, will wonderfully advance our cause and give us hope and enthusiasm for future work.

Like the Good Samaritan In a letter published by the Government regarding the mission of Secretary Macfarland in France, the Protestant people of that country tell of the wonderful consolation given them by the Christian churches of America in sending help and sympathy while the foe was threatening utter ruin. Speaking of the landing of American battalions in their ports, and of the eagerness with which our boys rushed forward, without delay, to the wavering battle front, astonishing everybody with their bravery equal to that of the most seasoned troops, the French people add these words:

In this tragic hour your messenger has come to tell us that your people and ours must now be one; that your mothers and your wives claim the honor of mingling their tears with those of our families who in so great a number weep for many of those on whom their dearest hopes depended.

In their land, with its towns and villages in ruins; with its churches and temples shattered by bombs; with its homes pillaged and destroyed; its fields devastated, its orchards cut down, and even forests smashed and splintered, the grateful people of France, as well as those of Belgium, are looking hopefully forward to the time when, in the wake of our armies and theirs, they may begin to re-establish their homes—homes which will, alas! far too often lack for the sons who have fallen, the infants brutally murdered, and the daughters dragged away to serve the Hun in ignominious servitude. Through our representative, who bore to them our words of sympathy reinforced by our gifts of money, these grateful people send this message:

Your wonderful civil missionaries, your women, your daughters, members of your Young Men's Christian Association and Young Women's Christian Association have come with an unceasing devotion and an inexhaustible generosity to assuage these incredible sufferings.

Like the Good Samaritan, they have come to bend over the unfortunate victims of this most frightful of invasions and to carry to them words of consolation, and continuous and abundant material aid.

May God be thanked for all which you are preparing to do in the way of restoring the ruins of our unfortunate provinces and of revivifying the life and industrial activity of our richest fields, now totally in ruins!

You have come to bring on the part of the Most High to those ready to succumb under the blows of adversity, this message of faith and hope which shows the most unbelieving that God does not abandon him who puts his trust in him and that today he puts in the hearts of his children that spirit of devotion and abnegation which Christ came to teach us here below.

The sons of Huguenots who for so many years have suffered for their faith upon the soil of this devastated country, which many could not bear to abandon, will fight once more with your aid, even to the final triumph for the liberty of the oppressed of all nations and for the restoration of our terrestrial country. Strong in this union, we have the firm certitude that, allied in this strife, we shall soon rejoice to bless God with one heart in the triumph of the great cause whose defense has cemented once more the bond of union between the new and the old continent.

Let the Nations Pray One encouraging tendency of these fearful times is seen in the widespread effort of the religious press to call the people of the nation to earnest prayer. There is a growing conviction that the nations should have "a definite, concerted, organized plan" for prayer, not only for victory and permanent peace, but for the upbuilding of the kingdom of God in all the earth.

In all generations the nations that have made the world better have relied upon the sustaining grace of Jehovah, given in answer to prayer. The prophet-judge of Israel thought it a sin to cease to pray for his king. Jehovah's promise to the Hebrew nation, that if the people "humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land," holds just as good today as in the days of old.

Whenever Israel fulfilled these conditions her land was healed and her enemies were subdued. But when she forgot God, relied upon herself alone, and allowed grievous sins to creep in and pollute the nation she became weak, lost the splendid morale of her armies and of her people, and hopeless ruin followed.

The principle by which human hearts are strengthened and fortified by prayer—the law of Jehovah by which men who commune much with the Divine are built up in holy purposes and made brave and true for the right against the wrong—will hold good while time shall last. Never in all history did men and nations need the help that comes by prayer more than they do today.

What a wonderful change would come to this old warring world if all the people would humble themselves, pray in sincerity, turn from their wicked ways, and seek face-to-face communion with God.

An individual doing this becomes transformed—becomes a new man in Christ Jesus. His sins are put away and his strength to overcome the enemy of all good is increased. The morale of his everyday life is so changed that wherever he goes he exerts an influence for the good and the true that tends to transform those about him. What is true of the man who truly prays, is also true of a nation.

Think of the national sins,—all of which must tend to make the nation weak and to bring a curse upon it—that will have to be put away when this becomes a nation of prayer. Do you think a really praying people would continue to license the rum traffic, with all its attendant evils, just for a little money to lessen their taxes and bring revenue to the Government? When the nation is awakened to the need of earnest prayer to God, do you think it will allow any town or city to grant licenses to places of prostitution, and so become a partner in the sin that has cursed every nation where it has been allowed? When the nation becomes one of devout prayer—really and truly a Christian nation—do you think it will continue to suffer from the open sins of political corruption that have sometimes made it a stench in the world?

Indeed, when we think of the lack in our country of the spirit of brotherhood, which, if possessed by all, would remove the barriers between capital and labor and bring those of high position into trustful relationship with the humble and lowly, we can but rejoice over every movement to call the people to penitence and to prayer.

Great Responsibilities Resting Upon the Ministers Our Government is placing upon the ministers of the country, as spiritual leaders of the people, the responsibility of properly interpreting the purposes of the nation in the world war. The Government recognizes the fact that the struggle is essentially a spiritual one, and calls upon the spiritual leaders to so unite the people in the homeland and lead them in unselfish service that victory may soon come, and the great truths for which our boys are fighting be enthroned in the hearts of men.

The clergy of America can do much "to point the way in which each individual must do his share" in the great work of making the world free. As the time for the Fourth Liberty Loan draws near, the Government urges all ministers to emphasize again the principle that the loan is not merely an investment of funds, "but a *consecration* of money in the most sacred cause for which men ever fought."

If every man and woman in the land can be made to realize the significance of this effort, the forthcoming Liberty Loan will

show the greatest outpouring of the nation's wealth ever yet known.

Every man, woman and child is at war as surely as are the soldiers we have sent forth; and victory depends upon us and our faithfulness to duty as certainly as it does upon the men at the front. The interests of the nation are in the hands of the people at home. The soldiers will do their part well. But we must realize that though they give their lives for freedom, it can not be gained if we in the homeland withhold our support to the nation that sends them forth.

Just "to Get to Heaven" The Wrong Motive Our young friends, "the Smiths," will find on another

page of this paper an interesting letter to one of their number, from "Uncle Oliver." In looking over old volumes of the RECORDER I find that for many years "Uncle Oliver" has been sending his nephews and nieces messages full of loving interest. These letters have been helpful to many on account of their practical common sense way of discussing various questions which sometimes trouble conscientious followers of the Master.

"Uncle Oliver" thinks there is a higher motive for Christian conduct than the mere desire to get to heaven. This is too selfish. He thinks a high sense of duty, born of loyalty to Christ and a desire to help our fellow-men, is a better motive. And he who gladly tries to do God's will by bringing forth the fruits of righteousness, by forgetting self in the service of "these my brethren," as Jesus puts it, is *every day being saved*, is already in heaven, "out of which death of the body will in no wise take him." If we can enter into loyal, self-forgetting Christian service for others until we have in our hearts a sense of the divine approval, this of itself gives a foretaste of heaven. It is a beginning of our eternal reward. In this we should be so happy that all worryment over our own salvation must disappear.

The principle of self-forgetfulness must enter into all acceptable service, as these trying times so clearly show. The soldier who forgets himself in serving his Government is the one the nation loves to honor. In this same spirit the Christian must serve his Master. While so doing he need have no fears as to his acceptance with God.

EDUCATION AND THE WAR

CHARLES B. CLARK, M. A., PED. D.

Seventh Day Baptist Conference, Nortonville, Kan., 1918

The intellectuals have small reason for self-congratulation for the part they have played in the Great War and its prevention. Little have they done to lessen mutual misunderstanding or to limit hate. On the contrary often have they done much to confirm misunderstanding and to spread poison from mind to mind.

Not less strange is the fact that, as a rule, man still blindly accepts the events of time as the dispensation of powers beyond the reach of the understanding, and often dissociated from himself as a vital, causal factor in the tragedies of human history.

If the Athenians had perceived the subtle poison hidden away in the delusions of the Sophists; if the early Christians had recognized in the specious thinking of their philosophers the night of a thousand years; if Protestantism had been wise to its own inherent inconsistencies; if the French Revolutionists could have divined what was in its own sleeve; if the Germans had not been the dupes of a designing "superman", what pains and miseries might the race have spared itself!

And now again with all our boasted learning, civilization seems face to face with a calamity involving practically the whole human race. At any rate, so it seems to the casual onlooker; but he who sees beneath the froth and foam of the surging sea, can discern in it all the declining twilight of a departing world and the dawn of a new one. Yes, a new creation is coming—a creation, marking a new civilization,—a civilization with less of human prejudice, less absolutism, less militarism, but more democracy and international goodwill. A conflict, such as now rages, can find explanation in no less serious a suggestion than that it is a struggle between two worlds of opposite ideas and ideals—two divergent wills and purposes backed by opposition of fundamental thinking and teaching,—the ideals of the Sermon of the Mount and the "superman" of Frederick Nietzsche.

A situation so pregnant and significant could hardly exist without an antecedent of thought and conscious or unconscious train-

ing. The spirit of frightfulness, animalism and exploitation which has marked this struggle had its roots running deep in somebody's brain, and the mind of any people constantly bent in a single direction will finally acquire that condition as a permanent status, even though it be only delusion or even hallucination. For more than forty years, Germany has been educating herself to follow blindly the leadership of a group of men who were drunk with the wine of world dominion. Germany's egotistical leaders, and her subjected people, had gone so far in their madness that efficiency, in their minds, apart from the machine which they dreamed had created it, could nowhere exist. The idea of efficiency under a system of individual initiative is something Germany has yet to learn. She displays much of the psychological and criminal characteristics of the old-fashioned bully. So long as the bully can dominate the situation he is terrible enough, but let the tables once get turned on him, and he will show yellow clear through. Transformation will come only when the fallacy of her self-hypnotism and delusion has rendered itself nugatory in miserable defeat.

After all there is no reason to suppose the German people are so very different from the rest of mankind. The trouble is they have been drugged—drugged with a specious and poisonous education—a vicious ideal. Would there be anything out of the way in praying that they as a people may come to their senses, and come soon, that they may work out their own national salvation, and on the highway to international peace lead their people back into the family of nations from which it is now a lonely outcast? No nation can *live peace*, if it be constantly trained to war and to think war.

When suddenly we became aware of the peril of Prussianism at our own door, thank heaven we were not too fat to fight. We would have been a ruined people had we been unwilling to spend our treasure and even our blood for the cause of freedom, out of which America had her birth. Every people in the past that has made money and mercenaries its defense has gone down, and we would have furnished no exception to the rule. The war has perhaps saved us from an imminent peril.

Even before our entrance into it, the war

had profoundly influenced our thinking and our institutions. Now that we have become a party to the great struggle its influence is greatly multiplied. We have been rendered more serious in our thinking, and especially so in the character of our education. The frivolity, extravagance and selfish pleasure-seeking that have so characterized the student life of recent years are manifestly decreasing. Is it unreasonable to hope that the superficial cleverness and the cheap cynicism which have come to be so much in vogue have had their day?

The philosophy of complacency which has so impressed itself upon our American education and its personnel is, for the present at least, at an end. Both student and teacher face the problems of life with a sense of seriousness and unwonted reality. We of this generation are to be tried and perhaps exhausted in our endeavor to meet the emergency, but once out of it, coming generations will work out new, and let us hope saner, philosophy of life. Man possesses wonderful power of recuperation. Unless our vision deceives us, the next twenty-five years will see a much greater development in sane literature, as the result of sane thinking, than has hitherto characterized any equal period of human history. This might be expected not only because of the magnitude of the present struggle, but even more consistently from the principles which are involved therein. Whether democracy or autocracy and their concomitant ideals is to prevail, is a matter affecting the whole of humanity. None can be indifferent to the momentous outcome, and where sacrifice for high aims has been greatest, there will spring the mightiest inspiration to create. The world will arise from its ashes regenerated and rejuvenated. Earnestness and high purposes will take the place of cheap display and pessimism. A greater faith in life will give it a new, infinite and eternal meaning.

Education of the right sort will inspire coming generations to a life of humanism, fraternalism and goodwill. It ought to teach our children and our children's children to abhor absolutism, tyranny and injustice,—the offspring of Prussianism; but Prussianism is only another name for a certain kind of efficiency. Earnestly we must beware, or we may plant the abhorrent principle we seek to uproot. To make mere

efficiency our patron goddess, is to have the same madness that has afflicted the Germans. Of course we must be efficient, but we want the Christian brand of efficiency, just as we want the Christian ideal of patriotism. In the background of our educational experiences and development, nurturing the reserves of life, molding the externals of conduct, feeding life at its sources, are the ideals of the Master. For our sordid and selfish egoism are offered ideals of splendid unselfishness and noblest service. Is the life of the coming generation of young men and women to be a palace of Christian sanity, or is it to be the mean hovel of Prussian utilitarianism?

While we wait, it is hoped, for a swift and righteous termination of the present carnage of war, we must appreciate with deepest sympathy the fact that there is a terrible strain on the young men of this age. In a time like this, they need, as never before, the wise and steadying counsel of judicious pastors and teachers. These are days of destiny; let us not use mahogany for kindling-wood. Schools and colleges should conserve talent, and should set it in the way of Christian culture. Civilization is going to need the best there is in the best of all of them if it is not to suffer.

Temporarily our higher institutions will be seriously crippled. They are already sadly depleted in attendance. This is one of the unfortunate sacrifices such a struggle involves. We must not only see to it that the process is not carried too far, but we must extraordinarily exert ourselves to keep our colleges open, continuing their cultural activities. Not only is intellectual leadership needed in the present crisis, but its demands will be multiplied ten times in the days of reconstruction that are to follow 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.

After all, we must not be less wise for the future than for the present. The task of the hour must be accomplished, should it take our all, but it should not eat the heart out of life. The demand for efficiency and efficiency alone, is apt to be mixed with hysteria if not delirium. Efficiency is too narrow a foundation on which to build an enduring superstructure. It is likewise too contracted a standard by which to judge conduct and character. In subduing German malevolence, we must in wisdom avoid the error that has made it necessary to chastise her. The tragedy of Germany was the sacrifice of her spiritual interests to material efficiency, economic and military. When we survey the spiritual heritage of that great people, when we think of Goethe, of Froebel, of Herbert, of Luther, of Kant, of Mozart, of Wagner and the long array of kindred spirits we stand aghast at the substitution for such spiritual gifts, the animalism and barbarism of Nietzsche, Treitschke and Bernhardt. And for what has she plunged all this priceless spiritual treasure into the bottomless abyss? For what? Alas! so far astray may any people go when once their spiritual perspective has been destroyed! Alas! so easy is it to invert progress and become a worshiper of our animal instincts! Alas! so easy is it for man to slay his God and make one of himself!

It is for the great spiritual heritage that

Germany has cast into the bottomless abyss, that we are fighting, and, therefore, with even greater enthusiasm than in the past, with a deeper sense of obligation than ever before, is it now the duty of education and of teachers to put this heritage at the disposal of every young mind that it may feed and grow and nourish itself on the best that human experience has to give. If education fails in this, it fails in one of its highest functions.

Education under autocracy and for autocracy, means the pre-emption of mind and body for military aggrandizement, it means the enslavement of individuality for the advantage of ruthless ambition, the maintenance of special privilege and the rule of a class. Education for democracy and under democracy means the realization in and for each individual of the highest of which he is capable, in intelligence, in appreciation and in the enjoyment of all his powers of mind and body; it means a safe, sane, balanced and co-ordinated humanity,—humanity at its best.

Education can never, in time of war or peace, escape its obligation to unfold in each the fundamentals of our human nature, but at a time like this it is the duty and obligation of education to use the war as an opportunity to develop the vitalizing and ennobling sense of collective responsibility. If we have failed, as we often have in the past, in training our young in co-operation and social service, the present conditions growing out of the war offer new and insistent reasons for cultivating social motives. Our schools as never before may, and ought to, become the effective agencies of teaching a devoted citizenship. The present teems with opportunities of social service, and if ever living were serving, or serving were living, that time is now. If, now, under favorable conditions for such development, we can secure the social attitude, the fraternal view-point, we shall find a hundred new ways to utilize it after the war is over. We may teach thrift and patriotism now because the nation needs them, but later we shall see that they are essential and good in themselves. We are teaching cooking, and economy in the use of food, just now, as a war measure, but let it be hoped we may see its continuance as a permanent policy because it is the only sensible way to live at any time. The gov-

ernment is calling for industrial workers, and we respond by making education more practical, but let it continue so henceforth, for the vast army of boys and girls must of necessity in life fill industrial functions.

Just now is an excellent time to evaluate the subject matter of the schoolroom. If a community can not interest itself at a time like this in the art of cookery, it will not vote for domestic art after the war. If a community will not, under excessive food prices, see the necessity for garden measures or improved agriculture, it is useless to hope for a broader policy after the crisis is past. If while world conditions challenge a study of vital problems in sociology, psychology and philosophy we remain indifferent to the fundamental causes of such world-upheavals, we shall care still less for them after suffering is less conspicuous than it is at present.

The standard to be applied to every phase of education is: Will this form of educational activity take its place in making the world a safer and better place in which to live? Will it contribute to the enlargement of personal experience? Will it make the world safer for democracy? If the people are to be masters, they must be provided with an education making for mastership. If democracy is not to be a shallow cynicism, then each and every child in this world must be given the opportunity of making the very most of each and all of his powers. Are we actually doing this? Have we right now a course of study so liberalizing that it stimulates and develops the highest and finest attitude toward the intellectual, esthetic and spiritual elements of human nature? Have we even here in the United States an education so socializing in its effects as to create such a dominating ethical ideal and standard that the average man and woman is filled with zeal for neighbor welfare and co-ordinated life? As the young man or woman leaves college or high school how deeply impressed is he or she with the fact that they are candidates for the responsibilities of a common life? What are we doing for the foreigner and stranger to initiate his understanding of the principles of co-operative civic experience? What are we doing to release the supernormal child or individual from the bondage of an all too inflexible school system? What are we doing to intelligently

utilize the great fact of heredity and the laws of development? What have we done to emphasize the importance of conditions environing childhood and to correct the serious results of inferior homes, insufficient playgrounds and inadequate teaching? Is the average schoolroom operated on democratic principles or is it the reflection of autocratic government? We have done something to vocationalize the honored professions like medicine and law, but what about an education that vocationalizes the trades? Have we yet taken a single step toward professionalizing that greatest of all functions, parenthood? What one of these elements so vital to successful social experience can be omitted from the training and education of a democratized citizen of the new world?

Again, has it not occurred to us that there should be a program of education for our leisure hours? To the average man or woman, does leisure suggest to the mind developing refinement of taste for personal enrichment, or does it suggest waste and dissipation of energy? Do you think democracy can really be safe until we are as sanely educated for leisure as for business? And can a true democracy imply for all its citizenship anything less than a reasonable leisure for all, filled with wholesome recreation and normal satisfaction of all our human instincts?

Perhaps a democratized education would suggest that our pulpits and seminaries teach us a really democratic God. Can we have a really democratic consciousness until our highest concept, that of God, presents us a God of the common folks. Our phraseology of God as "King", "Absolute Ruler", of thrones and crowns, of ourselves as subjects and slaves, etc., is all born of autocratic ideas; certainly not the "Father" concept of God. Jesus surely did his best to show us that God is a friend of the common man and woman. If only the church could get as enthusiastic over its mission of simple human helpfulness for the discouraged, the tempted and tried, and even for those who have fallen in the fight with sin and evil, as it is over reputability and the like, we would have gone a long road in the direction of world democracy. I sometimes wonder if we Christians recognize in our leader one who was born in poverty, associated with men and women who

were regarded as disreputable, was called a vagrant and a glutton, was spied upon by the orthodox, was condemned by the officials and died a criminal? Surely *he was a democrat!* Yes, we still do too much fussing about the tithing of mint and rue, while a little digging under the surface of things would reveal discouraged, sickened hearts that are longing for a word of comfort and brotherly kindness.

So, in conclusion, let it be hoped that the end of our losses and sufferings is not so much the extinction of Prussianism in Germany as the extinction of that gigantic malevolent mistrust of humanity in Germany and everywhere else, even in the Church of Christ itself. Let it be hoped that we are praying as well as fighting, not so much for a new league of nations, as a new spirit of fraternalism among men that will make such a league a social redundancy. Let it be hoped that we are day by day breathing the atmosphere of mutual trust and confidence, from which all evil suspicion and all disposition "to do" any one is absent. Let exploitation be done. Let our lives be charged with a large and kindly faith in each other and in human nature, that will unite us into a fundamental solidarity of life and purpose and Christian brotherhood of goodwill.

THE COLLEGE AND THE WAR

The war has brought the college man and the college woman into a larger measure of respect than has heretofore been accorded them in some quarters. There have not been lacking those who have sneered at the collegian for his alleged frivolities. They have looked upon him as a sort of polite burglar who has raided the family treasury under the pretense of securing the veneer of culture. They have taken it upon themselves to deride the supposed advantages of education afforded by the investment of four years in college activities, and have found a lot of joy in seeing the college youth compelled to begin at the foot of the ladder upon graduation, as if that were, in some sort, a mark of mediocrity. And if, perchance, a college graduate went wrong morally there was sure to be a particularly loud screech of glee let loose from the throats of the cavaliers.

But the war has changed all this, absurd

and harmful as it was. The college man and college woman did not need the war to bring them into their own. They have always been serving wonderfully at the place of supreme opportunity, even though that service was not receiving its due meed of praise. But the war has brought the collegian into recognition as nothing else ever has, and it has compelled a degree of respect that adheres to that peculiar class of patriots as it does not to any other. There is not a college in the country that has not made its contribution of men or women to this great enterprise of freedom. Out of the ranks of the alumni they have flocked to the colors, and out of the recitation halls and dormitories the undergraduates have gone into the thickest of the fighting and most difficult of the serving. The faculties also have made their precious offerings of gifted men and women for the deliverance of civilization from the madness of the destroyer. It is a great record that the colleges are making these days, and while it is true that some of them are in straits because of impairment of their financial resources, and the stream of incoming students is much smaller than in former years, yet there is no desire or intention to turn aside from the full performance of the supreme duty of the hour, which is to do all that can possibly be done to win this war, to bring the world back to the paths of peace and prosperity, and to establish forever the imperishable ideals of human freedom in all the world.

In a recent number of the *New York Times* President Thwing, of the Western Reserve University, has an article—with tabulations—showing that at least 150,000 young Americans have gone into the war service from our colleges and universities. He claims, what is generally admitted, that the college youth is naturally patriotic, and he is freer to enter the service of his country than other men are because, as a rule, he is not bound by family obligations or business relationships. Then he has a well-developed sense of democracy; he believes in the people; for he is emphatically one of them, and with that sense of democracy comes an appreciation of freedom, and that resolves itself into a positive moral passion. These are some of the forces, says President Thwing, that have been working upon the college man and woman during

the last year, and that have been responsible, in a considerable measure, for the entrance into the war service of this vast and potential college division.

The tabulation made by President Thwing is exceedingly interesting. It is "based upon conclusions made through personal inquiries of each institution concerned." That the list is incomplete, and the returns, therefore, incorrect, and that the full and accurate statement would swell the total, is acknowledged. But taking the lists as they are given, with all their shortcomings, the exhibit of the practical patriotism of the American college man and woman is amazing and gratifying.

From the tabulations he has prepared President Thwing makes the following inferences: "The statistics prove the active loyalty of college students and of college graduates. They give no intimation of a fugitive and cloistered virtue. They convey no suggestion of remoteness from human concerns or indifference to human problems or contempt for human sufferings. They disprove the occasionally loudly expressed belief, or the quietly held suspicion that the college youth of America are all gilded superficiality (and not a very deep gilding either), of contemptuous thoughtlessness, of unreasoning selfishness. They prove that the college heart, the college mind, the college conscience are as sound as oak, as true as steel, as pure as the best diamond."—*The Christian Advocate*.

THE SCHOOL IN THE CAMP

A boy who had flunked out of two colleges was graduated first in his class at the Springfield Armory, where an ordnance private is expected to be able to identify the parts of a machine gun blindfolded. A young artilleryman whose mathematics was his bane at school, became a phenomenon when he discovered that trigonometry would enable his battery to mark down the range of the enemy's guns. The army and navy camps are schools where hundreds of thousands of young men are wrestling with problems intellectual, vocational, manual, which are as truly educational as if they were set by a pedagog, instead of by a man in shoulder straps. A whole generation of men is at school, and the best thing about it is that they are in dead earnest to grad-

uate with honors—which was not always the case in school and college. The good work of the service schools is to be explained by the fact that every man is working toward a near and definite objective. He is not getting a general discipline, but is pointed toward a target whose bull's-eye he can see. Within a few months at the latest the knowledge or skill which he is now accumulating will be applied to the achievement of an end in which he is supremely interested. Success may depend on the perfection of his individual contribution to the concentrated effort in which his country is engaged on land and sea or in the air. Under such circumstances to flunk would be the next thing to treason!

Students of education should not miss the practical lessons of the present hour upon the future educational policy. The schools and colleges have a rare opportunity of restudying their own problem, as they see their former students surpassing themselves when America instead of Alma Mater is the schoolmistress. When the war is over and the classrooms fill up again, the old listlessness will come back unless the college teachers find a way of relating their curricula more immediately to the great objectives of life. This will apply especially to the church college and the theological school. It can not be without significance to the future of American education that so many college and seminary executives have mingled with the men in the camps here and abroad and come to know the motives which control their intellectual effort.—*The Christian Advocate*.

FROM CAMP TAYLOR

I should be very thankful if any one who knows of any Seventh Day Baptist young men in Camp Taylor, Ky., would send their names with *complete* addresses. Also I should be glad to hear from any Seventh Day Baptists who live in or near Louisville.

CANDIDATE ELMER L. HUNTING.
9th Obs. Bat., F. A. C. O. T. S.
Camp Taylor, Ky.

The buildings in Paris taken over by the American Red Cross for the housing of refugees now accommodate 6,500 persons.—*Red Cross Bulletin*.

MISSIONS

LETTER FROM JAVA

MY VERY DEAR FRIENDS:

It is sadness and trouble all around me; but I am trying all the while to sing a joyful song (only very soft as my throat is so bad) to the God of my salvation. When I go round in the cottages I hear the groaning and wailing of the suffering everywhere. I doubt if ever (except years ago in the terrible typhoid epidemic) I have had so many sick people at the same time. The overseer is ill, too, and also the teachers. But our God and Father is always the same, is it not so?—full of mercy and loving-kindness; and surely he will reveal his power in due time. Indeed, he has helped me very kindly. A few weeks ago I was in Samarang (a big commercial town) on business, and while I was sitting in a cart the horse fell down, and I hurt my back rather severely. The doctor said, at my age it would take a long time to get over it, and he commanded perfect rest. But you will understand, resting is something impossible to me on account of this work. So I succeeded to get home, and reached Pangoengsen with dreadful pains. And only in a few weeks the Lord has restored me again. Bless his glorious Name!

You see there is something to praise him for. And the sickness and trouble will all prove to be "blessings in disguise." And still there is more to rejoice over.

You will remember that I wrote about that boy Legiman, or rather he is a young man, married, but he could not get on with his wife. You remember I wrote that he ran away, but came back again. A few months ago he ran away again. He wanted to marry another girl, but I could not allow him of course. His wife was willing to be reconciled with him; but he said, he would rather die. One day Legiman came back, but in secret, he only wanted to visit a friend of his. While he was away, he had written a letter to me, that he would come back as soon as he had heard that his wife had married another. But as he did not give his address, I had not been able to answer him.

Now when I heard he was at his friend's I came to see him, and I read to him out of my Bible, Matthew 19: 9; and I explained to him how he was deceiving himself, pretending to follow the Lord and not obeying his command. I said to him that I could not allow him to live in my colony if he was not willing to obey, because it would bring him to committing adultery and cause him and me, and others, too, all sorts of trouble. My heart felt very sore for his sake; but I felt I had to deal very strictly. He did not answer one word, and I left him feeling very sad, but I kept on praying, indeed, I put the whole affair in the Lord's mighty hands,—again and again Legiman's friend tried to persuade him to obey; but he would not. One day the overseer, Kerta, told me he had invited the elder converts to come together in his house that evening, and together they would try to settle the affair. I called Legiman's wife, and prayed with her in my house alone; and she promised me she would go with me and speak to her husband and ask his forgiveness. I felt as if I was going to fight the devil personally that night. I went with the young woman to see Legiman while several converts had come to Kerta's house. We prayed together; then the young woman confessed her fault and asked for forgiveness. Legiman's answer was: "Yes, I will forgive her; but I can not love her any more." Oh, dear friends! it was a hard fight with the unseen enemy, I can assure you. But still our Captain gained the victory. I reminded Legiman of his promise when he married the girl; I asked him if he was without faults; I showed him our Savior's wonderful love, and asked him what would become of him, if the Lord spoke as he did: "I will forgive you; but I can never love you any more." The converts spoke and argued; they all did what they could. At last Legiman promised to try and be kind to his wife. Kerta, who is like an elder brother to him, gave them a room in his house to watch over them, if something would go wrong again. Next morning I gave the girl some coffee and sugar, and told her: "Make your husband a nice cup of coffee and bring it to him." And she came back smiling: "Yes, he drank it."

This is about a month ago, and they get on very well together and you can imagine how I thank our dear Lord, who gives us

victory again and again. He will bring us out from all the difficulties and trials, and he will make us "more than conquerors." So you see I am right to sing his praise.

A few days ago I received the money sent by the dear friends, Mrs. Hulett and Mr. Leon D. Burdick. I think the money was meant as a Christmas gift; so you see how long it takes to reach me. The gifts are very, very much appreciated. And I pray God's richest blessings upon the kind donors, and upon all the generous friends who so kindly sustain me in this work with their donations and their prayers. You see, your prayers are never in vain.

Yours, working for our blessed Master,
M. JANSZ.

*Pangoengsen, Tajoe p. o., Java,
July 19, 1918.*

MESSAGE FROM CHINA TO CONFERENCE

ANNA M. WEST

Yesterday the president of Conference said that there was no longer an East and a West but that the two had been welded into one. After the war when this new world comes into being there should be no Occident, no Orient but a world that is in deed and in truth one great neighborhood.

China is a country of vast resources, and of great strength. Investigations have shown that there is more coal and iron there than in all the rest of the world put together, the United States excepted. China has other mineral resources as well as her agricultural products.

Her need is as the need of all nations—that of men, young men with Christian ideals, men who are not self-seeking but who have consecrated themselves to a life of service. Buddhism and Taoism do not inspire that. Confucianism urges it but has no motive power to accomplish it. Today more than ever before China is in need of Christ.

In the report of the Mott-Eddy evangelistic campaign of five years ago there was this statement: "China is facing the greatest crisis of her history. She has undergone the greatest change of her four thousand years. Her problems are enormous and almost overwhelming. Underlying all is the root problem of moral character. The Church in China and especially the educated community today is adoles-

cent with all the self-consciousness of that critical transitional period. Young China will turn in one of three directions: toward Christianity, or toward a revival of some patriotic form of her old religion, or toward agnosticism and infidelity. It is evident that in this crisis in China we must press our advantage while the door is open and must win large numbers of educated young men as Christian leaders who will meet the one crying need of China, which is for moral character founded upon true religion."

In these few years I have seen somewhat of the fulfilment of this prophecy. While many educated young people have turned to Christ, each succeeding year sees increasing popularity of the temples which were so deserted after the revolution. Then again there are many who claim that they have no religion. They cast off the old but were not ready for the new—or perhaps we were not well enough prepared to give it to them. Now is the time for work in China. If we do not accept the opportunity now it will soon be gone and work in China will be as difficult as it now is in Japan.

Our mission needs to improve its equipment just as other missions are doing. If we would have a place we must keep pace. The Chinese are opening splendidly equipped schools. New China is asking for the best and will have it. If we would influence the life of her people we must offer them the best? Both boys' and girls' schools stand in imperative need of enlargement. This should be taken into consideration in the denominational plans for an after-the-war program. The Chinese will, I feel sure, do their share but they can hardly do it alone.

Through Dr. Davis our Shanghai Bibles have a word for Sabbath different from the word for Sunday. If he had not been on the translation committee it would not have been thus.

Our churches there are growing—slowly perhaps, but stronger surely in every way. When a Chinese church can make a budget of nearly \$400.00 and more than carry it through, and then enthusiastically plan on the same for another year, you know that it is not standing still.

Our mission has had a not unimportant place in the Christian work in Shanghai

and must continue to have. And as we are able to train up strong Seventh Day Baptist young men and women in our schools, so will we be allowed to have a part in the rebuilding of China. But it will be not by might, nor by power, but by His Spirit.

THE FAR LOOK, OR "KON OF SALEM"

REV. HERMAN D. CLARKE.

CHAPTER XVII

(Continued)

KON arrived at Salem on a Thursday and the school was to commence the following Tuesday. One of the professors called at Mr. Barber's to see if there was a vacant room that might be rented for some student.

"Professor, I want to introduce to you my brother Konrad, just from New York State, who will enter college and don the green cap, I suppose," said Mrs. Barber.

"I certainly am glad to welcome you, Mr. Wells. I am sure you will find our college life here very pleasant, and I assure you that you will not be obliged to wear any cap or hat of any special color. You are in early, which accounts for your not being met at the station by a 'body-guard' of Sophs and Juniors. Next Monday is the day when students are expected to arrive, and at the beginning of the college year this student committee meets them to extend to them a welcome and to assure them of the fraternal spirit that exists among all the students of every class. They will conduct them, not to any 'fraternity,' but to the campus, where a dinner will be served and speeches made in welcome, and where they will try to impart the college spirit at once, start in the yells of each class and the college, and have a general good time. You will be expected to be there though you do not arrive that day. You will find no clique or caste here. We are one family, whether rich or poor, Freshmen or Seniors. Of course after awhile you will see a friendly rivalry in games, contests, and the like. But we hope to have no north, or south, or east, or west, as far as divisions go, though of course people from different parts of the country have certain characteristics. You will stay here with your sister of course," said the Professor.

"I expect to unless I get too unruly," Kon replied laughing.

"Kon is a good brother, Professor, if I do say it and he's had two generations or more of preparation for this college course. Oh, I see you are laughing but that's a fact. His grandfather said years ago, before he or I was born, even before our father was born, that the time to prepare for college and the way to start a boy was a hundred years before he was born," said Esther.

"Your grandfather is right about that, Mrs. Barber, and I only wish the present generation would start out with that idea and live accordingly. But I came to see if you had room for some student this fall."

"I don't see how I can spare a whole room. I have prepared our best chamber room for

brother, though it is large enough for two. But I'd want to know the boy who was to share it with Kon if we thought best to let in another," said Esther.

"There are several who have written for rooms, but I have in mind just now a special boy who is reputed to be one of the finest, the son of a Baptist clergyman in Clarksburg, who wants a room and mate five days in the week. The father wrote me that he was very careful of his son and that while he was a Baptist, he wanted him to come to this college and to have some young man of excellent repute to room with him, as he was not in favor of having him alone after school hours. The boy is an athlete and a good scholar, having taken highest honors at high school. Why not take him in to room with your brother and have an understanding at the very first as to what is expected of him morally and otherwise and that if he does not reach the mark at any time he will have to seek rooms elsewhere?" asked the Professor.

"We might do that, if Kon is willing and I'll ask my husband about it tonight," she replied.

"By the way, Mr. Wells —"

"Call me Kon if you will. I answer best to that name," said Kon.

"All right, Kon. It does make one feel more intimate and one of the family. I was about to ask you why you selected Salem College in preference to any other. That interests me in view of my soon attempting a book or paper on the small college," said the Professor.

"Why, I suppose the chief reason is that my sister and her husband are here and I'll feel more contented while away from father and mother. But I might add that my father, while admiring the same spirit in other colleges and conceding the same advantages elsewhere no doubt, said that, having heard a lecture or address by your president, he agreed mostly with his views of a college education; and he thought the influences of a compact community, organized on principles mentioned in the address spoken of, were very powerful on a student, more so for good than those of a so-called great institution, no matter how advanced and well equipped. In the small college character building is held to be more vital than mere science. He criticises some of the larger universities and colleges in that they do not take hold well upon the life of the individual. He believes that Salem bends its energies ably toward the development of character," answered Kon.

"That shows your father's breadth of view," said the Professor. "And if he has instilled that into you, you have come here with a better preparation for character building than many others who come. In scholarship we aim to maintain a place with the very best institutions of the land, for that is not dependent upon numbers in the student body or faculty, but in the methods and character of all of us. The founders of this school laid the foundation of our educational plans on rock-bottom principles of hard work, honesty, and excellent character in the young men and women we have. There was an earnest moral and Christian spirit in the founders and in the first teachers, like Huffman and Gardiner and others, and we cherish this

spirit as a sacred heritage and a vital educational force. Here we aim to teach the hearts as well as the minds, and you are to have also a personal care reaching your individual needs. Just our smallness, of course, does not do all this; there must be a faculty having a strong personal influence on the minds of the students and on their morals, and our student body must be permeated with high ideals of conduct."

"And even then," remarked Esther, "there are some limits beyond which you can not exert your personality. Personal attention is somewhat limited. But I feel sure that the faculty excels by virtue of their ability to teach, as was said, the heart as well as the head. Now I understand that in the larger universities the teacher's time is largely given to research work rather apart from teaching, and that, while teaching, they do not come into very close personal relationship with pupils, unless somewhat in the specialized courses of the upper-classmen. Their relations are as scholar to scholar and not as man to man. And the attendance of the scholar is rather at a lecture than class work with a teacher. A mere lecture does not offer scope for personal influence and character and the lecturer while called a professor and teacher is chosen by the trustees as a scientist rather than as a teacher. I'd about as soon take my course in a public library as in that way."

"We are hoping to do more and better work here now in our lyceums in declamation, public address, oratory, debating and extempore speaking. That I consider a valuable course in connection with the college studies. But you'll let me know about taking a roomer, will you? I'll call Sunday and see you again about it."

After talking the matter over with Kon and Mr. Barber, it was decided that they would let the minister's son come under the conditions intimated; and the evening after the Sabbath the Professor, finding this out, telephoned the friend at Clarksburg that a fine room and mate were found for his son on the best conditions, which he knew would be approved by him and also prove an indication that he had found a worthy roommate.

"Yes, he is a Seventh Day Baptist and comes from one of the best families in New York State; rooms here at his sister's under the best influences. Mr. Barber is one of our merchants and highly respected. The boys will be subject to the watchcare that a motherly sister can give."

"Shall we send anything along to help furnish the room?"

"You can determine that, Mr. Carlton, when the boy comes here and then the next week you can bring whatever you think necessary. What's his name? Oh, I forgot to tell you that; Konrad Wells. You'll run over as soon as convenient and see the condition of affairs. What is your son's name?"

"Donald, or Don for short. Twenty years of age. Now, Professor, two weeks from Sunday I'm going to a convention at Wheeling. Will you ask your pastor (I could not get him over the phone) if he will exchange with me and supply for me then? Tell him to send me a card or phone me by the last of the week. Thank you, Professor, Good-by."

"Say, wife," remarked the Clarksburg clergyman, "what effect do you think it will have on Don, rooming with a Seventh Day Baptist? I hope they will not enter into discussions. You caution Don about that, but of course he must hold his own if tackled. We can't keep the boys from all outside influences and I think we have indoctrinated him well. Aside from these differences on the Sabbath, we hold much in common with the Salem people. They are a fine lot and the college maintains a high standard in the State. That is my reason for sending Don there."

The next Monday at eleven o'clock the train brought a large company of old and new students. They were met by a committee of friendly upper-classmen who escorted them to the campus, on which were tables with flowers and tags. A committee from the Y. W. C. A. pinned a flower on every coat, or dress, of the students and each was also presented with a pretty tag on which he was requested to print his or her name and tie it where all could read. They were then declared "properly introduced" without further ceremony. They were to wear these tags two weeks until well known. At twelve-thirty they marched to the dinner tables such as West Virginians can "set" and served a good wholesome meal, after Rev. M. G. Stillman, of Lost Creek, had given thanks. Mr. Stillman had come over to witness the beautiful ceremony of introduction and welcome. He had been leading the college cornet band for some time, coming as often as pastoral duties would permit to instruct the band. Soon, he said to them, they would have to appoint a permanent leader as he was unable always to be there.

Short talks were given by the president and some of the faculty and heads of classes. It was announced that on the next Tuesday evening would be the regular opening college reception for all students and their friends, and all were urged to be present. There were to be grand marches and a thorough mixing of Freshmen and others, male and female. This was declared a "Great Meet" by the Freshmen and all were happy in view of the sincerity of the greetings and the entire absence of caste and seclusion.

Donald Carlton and Konrad Wells met for the first time on the campus and the recognition seemed mutual. They were to be chums and the refinement of each pleased the other as also the athletic make-up of each. Kon led the way to his sister's and introduced him to her and his brother-in-law.

"I suppose that it is to be 'Don' and 'Kon' now in familiarity," said Mr. Barber to the chums. "How were were you impressed with the opening day—shall I say 'Don'?"

"It was fine beyond my expectations," said Don. "I like the spirit shown here first-rate, but father had told me that it would be thus—so different from his college experience, he says. When he was in college, he said, he scarcely knew there were certain studies that the teacher said were beyond him. He simply wasn't 'up to it' for over a year. The scientific and intellectual world as represented by the faculty was beyond him. Father said that when he was in the gram-

mar school there was a close relationship between the teachers and students. There seemed a personal interest on the part of the teachers in each student like what I saw in store for us here, and that, too, outside of the classroom as well as in. There was something more than once giving advice on life's conduct and then being all over with it. He said that between his desk and the teachers there was 'a great gulf fixed' as the Bible says of the sinner and the righteous. Each one stayed in his own place. If you got a thing you wanted, it was a sort of slot-machine affair, you put in your penny or nickel and out came your educational gum by pushing the rod. Student and faculty, each lived in different worlds. Often to relieve the monotony the teacher would repeat his stale jokes that were a part of his course though they did not give the student credits for committing them to memory. So when father used to tell me of his college life in the great university, I had a terrible antipathy against colleges and vowed I'd go to business college and as quickly as possible get ready to make a few dollars."

"Well, you'll not find any of that here. Some of your teachers will be women and some men but they will all take the same interest in your everyday life," said Mr. Barber.

"They must have good big salaries to be so cheerful and free with us," said Don.

"Salaries? Say, boy," remarked Mr. Barber, "not a teacher in college gets as much as he could in almost any high school in the country. They are a loyal set of men and women and give their very lifeblood to the school and the cause they serve. I don't quite understand it."

"I think I understand it," said Esther, "Why, Leroy, see what is back of our schools as a denomination. They are, like the ministry, laboring for a principle and for the life and existence of a people that stands for a vital truth in the Christian world. But for that truth and principle, they would not stay here a week longer but go where they could easily get \$2,000.00 a year salary and more. Our people do not yet appreciate these men and women. They are the ones that are saving us from going to the bow-wows."

"But I have a letter in my pocket that I have not had time to read to you," said Kon. "Our folks, I fear, will sell the cows and pigs and start right straight for Salem, they are so lonesome, Listen."

DEAR KON AND ALL: It is about ten years since you went away, or rather the five days seem that long. Even the dog and cat are looking about to find you. The squirrels seem lonesome and the birds are molting! Grandpa is so uneasy that I fear he will get sick. He went up on the mountain yesterday to live over the scenes of years ago and came back sad, and yet he says he is happy to know that you are where you are and says, 'Tell Kon not to get homesick.' I said to him, 'Physician, heal thyself.' Well, we are so glad you are in college by this time and while we are lonely without you and Ethel, yet we knew it had to come to this and we must not be selfish. Remember that a father's and mother's and a grandfather's prayers ascend every day for you. Do not let college life wean

you from the God of your fathers and the precious truth which is the foundation of our denominational colleges. If they are not denominational, then we have no need of them. There are others with better equipment and larger endowments. We might save our money for other things if we have no schools that in purpose and effort do not make you and others like you better Sabbath-keepers and better Christians than the generation before you. If the influences that assist in the strengthening of convictions that make us a separate people are not most prominent there, then pack your trunk and come back, and we will send you to a college nearer by, where you can see home every week. If outside elements are most in evidence and our schools can not live except by catering to popular beliefs to the neglect of our own, then we have no denominational schools and the money spent in their building has been thrown away and lost. I want you to know more from being there as to why we are Seventh Day Baptists than you could know by staying at home; and more as to what is our mission from your education at college than you could have understood here. I want you better equipped to answer all questions from a Bible standpoint and to meet all the new and popular arguments for error as they have been coming and will continue to come, and to withstand the sophistry and philosophy antagonistic to God's plain truth. That is what we have sent you to Salem for; at least that is the best argument why you should go to college, and not merely that you may be better equipped to make a few dollars in this world and have a better chance to compete with the world in business. We recognize all that advantage, but that is selfish to the extreme if the only object. That you may be a strong active Christian man is why you are there and why we our denying ourselves that you may prove yourself better in every way than we can possibly be in our situation. Never for a moment forget that God bless you and your sister and all. Let us know every week how you are. Lovingly,

FATHER AND MOTHER."

Don heard that letter and it was a revelation to him. He told his father about it at the end of the week. It set him to thinking. What is life for any way? "What use was I going to make of my education? Who were these people who could sacrifice so for something they believed vital to their life and salvation?" Don came back to school the following week, rather shy and more quiet than he realized.

(To be continued.)

LOANS TO OUR ALLIES

With another credit of \$100,000,000 to Italy and \$9,000,000 more to Belgium the credits advanced by the United States to our allies now total \$6,380,000,000.

"Every individual must look this thrift question squarely in the face. If he does not meet the issue fully and promptly, he is not doing all that he can to win the war."

WOMAN'S WORK

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

THE REASON

Behind the hills to the westward
Sinks the last ray of the sun;
And the clouds grow purple and golden,
And the work of the day is done.

But my thoughts fly over the ocean
Where that sun shines high in the skies,
And my eyes grow misty and tender—
For there the homeland lies!

I see the busy cities
And the crowds upon their streets;
I see the crowded harbors
With wondrous ships in fleets;
I see the sunny southland,
Where the cotton blossom grows;
I see the level prairies,
Where the Mississippi flows.
I see the lofty mountains
And the snow upon their tops;
I hear the western ocean
Surging against the rocks.

I'm back again in fancy
To the place where I was born,
Out on the western prairies,
In the land of wheat and corn.

I see my father's homestead
And the place that I call home—
The picture never leaves me
No matter where I roam.

Mother stands at the doorway
Waiting to welcome me,
Father, and brother, and sisters—
All of the family.
The baby—blue-eyed youngster—
Who wouldn't be fond of her?
Oh, picture of soldier's fancy—
Hope of the wanderer!

My home and my country forever,
My country from sea to sea;
Mountains and plain and prairie—
Sweet land of Liberty!

Behind me the cannons are roaring,
Their flare lights the evening sky.
Yonder the battle is raging—
Yonder the thousands lie
Dead for their country's honor,
Dead for their homes so dear—
I, too, have a home and a country—
That's why I'm over here.

—Roy H. Dickinson
American Expeditionary Forces.

WOMAN'S HOUR AT CONFERENCE

HELEN INGHAM GRAY

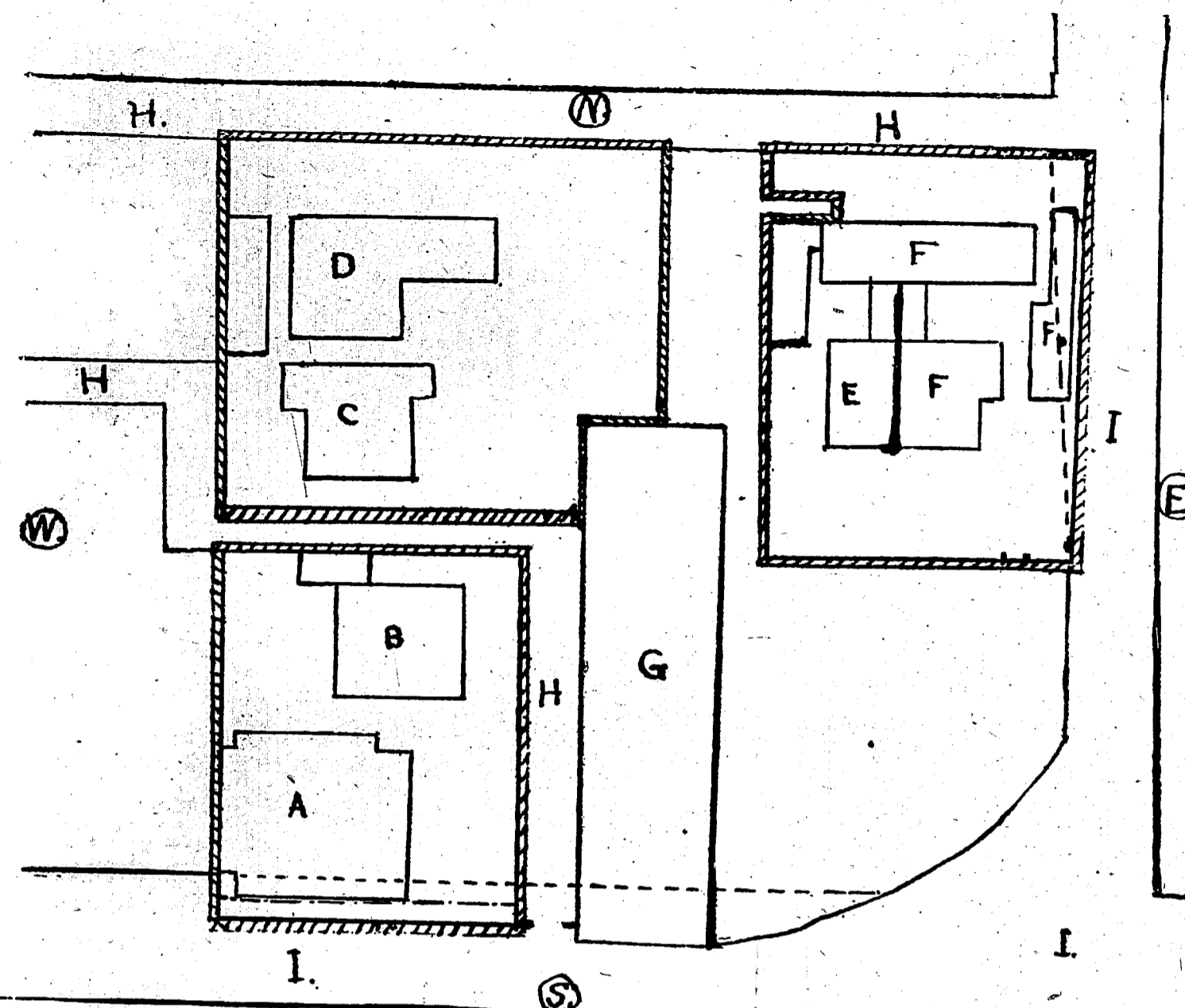
The program of the Woman's Executive Board, in charge of the president, Mrs. A. B. West, was given on the evening after the Sabbath, August 24. The services were opened with the singing of hymns by the audience, in the twilight, under the direction of Mrs. Eva Hill, of North Loup. Prayer was offered by Mrs. Angeline Abbey, of Exeland. The report of the corresponding secretary, Mrs. J. H. Babcock, was read by Miss Ethel Titsworth, of Plainfield. Mrs. Nettie M. West, of Salem, read the report of the treasurer, Mrs. A. E. Whitford. These reports will appear from time to time in the RECORDER.

The Ladies' Glee Club of Nortonville, under the direction of Professor A. E. Whitford, of Milton, then sang "My Faith Looks Up to Thee," by Havens.

The address by Dr. Grace I. Crandall, of Lieu-oo, China, was given in a delightfully informal manner. By means of a map drawn on a blackboard, she pointed out the route from Lieu-oo to Shanghai. One goes first to Gading, an enjoyable (?) ten-mile ride in a wheelbarrow, then on a house boat pulled by a launch for ten miles, and then by rail to Shanghai, also ten miles.

Dr. Crandall emphasized the wide field of her work by explaining that there is no up-to-date western medical worker nearer than Shanghai. To the north and west of Lieu-oo there is no resident foreign doctor within forty or fifty miles. Often in one day fifteen or twenty people come from ten to thirty miles by boat to be treated.

There are many cases of malaria. Frequently patients have chills every other day for six months before coming to the dispensary. They do not come sooner for they have only just heard of our hospital. Doctors Crandall and Palmberg have treated five thousand cases in seventeen years. The number of "out" cases in one year averages only from eighty to ninety, for the doctors go out only in extreme cases. One of these calls usually represents two days' work because of the distance the doctors have to travel in sedan chairs. Comparatively speaking, the number of cases treated is small as the Chinese are afraid of the foreign doctors, for ignorance breeds



SEVENTH DAY BAPTIST PROPERTY, NEAR WEST GATE, SHANGHAI

A, Church; B, Parsonage; C, Crofoot Home; D, Boys' School; E, Ladies' Home; F, Girls' School; G, Coffin Factory [Chinese property]; H, Road to Coffin Repository; I, Road under French control; - - - - Proposed present widening of road to south of church; - - - - Probable future widening.

fear. But in seven years the doctors have only closed the dispensary one day when they attended the funeral of Dr. D. H. Davis.

Doctors Crandall and Palmberg have had many calls to treat insane cases, so they have had built a small two-room building for the violently insane. The doctors have had much success in the treatment of these cases, which are usually due to fear and to the continual abuse of a betrothed girl in the home of her mother-in-law to-be. There are many so-called "match head" cases where patients, when angry, have sucked the tips of matches, in the hope that their spirits, after death, will haunt the ones at whom they are angry. There is no cure after the phosphorus has been eaten four or five hours, so the latter persons hasten to employ the best doctors available and gladly pay the bills that they may not be harrassed by angry spirits.

The doctor's chief helper is Miss Su, a graduate of the Girls' Boarding School. In one afternoon since Dr. Crandall returned to this country and while Doctors Palmberg and Sinclair were away, Miss Su treated twenty-nine cases. One patient wanted a tooth pulled so she called in Eugene Davis to tackle that job.

It is from such a class as represented by Miss Su and two other helpers that intelligent nurses come. These girls take special instruction as do our American nurses. But the doctors are too busy, the work is not thoroughly organized and the number of "in" cases is not sufficient to warrant granting diplomas. Dr. Crandall hopes, on her return to China, to make arrangements with some large hospital in Shanghai so that their helpers can have part of their training there and part in the dispensary.

In Lieu-oo there is also a chapel in charge of Mr. Toong, an evangelist, and

school of twenty-five pupils with a native teacher from the Girls' School.

After this interesting talk, Miss Pearl Moxley, of Nortonville, sang beautifully, "The Angels' Serenade," to her own accompaniment, with a violin obligato by her sister, Mrs. Mabel Allen, of Farina.

Miss Anna M. West, of Shanghai, then presented in a very pleasing manner some of her Chinese (?) friends,—the priest, Tsang, who refused to bow; Suh, a Chinaman, (John Randolph, of Nile, who was born in China and so could bow very correctly); the bride, Dzau; the mother, Mrs. Waung; the children, Pau-tsu and Kyung-tsu; last, the baby, Siau-mi. After their exit, Miss West explained the diagram which is given in these columns. As a teacher in the day schools, she had often wondered whether they were worth while; for the pupils spend so much more time in their homes where the influences are all strong against the schools. Occasionally there is developed such a beautiful character as Miss Loo, who by the sweet firmness of her belief in the Christian religion, has not only won her parents' consent to her baptism, but is gradually converting her husband and his mother to Christ. Miss Loo's older sister did not decide to be baptized before her marriage and since has grown cold in her faith. Her experience is typical of that of many girls in the schools.

But another girl, Miss Waung, from the Girls' Boarding School, brought her mother and grandmother to Christ. So Miss West and Miss Burdick are encouraged to believe that, in spite of slow results, not all the seed is sown on barren soil.

For a short period last year the girls had an opportunity to use their knowledge in instructing some mill women. These women stopped two nights in the week on their way home from work, to gain the rudiments of an education. But the women, whose work began at 4.00 a. m., were too tired to attend classes at 7.00 p. m., and were distrustful of any one who offered them something for nothing; so they gradually stopped coming. Miss West and Miss Burdick are hoping to find other ways whereby their girls may serve others. These girls are taught the usual subjects of the eight grades, knowledge of the Bible, sewing and fancy work. This year they have knitted several sweaters for our sol-

diers. As many of the girls are not allowed to go to school till they are twelve or fifteen years old and decide for themselves that they wish an education, they are often twenty years of age when they complete the eighth grade.

In the Boys' School, in charge of Mr. Davis, there has been formed a Personal Workers' Group. These boys do evangelistic work in the chapel in the native part of Shanghai. The school work begins with the fifth grade and extends through the high school course. Some manual training is also taught.

The church has one hundred members and immediately after the services, the Sabbath school opens so there is no chance for any one to skip out! Miss West explained that new members are added to the church chiefly by the "One Win One" method. One member, Mr. Daung, a rice merchant, succeeded in converting his partner, Mr. Tsu, and he in turn, brought two other members to Christ and his Sabbath. These are instances of the quiet but efficient work of evangelization which rejoices the laborers.

This summer Mr. Eugene Davis has been teaching the Bible in a government college. This, with his social service work, makes his influence greatly felt.

In response to a question by Secretary Shaw, Miss West explained that the dotted line on the diagram showed where the French, who control that part of Shanghai, propose to widen the street in their efforts to modernize the city. They have already widened the street up to the church and torn down the elaborate arch over the entrance to the coffee factory, owned by a guild. Now they wish to widen the street up to the church building and, on the side, tear down a part of one of the schools so as to straighten that street. How much they are willing to pay for damages, our missionaries do not know.

The audience was much pleased with Miss West's patient presentation of the facts.

After the collection, which amounted to \$32.10, the Ladies' Glee Club sang, "There Were Ninety and Nine," by Wilson. Their songs were much enjoyed. This number brought a most interesting program to a close.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. A. B. West at Milton Junction, September 9, 1918. Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Miss Phebe Coon and Miss Cora Clarke. Visitors: Mrs. Emma Lanphere, Mrs. I. B. Clarke, and Miss Margaret Burdick.

Mrs. West opened the meeting by reading the twelfth chapter of Romans. Mrs. J. H. Babcock offered prayer.

The minutes of the meeting of August 5 were read.

The Treasurer, Mrs. A. E. Whitford, read her report for the month ending August 31. Receipts, \$164.09. Disbursements, \$100.00. The report was adopted. Mrs. Whitford also read a letter from Mrs. Hannah Crofoot concerning the screens, and one from Mrs. M. G. Stillman.

Miss Phoebe Coon reported the organization of a new society of ten members, called the Helping Hand Society, at Walworth.

Mrs. West gave a very interesting report of the General Conference held at Nortonville, Kan., August 20-25, reporting particularly the Women's Conference meetings, the Woman's Hour, and the Woman's Board Exhibit.

It was voted that the usual appropriations for board expenses be made.

It was moved and carried that the Corresponding Secretary be instructed to prepare and send out the annual letter.

The minutes were read, corrected and accepted.

The Board adjourned to meet with Miss Cora Clarke October 7.

MRS. A. B. WEST,
President,
A. CORA CLARKE,
Recording Secretary.

PORTABLE HUTS FOR SOLDIERS

The War Council has appropriated the sum of \$158,200 for the purchase of 150 portable huts, which are to be shipped to the American Red Cross Commission in England. These huts are to be used as dispensaries and immune wards at camps for American troops.—*Red Cross Bulletin.*

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

I have been interested in a meeting that was held recently at Harvard University. It was a Conference of Theological Schools. Representatives were present from fifty-three different schools, of fifteen different denominations, about 150 different delegates. The problems arising out of the war in reference to theological education were the questions that were given most attention. For example, "the problems of men, of the right kind of men, the tasks confronting the churches after the war with a depleted, war-weary people, the complexity of economical and social readjustment and the part the churches must play, the message for the world after the war," just such questions and problems as are facing us all in these times.

I have not seen the addresses and papers that were presented, but I hope to be able to obtain them in some way soon. One of the striking things about the conference, not so striking now as it would have been a few years ago, was the spirit of unity which prevailed. There seemed to be a set purpose in all the discussions to avoid introducing denominational claims or tenets, and there was a gathering of thought on just a few central facts and needs of the cause that was being considered. At one time they all sat down together to the Lord's Supper, Bishop Lawrence of the Episcopal Church administering the sacraments.

This indication of the swift coming of Christian unity was no evidence at all of any lack of convictions as to adherence to the principles which separate people into different denominations. No man present at the conference in any way compromised those particular principles which he held to be important. But there was a getting together for a united effort to promote the interests that are common to all.

At our last General Conference a resolution was adopted which recommended: "(1) That we keep constantly before our young people the pressing need of our people for able ministers, and the great opportunities which the ministry offers for

Christian service. (2) That we inaugurate at once a systematic education of our people along the following lines: (a) The cost of a theological education, both in time and money. (b) The cost of a pastor's library. (c) The constantly increasing cost of living. (d) The importance of a hearty support of the local pastor, moral as well as financial. (e) The encouragement of, and confidence in, and loyalty to, our ministers. 3. That our Conference, associational, and similar programs, provide for the discussion and graphic presentation of these vital subjects."

This is a matter for the Commission of the Executive Committee to take up and promote in the near future.

This Conference of Theological Schools resulted in certain findings which are printed at the end of these "Notes." The editor of the *Christian Work* in commenting on this conference says a few things that I should like to reproduce here, as being likewise suggestive to us as churches, and as a people, and in reference to this matter of "more men for the ministry" among us. During the past few years, and especially of late, this has been much on my mind and heart. In sending out a set of questions for our church clerks to answer in reference to our denominational Forward Movement, I asked this: "How many young men in the church during the year made a decision to enter the Gospel ministry?" And in all the reports there was just *one* for the entire denomination. This is really a very serious outlook that faces us. Read with interest and with care what follows, and be ready with prayer and labor to forward any campaign that the commission may undertake to enlighten and interest and encourage and stimulate our people in this important matter.

"The relation of the churches and seminaries should be much more intimate than it is at present. The churches should feel, not that the seminary is an independent organization which finds young men, educates them, and then sends them to the churches, but that the seminaries belong to them, and that they send up their boys to be educated in the institution they maintain for this purpose. Perhaps the seminaries have been remiss in this matter as well as the churches. I am not sure that it

would not be a good idea for each seminary to maintain an able man, sort of a vice-chancellor, to spend all his time going about among the churches keeping them in real and close touch with the school. I think the average congregation would like to hear just how its ministers are trained—what is taught, and how it is taught. I think it would increase contributions to the school, and help accomplish just what the conference asks for in its findings, awaken an interest in the recruiting by the churches of bright young men for the university. The bright young man might possibly be in the congregation and become interested. But the churches should undertake the interesting of its boys in the ministry more than it does. We pastors might be more alive in this matter, too. The Roman Catholic priesthood is almost entirely recruited by the priests, who pick out the bright boys in the parish, make them acolytes, and when one shows ministerial promise point him toward the priesthood. And why could not a church occasionally send up its best boy to the seminary as its student, providing a scholarship for him at its own expense?"

"Another finding makes something of the same appeal to the colleges and universities asking their interest in any boy intending to enter the ministry and asking them to direct his preparatory studies in that direction as they now direct the boy intending to enter the law schools and medical schools. The boy expecting to enter the medical school is advised to study biology in his senior year in college. The boy expecting to enter the law school is advised to specialize in constitutional and political history. Why should not the colleges advise the boys planning to go to the divinity school to study economics, psychology and philosophy?"

* * * *

"But I do not think the conference emphasized the most important duty of the Christian college, namely, to put before its students the claims and opportunities of the ministry today. One of the best movements of recent days was the holding of a few conferences of college students where five or six of the ablest preachers met them and put before them these claims, emphasized the opportunities the ministry offered for leaderships. I attended one of these

conferences three years ago and was greatly impressed with their value. I understand that they bore good fruit. Now as soon as this war closes the world is going to enter upon a great period of reconstruction, *religious* reconstruction as well as industrial and international. Old things have passed away. All things have got to be made new. Never has the ministry offered such an opportunity for leadership since the days of the apostles as this period will offer, never has the ministry demanded abler men—men who are statesmen and prophets, nowhere can the strong, eager, ambitious, noble boy find greater scope for leadership. These new opportunities should be presented in every college by our ablest ministers. I would advise the conference to undertake this task at once, sending two or three of our best preachers and leaders for a day's conference with the boys in every college. Any minister would delight in such a task."

"THE FINDING OF THE CONFERENCE

"1. The Conference of Theological Schools in the United States and Canada, to the number of fifty-three schools belonging to fifteen churches, assembled in Cambridge, Mass., August 13-16, 1918, at the invitation of Harvard University, to consider the problems of theological education, especially as affected by the war, expresses its loyalty to the Governments of the United States and of the British Empire in the prosecution of the war. It desires to cooperate in every possible way, especially in proclaiming the moral aims of the war and the duty of continuing the struggle until a just and lasting peace for the world shall have been made possible.

"2. The conference recognizes the great and vital importance of the steps which are being taken by the governments of the United States and Canada to provide vocational training during the war, and especially in the national service.

"We are in deep sympathy with the proposal that work should be undertaken by the churches, and in their behalf by other recognized religious agencies, for recruiting candidates for the ministry and for the provision of training for those men who have intended to become ministers of the gospel. In order that we may be enabled to offer such assistance as lies in our power in promoting this object this conference ap-

points a Continuation Committee, which shall communicate with such organizations as are engaged in this work, and act as a means of communication between them and the theological schools.

"The Continuation Committee shall be empowered to call this conference together again for consultation concerning the work here provided for, or on any other matter which in their judgment renders the co-operation of the theological schools necessary or important.

"3. The conference respectfully appeals to college and university authorities to give guidance to candidates for the ministry in preparation for their theological studies similar to that now given to students intending to enter other professional schools.

"The conference requests the Continuation Committee to bring this action in an appropriate manner to the attention of the institutions herein referred to.

"4. The conference recognizes that after the war there will be many men looking to the ministry whose experience in the national service will have given them great advantages of training and character.

"It recommends that the theological schools take special measures to meet special cases, but desires to impress both on them and on those responsible for the acceptance of candidates that in the interests of an effective ministry in the generation after the war great care should be exercised in maintaining a high standard of qualifications for the ministry.

"5. In view of the many common problems confronting all the seminaries, such as the decrease in the number of candidates for the ministry, the Continuation Committee is requested to consider the advisability of appointing committees to study and prepare reports upon such subjects, these reports to be either published for general information or presented at a future conference; and the said Continuation Committee is authorized to take such action on this matter as may seem to it desirable."

We desire neither conquest nor advantage. We wish nothing that can be had only at the cost of another people. We have always professed unselfish purpose and we covet the opportunity to prove that our professions are sincere.—*Woodrow Wilson.*

YOUNG PEOPLE'S WORK

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

OUR MONEY FOR CHRIST

Christian Endeavor Topic for Sabbath Day,
October 5, 1918

DAILY READINGS

Sunday—Gifts to Christ's poor (Prov. 28: 17)
Monday—The right spirit (2 Cor. 9: 6-11)
Tuesday—Parents first (Mark 7: 9-13)
Wednesday—Abraham the tither (Heb. 7: 1-8)
Thursday—Gifts at His feet (Matt. 2: 1-12)
Friday—Gifts for the gospel (Phil. 4: 10-20)
Sabbath Day—Topic, All for Christ. 4 Our money (1 Tim. 6: 6-10, 17-19)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord.

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Money in itself is not an evil. It is an economic necessity, and the more highly developed the commerce of a nation and the nations, the more essential becomes its use. Time was when the exchange of commodities largely supplied our needs. That time has long since gone by.

An ever constant reminder of the essential part that money plays is seen in the enormous amounts that are being used daily by our government in the carrying on of the war. And again, we are reminded of it because of the large gifts that are needed from time to time by the Red Cross, the Y. M. C. A., and other organizations, in carrying on the beneficent work in which they are engaged.

Money is essential in providing for the legitimate needs of life. It is only when our desire for things that money will get becomes selfish and extravagant, or in our effort to possess it we sacrifice honesty and principle, that money becomes an evil. When the selfishness in men's hearts drives them for the sake of money to all kinds of evil—dishonesty, theft, deception—even murder—it becomes a curse to them surely.

But a right understanding of our obligation and responsibility to God and to others increases the usefulness of our abilities. Money is the equivalent of time, of resources, of our abilities. Our time, or abilities, and the resources at our disposal, are all from God. Without these we could earn nothing at all. Yet how often we are apt to forget all this and our obligation to give back to God his rightful tithe? At most we are only stewards. But he asks only for a small share—only a tenth.

Again, money is as essential for carrying forward the work of God's kingdom as it is in the prosecution of any great enterprise. There are certain legitimate needs,—such as the building and equipment of churches, the support of workers, and the carrying on of philanthropic, educational and medical work, that demand enormous sums in the aggregate. Just now the Board of Finance comes to us with the information that at least \$25,000, over and above the interest on invested funds, will be required to meet the needs of our denominational activities for the coming year. These needs are all legitimate, and growing out of demands upon us as a denomination that we can not conscientiously put aside. How else shall this amount be raised unless we cheerfully and generously give of our money that which rightfully belongs to God?

SOME SUGGESTIVE THOUGHTS

The following suggestive thoughts are taken from the *Endeavorer's Daily Companion*.

To earn money for self beyond the common needs may easily become sin; to earn it for God's kingdom honestly is good, and a joy.

Keep a pocketbook for God. Into it will go a tenth of your weekly income; out of it will go gifts to meet the needs of God's kingdom.

We need to give our money to God lest we become selfish and stingy. Giving widens our interests. Give to missions, and you follow missions with interest. The non-giver is indifferent.

In what spirit shall we give?

Does giving grudgingly bring a blessing to the giver?

Why do we find it easier to provide for our own desires than to give to God?

Have we discharged our obligation to give as individuals when money needed for religious purposes is earned by the Christian Endeavor Society of which we are members, by socials, entertainments, and so on?

LETTER TO THE SMITHS

To Janette Smith.

MY DEAR NIECE:—

You have asked me whether or not a person may go to heaven, even though he is not a professing Christian, providing that he lives a pure life abounding in good deeds. Oh no, these are not just your words, yet they imply the same thing.

Now, my dear Janette, it is not for me to answer either yes or no to such a question. It is a matter in which God alone can render judgment. What you or I may think makes no difference. It may not, however, be out of place for us reverently to consider the matter.

There is a tendency in these days—always has been, I suspect—to ask how much or how little one may do and still manage to get to heaven: May I play cards and go to heaven? May I dance and go to heaven? May I attend the theatre and go to heaven? May I not be a Christian—and so go to heaven—even though I do not make a public profession of religion, that is, "speak in meeting?" Must I belong to the church in order to be a Christian? These questions do not always take the same form, yet they and many others like them mean the same thing: How *much* must I do and how *little* may I do that I may not have to go to the bad place but get to heaven? I suspect that most people have sometimes asked their conscience something of the kind.

I fear that all such questions imply a desire in us to get all possible reward for the least we may do, rather than devote our

lives to the service of the Master and humanity with little thought of reward.

In our younger days we used, in attending "protracted meetings," to hear revival sermons upon such texts as "What must I do to be saved?" and "Flee from the wrath to come," in which the preacher's purpose seemed to be to drive us young folks into the Kingdom. We were urged to get religion so as to escape from everlasting fire and get to heaven, there to walk the golden streets. The sure way to avoid one and gain the other was to stand and say we wanted to go to heaven. At least that was the way it was made to appear to us. When one of us did thus stand and speak, the people would sing, "'Tis done, the great transaction's done." Not much was said about Christian service.

In all this the preacher said what seemed to him best, yet I am sure that so far as I was concerned I was not led to feel that the real motive in becoming a Christian should be service, rather than fear of punishment and hope of reward. But this kind of preaching did often bring about big revival meetings of a kind not at all common now; and some of the converts became active Christian workers.

When good Elder Charles M. Lewis came to our neighborhood and held meetings in 1870, his sermons were quite different—quiet, earnest, reasonable and convicting. He preached both confession and service. His appeal was to a sense of duty, not fear, and there were many who then gave themselves to the service of the Master. Though not everyone remained faithful, the most of them did, the larger part of whom have since then gone to receive the rich reward of their service, while a few are still living and serving. I am sorry that some who were only almost persuaded never afterward seemed to come so near to the kingdom.

And now, my dear Janette, you may ask if it be not possible that some of those who did not then confess Christ openly, yet lived good lives until God called them, were saved. I can only answer that with God all things are possible, and we may well leave everything concerning them to him. Though in all the years since that summer I have not been so faithful as I ought—have not served nearly so well as I now

wish I had done—I am indeed glad that I then publicly confessed Christ. I am sure that I have served the more faithfully for having become a member of the church. Because of that I have been the freer to unite with other church people in their work for the extension of the kingdom of heaven upon earth. I think I have had a better influence over the young people with whom I have been associated than would have been possible had I kept out of the church. I could not ask them to confess Christ and become active Christians when I would not do so myself. Had I been one of the best of men—a believer, too, in God and his goodness—I could not feel myself consistent so long as I would not confess him before men. I'd be ashamed not to do so. Christ said, "Whosoever therefore shall be ashamed of me and my words of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."

It is not our business in this matter to judge others, but everyone of us to judge himself, yet being responsible to God for such judgment. The Good Book is quite plain concerning our duty and we should be glad to obey.

I must confess, Janette, that I am not much in sympathy with a sermon I once heard from the text, "One thing thou lackest." I mean the sermon, Janette, not the text. With much vigor and dramatic energy the preacher declared that though a man may have led a blameless moral life, been kind and helpful in every way, upright, honest, manly, a blessing to the world, yet not confessed Christ before the world, when he comes to die, it is all the same as if he had been the vilest sinner. He reiterated this statement almost violently, and thus—to his own satisfaction—sent the good man clear down into the bottom of the pit. If I were a preacher I would indeed urge men to open confession of Christ; yet, rather than condemn a good man myself to everlasting punishment in spite of his good deeds, I would commend him to God who doeth all things well. Christ said, "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works."

Yet let me in closing, Janette, suppose I have a son who is a good man in character,

upright and honest, a worthy citizen, patriotic and loyal; that he has bought liberty bonds, given freely to the Red Cross and Y. M. C. A., yet will not speak to me or even acknowledge me as his father, though I love him and am all the time trying to be helpful to him. Suppose that when he is urged to be to me a true and loving son he says that he guesses his good life is enough, even though he will not manifest his love to me as his father. Would that satisfy the loving, longing heart of any parent? Would that be good for the young man himself? And now do you think a good life, without open manifestation of love and confession of faith in him, can satisfy the great loving heart of Our Father?

It should hardly be a question of just how much we must do or how little we may do in order barely to get into heaven, but how much we are able to do for the cause of Christ and humanity, and then having the reward for service to God who doeth all things well. A well rounded life requires both faith and works. Let us do our best to attain it.

UNCLE OLIVER.

OUR INDIVIDUAL PART

Some observers think that the most characteristic thing about the American soldiers in France, something which astounds the enemy and excites the admiration of our allies, is the capacity of the American soldiers to do individual thinking and fighting. The German fights successfully only in mass formation, in organized bodies, while every American soldier has an initiative and independence of action which gives him remarkable efficiency in open fighting. They are not senseless cogs, but each is an individual working unit in a great fighting machine.

Every American at home should feel an individual responsibility and do his or her individual part in winning the war. There is not an American citizen who can not help win the war. The Fourth Liberty Loan drive, which begins September 28, offers a great opportunity for concerted action and for individual action, and the loan will be a tremendous success if each American will do his or her individual part as each American soldier in France does his part. Our soldiers deserve such support from the people at home.

CHILDREN'S PAGE

THE POT OF HONEY

IT was in the Moon of Leaves, oh, very long ago, that all this happened, just as I am telling it here. Waymukkwana, the brown caterpillar, was out walking with his wife in the early evening. The day had been hot, and from the dawn they had been chewing the fresh young leaves. Now the air of evening was pleasant to them. They were not hurrying, but stepping slowly with their many feet along and along.

"Ho-ho!" cried a shrill voice. "Are you walking, Waymukkwanas, or standing still?"

It was Pahpukkeena, the grasshopper, and he came hopping toward them through the grass. Oh, but he came swiftly! It was touch and jump with Pahpukkeena, so that even as you thought he was there he was gone.

"How do you know whether you are moving?" asked Pahpukkeena, and he perched on a stalk of maize in the path of the others.

"Our legs may not be as long as yours," answered Waymukkwana, and he spoke very shortly, "but they take us where we go."

"Where do you go?" asked Pahpukkeena, still laughing.

"Where we wish!" cried the wife of Waymukkwana tartly. "We don't make as much noise, it is true, as those who are always bragging, yet we go as far."

"Slow, to be sure!" mocked Pahpukkeena, leaping away to a sunflower and back again. "You could run me a race and win!"

"We could," answered Waymukkwana, still shortly. "Either of us!"

Pahpukkenna was so astonished that he lost his balance and tumbled off the rice stalk where he swung. And before he quite knew what was happening,—they were surely crazy, these caterpillars,—it was arranged that Waymukkwana and Pahpukkeena should run a race, with the course laid out, and a pot of honey for the winner.

The next morning, then, when Pahpuk-

keena came hurrying to the starting place,—for he had overslept, so that even his longest jumps could not bring him there on time,—there was Waymukkwana ready and waiting. But the wife of Waymukkwana was nowhere to be seen. Pahpukkeena took his place, counted three—and the race was on. That is, Waymukkwana was left plodding with his many feet along and along, not very fast, you must know, but very much in earnest. As for Pahpukkeena, he hopped over the hill and out of sight, as he had planned.

But where was the wife of Waymukkwana? Had she forgotten the doings of the day and the pot of honey at the end of the course? No, depend upon it, she was too capable to forget. And while the others slept she had been stirring. She had a plan, this wife of Waymukkwana. The night with its darkness did not stand in her way, for Wahwahtaysee, the firefly, lighted her with his lamp; and she crept over the course, inch by inch, and made it ready for the morrow.

So Waymukkwana was left plodding along and along. But Pahpukkeena hopped far ahead. And by and by he came to a blade of the good-tasting timothy. He nibbled, and because it was good he ate it all. He never wondered how it came there, although the wife of Waymukkwana could have told him. Had she not dragged it into place by the light of Wahwahtaysee's lamp? And after he had eaten, what must Pahpukkeena do but close his eyes for a minute—and fall fast asleep, just as the wife of Waymukkwana had planned.

Presently Pahpukkeena rubbed his eyes and was half of a mind to sleep again, when a sight brought him awake with a jerk. The sight was Waymukkwana plodding with his many feet along and along—and nearly as far over the course as Pahpukkeena himself. That would never do! Away hopped Pahpukkeena far ahead. Then he came to a leaf of the sweet-chewing clover. He tasted, and because it was good he ate it all. Nor did he wonder how it came there, although the wife of Waymukkwana could have told him, or Wahwahtaysee, who had stood by with his lamp. And after he had eaten, what must Pahpukkeena do but close his eyes for another little minute and again fall fast

asleep, just as the wife of Waymukkwana had planned.

Presently Pahpukkeena rubbed his eyes and bounced to his toes in a hurry. For there was Waymukkwana plodding with his many feet along and along—and quite as far over the course as Pahpukkeena himself. That would never, never do! Away hopped Pahpukkeena, far far ahead. The end of the race was in sight, and the pot of honey was waiting there for the winner. But before him on a bit of bark shone a drop of amber-clear honey. It was too tempting to pass. Besides, it would take no more than a minute. Pahpukkeena ate that delicious honey without a thought of how it came there, although the wife of Waymukkwana, or Wahwahtaysee, the firefly, could have told him. And after he had eaten, in spite of himself Pahpukkeena's eyes closed and he fell fast asleep, just as the wife of Waymukkwana had planned.

And when at last Pahpukkeena yawned and stretched and roused himself, there was Waymukkwana, no longer plodding with his many feet, but resting at the end of the course, with the race over and won. Opposite him was his wife, and between them was the pot of honey. But sweeter to them than the honey was their laughter over the boastful Pahpukkeena.

Today Pahpukkeena, the grasshopper, hops briskly on his long legs, and Waymukkwana, the caterpillar, walks slowly with his many feet, just as they did long ago in the Moon of Leaves.—*Abigail Burton, in the Youth's Companion.*

HOME NEWS

NORTH LOUP, NEB.—Ten Intermediate Christian Endeavorers, under the care and supervision of Pastor and Mrs. Davis, spent a few days in camp on the river. They report a delightful time.

Since our last issue, nine young people have been baptized and received into church-membership.

It is encouraging to note the splendid increase in attendance for the second quarter. The average attendance at the church service was 218; at the Sabbath school, 182; at prayer meeting, 42. This is an increase over the first quarter of 37 per

cent, 41 per cent, and 23 per cent respectively. Let us work unitedly to make the closing months record-breaking ones.

The Christian Endeavor society is making a canvass of the church and society for the purpose of securing subscriptions to the SABBATH RECORDER. To date the Good Literature Committee has secured eight renewals and one new subscription. Only about one half the homes in our society take the RECORDER. Possibly some feel unable to take it. If so, notify the pastor or Vera Thorngate. Many do not take it for lack of interest, either in the church, or denomination, or both. Some do not take it because they can get some other paper cheaper. In which class are you?

We believe in missions. For several years our church received missionary aid. Several of our sons and daughters are now in the employ of the Missionary Board. We believe in them and the work they are doing. Let us stand by them. We have adopted the envelope method of giving. If every one, making his or her offering, will but write on the envelope "Budget," our denominational budget will be taken care of.

The Christian Endeavor society feels the need of faithful attendance and earnest work on the part of all its members. Nearly every week some one leaves to serve Uncle Sam. Their going is a call to faithfulness on the part of those who remain. We wonder if such work may not be as fine service for the Master as that given by the boys who have been called into service by their country.—*Church Bulletin.*

Tradition is a handsome thing in proportion as we live up to it. If we fall away from the tradition of the fathers, we have dishonored them. If we forget the tradition of the fathers, we have changed our character; we have lost an old impulse; we have become unconscious of the principles in which the life of the nation itself is rooted and grounded. . . . No other nation was ever born into the world with the purpose of serving the rest of the world just as much as it served itself.—*Woodrow Wilson.*

SABBATH SCHOOL

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

A GREAT WORK

BRING OUT THE LATENT POWERS.

The pastor of a church in a small city is trying to find a Primary S. S. superintendent. The present superintendent is engaged in public school work in another city and can be at home only over the week ends and not always then. She wants to see installed in charge of the Primary department some one who can be on the ground all the week. She is continuing to oversee the work, however, until the new superintendent can be found.

A few days ago a prominent woman of that city, who has been a teacher in another department of the Bible school, sat down before me with something evidently on her mind. I always rejoice when I see that earnest look, the eyes lit up by a kind of inward fire. It is the look of one who has a great vision of an important work to be accomplished. It makes any face beautiful.

She had heard the call of the Primary department. She was the president of the Federated Clubs of the city, and very busy. "I do not know whether I can do both, but my office with the clubs will expire in a few months, and, anyway, my church work comes first."

CHRIST'S WORK FIRST

How I liked to hear her say that—"My church work comes first." I responded, "That work with the children is the most important work you can do. You are dealing with life at its sources. You begin with the children when they are born and when the hearts of the parents are grateful and tender. You establish a spiritual tie which links that home with the best things. You are helping to start the child right. It will be comparatively easy later on for the child to attend the school in person and go on up through the different classes. Your field extends to where the next parish begins. Any child who is not

on the roll of some other Bible school is in your parish and should be lovingly sought out, you and the Cradle Roll superintendent working together toward that end."

THRONE OF THE PRIMARY SUPERINTENDENT

I know some Primary S. S. superintendents and some Junior C. E. superintendents whose lives are an inspiration to those who are watching them. They are enthusiastic, untiring, tactful, capable, and efficient. The children love them and want to help them. A spirit of loyalty and spontaneousness runs throughout the classes. The Primary superintendent occupies a throne. She is Queen of Hearts. She is molding many little lives. Only eternity will reveal the breadth of her influence. If you are called to such work, thank God for the high privilege. If you aspire to do such work, prepare yourself. In some form your opportunity will come.

October 5—Lesson 1

ABRAM LEAVING HOME. Gen. 12: 1-9.

Golden Text.—"Be thou a blessing." Gen. 12: 2.

DAILY READINGS

Sept. 29—Gen. 12: 1-9. Abram Leaving Home.
Sept. 30—Gen. 17: 1-8. God's Covenant with Abram.

Oct. 1—Acts 7: 1-8. God Keeps His Covenant.
Oct. 2—Heb. 11: 1-10. Fruits of Obedient Faith.
Oct. 3—Mark 10: 35-45. True Greatness through Service.

Oct. 4—Acts 13: 1-13. Ministers Called to Service.

Oct. 5—Isa. 41: 8-16. The Blessing of Heeding the Call.

(For Lesson Notes see *Helping Hand*)

To the Editor of the SABBATH RECORDER.

DEAR BROTHER GARDINER:

I am taking this means of calling the attention of your readers to my address as pastor of the New York City Church, and of asking their assistance in securing the names and exact addresses of Seventh Day Baptist soldiers and sailors who may be located in or near the city. I wish to be of assistance to these men but must know where they are. I would also be glad to know of the addresses of other Seventh Day Baptists who may be in our city.

Thank you.

Fraternally,

GEO. B. SHAW,

Pastor of the New York S. D. B. Church,
65 Elliott Ave., Yonkers, N. Y.

TRAINING LITTLE CHILDREN

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

ARTICLE XIV

MRS. LENORE R. RANUS

THE play-instinct is inborn in all children the world over; it is nature's own method for developing the senses, the muscles and all bodily growth. Play is even more than this; it is the outlet of expression of the child's inner life. Many faults as well as virtues may be discovered while watching children at play. Perhaps a mother will find that her child is selfish or rude, and it is easy to discover a generous disposition and a good temper in the course of a play-hour.

Games are the expression of the play-spirit and toys are the instruments necessary for the expression of this activity of child-life. As a farmer needs garden tools to do his work, so a child needs toys for his play—or work, which play really is to him. And if toys are not provided ready-made, he will invent them, in order to be able to express his play-spirit.

All play depends upon the physical condition of the child. A normal, healthy child plays all the time, is easily interested in his toys and as he grows older invents games with them. If a child plays but little, can not easily be interested in his toys, will not play alone and is cross, look first to his physical condition, then begin a course of training, or directed play. Start with a suggestion, "Why not build a high steeple?" or "Make mother a train of cars with your blocks." Often, especially in the case of an only child, if mother can enter into the play-spirit and play hide-and-seek, or march and sing, or even build with the blocks, it is such a treat and often a real help in promoting a readiness to play alone when mother must go back to her work.

Almost every child wants to help mother sweep, dust, make beds, wipe the silver, or run errands. Make play out of the work and yet let the little one feel he is really doing something. With tiny babies too little even to walk, a mother can make play out of work. Have the high chair or the bassinet or carriage in the room where you are working and keep baby busy with toys.

For instance, if you are working in the kitchen, let the baby have a big spoon, clothespins, tin covers, or anything new and safe, but always keep these things for the kitchen. If he is allowed to have them all the time they soon lose their interest and he becomes restless and unhappy.

A sense of newness even with old toys makes them desirable to a child. Children need change and variety because their power of concentration is not fully developed. This is the plan I use with success with my own little girl. Her box of dominoes, her nest of blocks and her box of building blocks (composed of sixteen cubes), I keep on a shelf in a closet out of sight. I also keep some picture books and toys out of sight. Then when the time comes, as it does so many times a day, when Little Girl says, "What I do now, muvver?" I go to the closet for a surprise. If I give her the blocks, it is always with a suggestion for making something with them. She now comes to me and asks for "a s'prise, muvver." When she tires of the blocks I have her pick them all up, ready to put away, before she can have another "surprise." Sometimes, days at a time, she does not ask for a surprise, and then when I do bring out the dominoes, for instance, she is as delighted as if they were brand new. Her dolls I separate in groups. If she has four, I put away two, and at the end of a week I bring out these two and put away the two she has been playing with. If you follow this plan with all toys, grouping them and keeping one set put away, you will always keep the little ones interested and happy.

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

An American correspondent tells us that our boys in France are always smiling, even when they enter the trenches, when they charge, and when they return from battle. If they can face death with a smile, certainly we can do our part at home without grumbling. And that part consists in producing all possible, consuming as little as necessary, and buying War Savings Stamps with our savings.—*War Savings Committee.*

OUR WEEKLY SERMON

TRAINED LEADERSHIP IN COMMUNITY BETTERMENT

REV. ALVA L. DAVIS.

An address given at Young People's Hour, General Conference, Nortonville, Kan., Aug. 20, 1918

It is a hopeful, an encouraging sign when the church as a whole, and Seventh Day Baptists in particular, begin to think in terms of the whole community and to talk of community betterment. Yet when I am asked to speak on Community Betterment I am conscious that some things which I shall have to say run counter to the thought and teaching of some Seventh Day Baptists. For we have not yet freed ourselves from that mode of thought, that type of leadership, which seeks to restrict the field of our activity and to confine our efforts to the narrow circle of our own denominational individualism. "We are a peculiar people"; "Come out from among them"—i. e., Sunday-keepers—"and be ye separate"; "keep your eye upon the church"; "every activity that does not directly seek to make converts to the Sabbath and to increase membership in the local church must be discouraged"; "bless me and my wife, my son John and his wife, us four and no more." Thus some of us have been taught.

But too long have we listened to such teaching. The church is responsible for the community welfare, and she can no more escape the responsibility of her community mission than she can escape her own spiritual imperative. It is not enough for us to repeat formulas, say our prayers, and talk, in general, about the brotherhood of man. Too long have we dealt in glittering generalities. The supreme need of the hour is action. Every man belongs to the community and the church must teach him. That we are Seventh Day Baptists, with a special mission, in no way relieves us of community responsibility. We are Christians, and we owe something to the men and women, the boys and girls who share the community with us. When the church turns her attention to clean streets, good

roads, healthy homes, to recreation centers and Boy Scouts, to community Bible schools and evangelistic campaigns she is not abandoning her divine mission; she is but taking up her neglected work. Not until the church thinks of human welfare, not in terms of individualism, but in terms of society will she realize her social responsibility.

The day is not far distant, I believe, when our churches will cease to regard those as leaders who merely perform their routine duties but are asleep to the larger needs of the community, and furnish no opportunity to their members to express their religious convictions in practical religious ways. The spiritual needs of today can never be satisfied with any religious conception that does not include the whole social order.

But the very moment we attempt community work, attempting work that reaches beyond the immediate membership of the local church, the problem becomes vast enough and complicated enough to occupy the concerted efforts of the best trained minds, and to challenge the courage and faith of the strongest men.

But some one says: Make your talk practical. Seventh Day Baptists, for the most part, are a rural people. What can a rural church do? What can the young people do for the community? How are we to secure expert, or trained leadership?

And let me say in passing that I am convinced that the average Christian Endeavor society has no comprehensive program for service, no adequate conception of the needs and problems of the community around them. For the most part their efforts are largely directed toward nursing their own society—keeping the machinery of their own organization alive. They may not be to blame for this, but *some one is.*

The first step in training religious leaders, experts in community betterment, is to furnish an opportunity for the young people to make use of their latent abilities. We can never hope to produce expert leadership until we lead the young people to take an active interest in the community welfare,—in the evangelistic, educational, recreational and social problems which surround the church.

Of course effective, constructive work is

not possible without definite information. It is essential, therefore, to make a survey of the community to know its needs, conditions, possibilities—a survey which shall reveal the agencies for good and for ill. When such a survey has been carefully made it will lead to the organization of training classes, classes for the study of community problems, the organizations of quartets, choruses and Gospel teams in order to serve the community.

And, let me emphasize the thought that the church is to serve the whole community. In rural communities the church building should be the center, not only of the religious life, but of the economic and social life as well. Why should not the church be the home of the farmers' organization as well as the Aid Society or the Brotherhood? If the church has a basement, why not have a gymnasium, a reading room, or a place for games? If there is anything that can not with propriety be held in the church, then it is doubtful if it should be held at all. But whatever the program for community betterment the church should initiate and be the base of operation.

Such work will involve a second step, viz., co-operation. Few, indeed, are the rural or village churches which are not surrounded by a neglected and needy field where are splendid opportunities for work in schoolhouses, Grange halls and church buildings. But if the community is to be organized for the most effective work we must work with other denominations and other church-workers. The association with others in a common cause, the inspiration, the encouragement, the breadth of vision that comes through co-operative effort,—these all are valuable in the training of the leader, and the work is made far more effective.

What I have tried to say is this: that a community program worthy of the name involves the study of community needs, a willingness to assume community responsibility, a vision broad enough to lead to co-operative effort, and the discovery and training of community leadership.

And in this work the pastor should be the educational leader, the community expert. Though the average church, in a large measure, is not awake to the conditions and needs of the community, nor of her own splendid opportunity, she has a

right to expect the pastor to assume the leadership, to call out the latent talent in the church and community, and to train and give direction to her activities.

Let me mention four forms of community service, one or more of which is possible for every church.

1. Co-operation in local church work. The pastor can take a friendly interest in the churches of other denominations; exchange pulpits; supply the pulpits in the pastor's absence; and co-operate in other ways as opportunity is offered.

2. Outpost work. The church, through the pastor, can carry on regular work in neglected outlying districts. He should organize and train his people and Christian workers, and send them forth in groups to serve these communities. Such work should not be spasmodically, but regularly and systematically, carried on.

3. The assistant pastor. Several of our larger churches might with profit employ an assistant pastor, one of whose duties should be to act as pastor to one or more neighboring country fields. By way of illustration, I use my home village, North Loup. In our village are four organized churches, the largest of which is the Seventh Day Baptist. A large and needy field surrounds us. Our church is now directing community work at two points,—one a regular Sunday evening preaching appointment, the other a Community Bible school, meeting on Sunday morning. While at both of these points we are meeting a community need, the work would be far more effective had we a pastor who could make this work his major task. But our village furnishes us with another illustration. Like the average country village, little provision is made for the social and recreational needs of the young people. Hence the street, the picture show or other places of cheap or questionable value find a large and growing patronage. What a splendid opportunity for an assistant pastor—for a Director of Community Service! For several months we have had this under consideration. And an assistant pastor for the field will become a reality when the church becomes awake to the need and the splendid vision grips the membership.

4. Federated action. This would mean that the pastors of the community organize

for the express purpose of reaching the entire community with Gospel work. Such will mean federated action, but it will usher in a new day. It will make real in a practical way the new ideal of the federation of churches. But it is no impossible dream.

One thing we must ever keep in mind; the church is called, not to dominate, but to serve; not to dogmatize, but to teach, instruct, lead, save. May God hasten the day when Seventh Day Baptists shall enter the manifold relations of the community, not as partisans, but as Christians—Sabbath-keeping Christians—whose conduct shall be exalted by a sincere and devoted love of God and man.

BREAD CRUMBS 21 YEARS FRESH

Here is a story from Nebraska which will surprise a good many bakers who are very familiar with bread and its keeping quality: W. R. Furman, of York, has in his bakery store a jar of bread crumbs which he considers a curiosity, for they are twenty-one years old, and are still as good as ever. On the 24th of March, 1897, a wedding feast was given, and Mr. Furman made several loaves of bread for the occasion. When the feast was over the mother of the bride found several extra loaves on hand. She proceeded to crumble the bread up and pack it in glass jars, preserving it for future use in puddings, etc. She thought she had used it all up many years ago, but a few days ago she found a jar of crumbs stuck far back in a dark corner. She mentioned the fact to Mr. Furman and he prevailed upon her to bring the jar to this store. The crumbs are as fresh as when canned, and as fit for use.—*Baker's Helper*.

DON'T SHOOT PIGEONS

Pigeons may be an excellent substitute for beef, but they should not be killed indiscriminately. Hunters especially are urged not to shoot these birds in the air, for they may be homing pigeons being trained in many parts of the country by the Signal Corps of the United States Army to carry messages across the battle fields.

The pigeon section of the Signal Corps buys mature homers having satisfactory pedigrees, breeds them and trains the young

birds, as the homing instinct of the old birds is already established and can not be changed. Only the young birds thus trained can be used for military communities. They are one of the surest means of conveying word across the battle fields. Persons desiring to furnish the War Department homing pigeons should apply to the chief Signal Corps officer of the nearest cantonment.—*United States Government*.

SOME LIBERTY LOAN SLOGANS

Wear your old clothes and buy Liberty Bonds. Liberty Bonds or German bondage. "Come across" or the Kaiser will. The soldier gives; you must lend. Liberty Bonds or German taxes. Buy over here to win over there. It's billions for defense or billions for indemnity. For Foch and freedom; buy bonds. A bond slacker is the Kaiser's backer. A man who won't lend is the Kaiser's friend. The more bonds you buy the fewer boys will die. Let all get on the bond wagon. Be one of the millions to lend the billions. Dig up the coin and bury the Hun. Buy bonds before it's verboten. Idle dollars are pro-German. Put the "pay" into patriotism. Bonds speak louder than words. If you can't fight, your money can. Freemen buy bonds; slaves wear them. —*U. S. Bureau of Publicity*.

DEATHS

KELLOGG.—Lawrence Edward Kellogg, infant son of Frank Rutherford and Mertie Fitz Randolph Kellogg, was born March 7, 1918, and died September 14, 1918, at the home on Prospect Avenue, Dunellen, N. J., being six months and seven days of age.

Lawrence was always a happy laughing baby, but he was unable to assimilate readily any nourishment that could be found, and when an attack of bowel trouble came upon him his strength was not sufficient to resist the strain, and in a few days, like a little candle, his life quietly burned out here on earth, to be relighted as a never fading star in the skies of the spirit world.

In the absence of the pastor, Rev. Willard D. Burdick, the farewell services were conducted at the home by Rev. Edwin Shaw, and the body was laid to rest in Hillside Cemetery in the family lot in the grave with grandfather Edward Fitz Randolph. E. S.

"Children," said the teacher, "give me a word with an 'i' in it." There was thoughtful silence for a minute; then Gussie, aged six, raised her hand. "Needle," she cried, with a note of triumph in her voice.—*Sel.*

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. Severance, pastor, 1153 Mulberry Street.

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

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

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

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

"If you will think more of saving than of spending you will be surprised to learn that there are many things which you do not need after all."

THE SABBATH RECORDER

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

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

Terms of Subscription
Per year\$2.00
Per copy05

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WE can not have the value of religion without its truth. What we think about the origin of man and his destiny makes a vital difference in how we feel about him, and the pursuits of knowledge, beauty, and righteousness that seem to him important. God is the support, as he is the high sanction, of the moral life of man. When we regard the still small voice of the moral sense in us as only an echo of old custom, its whisper becomes faint and less commanding, and the feeling of accountability fades. Only when we find in God the sovereign keeper of those spiritual and moral ideals which he inspires men to seek and serve in their lives is our moral life strong, true, and noble. . . . Whether revival or reaction will follow the war none can tell. Rapidly we are moving into a hidden, unknown, unpredictable future. What sustains us is our faith in the final rightness of things. . . . Never was there greater need than now for this assurance, living as we are in a sorely troubled time when there is so much that is shamefully, hideously wrong. Hope and healing lie in that high thinking that grasps great issues and great outlooks, and in simple trust in a great God who has not lost control of his world.

—J. Fort Newton.

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